

Bitfarms Ltd BITF under CEO Benjamin Gagnon



6		H	H	T		3	3	2		8
5		H	T	T		3	2	2		7
4		H	T	T		3	2	2		7
3		H	T	T		3	2	2		7
2		H	T	T		3	2	2		7
1		T	T	T		2	2	2		6

Click below to view the interpretations and cases:

<https://icic.com/?p=8927>

HEXAGRAM 28 - Ta Kuo - Preponderance of the Great

Above TUI THE JOUYOUS, LAKE
Below SUN THE GENTLE, WIND, WOOD

This hexagram **consists of**

- four strong lines inside and
- two weak lines outside.

1. When

- the strong are outside and
- the weak inside,
 - all is well and
 - there is
 - nothing out of balance,
 - nothing extraordinary in the situation.

2. Here, however, the **opposite** is the case.

- The hexagram represents a beam that is
 - thick and heavy in the middle but

- too weak at the ends.
 - This is a condition that cannot last;
 - it must be changed, must pass, or misfortune will result.

THE JUDGMENT

PREPONDERANCE OF THE GREAT.

The ridgepole sags to the breaking point.

It furthers one to have somewhere to go.

Success.

The **weight** of the great is excessive.

The **load** is too heavy for the strength of the supports.

The ridgepole, on which the whole roof rests, **sags** to the breaking point, because its supporting ends are **too weak** for the load they bear.

It is an **exceptional** time and situation;

therefore

extraordinary measures are **demanded**.

It is necessary

- to find a way of **transition** as quickly as possible, and
- to take **action**.

This promises success.

For although the strong element is in excess,

it is in the **middle**, that is, at the center of gravity, so that

a **revolution** is not to be feared.

Nothing is to be achieved by forcible measures.

The problem must be **solved by**

gentle penetration to the meaning of the situation

(as is suggested by the attribute of the inner trigram, Sun);

then

the **change-over** to other conditions will be successful.

It demands real **superiority**;

therefore

the time when the great preponderates is a **momentous** time.

THE IMAGE

The lake rises above the trees:

The image Of PREPONDERANCE OF THE GREAT.

Thus the superior man,

- when he stands alone, Is unconcerned, And
- if he has to renounce the world, He is undaunted.

- **Extraordinary times** when the great preponderates are like

- **flood times** when the lake rises over the treetops.

But such conditions are **temporary**.

The two trigrams indicate the **attitude proper** to such exceptional times:

- the symbol of the trigram Sun is the tree,
 - which stands firm even though it stands alone, and
- the attribute of Tui is joyousness,
 - which remains undaunted even if it must renounce the world.

THE LINES

Six at the beginning means:

To spread white rushes underneath.

No blame.

When

a man wishes to undertake an enterprise in extraordinary times,
he must be extraordinarily cautious,

just as

when setting a heavy thing down on the floor,

one takes care to put rushes under it, so that nothing will break.

This caution, though it may seem exaggerated, is not a mistake.

Exceptional enterprises cannot succeed unless utmost caution is observed

- in their beginnings and
- in the laying of their foundations.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8972>

HEXAGRAM 43 – Kuai - Break-through (Resoluteness)

Above Tui

THE JOYOUS, LAKE

Below CH'IEN

THE CREATIVE, HEAVEN

This hexagram signifies

on the one hand

- a break-through after a long accumulation of tension,
as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- it refers to the time when inferior people gradually begin to disappear.

Their influence is on the wane;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.
- Even if only one inferior man is occupying a ruling position in a city,
 - he is able to oppress superior men.
- Even a single passion still lurking in the heart
 - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
 - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,
 - resolution must be based on a union of
 - strength and
 - friendliness.
2. Second,
 - a compromise with evil is not possible;
 - evil must under all circumstances be openly discredited.
 - Nor must our own passions and shortcomings be glossed over.
3. Third,
 - the struggle must not be carried on directly by force.
 - If evil is branded, it thinks of weapons, and
 - if
 - we do it the favor of fighting against it blow for blow,
 - we lose in the end
 - because thus
 - we ourselves get entangled in hatred and passion.

Therefore

4. it is important
 - to begin at home,
 - to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.
 - As long as we wrestle with them,

- they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward And
- refrains from resting on his virtue.

- When the water of a lake has risen up to heaven,
 - there is reason to fear a cloudburst.
- Taking this as a warning,
 - the superior man forestalls a violent collapse.

- If a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy
- but to remain receptive to impressions
by help of strict and continuous self-examination.