

CleanSpark Inc CLSK under CEO Zachary Bradford



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

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<https://icic.com/?p=8849>

HEXAGRAM 02 - K'un – The Receptive

Above K'UN THE RECEPTIVE, EARTH
Below K'UN THE RECEPTIVE, EARTH

This hexagram is made up of broken lines only.

The broken line represents the dark, yielding, receptive primal power of yin.

The attribute of the hexagram is devotion;

its image is the earth.

It is the perfect complement of THE CREATIVE - **the complement, not the opposite,**

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for the Receptive does not combat the Creative but complements it.

It represents

- nature in contrast to spirit,
- earth in contrast to heaven,

- space as against time,
- the female-maternal as against the male-paternal.

However, as applied to human affairs,
the principle of this complementary relationship is found

- not only in the relation between man and woman,
- but also in that between prince and minister and
- between father and son.

Indeed, even in the individual this duality appears in the coexistence of

- the spiritual world and
- the world of the senses.

But strictly speaking there is no real dualism here,
because there is a clearly defined hierarchic relationship between the two
principles.

In itself of course the Receptive is just as important as the Creative,
but the attribute of devotion defines the place occupied by this primal power in
relation to the Creative.

For the Receptive must be activated and led by the Creative;
then it is productive of good.

Only when it abandons this position and tries to stand as an equal side by side with
the Creative,
does it become evil.

The result then is opposition to and struggle against the Creative,
which is productive of evil to both.

THE JUDGMENT

THE RECEPTIVE brings about sublime success,
Furthering through the perseverance of a mare.

If the superior man undertakes something and tries to lead,
He goes astray;

But if he follows, he finds guidance

It is favorable to find friends in the west and south,
To forego friends in the east and north.

Quiet perseverance brings good fortune.

The four fundamental aspects of the Creative –
"sublime success, furthering through perseverance"- are also attributed to the
Receptive.

Here, however, the perseverance is more closely defined: it is that of a mare.

The Receptive connotes spatial reality in contrast to the spiritual potentiality of the
Creative.

The potential becomes real and the spiritual becomes spatial through a specifically
qualifying definition.

Thus the qualification, "of a mare," is here added to the idea of perseverance.

The horse belongs to earth just as the dragon belongs to heaven.

Its tireless roaming over the plains is taken as a symbol of the vast expanse of the
earth.

This is the symbol chosen because the mare combines

- the strength and swiftness of the horse with
- the gentleness and devotion of the cow.

Only because nature in its myriad forms corresponds with the myriad impulses of the Creative

can it make these impulses real.

Nature's richness lies in its power to nourish all living things;

its greatness lies in its power to give them beauty and splendor.

Thus it prospers all that lives.

It is the Creative that begets things, but they are brought to birth by the Receptive.

Applied to human affairs, therefore,

what the hexagram indicates is action in conformity with the situation.

The person in question is not in an independent position, but is acting as an assistant.

This means that he must achieve something.

It is not his task to try to lead - that would only make him lose the way - but to let him be led.

If he knows how to meet fate with an attitude of acceptance, he is sure to find the right guidance.

The superior man

- lets himself be guided;
- he does not go ahead blindly,
- but learns from the situation what is demanded of him and
- then follows this intimation from fate.

Since there is something to be accomplished, we need friends and helpers in the hour of toil and effort,

once the ideas to be realized are firmly set.

The time of toil and effort is indicated by the west and the south,

for west and south symbolize the place where the Receptive works for the Creative, as nature does in summer and autumn.

If in that situation one does not mobilize all one's powers, the work to be accomplished will not be done.

Hence to find friends there means to find guidance.

But in addition to the time of toil and effort, there is also a time of planning, and for this we need solitude.

The east symbolizes the place where a man receives orders from his master and the north the place where he reports on what he has done.

At that time he must be alone and objective.

In this sacred hour

- he must do without companions so that
- the purity of the moment may not be spoiled by factional hates and favoritism.

THE IMAGE

The earth's condition is receptive devotion.

Thus the superior man who has breadth of character

Carries the outer world.

Just as there is only one heaven, so too there is only one earth.
In the hexagram of the heaven the (doubling, of the trigram implies duration in time,
but in the hexagram of earth the doubling connotes the solidity and extension in space by virtue of which
the earth is able to carry and preserve all things that live and move upon it.

The earth in its devotion carries all things, good and evil, without exception.

In the same way the superior man gives to his character breadth, purity, and sustaining power,
so that he is able both

- to support and
- to bear with people and things.

THE LINES

Six in the fifth place means:

A yellow lower garment brings supreme good fortune.

Yellow is the color

- of the earth and
- of the middle;

it is the symbol of that which is reliable and genuine.

The lower garment is inconspicuously decorated - the symbol of aristocratic reserve.

When anyone is called upon to work in a prominent but not independent position, true success depends on the utmost discretion.

A man's genuineness and refinement should not reveal themselves directly; they should express themselves only indirectly as an effect from within.

Six at the top means:

Dragons fight in the meadow.

Their blood is black and yellow.

In the top place the dark element should yield to the light.

If it attempts to maintain a position to which it is not entitled and to rule instead of serving,

it draws down upon itself the anger of the strong.

A struggle ensues in which it is overthrown, with injury, however, to both sides.

The dragon, symbol of heaven, comes to fight

the false dragon that symbolizes the inflation of the earth principle.

Midnight blue is the color of heaven;

yellow is the color of the earth.

Therefore, when black and yellow blood flow,

it is a sign that in this unnatural contest both primal powers suffer injury.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8903>

HEXAGRAM 20 – Kuan - Contemplation (View)

Above SUN THE GENTLE, WIND
Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a **double meaning**.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be **understood** as picturing a **type of tower** characteristic of ancient China.

- A tower of this kind **commanded** a wide view of the country; at the same time, when situated on a mountain,
- it became a **landmark** that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is **not material** in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But
 - not yet the offering.
- Full of trust they look up to him.

The **sacrificial ritual** in China began with

- an ablution and
- a libation by which the Deity was invoked,

after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,

the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also in nature

a holy seriousness is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of inner concentration which religious contemplation develops in great men strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass must bend to its power.

These two occurrences find confirmation in the hexagram.

The two images are used to symbolize a practice of the kings of old;

1. in making regular journeys the ruler could, in the first place, survey his realm and make certain that none of the existing usages of the people escaped notice;
2. in the second, he could exert influence through which such customs as were unsuitable could be changed.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man

- will have a view of the real sentiments of the great mass of humanity and therefore
- cannot be deceived;
- on the other, he
- will impress the people so profoundly,
 - by his mere existence and
 - by the impact of his personality,that they will be swayed by him as the grass will be swayed by the wind.