

Vast Renewables Ltd VSTE under CEO Craig Wood



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

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 by the wind.

THE LINES

Six in the second place means:

Contemplation through the crack of the door.

Furthering for the perseverance of a woman.

Through the crack of the door

- one has a **limited** outlook;
- one looks outward from within.

Contemplation is subjectively limited.

One

- **tends to** relate everything to oneself and
- **cannot** put oneself in another's place and understand his motives.

This is appropriate for a good housewife.

It is not necessary for her to be conversant with the affairs of the world.

But for a man who must take active part in public life,

such a narrow, egotistic way of contemplating things is of course harmful.

Six in the third place means:

Contemplation of my life
Decides the choice Between

- advance and
- retreat.

This is the place of transition.

We

- no longer look outward to receive pictures that are more or less limited and confused,
- but direct our contemplation upon ourselves in order to find a guideline for our decisions.

This self-contemplation means the overcoming of naive egotism in the person who sees everything solely from his own standpoint.

He begins to reflect and in this way acquires objectivity.

However,

- self-knowledge does not mean preoccupation with one's own thoughts; rather,
- it means concern about the effects one creates.

It is only the effects our lives produce that give us the right to judge whether what we have done means progress or regression.

Six in the fourth place means:

Contemplation of the light of the kingdom.

It furthers one to exert influence as the guest of a king.

This describes a man who understands the secrets by which a kingdom can be made to flourish.

Such a man must be given an authoritative position, in which he can exert influence.

He should be, so to speak, a guest - that is,

- he should be honored and allowed to act independently, and
- should not be used as a tool.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8975>

HEXAGRAM 44 – Kou - Coming to Meet

Above CH'IEN THE CREATIVE, HEAVEN

Below SUN THE GENTLE, WIND

This hexagram indicates a situation in which the principle of darkness, after having been eliminated,

furtively and unexpectedly **obtrudes again** from within and below. Of its own accord the female principle **comes to meet** the male.

- It is an **unfavorable and dangerous** situation, and
- we must **understand and promptly prevent** the possible consequences.

The hexagram is linked with the fifth month [June-July], because at the summer solstice the principle of darkness gradually **becomes ascendant** again.

THE JUDGMENT

COMING TO MEET.

The maiden is powerful.

One should not marry such a maiden.

The **rise** of the inferior element is pictured here in the image of a bold girl who

- lightly **surrenders** herself and
- thus **seizes** power.

This would not be possible if the **strong and light-giving element** had not in turn come halfway.

- **The inferior thing seems so harmless and inviting that**
 - a man delights in it;
- **it looks so small and weak that**
 - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- **does not regard him as dangerous and so**
- **lends him power.**

If

- **he were resisted from the first,**
- **he could never gain influence.**

The time of COMING TO MEET is important in still **another** way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
- here it blows under heaven;

in both cases it goes everywhere.

There the wind

- is on the **earth** and
- **symbolizes** the ruler taking note of the conditions in his kingdom;

here the wind

- blows from **above** and
- **symbolizes** the influence exercised by the ruler through his commands.

- Heaven is far from the things of earth, but
 - it sets them in motion by means of the wind.
- The ruler is far from his people, but
 - he sets them in motion by means of his commands and decrees.