

Kinsale Capital Group Inc KNSL under CEO Michael Kehoe



6		H	H	T		3	3	2		8
5		T	T	T		2	2	2		6
4		H	T	T		3	2	2		7
3		H	H	H		3	3	3		9
2		T	T	T		2	2	2		6
1		H	H	H		3	3	3		9

HEXAGRAM 55 – Feng - Abundance (Fullness)

Above CHEN THE AROUSING, THUNDER
 Below LI THE CLINGING, FLAME

- Chen is movement;

- Li is flame, whose attribute is clarity.

- Clarity within,
 - movement without –
- this produces greatness and abundance.

The hexagram pictures a period of advanced civilization.

However,

the fact that development has reached a peak suggests that this extraordinary condition of abundance cannot be maintained permanently.

THE JUDGMENT

ABUNDANCE has success.

The king attains abundance.

Be not sad.

Be like the sun at midday.

It is not given to every mortal to bring about a time of

- outstanding greatness and
- abundance.

Only a born ruler of men is able to do it,

because his will is directed to what is great.

Such a time of abundance is usually brief.

Therefore

a sage might well feel sad in view of the decline that must follow.

But such sadness does not befit him.

Only a man who is inwardly free of sorrow and care can lead in a time of abundance.

He must be like the sun at midday,

illuminating and gladdening everything under heaven.

THE IMAGE

Both thunder and lightning come: The image of ABUNDANCE.

Thus

the superior man

- decides lawsuits And
- carries out punishments.

This hexagram has a certain connection with Shih Ho, BITING THROUGH (21), in which thunder and lightning similarly appear together, but in the reverse order.

- In BITING THROUGH, laws are laid down;
- here they are applied and enforced.

- Clarity [Li] within makes it possible to investigate the facts exactly, and

- shock [Chen] without ensures a strict and precise carrying out of punishments.

THE LINES

Nine at the beginning means:

When a man meets his destined ruler,

- They can be together ten days, And
- it is not a mistake.

Going meets with recognition.

To bring about a time of abundance,

a union of clarity with energetic movement is needed.

Two individuals possessed of these two attributes are suited to each other, and even if

they spend an entire cycle of time together during the period of abundance, it will not be too long, nor is it a mistake.

Therefore

one may go forth, in order to make one's influence felt; it will meet with recognition.

Six in the second place means:

The curtain is of such fullness

That the polestars can be seen at noon.

Through going one meets with mistrust and hate.

If one rouses him through truth,

Good fortune comes.

It often happens that

plots and party intrigues,

which have the darkening effect of an eclipse of the sun, come between

- a ruler intent on great achievement and
- the man who could effect great undertakings.

Then, instead of the sun,

we see the northern stars in the sky.

The ruler is overshadowed by a party that has usurped power.

If

a man at such a time were to try to take energetic measures,

he would encounter only mistrust and envy,

which would prohibit all movement.

The essential thing then is

to hold inwardly to the power of truth,

which in the end is so strong that

it exerts an invisible influence on the ruler, so that all goes well.

Nine in the third place means:

The underbrush is of such abundance

That the small stars can be seen at noon.

He breaks his right arm.

No blame.

The image is that of a progressive covering over of the sun.

Here

the eclipse reaches totality;

therefore

even the small stars can be seen at noon.

In the sphere of social relationships,
this means that the prince is now so eclipsed that
even the most insignificant persons
can push themselves into the foreground.

This makes it impossible for an able man
though he might be the right hand of the ruler,
to undertake anything.

It is as though his arm was broken,
but he is not to blame for being thus hindered in action.

Six in the fifth place means:

Lines are coming,

Blessing and fame draw near.

Good fortune.

The ruler is modest and therefore open to the counsel of able men.

Thus

he is surrounded by men who suggest to him the lines of action.

This brings blessing, fame, and good fortune to him and all the people.

MOVING HEXAGRAM

HEXAGRAM 47 - K'un - Oppression (Exhaustion)

Above TUI THE JOYOUS, LAKE

Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is empty, dried up. (1)
Exhaustion is expressed in yet another way:
2. at the top, a dark line is holding down two light lines;
below, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the principle of darkness,
the lower to the principle of light.

Thus everywhere superior men are oppressed and held in restraint by inferior men.

THE JUDGMENT

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- Times of adversity are the reverse of times of success, but

- they can lead to success if they befall the right man.

When

a strong man meets with adversity,

- he remains cheerful despite all danger, and

- this cheerfulness is the source of later successes; it is that stability which is stronger than fate.

He who

- lets his spirit be broken by exhaustion certainly

- has no success.

But

if adversity only bends a man,

- it creates in him a power to react that is bound in time to manifest itself.

No inferior man is capable of this.

Only the great man

- brings about good fortune

and

- remains blameless.

It is true that for the time being outward influence is denied him, because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within

and

- sparing of words.

THE IMAGE

There is no water in the lake:

Thus

the superior man

stakes his life

On following his will.

When the water has flowed out below,

the lake must

- dry up
- and
- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do

but

- acquiesce in his fate

and

- remain true to himself.

This concerns the deepest stratum of his being,
for this alone is superior to all external fate.