

Udemy, Inc. UDMY under CEO Gregory Scott Brown



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

**Click below to view the interpretations and cases:**

<https://icic.com/?p=9008>

### **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.

## MOVING HEXAGRAM

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8933>

## HEXAGRAM 30 – Li - THE CLINGING, FIRE

Above LI THE CLINGING, FIRE  
Below LI THE CLINGING, FIRE

This hexagram is another **double sign**.

The trigram Li **means**

- "to cling to something,"
- "to be conditioned,
- to depend or rest on something," and also
- "brightness".

A dark line **clings to** two light lines,

- one above and
- one below –

the **image** of an empty space between two strong lines, whereby the two strong lines are made **bright**.

The trigram **represents** the middle daughter.

The Creative has **incorporated** the central line of the Receptive, and thus Li develops.

As **an image**, it is fire.

Fire

- has no definite form but
- **clings to** the burning object and thus is bright.

As water pours down from heaven, so fire flames up from the earth.

- While K'an **means** the soul shut within the body,
- Li **stands for** nature in its radiance.

## THE JUDGMENT

THE CLINGING.

Perseverance furthers.

It brings success.

Care of the cow brings good fortune.

What is dark **clings**

- to what is light and so
- **enhances the brightness of the latter.**

A luminous thing giving out light **must have within itself something that perseveres; otherwise it will in time burn itself out.**

Everything that gives light

is **dependent** on something to which it clings,

in order that it may **continue** to shine.

Thus

- sun and moon cling to heaven, and
- grain, grass, and trees cling to the earth.

So too

the twofold clarity of the dedicated man

- clings to what is right and thereby
- can shape the world.

Human life on earth is conditioned and unfree, and, when man

- recognizes this limitation and
- makes himself dependent upon the harmonious and beneficent forces of the cosmos,

he achieves success.

The cow is the **symbol** of extreme docility.

By cultivating in himself an attitude of

- compliance and
- voluntary dependence,

man

- acquires clarity without sharpness and
- finds his place in the world. 1

## THE IMAGE

That which is bright rises twice: The image of FIRE.

Thus the great man, by **perpetuating** this brightness, **Illumines** the four quarters of the world.

Each of the two trigrams **represents** the sun in the course of a day.

The two together **represent** the repeated movement of the sun, the function of **light** with respect to **time**.

The great man **continues** the work of nature in the human world.

Through the **clarity** of his nature

he **causes** the light

- to **spread** farther and farther and
- to **penetrate** the nature of man ever more deeply.