

Alumis Inc. ALMS under CEO Martin Babler



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

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.

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.

Nine in the fourth place means:

The curtain is of such fullness
That the polestars can be seen at noon.
He meets his ruler, who is of like kind.
Good fortune.

Here
the darkness is already decreasing,
therefore
inter-related elements come together.
Here too
the complement must be found –
the necessary wisdom to complement joy of action.
Then everything will go well.
The complementary factor postulated here is
the reverse of the one in the first line.
In the latter,

- wisdom is to be complemented by energy,

while here

- energy is complemented by wisdom.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8888>

HEXAGRAM 15 - Ch'ien - Modesty

Above K'UN THE RECEPTIVE, EARTH
Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the **representative** of heaven on earth.

It

- **dispenses** the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- **shines** forth radiant with heavenly light.

This shows

- **what** modesty is and
- **how** it functions in great and strong men.

K'un, the earth, stands above.

Lowliness is a quality of the earth:

this is the very reason why it appears in this hexagram as **exalted**, by being placed **above** the mountain.

This shows how modesty functions in lowly, simple people: they are lifted up by it.

THE JUDGEMENT

MODESTY creates success.

The superior man carries things through.

It is the law of heaven

- **to make fullness empty and**
- **to make full what is modest;**
- when the sun is at its zenith,
 - it must, according to the law of heaven, **turn toward** its setting, and
- at its nadir
 - it **rises toward** a new dawn.

In obedience to the same law,
the moon

- when it is **full** begins to **wane**, and
- when **empty** of light it **waxes** again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- **to alter the full and**
- **to contribute to the modest.**
- High mountains are **worn down** by the waters, and
- the valleys are **filled up**.

It is the law of fate

- **to undermine what is full and**
- **to prosper the modest.**

And men also

- **hate fullness and**
- **love the modest.**

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of benevolent or of destructive forces.

When

- a man holds a high position and is nevertheless modest,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,
- he cannot be passed by.

Thus the superior man

- can carry out his work to the end
- without boasting of what he has achieved.

THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye, because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and the result is the plain.

Here an effect that it took a long time to achieve, but that in the end seems easy of accomplishment and self-evident, is used as the image of modesty.

The superior man does the same thing when he establishes order in the world; he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equable conditions. 1