

ALTO Alto Ingredients, Inc. under CEO Bryon McGregor



6	The Top		T	T	T		2	2	2		6
5	The Fifth Place		H	H	H		3	3	3		9
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		H	T	T		3	2	2		7
2	The Second Place		H	T	T		3	2	2		7
1	The Beginning		H	H	T		3	3	2		8

Click below to view the interpretations and cases:

<https://icic.com/?p=8927>

HEXAGRAM 28 - Ta Kuo - Preponderance of the Great

Above TUI THE JOUYOUS, LAKE
Below SUN THE GENTLE, WIND, WOOD

This hexagram **consists of**

- four strong lines inside and
- two weak lines outside.

1. When

- the strong are outside and
- the weak inside,
 - all is well and
 - there is
 - nothing out of balance,
 - nothing extraordinary in the situation.

2. Here, however, the **opposite** is the case.

- The hexagram represents a beam that is
 - thick and heavy in the middle but
 - too weak at the ends.
 - This is a condition that cannot last;
 - it must be changed, must pass, or misfortune will result.

THE JUDGMENT

PREPONDERANCE OF THE GREAT.

The ridgepole sags to the breaking point.

It furthers one to have somewhere to go.

Success.

The **weight** of the great is excessive.

The **load** is too heavy for the strength of the supports.

The ridgepole, on which the whole roof rests, **sags** to the breaking point, because its supporting ends are **too weak** for the load they bear.

It is an **exceptional** time and situation;

therefore

extraordinary measures are **demande**d.

It is necessary

- to find a way of **transition** as quickly as possible, and
- to take **action**.

This promises success.

For although the strong element is in excess,

it is in the **middle**, that is, at the center of gravity, so that

a **revolution** is not to be feared.

Nothing is to be achieved by forcible measures.

The problem must be **solved by**

gentle penetration to the meaning of the situation

(as is suggested by the attribute of the inner trigram, Sun);

then

the **change-over** to other conditions will be successful.

It demands real **superiority**;

therefore

the time when the great preponderates is a **momentous** time.

THE IMAGE

The lake rises above the trees:

The image Of PREPONDERANCE OF THE GREAT.

Thus the superior man,

- when he stands alone, Is unconcerned, And
 - if he has to renounce the world, He is undaunted.
- **Extraordinary times** when the great preponderates are like
 - **flood times** when the lake rises over the treetops.

But such conditions are temporary.

The two trigrams indicate the attitude proper to such exceptional times:

- the symbol of the trigram Sun is the tree,
 - which stands firm even though it stands alone, and
- the attribute of Tui is joyousness,
 - which remains undaunted even if it must renounce the world.

THE LINES

Nine in the fifth place means:

- A withered poplar puts forth flowers.
- An older woman takes a husband.
- No blame.
- No praise.

- A withered poplar that flowers exhausts its energies thereby and only hastens its end.
- An older woman may marry once more, but no renewal takes place.

Everything remains barren.

Thus, though all the amenities are observed,
the net result is only the anomaly of the situation.

Applied to politics,

the metaphor means that if in times of insecurity we

- give up alliance with those below us and
- keep up only the relationships we have with people of higher rank,
an unstable situation is created.

Six at the top means:

One must go through the water.

It goes over one's head.

Misfortune.

No blame.

Here is a situation in which the unusual has reached a climax.

One is courageous and wishes to accomplish one's task, no matter what happens.

This leads into danger.

The water rises over one's head.

This is the misfortune.

But one incurs no blame in giving up one's life that the good and the right may prevail.

There are things that are more important than life.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8993>

HEXAGRAM 50 – Ting - The Caldron

Above LI THE CLINGING, FIRE
Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;
 - at the bottom are the legs,
 - over them the belly,
 - then come the ears (handles), and
 - at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.¹

THE WELL (48) likewise has the secondary meaning of giving nourishment, but rather more in relation to the people.

The Ting, as a utensil pertaining to a refined civilization, suggests the

- **fostering and nourishing of able men, which**
- **redounded to the benefit of the state. (2)**

- This hexagram and
 - THE WELL
- are the only two in the Book of Changes that represent

- **concrete,**
- man-made objects.

Yet here too the thought has its **abstract** connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus **together they** stand for the flame kindled by wood and wind, which likewise suggests the **idea** of preparing food.

THE JUDGMENT

THE CALDRON.
Supreme good fortune.
Success.

While

THE WELL relates to

- the **social foundation** of our life, and
 - this foundation is likened to
 - the water that serves to nourish growing wood,
- the present hexagram refers to
- the **cultural superstructure** of society.

Here

- it is the wood that serves as nourishment for the flame, the **spirit**.

All that is visible must

- **grow beyond itself,**
- **extend into the realm of the invisible.**

Thereby

it

- **receives its true consecration and clarity and**
- **takes firm root in the cosmic order.**

Here

we see civilization as it reaches its **culmination in religion**.

The Ting **serves** in offering sacrifice to God.

The highest earthly values must be sacrificed to the divine.

But

the truly divine does not manifest itself apart from man.

The supreme revelation of God appears in

- **prophets and**
- **holy men.**

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- **this brings inner enlightenment and true understanding of the world, and**
- **this leads to great good fortune and success.**

THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- **as long as there is wood below,**
- **the fire burns above.**

It is the same in human life;

- **there is in man likewise a fate that**
- **lends power to his life.**

And if

- **he succeeds in assigning the right place**
 - **to life and**
 - **to fate,**

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life

as handed on by oral tradition in the secret teachings of Chinese yoga,