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Banking Software Company Temenos AGTypePublic (SIX: TEMN)Industry Banking software Computer software Digital banking FoundedGeneva, SwitzerlandKey people Andreas Andreades, chairman Max Chuard, CEO Takis Spiliopoulos, CFO Prema Varadhan, Chief Product and Technology Officer Alexa Guenoun, COO Products Temenos Infinity - Digital Front Office Temenos Transact - Core Banking Temenos SaaS Revenue \$981 million (2019)[1]Number of employees7,500 (2020)[2]Websitewww.temenos.com Temenos AG (SWX: TEMN) is a company specialising in enterprise software for banks and financial services, with its headquarters in Geneva, Switzerland. Temenos AG is a provider of banking software systems to retail services, with its headquarters in Geneva, Switzerland. Temenos AG is a provider of banking software systems to retail services, with its headquarters in Geneva, Switzerland. Temenos AG is a provider of banking software systems to retail services, with its headquarters in Geneva, Switzerland. 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Temenos AG is a provider of banking software systems to retail services, which is a provider of banking software systems to retail services, which is a provider of banking software systems to retail services, which is a provider of banking software systems to retail services, which is a provider of banking software systems to retail services, which is a provider of banking software systems to retail services, which is a provider of banking services, which is a prov corporate, universal, private, treasury, fund administration, Islamic, microfinance and community banks. Headquartered in Geneva, Switzerland, and with 67 offices in 40 countries, Temenos serves over 3,000 financial institutions in 145 countries across the world.[3][2] It claims to be used by 41 of the top 50 banks worldwide.[2][3] History The company was started in November 1993, by George Koukis and Kim Goodall having acquired the rights to GLOBUS, the successful banking experts in 1988. The company was renamed to Temenos, in reference to a lecture on money given by Hans-Wolfgang Frick at the Temenos Academy[4] (1992), and continued to develop and market GLOBUS. In 2001, Temenos went public,[5] and is listed on the main segment of the SWX Swiss Exchange (TEMN). Also in 2001, Temenos acquired a mainframe core banking application aimed at high-end retail banks, originally developed by IBM, and now marketed as Temenos Corebanking On 30 September 2003 Temenos launched its T24 banking package. T24 was based on GLOBUS,[6] but with a state-of-the-art banking technology platform. This was the result of 3 years of development effort and an investment of more than US\$24 million.[citation needed] In 2011, George Koukis stepped down as chairman and became a nonexecutive director,[7] and Andreas Andreades became chairman. Acquisitions Companies acquired by Temenos, listed by year Year Company 2008 Financial Objects Ltd[9] United Kingdom 2008 Financial Objects Financial Technologies[13][14] Luxembourg 2011 Primisyn[15] Canada 2012 Edge IPK[16] United Kingdom 2013 Trinovus[17] United States 2015 Akcelerant[18] United States 2015 Akcel Logical Glue United Kingdom 2019 Kony, Inc USA / India References ^ "Capital Markets Day 2020 Presentation" (PDF). Temenos. ^ a b "REAL-WORLD FINTECH: Interim Report 2017" (PDF). temenos.com. ^ "Temenos Academy Publications catalogue". www.temenosacademy.org. ^ "Investor FAQs". Temenos. Retrieved 13 October 2017. ^ "Temenos Globus / T24 Banking Package « WIKIBANKING dot INFO". www.wikibanking.info. Retrieved 13 October 2017. ^ "Temenos Group announces CEO and Chairman succession plans". temenos.com. Temenos Headquarters SA. 16 February 2011. Archived from the original on 4 May 2012. Retrieved 3 October 2017. ^ "Temenos buys German banking software outfit ACTIS.BSP". 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Retrieved 13 October 2017. ^ "Temenos expands U.S. footprint with TriNovus buy". Reuters. 22 March 2013. Retrieved 13 October 2017. ^ "Temenos purchases Akcelerant to accelerate growth in North America" Temenos. Retrieved 13 October 2017. ^ "BRIEF-Temenos Group acquires Multifonds for 235 mln euros". Reuters. 4 March 2015. Retrieved 13 October 2017. ^ "Temenos acquires US-headquartered SaaS vendor Avoka to strengthen its leading Digital Front Office banking product". Temenos. Retrieved 12 December 2018. ^ "Temenos acquires Bangalore based big data firm hTRUNK". IBS Intelligence. 21 February 2019. Retrieved 22 February 2019. Retrieved from " Calculate Your Salary Ranking ResumeMatch Build job-winning resumes For other uses, see Ouroboros (/jopre/boros/[2]) is an ancient symbol depicting a serpent or dragon[3] eating its own tail. The ouroboros entered Western tradition via ancient Egyptian iconography and the Greek magical tradition. It was adopted as a symbol in Gnosticism and Hermeticism and most notably in alchemy. The term derives from Ancient Greek σύροβόρος.[4] from σύρά oura 'tail' plus -βορός -boros '-eating'.[5][6] The ouroboros is often interpreted as a symbol for eternal cyclic renewal or a cycle of life, death, and rebirth; the snake's skin-sloughing symbolizes the transmigration of souls. The snake biting its own tail is a fertility symbol in some religions: the tail is a phallic symbol and the mouth is a yonic or womb-like symbol.[7] Historical representations First known representation of the ouroboros, on one of the shrines enclosing the sarcophagus of Tutankhamun. Ancient Egypt One of the earliest known ouroboros motifs is found in the Enigmatic Book of the Netherworld, an ancient Egyptian funerary text in KV62, the tomb of Tutankhamun, in the 14th century BCE. The text concerns the actions of the god Ra and his union with Osiris in the underworld. The ouroboros is depicted twice on the figure: holding their tails in their mouths, one encircling the head and upper chest, the other surrounding the feet of a large figure, which may represent the unified Ra-Osiris (Osiris born again as Ra). Both serpents are manifestations of the deity Mehen, who in other funerary texts protects Ra in his underworld journey. The whole divine figure represents the beginning and the end of time.[8] Ouroboros swallowing its tail; based on Moskowitz's symbol for the constellation Draco. The ouroboros appears elsewhere in Egyptian sources, where, like many Egyptian serpent deities, it represents the formless disorder that surrounds the orderly world and is involved in that world's periodic renewal.[9] The symbol persisted in Egypt into Roman times, when it frequently appeared on magical talismans, sometimes in combination with other magical emblems.[10] The 4th-century CE Latin commentator Servius was aware of the Egyptian use of the symbol, noting that the image of a snake biting its tail represents the cyclical nature of the year.[11] China An early example of an ouroboros (as a purely artistic representation) was discovered in China, on a piece of pottery in the Yellow River basin. The jar belonged to the neolithic Yangshao culture which occupied the area along the basin from 5000-3000 BCE.[12] Gnosticism and alchemy Early alchemical ouroboros illustration with the words  $\hat{\epsilon}\nu$  to  $\pi\hat{\alpha}\nu$  ("The All is One") from the work of Cleopatra the Alchemist in MS Marciana gr. Z. 299. (10th century). In Gnosticism, a serpent biting its tail symbolized eternity and the soul of the world.[13] The Gnostic Pistis Sophia (c. 400 CE) describes the ouroboros as a twelve-part dragon surrounding the world with its tail in its mouth.[14] The famous ouroboros drawing from the early alchemical text, The Chrysopoeia of Cleopatra (Κλεοπάτρας χρυσοποιία), probably originally dating to the 3rd century Alexandria, but first known in a 10th-century copy, encloses the words hen to pan (εν το παν), "the all is one". Its black and white halves may perhaps represent a Gnostic duality of existence, analogous to the Taoist yin and yang symbol.[15] The chrysopoeia ouroboros of Cleopatra the Alchemists, the philosopher's stone.[citation needed] A 15th-century alchemical manuscript, The Aurora Consurgens, features the ouroboros, where it is used among symbols of the sun, moon, and mercury.[16] A highly stylized ouroboros from The Book (c. 800 CE) Engraving of a wyvern-type ouroboros by Lucas Jennis, in the 1625 alchemical tract De Lapide Philosophico. The figure serves as a symbol for mercury.[17] An engraving of a woman holding an ouroboros in Michael Ranft's 1734 treatise on vampires. Seal of the Theosophical Society, founded 1875 World serpent jörmungandr, one of the three children of Loki and Angrboda, which grew so large that it could encircle the world and grasp its tail in its teeth. In the legends of Ragnar Lodbrok, such as Ragnarssona báttr, the Geatish king Herraud gives a small lindworm as a gift to his daughter Þóra Town-Hart after which it grows into a large serpent which encircles the girl's bower and bites itself in the tail. Ragnar later has a son with another woman named Kráka and this son is born with the image of a white snake in one eye. This snake encircled the iris and bit itself in the tail, and the son was named Sigurd Snake-in-the-Eye.[18] It is a common belief among indigenous people of the tropical lowlands of South America that waters at the edge of the world-disc are encircled by a snake, often an anaconda, biting its own tail.[19] The ouroboros has certain features in common with the Biblical Leviathan. According to the Zohar, the Leviathan is a singular creature with no mate, "its tail is placed in its mouth", while Rashi on Baba Batra 74b describes it as "twisting around and encompassing the entire world". The identification appears to go back as far as the poems of Kalir in the 6th-7th centuries.[citation needed] Connection to Indian thought In the Aitareya Brahmana, a Vedic text of the early 1st millennium BCE, the nature of the Vedic rituals is compared to "a snake biting its own tail."[20] Ouroboros symbolism has been used to describe the Kundalini. According to the medieval Yoga-kundalini Upanishad: "The divine power, Kundalini, shines like the stem of a young lotus; like a snake, coiled round upon herself she holds her tail in her mouth and lies resting half asleep as the base of the body" (1.82).[citation needed] Storl (2004) also refers to the ouroboros image in reference to the "cycle of samsara".[21] Modern references Jungian psychology Swiss psychiatrist Carl Jung saw the ouroboros to alchemy: [22][23] The alchemists, who in their own way knew more about the nature of the individuation process than we moderns do, expressed this paradox through the symbol of the Ouroboros, the snake that eats its own tail. The Ouroboros has been said to have a meaning of infinity or wholeness. In the age-old image of the Ouroboros has been said to have a meaning of infinity or wholeness. materia of the art was man himself. The Ouroboros is a dramatic symbol for the integration and assimilation of the opposite, i.e. of the shadow. This 'feedback' process is at the same time a symbol of immortality since it is said of the Ouroboros that he slays himself and brings himself. He symbolizes the One, who proceeds from the clash of opposites, and he, therefore, constitutes the secret of the prima materia which ... unquestionably stems from man's unconscious. The Jungian psychologist Erich Neumann writes of it as a representation of the pre-ego "dawn state", depicting the undifferentiated infancy experience of both mankind and the individual child.[24] Kekulé's dream The ouroboros, Kekulé's proposal for the structure of benzene (1872) The German organic chemist August Kekulé's proposal for the structure of benzene (1872) The German organic chemist August Kekulé's proposal for the structure of benzene (1872) The German organic chemist August Kekulé's proposal for the structure of benzene but the work did not progress; my thoughts were elsewhere. I turned my chair to the fire and dozed. Again the atoms were gamboling before my eyes. This time the smaller groups kept modestly in the background. My mental eye, rendered more acute by the repeated visions of the kind, could now distinguish larger structures of manifold conformation: long rows, sometimes more closely fitted together; all twining and twisting in snake-like motion. But look! What was that? One of the snakes had seized hold of its own tail, and the form whirled mockingly before my eyes. As if by a flash of lightning I awoke; and this time also I spent the rest of the night in working out the consequences of the hypothesis. Cosmos Martin Rees used the ouroboros to illustrate the various scales of the universe, ranging from 10-20 cm (subatomic) at the head. [26] Rees stressed "the intimate links between the microworld and the cosmos, symbolised by the ouraborus", [27] as tail and head meet to complete the circle. Cybernetics Cybernetics deployed circular logics of causal action in the core concept of feedback in the directive and purposeful behaviour in human and living organisms, groups, and self-regulating machines. The general principle of feedback describes a circuit (electronic, social, biological, or otherwise) in which the output or result is a signal that influences the input or causal agent through its response to the new situation. W. Ross Ashby applied ideas from biology to his own work as a psychiatrist in "Design for a Brain" (1952): that living things maintain essential variables of the body within critical limits with the brain as a regulator of the necessary feedback loops. Parmar contextualises his practices as an artist in applying the cybernetic Ouroboros principle to musical improvisation. [28] Hence the snake eating its tail is an accepted image or metaphor in the autopoietic calculus for self-reference, [29] or self-indication, the logical processual notation for analysing and explaining self-producing autonomous systems and "the riddle of the living", developed by Francisco Varela. Reichel describes this as: ...an abstract concept of a system whose structure is maintained through the self-production of and through that structure. In the words of Kauffman, is 'the ancient mythological symbol of the worm ouroboros embedded in a mathematical, non-numerical calculus.[30] [31] The calculus derives from the confluence of the cybernetic logic of feedback, the sub-disciplines of autopoiesis developed by Varela and Humberto Maturana, and calculus of indications of George Spencer Brown. In another related biological application: It is remarkable, that metabolism is just a mapping..., which may be too cursory for a biologist, turns out to show us the way to construct recursively, by a limiting process, solutions of the self-referential Ouroborus equation f(f) = f, for an unknown function f, a way that mathematicians had not imagined before Rosen.[32][33] Second-order cybernetics, or the cybernetics, applies the principle of selfreferentiality, or the participation of the observer in the observer, to explore observer involvement in all behaviour and the praxis of science[34] including D.J. Stewart's domain of "observer valued imparities".[35] Armadillo girdled lizard, Ouroborus cataphractus, takes its name from the animal's defensive posture: curling into a ball and holding its own tail in its mouth.[36] Pescadillas are often presented biting their tails. In Iberian culture A medium-sized European hake, known in Spanish it receives the name of pescadilla de rosca ("torus hake").[37]. Both expressions Uma pescadinha de rabo na boca "tail-in mouth little hake" and La pescadilla que se muerde la cola, "the hake that bites its tail", are proverbial Portuguese and Spanish expressions for circular reasoning and vicious circles.[38] Dragon Gate Pro-Wrestling The Kobe, Japan-based Dragon Gate Pro-Wrestling promotion used a stylized ouroboros as their logo for the first 20 years of the company's existence. The logo is a silhouetted dragon twisted into the shape of an infinity dragon logo in favor of a shield logo. See also Amphisbaena Cyclic model Dragon (M. C. Escher) Endless knot Ensō Eternal return (Eliade) Eternalism (philosophy of time) Historic recurrence Hoop snake Infinite loop Möbius strip Social cycle theory Strange loop Three hares Valknut The Worm Ouroboros References Notes ^ Theodoros Pelecanos's manuscript of an alchemical tract attributed to Synesius, in Codex Parisinus graecus 2327 in the Bibliothèque Nationale, France, mentioned s.v. 'alchemy', The Oxford Classical Dictionary, Oxford University Press, 2012, ISBN 0199545561 ^ "uroboros". Oxford Dictionaries UK English Dictionaries UK English Dictionary. Oxford University Press, n.d. Retrieved 25 August 2018. ^ "Salvador Dalí: Alchimie des Philosophes | The Ouroboros". Academic Commons. Willamette University. ^ Liddell & Scott (1940), οὐροβόρος ^ Liddell & Scott (1940), οὐρά ^ Liddell & Scott (1940), βορά ^ Arien Mack (1999). Humans and Other Animals,. Ohio State University Press, 1999. pp. 38, 77–78 ^ Hornung, Erik (1982). Conceptions of God in Egypt: The One and the Many. 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She is the endless Ouroboros, the dragon biting its own tail, symbolizing the cycle of samsara." Storl, Wolf-Dieter (2004). Shiva: The Wild God of Power and Ecstasy. Inner Traditions / Bear & Co. p. 219. ISBN 978-1-59477-780-6. Carl Jung, Collected Works, Vol. 14 para. 513 "Jung defines ouroboros to alchemy". Snakes in Dreams. Retrieved 2019-12-09. Neumann, Erich. (1995). The Origins and History of Consciousness. Bollington series XLII: Princeton University Press. Originally published in German in 1949. ^ Read, John (1957). From Alchemy to Chemistry. pp. 179–180. ISBN 978-0-486-28690-7. ^ M Rees Just Six Numbers (London 1999) p. 7-8 ^ M Rees Just Six cybernetics in elementary actions (like picking up a drum stick), the evolution of cybernetic science from Norbert Wiener to Gordon Pask, Heinz von Foerster, and Autopoiesis, and in related fields such as Autocatalysis, the philosophical system of Gilles Deleuze and Félix Guattari, and Manuel DeLanda. ^ Varela, Francisco J. 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This intuition, already advanced by the theories of Autopoiesis and (M,R)-systems, can be mathematically framed in a weird-looking equation, full of implications and potentialities: f(f) = f. This equation (here referred to as Ouroboros equation), arises in apparently dissimilar contexts, like Robert Rosen's synthetic view of metabolism, hyper set theory and, importantly, untyped lambda calculus. ...We envision that the ideas behind this equation, a unique kind of mathematical concept, initially found in biology, would play an important role in the development of a true systemic theoretical biology. MIT Press online. ^ Müller, K H. Second-order Science: The Revolution of Scientific Structures. Complexity, design, society. Edition Echoraum, 2016. ^ Scott, Bernard. "The Cybernetics of Systems of Belief." Kybernetes: The International Journal of Systems & Cybernetics 29, no. 7-8 (2000): 995-998. Stanley, Edward L.; Bauer, Aaron M.; Jackman, Todd R.; Branch, William R.; Mouton, P. 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External links Wikimedia Commons has media related to Ouroboros. BBC Culture – The ancient symbol that spanned millennia Retrieved from

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