

Seagate Technology Holdings PLC STX under CEO William Mosley



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

**HEXAGRAM 60 – Chieh - Limitation**

Above K'AN THE ABYSMAL, WATER  
 Below TUI THE JOYOUS, LAKE

- A lake occupies a limited space. When more water comes into it,
  - it overflows.
- Therefore
- limits must be set for the water.
- The image shows
- water below and
  - water above,
  - with the firmament between them as a limit.

The Chinese word for limitation really denotes the joints that divide a bamboo stalk.

- In relation to ordinary life
  - it means the thrift that sets fixed limits upon expenditures.

- In relation to the moral sphere
  - it means the fixed limits that the superior man sets upon his actions - the limits of loyalty and disinterestedness.

## THE JUDGMENT

LIMITATION.

Success.

Galling limitation must not be persevered in.

- Limitations are troublesome, but
- they are effective.

If

- we live economically in normal times,
- we are prepared for times of want.

To be sparing saves us from humiliation.

Limitations are also indispensable in the regulation of world conditions.

In nature there are fixed limits for

- summer and winter,
  - day and night, and
- these limits give the year its meaning.

In the same way,

economy,

by setting fixed limits upon expenditures, acts to

- preserve property and
- prevent injury to the people.

But in limitation

we must observe due measure.

- If a man should seek to impose galling limitations upon his own nature,
  - it would be injurious.

And

- if he should go too far in imposing limitations on others,
  - they would rebel.

Therefore

it is necessary to set limits even upon limitations

## THE IMAGE

Water over lake: the image of LIMITATION.

Thus

the superior man

- Creates number and measure, And
- examines the nature of virtue and correct conduct.

- A lake is something limited.

- Water is inexhaustible.

A lake

- can contain only a definite amount of the infinite quantity of water;
- this is its peculiarity.

In human life too

the individual achieves significance through

- discrimination and
- the setting of limits.

Therefore

what concerns us here is

the problem of clearly defining these discriminations,  
which are, so to speak,

- the backbone of morality.

- Unlimited possibilities are not suited to man;

• if

• they existed,

- his life would only dissolve in the boundless.

To become strong,

a man's life needs the limitations

- ordained by duty and
- voluntarily accepted.

The individual attains significance as a free spirit only

- by surrounding himself with these limitations and
- by determining for himself what his duty is.

## THE LINES

Nine at the beginning means:

Not going out of the door and the courtyard

Is without blame.

Often a man who

- would like to undertake something
- finds himself confronted by insurmountable limitations.

Then he must know where to stop.

If

he

- rightly understands this and
- does not go beyond the limits set for him,

he

- accumulates an energy that enables him,  
when the proper time comes,

- to act with great force.

Discretion is of prime importance in preparing the way for momentous things.

Concerning this, Confucius says:

- Where disorder develops,
  - words are the first steps.
- If the prince is not discreet,
  - he loses his servant.
- If the servant is not discreet,
  - he loses his life.
- If germinating things are not handled with discretion,
  - the perfecting of them is impeded.

Therefore

- the superior man
  - is careful to maintain silence and
  - does not go forth.

Six in the fourth place means:

Contented limitation.

Success.

- Every limitation has its value, but
  - a limitation that requires persistent effort entails a cost of too much energy.
- When, however,
- the limitation is a natural one
  - (as for example, the limitation by which water flows only downhill),
  - it necessarily leads to success,
- for then
- it means a saving of energy.
- The energy that otherwise would be consumed in a vain struggle with the object,
- is applied wholly to the benefit of the matter in hand, and
  - success is assured.

## **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.