

MSP Recovery Inc LIFW under CEO John Ruiz



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

MOVING HEXAGRAM

HEXAGRAM 29 - K'an - The Abysmal (Water)

Above K'AN THE ABYSMAL, WATER

Below K'AN THE ABYSMAL, WATER

This hexagram **consists of** a doubling of the trigram K'an. It is one of the eight hexagrams in which **doubling** occurs. The trigram K'an **means** a plunging in.

A yang line

- has **plunged** in between two yin lines and
- is **closed in** by them like water in a ravine.

The trigram K'an is **also** the middle son.

The Receptive

- **has obtained** the middle line of the Creative, and thus
- K'an **develops**.

As an image it **represents** water, the water that

- **comes** from above and
- **is** in motion on earth in streams and rivers, **giving** rise to all life on earth.

In man's world K'an **represents**

- the **heart**,
- the **soul** locked up within the body,

- the principle of **light** inclosed in the dark - that is, reason. The name of the hexagram, because the trigram is doubled, has the **additional meaning**, "**repetition of danger**."

Thus the hexagram is intended to designate

- an **objective situation** to which one must become accustomed,
- not a **subjective attitude**.

For danger due to a **subjective attitude** means either

- **foolhardiness**

or

- **guile**.

Hence too a **ravine** is used to symbolize danger;

it is a situation in which

a man is in the **same pass** as

the water in a ravine,

and,

like the water,

- **he can escape**

if

- **he behaves correctly**.

THE JUDGMENT

The Abysmal repeated.

If you are sincere,

- **you have success in your heart,**

And

- **whatever you do succeeds.**

Through **repetition** of danger

we **grow accustomed** to it.

Water sets the example for the right conduct under such circumstances.

- It

- **flows on and on,**

- and

- **merely fills up all the places through which it flows;**

- it

- **does not shrink from any dangerous spot nor from any plunge,**

- and

- **nothing can make it lose its own essential nature.**

- It

- **remains true to itself under all conditions.**

Thus likewise,

- **if one is sincere when confronted with difficulties,**

- **the heart can penetrate the meaning of the situation.**

And

- **once we have gained inner mastery of a problem,**

- it will come about naturally that the action we take will succeed.

In danger all that counts is really

- carrying out all that has to be done – thoroughness –
- and
- going forward, in order not to perish through tarrying in the danger.

Properly used,

danger can have an important meaning as a protective measure.

Thus

- heaven has its perilous height protecting it
 - against every attempt at invasion, and
- earth has its mountains and bodies of water,
 - separating countries by their dangers.

Thus also

rulers make use of danger to protect themselves

- against attacks from without
- and
- against turmoil within.

THE IMAGE

Water

- flows on uninterruptedly
- and
- reaches its goal:

The image of the Abysmal repeated.

Thus the superior man

- walks in lasting virtue

And

- carries on the business of teaching.

Water reaches its goal by flowing continually.

It fills up every depression before it flows on.

The superior man follows its example;

he is concerned that goodness should be

- an established attribute of character
- rather than
- an accidental and isolated occurrence.

So likewise in teaching others everything depends on consistency,

for

it is only through repetition

that

the pupil makes the material his own.