

ACV Auctions Inc ACVA under CEO George Chamoun



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5		H	T	T		3	2	2		7
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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.

Six at the top means:

Galling limitation.

Perseverance brings misfortune.

Remorse disappears.

If

- one is too severe in setting up restrictions,
- people will not endure them.

- The more consistent such severity,

- the worse it is,

for in the long run

- a reaction is unavoidable.

In the same way,

- the tormented body will rebel against excessive asceticism.

On the other hand, although

- ruthless severity is not to be applied persistently and systematically, there may be times when
  - it is the only means of safeguarding against guilt and remorse.
- In such situations
- ruthlessness toward oneself
  - is the only means of saving one's soul, which otherwise
  - would succumb to irresolution and temptation.

## **MOVING HEXAGRAM**

### **HEXAGRAM 06 – Sung - Conflict**

Above CH'IEN            THE CREATIVE, HEAVEN  
Below K'AN             THE ABYSMAL, WATER

1. The upper trigram, whose image is heaven, has an upward movement; the lower trigram, water, in accordance with its nature, tends downward. Thus the two halves **move away** from each other, giving rise to the idea of **conflict**.
2. The attribute of the Creative is **strength** that of the abysmal is danger, **guile**.  
**Where cunning has force before it, there is conflict.**
3. A third indication of **conflict**, in terms of character, is presented by the combination of deep **cunning** within and fixed **determination** outwardly.  
A person of this character will certainly be quarrelsome.

### **THE JUDGMENT**

CONFLICT.

- You are sincere And
- are being obstructed.

A **cautious halt** halfway brings good fortune.

**Going through to the end** brings misfortune.

It furthers one to see the great man.

It does not further one to cross the great water.

**Conflict develops when one**

- **feels himself to be in the right and**
- **runs into opposition.**

If one **is not** convinced of being in the right, opposition leads

- to craftiness or high-handed encroachment but
- not to open conflict.

If a man is entangled in a conflict, his only salvation lies in being so

- clear-headed and
- inwardly strong

that he is always ready to come to terms by meeting the opponent halfway.

To carry on the conflict to the bitter end has evil effects even when one is in the right,

because the enmity is then perpetuated.

It is important to see the great man,

that is, an impartial man whose authority is great enough to

- terminate the conflict amicably or
- assure a just decision.

In times of strife, crossing the great water is to be avoided, that is, dangerous enterprises are not to be begun, because in order to be successful they require concerted unity of forces.

Conflict within weakens the power to conquer danger without.

## THE IMAGE

Heaven and water go their opposite ways: The image of Conflict.

Thus in all his transactions the superior man

Carefully considers the beginning.

The image indicates that

the causes of conflict are latent in the opposing tendencies of the two trigram.

Once these opposing tendencies appear, conflict is inevitable.

To avoid it, therefore, everything must be taken carefully into consideration in the very beginning.

- If rights and duties are exactly defined, or
- if, in a group, the spiritual trends of the individuals harmonize, the cause of conflict is removed in advance.