

Banzai International Inc BNZI under CEO Joseph Davy



6		H	H	T		3	3	2		8
5		H	H	H		3	3	3		9
4		T	T	T		2	2	2		6
3		T	T	T		2	2	2		6
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 third place means:

He who knows no limitation

Will have cause to lament.

No blame.

If

- an individual is bent only on pleasures and enjoyment,
- it is easy for him to lose his sense of the limits that are necessary.

If

- he gives himself over to extravagance,
- he will have to suffer the consequences, with accompanying regret.

He must not seek to lay the blame on others.

Only when

- we realize that our mistakes are of our own making
- will such disagreeable experiences free us of errors.

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.

Nine in the fifth place means:

Sweet limitation brings good fortune.

Going brings esteem.

The limitation must be carried out in the right way if it is to be effective.

If we

- seek to impose restrictions on others only,
- while evading them ourselves,
- these restrictions will always be resented and will provoke resistance.

If, however,

a man in a leading position

- applies the limitation first to himself,
- demanding little from those associated with him, and with modest means
- manages to achieve something,

good fortune is the result.

Where such an example occurs,

- it meets with emulation,
- so that whatever is undertaken must succeed.

## **MOVING HEXAGRAM**

### **HEXAGRAM 32 – Heng - Duration**

Above CHEN THE AROUSING, THUNDER

Below SUN THE GENTLE, WIND

- The strong trigram Chen is above,
  - the weak trigram Sun below.
- This hexagram is the **inverse** of the preceding one.
- In the latter we have **influence**,
  - here we have **union** as an enduring condition.
- The two **images** are thunder and wind, which are likewise constantly paired phenomena.
- The lower trigram indicates **gentleness** within;
  - the upper, **movement** without.

In the sphere of social relationships, the hexagram **represents** the institution of marriage as the **enduring union** of the sexes.

- During courtship
  - the young man subordinates himself to the girl,
- but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,
  - the husband is the directing and moving force outside,
  - while the wife, inside, is gentle and submissive.

### **THE JUDGMENT**

DURATION. Success. No blame.  
Perseverance furthers.  
It furthers one to have somewhere to go.

### Duration

- is a state whose movement is not worn down by hindrances.
- It is not a state of rest, for mere standstill is regression.

### Duration

- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
  - taking place in accordance with immutable laws and
  - beginning anew at every ending.

The end is reached by an inward movement,  
by inhalation, systole, contraction, and  
this movement turns into a new beginning, in which  
the movement is directed outward,  
in exhalation, diastole, expansion.

### Heavenly bodies exemplify duration.

They **move** in their fixed orbits, and  
because of this their light-giving power **endures**.

The seasons of the year

- **follow** a fixed law of change and transformation, hence
- **can** produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration,  
we can come to understand the nature of all beings

- in heaven and
- on earth.

## THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And
- does not change his direction.

- Thunder rolls, and

- the wind blows;

both

- are examples of extreme mobility and so
- are seemingly the very opposite of duration,

but the laws governing their appearance and subsidence,

their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
- the inner law of his being,  
which determines all his actions.