

Victoria's Secret & Co VSCO under CEO Martin Waters



6		T	T	T		2	2	2		6
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	H	H		3	3	3		9
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.

Nine in the second place means:

Not going out of the gate and the courtyard
Brings misfortune.

When

- the time for action has come,
- the moment must be quickly seized.

Just as

- water first collects in a lake without flowing out,
 - yet is certain to find an outlet when the lake is full,
- so it is in the life of man.

- It is a good thing to hesitate

so long as

- the time for action has not come, but no longer.

Once

the obstacles to action have been removed,
anxious hesitation

- is a mistake that is bound to bring disaster,
- because one misses one's opportunity.

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 12 - P'i - Standstill (Stagnation)

Above CH'IEN

THE CREATIVE, HEAVEN

Below K'UN

THE RECEPTIVE, EARTH

This hexagram is the opposite of the preceding one.

- Heaven is above, drawing farther and farther away, while
- the earth below sinks farther into the depths.

The creative powers are not in relation.

It is a time of standstill and decline.

This hexagram is linked with the seventh month (August-September),
when

- the year has passed its zenith and
- autumnal decay is setting in.

THE JUDGMENT

STANDSTILL.

Evil people do not further

The perseverance of the superior man.

- The great departs
- the small approaches.

- Heaven and earth are out of communion and
- all things are benumbed.

- What is above has no relation to what is below, and
- on earth confusion and disorder prevail.

- The dark power within,
- the light power is without.

- Weakness is within,
- harshness without.

- Within are the inferior, and
- without are the superior.

- The way of inferior people is in ascent;
- the way of superior people is on the decline.

But the superior people do not allow themselves to be turned from their principles.

If the possibility of exerting influence is closed to them, they nevertheless

- remain faithful to their principles and
- withdraw into seclusion.

THE IMAGE

Heaven and earth do not unite: The image Of STANDSTILL.

Thus

- the superior man falls back upon his inner worth In order to escape the difficulties.
- He does not permit himself to be honored with revenue.

When, owing to the influence of inferior men, mutual mistrust prevails in public life, fruitful activity is rendered impossible, because the fundamentals are wrong.

Therefore

- the superior man knows what he must do under such circumstances;
- he does not allow himself to be tempted by dazzling offers to take part in public activities.

This would only expose him to danger, since he cannot assent to the meanness of the others.

He therefore

- hides his worth and
- withdraws into seclusion.