

Outcome of IBM Buyout of Apptio (\$5 billion)

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	T	T		3	2	2		7
1		H	T	T		3	2	2		7

Click below to view the interpretations and cases:

<https://icic.com/?p=9023>

### 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

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

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8873>

### **HEXAGRAM 10 – Lu - Treading (Conduct)**

Above CH'IEN	THE CREATIVE, HEAVEN
Below TUI	THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the right way of conducting oneself.
  - Heaven, the father, is above, and
  - the lake, the youngest daughter, is below.

This shows the difference between high and low, upon which composure, correct social conduct, depends.
2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally treading upon something.
 

The small and cheerful [Tui] treads upon the large and strong [Ch'ien].

The direction of movement of the two primary trigrams is upward.

The fact that the strong treads on the weak is not mentioned in the Book of Changes, because it is taken for granted.

For the weak to take a stand against the strong is not dangerous here, because it happens in good humor [Tui] and without presumption, so that the strong man is not irritated but takes it all in good part.

### **THE JUDGMENT**

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really difficult.

That which is strongest and that which is weakest are close together.

- The weak follows behind the strong and worries it.
- The strong, however, acquiesces and does not hurt the weak, because the contact is in good humor and harmless.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

## THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- discriminates between high and low, And thereby
- fortifies the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,

hence no envy arises.

Among mankind also there are necessarily differences of elevation;

it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust, for if this occurs, envy and class struggle are the inevitable consequences.

- If, on the other hand, external differences in rank correspond with differences in inner worth, and
- if inner worth forms the criterion of external rank, people acquiesce and order reigns in society.