

Amplitech Group Inc AMPG under CEO Fawad Maqbool



6		H	H	T		3	3	2		8
5		H	H	H		3	3	3		9
4		H	H	T		3	3	2		8
3		T	T	T		2	2	2		6
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 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.

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

Click below to view the interpretations and cases:

<https://icic.com/?p=8876>

Hexagram 11 - T'ai - Peace

Above K'UN THE RECEPTIVE, EARTH
Below CH'IEN THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
- the Creative, which moves upward, is below.

Hence their influences meet and are in harmony,
so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

THE JUDGMENT

PEACE.

- The small departs,
 - The great approaches.
- Good fortune.
Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself beneath the earth, and so their powers unite in deep harmony.
Then peace and blessing descend upon all living things.

In the world of man it is a time of social harmony;

- those in high places show favor to the lowly, and
- the lowly and inferior in their turn are well disposed toward the highly placed.

There is an end to all feuds.

- Inside, at the center, in the key position, is the light principle;
- the dark principle is outside.

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- When
 - the good elements of society occupy a central position and are in control,
 - the evil elements come under their influence and change for the better.
- When
 - the spirit of heaven rules in man,
 - his animal nature also
 - comes under its influence and
 - takes its appropriate place.

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their departure, while
- the great, strong, and good elements are moving up.

This brings good fortune and success.

THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- Divides and
- completes

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in **contact** and **combine** their influences, **producing** a time of universal flowering and prosperity.

This stream of energy must be **regulated** by the ruler of men.

It is done by a process of **division**.

Thus men

- **divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and**
- **mark off infinite space by the points of the compass.**

In this way

nature in its **overwhelming profusion** of phenomena is

- **bounded and**
- **controlled.**

On the other hand,

nature must be **furthered** in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.