

AppFolio, Inc. APPF under CEO Shane Trigg



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		H	H	T		3	3	2		8
2		H	T	T		3	2	2		7
1		H	H	H		3	3	3		9

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

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 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:

HEXAGRAM 07 – Shih - The Army

Above K'UN THE RECEPTIVE, EARTH
Below K'AN THE ABYSMAL, WATER

This hexagram is made up of the trigrams

- K'an, water, and
- K'un, earth, and thus,

it symbolizes the ground water stored up in the earth.

In the same way military strength is stored up in the mass of the people –

- invisible in times of peace but
- always ready for use as a source of power.

The attributes of the two trigrams are

- danger inside and
- obedience outside.

This points to the nature of an army,

which at the core is dangerous,

while discipline and obedience must prevail outside.

Of the individual lines,

the one that controls the hexagram is the strong nine in the second place to which the other lines, all yielding, are subordinate.

This line indicates a commander,

because it stands in the middle of one of the two trigrams.

But since it is in the lower rather than the upper trigram,

it represents not the ruler

but the efficient general,

who maintains obedience in the army by his authority.

THE JUDGMENT

THE ARMY.

The army needs perseverance

And a strong man.

Good fortune without blame.

An army is a mass that needs organization in order to become a fighting force.

Without strict discipline nothing can be accomplished, but this discipline must not be achieved by force.

It requires a strong man who

- captures the hearts of the people and
- awakens their enthusiasm.

In order that he may develop his abilities

he needs the complete confidence of his ruler,

who must entrust him with full responsibility as long as the war lasts.

But war

- is always a dangerous thing and
- brings with it destruction and devastation.

Therefore it

- should not be resorted to rashly but, like a poisonous drug,
- should be used as a last recourse.

- The justifying cause of a war, and
- clear and intelligible war aims,

ought to be explained to the people by an experienced leader.

Unless there is a quite definite war aim to which the people can consciously pledge themselves,

the unity and strength of conviction that lead to victory will not be forth coming.

But the leader must also look to it that

- the passion of war and
- the delirium of victory

do not give rise to unjust acts that will not meet with general approval.

If justice and perseverance are the basis of action, all goes well.

THE IMAGE

In the middle of the earth is water: The image of THE ARMY.

Thus the superior man increases his masses

By generosity toward the people.

Ground water is invisibly present within the earth.

In the same way the military power of a people is invisibly present in the masses.

- When danger threatens, every peasant becomes a soldier;
- when the war ends, he goes back to his plow.

He who is generous toward the people wins their love, and

a people living under a mild rule becomes strong and powerful.

Only a people economically strong can be important in military power.

Such power must therefore be cultivated

- by improving the economic condition of the people and
- by humane government.

Only when there is this invisible bond between government and people,

so that the people are sheltered by their government as ground water is sheltered by the earth,

is it possible to wage a victorious war.