

6		H	T	T		3	2	2		7
5		T	T	T		2	2	2		6
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	H	T		3	3	2		8

HEXAGRAM 04 - Meng - Youthful Folly

Above KEN KEEPING STILL, MOUNTAIN

Below K'AN THE ABYSMAL, WATER

In this hexagram we are reminded of **youth and folly**, in **two** different ways.

- The **image** of the upper trigram, Ken, is the mountain, that of the lower, K'an, is water;
 - the spring rising at the foot of the mountain is the **image** of inexperienced youth.
- **Keeping still** is the attribute of the upper trigram; that of the lower is the **abyss**, danger.
 - **Stopping** in perplexity on the brink of a dangerous abyss is a symbol of the folly of youth.

However, the two trigrams also show the way of **overcoming** the follies of youth. Water is something that of necessity flows on.

When the spring gushes forth, it does **not know** at first where it will go.

But **its steady flow** fills up the deep place blocking its progress, and success is attained.

THE JUDGMENT

YOUTHFUL FOLLY has success.

It is not I who seek the young fool;

The young fool seeks me.

At the first oracle I inform him.

If he asks two or three times, it is importunity.

If he importunes, I give him no information.

Perseverance furthers.

In the time of youth, folly is **not** an evil.

One may succeed in spite of it, **provided** one

- finds an **experienced** teacher and
- has the right **attitude** toward him.

This means, first of all, that the youth himself

- must be **conscious** of his lack of experience and
- must **seek** out the teacher.

Without this **modesty** and this **interest** there is no guarantee that he has the necessary **receptivity**,

which should express itself in **respectful acceptance** of the teacher.

This is the reason why the teacher must **wait** to be sought out instead of offering himself.

Only thus can the **instruction** take place

- **at the right time and**
- **in the right way.**

A teacher's **answer** to the question of a pupil ought to be **clear and definite**

like that expected from an **oracle**;

thereupon it ought to be **accepted** as

- a key for resolution of **doubts** and
- a basis for **decision**.

If **mistrustful or unintelligent** questioning is kept up,

it serves only to **annoy** the teacher.

He does well to **ignore it in silence**,

just as the oracle

- gives one answer **only** and
- refuses to be **tempted** by questions implying doubt.

Given in addition a **perseverance** that never slackens

until the points are mastered one by one,

real success is sure to follow.

Thus the hexagram counsels

- **the teacher as well as**
- **the pupil.**

THE IMAGE

A spring **wells up** at the foot of the mountain: The image of YOUTH.

Thus the superior man fosters his **character**

By **thoroughness** in all that he does.

A spring

- **succeeds** in flowing on and
- **escapes** stagnation by filling up **all** the hollow places in its path.

In the same way character is developed by **thoroughness** that skips nothing but, like water,

gradually and steadily fills up all gaps and so flows onward.

THE LINES

Six in the third place means:

Take not a maiden who
When she sees a man of bronze,
Loses possession of herself.
Nothing furthers.

A **weak, inexperienced man**, struggling to rise,
easily **loses** his own individuality
when he slavishly **imitates** a strong personality of higher station.
He is like a girl throwing herself away when she meets a strong man.
Such a **servile approach** should not be encouraged,
because it is bad both for

- the youth and
- the teacher.

A girl owes it to her dignity to wait until she is wooed.
In both cases it is **undignified** to offer oneself, and
no good comes of accepting such an offer.

0 Six in the fifth place means:

Childlike folly brings good fortune.

An inexperienced person who seeks instruction in a childlike and unassuming way is
on the right path,
for the man **devoid of arrogance** who **subordinates** himself to his teacher will
certainly be helped.

1. ("Fool" and "folly" as used in this hexagram should be understood to mean
the immaturity of youth and its consequent lack of wisdom, rather than mere
stupidity. Parsifal is known as the "pure fool" not because he was dull-witted but
because he was inexperienced.)

MOVING HEXAGRAM

HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD

Below SUN THE GENTLE, WIND, WOOD

Sun is one of the **eight doubled** trigrams.

It

- is the eldest daughter
and

- **symbolizes** wind or wood;

it has for its **attribute** gentleness,
which nonetheless penetrates

- like the wind
or

- like growing wood
with its roots.

The dark principle, in itself rigid and immovable,
is dissolved by the penetrating light principle,
to which it subordinates itself in gentleness.

1. In nature,

it is the wind that

- disperses the gathered clouds,
leaving the sky clear and serene.

2. In human life

it is penetrating clarity of judgment that

- thwarts all dark hidden motives.

3. In the life of the community

it is the powerful influence of a great personality that

- uncovers and breaks up those intrigues
which shun the light of day.

THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual

and

- inconspicuous
effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

- Results of this kind are less striking to the eye
than

- those won by surprise attack,

but

- they
 - are more enduring
 - and
 - more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.

Small strength can achieve its purpose

only by

- subordinating itself to an eminent man
- who is capable of creating order.

THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.

Thus

the superior man

- Spreads his commands abroad

And

- carries out his undertakings.

- The penetrating quality of the wind depends upon its ceaselessness.
 - This is what makes it so powerful;
 - time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
 - This too requires a lasting influence brought about by
 - enlightenment
 - and
 - command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.

Action without preparation of the ground only

- frightens

and

- repels.