

Teck Resources Ltd TECK under CEO Jonathan Price



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

Nine at the top means:

In punishing folly

It does not further one

To commit transgressions.

The only thing that furthers is to prevent transgressions.

Sometimes an incorrigible fool must be punished.

He who will not heed will be made to feel.

This punishment is quite different from a preliminary shaking up.

But the penalty should not be imposed in anger;

it must be restricted to an objective guarding against unjustified excesses.

Punishment is never an end in itself but serves merely to restore order.

This applies

- not only in regard to education

- but also in regard to the measures taken by a government against a populace guilty of transgressions.

Governmental interference

- should always be merely preventive and
- should have as its sole aim the establishment of public security and peace.

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 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 forthcoming.

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.