

Alexander's Inc ALX under CEO Steven Roth



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

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 at the beginning means:

To make a fool develop
It furthers one to apply discipline.
The fetters should be removed.
To go on in this way brings humiliation.

Law is the beginning of education.

Youth in its inexperience is inclined at first to take everything carelessly and playfully

must be shown the seriousness of life.

A certain measure of taking oneself in hand, brought about by strict discipline, is a good thing.

He who plays with life never amounts to anything.

However, discipline should not degenerate into drill.

Continuous drill

- has a humiliating effect and
- cripples a man's powers.

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.

MOVING HEXAGRAM

HEXAGRAM 26 - Ta Ch'ü - The Taming Power of the Great

Above KEN KEEPING STILL, MOUNTAIN
Below CH'IEN THE CREATIVE, HEAVEN

The Creative is **tamed by** Ken, Keeping Still.
This **produces** great power,
a situation **in contrast to** that of the ninth hexagram, Hsiao Ch'u, THE TAMING
POWER OF THE SMALL,
in which the Creative is **tamed by** the Gentle alone.

- There
- one weak line must tame five strong lines, but
- here
- four strong lines are restrained by two weak lines;
- in addition to a minister,
there is a prince, and
- the restraining power
therefore is far stronger.

The hexagram has a **threefold meaning**, **expressing** different aspects of the concept
Holding firm.

1. Heaven within the mountain
gives the idea of holding firm in the sense of **holding together**;
2. the trigram Ken, which holds the trigram Ch'ien still,
gives the idea of holding firm in the sense of **holding back**;
3. the third idea is
that of **holding firm** in the sense of caring for and nourishing.
 - This last is suggested by the fact that
a strong line at the top, which is the ruler of the hexagram,
is **honored and tended** as a sage.
 - The third of these meanings also
attaches specifically to this strong line at the top,
which **represents** the sage.

THE JUDGMENT

THE TAMING POWER OF THE GREAT.
Perseverance furthers.

Not eating at home brings good fortune.
It furthers one to cross the great water.

To

- hold firmly to great creative powers and
 - store them up, as set forth in this hexagram,
- there is need of
a strong, clearheaded man who is honored by the ruler.

- The trigram Ch'ien points to strong creative power;
- Ken indicates firmness and truth.

Both point

- to light and clarity and
- to the daily renewal of character.

Only through such daily self-renewal

can a man continue at the height of his powers.

- Force of habit helps to keep order in quiet times; but in periods when there is a great storing up of energy,
- everything depends on the power of the personality.

However, since the worthy are honored,

as in the case of the strong personality entrusted with leadership by the ruler, it is an advantage

- not to eat at home but rather
- to earn one's bread by entering upon public office.

Such a man is in harmony with heaven;

therefore even great and difficult undertakings, such as crossing the great water, succeed.

THE IMAGE

Heaven within the mountain:

The image of THE TAMING POWER OF THE GREAT.

Thus the superior man acquaints himself with

- many sayings of antiquity And
- many deeds of the past,

In order to strengthen his character thereby.

Heaven within the mountain points to hidden treasures.

In the words and deeds of the past there lies hidden a treasure that men may use to

strengthen and elevate their own characters.

The way to study the past is

- not to confine oneself to mere knowledge of history but, through application of this knowledge,
- to give actuality to the past.