

Alibaba Group Holding Ltd BABA under CEO Eddie Wu



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

Six in the fourth place means:

Entangled folly brings humiliation.

For youthful folly it is the most hopeless thing to entangle itself in empty imaginings.

- The more obstinately it clings to such unreal fantasies,
- the more certainly will humiliation overtake it.

Often the teacher, when **confronted** with such **entangled folly**,  
has no other course but **to leave** the fool to himself for a time,  
**not sparing** him the humiliation that results.

This is frequently the only means of rescue.

## MOVING HEXAGRAM

### HEXAGRAM 50 – Ting - The Caldron

Above LI THE CLINGING, FIRE  
Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;
  - at the bottom are the legs,
  - over them the belly,
  - then come the ears (handles), and
  - at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.<sup>1</sup>

THE WELL (48) likewise has the secondary meaning of giving nourishment, but rather more in relation to the people.

**The Ting, as a utensil pertaining to a refined civilization, suggests the**

- **fostering and nourishing of able men, which**
- **redounded to the benefit of the state. (2)**

- This hexagram and
- THE WELL

are the only two in the Book of Changes that represent

- **concrete,**
- man-made objects.

Yet here too the thought has its **abstract** connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus **together they** stand for the flame kindled by wood and wind, which likewise suggests the **idea** of preparing food.

### THE JUDGMENT

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the **social foundation** of our life, and
  - this foundation is likened to
  - the water that serves to nourish growing wood,
- the present hexagram refers to
- the **cultural superstructure** of society.

Here

- it is the wood that serves as nourishment for the flame, the **spirit**.

All that is visible must

- grow beyond itself,
- extend into the realm of the invisible.

Thereby

it

- receives its true consecration and clarity and
- takes firm root in the cosmic order.

Here

we see civilization as it reaches its **culmination in religion**.

The Ting **serves** in offering sacrifice to God.

The highest earthly values must be sacrificed to the divine.

But

the truly divine does not manifest itself apart from man.

The supreme revelation of God appears in

- prophets and
- holy men.

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- this brings inner enlightenment and true understanding of the world, and
- this leads to great good fortune and success.

## THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- as long as there is wood below,
- the fire burns above.

It is the same in human life;

- there is in man likewise a fate that
- lends power to his life.

And if

- he succeeds in assigning the right place
  - to life and

- to fate,

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life  
as handed on by oral tradition in the secret teachings of Chinese yoga,