

Roper Technologies Inc ROP under CEO L. Neil Hunn



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		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.

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 14 - Ta Yu - Possession in Great Measure**

Above LI THE CLINGING, FLAME  
Below CH'IEN THE CREATIVE, HEAVEN

- The fire in heaven above **shines** far, and
- all things
  - **stand out** in the light and
  - **become**, manifest.
- The weak fifth line **occupies** the place of honor, and
- all the strong lines are **in accord** with it.

All things come to the man who is

- **modest and kind**
- **in a high position. 1**

### **THE JUDGMENT**

POSSESSION IN GREAT MEASURE.  
Supreme success.

The two trigrams indicate that **strength** and **clarity** unite.

Possession in great measure

- is **determined** by fate and
- **accords** with the time.

How is it possible that the weak line has power

- to hold the strong lines fast and
- to possess them?

It is done by virtue of unselfish modesty.

The time is favorable - a time of

- strength within,
- clarity and culture without.

Power is expressing itself in a graceful and controlled way.

This brings supreme success and wealth. 2

## THE IMAGE

Fire in heaven above: The image of POSSESSION IN GREAT MEASURE .

Thus the superior man

- curbs evil and
- furthers good, And thereby
- obeys the benevolent will of heaven.

The sun in heaven above,

shedding light over everything on earth,  
is the image of possession on a grand scale.

But a possession of this sort must be administered properly.

The sun brings both evil and good into the light of day.

Man

- must combat and curb the evil, and
- must favor and promote the good.

Only in this way does he fulfill the benevolent will of God,  
who desires

- only good and
- not evil.