



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		H	H	T		3	3	2		8
2		H	H	H		3	3	3		9
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.

0 Nine in the second place means:

To bear with fools in kindness
brings good fortune.

To know how to take women

Brings good fortune.

The son is capable of taking charge of the household.

These lines picture a man

- who has no external power, but
- who has enough strength of mind to bear his burden of responsibility.

He has the inner superiority and strength that enable him to tolerate with kindness the shortcomings of human folly.

The same attitude is owed to women as the weaker sex.

One must

- understand them and

- give them recognition in a spirit of chivalrous consideration. Only this combination of

- inner strength with
- outer reserve

enables one to take on the responsibility of directing a larger social body with real success.

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.

MOVING HEXAGRAM

HEXAGRAM 42 – I - Increase

Above SUN THE GENTLE, WIND
Below CHEN THE AROUSING, THUNDER

The idea of increase is expressed in the fact that

the strong lowest line of the upper trigram

- has sunk down
- and
- taken its place under the lower trigram.

This conception also expresses **the fundamental idea on which the Book of Changes is based. To rule truly is to serve.**

A sacrifice of the higher element that produces an increase of the lower is called an out-and-out increase: it

indicates the spirit that alone has power to help the world.

THE JUDGMENT

INCREASE.

- It furthers one To undertake something.
- It furthers one to cross the great water.

Sacrifice on the part of those above for the increase of those below

- fills the people with a sense of joy and gratitude that

- is extremely valuable for the flowering of the commonwealth.

When people are thus devoted to their leaders,

- undertakings are possible,

and

- even difficult and dangerous enterprises will succeed.

Therefore in such times of progress and successful development

it is necessary to

- work

and

- make the best use of the time.

This time resembles that of the marriage of heaven and earth, when the earth

- partakes of the creative power of heaven,
- forming and bringing forth living beings.

The time of INCREASE does not endure,

therefore

it

must be utilized while it lasts.

THE IMAGE

Wind and thunder: the image Of INCREASE.

Thus the superior man:

If

- he sees good,
 - he imitates it;

If

- he has faults,
 - he rids himself of them.

While observing how thunder and wind increase and strengthen each other, a man can note the way to

- self-increase

and

- self-improvement.

When he discovers good in others,

he should

- imitate it

and thus

- make everything on earth his own.

If

- he perceives something bad in himself,
 - let him rid himself of it.

In this way

- he becomes free of evil.

This ethical change represents the most important increase of personality.