



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	H	H		3	3	3		9
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

0 Nine in the second place means:

To bear with fools in **kindliness**  
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.

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 52 – Ken - Keeping Still, Mountain**

Above KEN KEEPING STILL, MOUNTAIN

Below KEN KEEPING STILL, MOUNTAIN

The image of this hexagram is the mountain,  
the youngest son of

- heaven and
- earth.

The male principle is at the top,

- because it strives upward by nature;

the female principle is below,

- since the direction of its movement is downward.

Thus

there is rest

- because the movement has come to its normal end.

In its application to man, the hexagram turns upon

**the problem of achieving a quiet heart.**

It is very difficult to bring quiet to the heart.

While Buddhism strives for

- rest through an ebbing away of all movement in nirvana,

the Book of Changes holds that

- **rest** is merely a state of polarity that always posits **movement** as its complement.

Possibly the words of the text embody directions for the practice of yoga.

### **THE JUDGMENT**

KEEPING STILL.

Keeping his back still

So that he no longer feels his body.

He

- goes into his courtyard And
- does not see his people.

No blame.

**True quiet means**

- **keeping still when the time has come to keep still, and**
- **going forward when the time has come to go forward.**

In this way

- rest and movement are in agreement with the demands of the time, and thus
- there is light in life.

The hexagram signifies the end and the beginning of all movement. The back is named because in the back are located all the nerve fibers that mediate movement.

If

- the movement of those spinal nerves is brought to a standstill,
- the ego, with its restlessness, disappears as it were.

When

a man has thus become calm, he may turn to the outside world.

- He no longer sees in it the struggle and tumult of individual beings, and therefore
- he has that true peace of mind which is needed
  - for understanding the great laws of the universe and
  - for action, in harmony with them.

Whoever

- acts from these deep levels
- makes no mistakes.

## **THE IMAGE**

Mountains standing close together: The image of KEEPING STILL.  
Thus the superior man  
Does not permit his thoughts To go beyond his situation.

1The heart thinks constantly.

This cannot be changed,

but the movements of the heart - that is,  
a man's thoughts -

should restrict themselves to the immediate situation.

All thinking that goes beyond this only makes the heart sore.