

Twilio Inc TWLO under CEO Khozema Shipchandler



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

### 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 12 - P'i - Standstill (Stagnation)

Above CH'IEN      THE CREATIVE, HEAVEN  
Below K'UN        THE RECEPTIVE, EARTH

This hexagram is the opposite of the preceding one.

- Heaven is above, drawing farther and farther away, while
- the earth below sinks farther into the depths.

The creative powers are not in relation.

It is a time of standstill and decline.

This hexagram is linked with the seventh month (August-September), when

- the year has passed its zenith and
- autumnal decay is setting in.

### THE JUDGMENT

STANDSTILL.

Evil people do not further

The perseverance of the superior man.

- The great departs
- the small approaches.
  
- Heaven and earth are out of communion and
- all things are benumbed.
  
- What is above has no relation to what is below, and
- on earth confusion and disorder prevail.
  
- The dark power within,
- the light power is without.
  
- Weakness is within,
- harshness without.
  
- Within are the inferior, and

- without are the superior.
- The way of inferior people is in ascent;
- the way of superior people is on the decline.

But the superior people do not allow themselves to be turned from their principles. If the possibility of exerting influence is closed to them, they nevertheless

- remain faithful to their principles and
- withdraw into seclusion.

## THE IMAGE

Heaven and earth do not unite: The image Of STANDSTILL.

Thus

- the superior man falls back upon his inner worth. In order to escape the difficulties.
- He does not permit himself to be honored with revenue.

When, owing to the influence of inferior men, mutual mistrust prevails in public life, fruitful activity is rendered impossible, because the fundamentals are wrong.

Therefore

- the superior man knows what he must do under such circumstances;
- he does not allow himself to be tempted by dazzling offers to take part in public activities.

This would only expose him to danger, since he cannot assent to the meanness of the others.

He therefore

- hides his worth and
- withdraws into seclusion.