

Biostem Technologies Inc BSEM under CEO Marc Barhonovich



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	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.

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 56 - Lu - The Wanderer

Above LI THE CLINGING, FIRE
Below KEN KEEPING STILL, MOUNTAIN

- The mountain, Ken, stands still; above it
- fire, Li, flames up and does not tarry. Therefore the two trigrams **do not stay** together. **Strange lands and separation are the wanderer's lot.**

THE JUDGMENT

THE WANDERER.
Success through smallness.
Perseverance brings good fortune
To the wanderer.

When

- a man is a wanderer and stranger,
 - he should not be gruff nor overbearing.
- He has no large circle of acquaintances therefore
 - he should not give himself airs.
- He must be cautious and reserved; in this way
 - he protects himself from evil.

If

- he is obliging toward others,
 - he wins success.

A wanderer has no fixed abode;
his home is the road.

Therefore

he must take care to remain upright and steadfast,
so that

he

- sojourns only in the proper places,
- associating only with good people.

Then

he

- has good fortune and
- can go his way unmolested.

THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,

the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.

• Prisons ought to be places where people are lodged only temporarily,
as guests are.

- They must not become dwelling places.