

Veru Inc VERU under CEO Mitchell Steiner



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|---|--|---|---|---|--|---|---|---|--|---|
| 6 |  | H | H | H |  | 3 | 3 | 3 |  | 9 |
| 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 | T | T |  | 3 | 2 | 2 |  | 7 |
| 1 |  | H | H | T |  | 3 | 3 | 2 |  | 8 |

**Click below to view the interpretations and cases:**

**<https://icic.com/?p=8855>**

### **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 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.

Nine at the top means:

In punishing folly

It does not further one

To commit transgressions.

The only thing that furthers is to **prevent** transgressions.

Sometimes an incorrigible fool must be punished.

**He who will not heed will be made to feel.**

This punishment is quite **different** from a preliminary shaking up.

**But the penalty should not be imposed in anger;**

**it must be restricted to an objective guarding against unjustified excesses.**

Punishment is never an end in itself but serves merely to restore order.

This applies

- not only in regard to education
- but also in regard to the measures taken by a government against a populace guilty of transgressions.

Governmental interference

- should always be merely preventive and
- should have as its sole aim the establishment of public security and peace.

## **MOVING HEXAGRAM**

Click below to view the interpretations and cases:

<https://icic.com/?p=8984>

### **HEXAGRAM 47 - K'un - Oppression (Exhaustion)**

Above TUI THE JOYOUS, LAKE

Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is empty, dried up. (1)  
Exhaustion is expressed in yet another way:
2. at the top, a dark line is holding down two light lines;  
below, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the principle of darkness,  
the lower to the principle of light.

Thus everywhere superior men are oppressed and held in restraint by inferior men.

### **THE JUDGMENT**

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- Times of adversity are the reverse of times of success, but
- they can lead to success if they befall the right man.

When a strong man meets with adversity,

- he remains cheerful despite all danger, and

- this cheerfulness is the source of later successes; it is that stability which is stronger than fate.
- He who lets his spirit be broken by exhaustion certainly
  - has no success.
- But if adversity only bends a man,
  - it creates in him a power to react that is bound in time to manifest itself.

No inferior man is capable of this.

Only the great man

- brings about good fortune and
- remains blameless.

It is true that for the time being outward influence is denied him, because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within and
- sparing of words.

## THE IMAGE

There is no water in the lake:

Thus the superior man stakes his life

On following his will.

When the water has flowed out below, the lake must

- dry up and
- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do but

- acquiesce in his fate and
- remain true to himself.

This concerns the deepest stratum of his being, for this alone is superior to all external fate.