

RadNet Inc RDNT under CEO Howard Berger



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

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

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

Click below to view the interpretations and cases:

<https://icic.com/?p=9011>

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.