

InflaRx N.V. IFRX under CEO Niels Riedemann



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		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.

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=8936>

HEXAGRAM 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE
Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram means

- "universal,"
 - "general,"
- and in a figurative sense
- "to influence,"
 - "to stimulate."

- The upper trigrams is Tui, the Joyous;
 - the lower is Ken, Keeping Still.
- By its persistent, quiet influence, the lower, rigid trigram
- stimulates the upper, weak trigram, which
 - responds to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;
- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative and
- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of heaven and earth, the foundations of all that exists,
- the second part begins with the hexagrams of courtship and marriage, the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
 - the strong below;
- hence
- their powers **attract** each other, so that
 - they unite.

This brings about **success**, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without,
one can

- **prevent the joy from going to excess and**
- **hold it within proper bounds.**

This is the **meaning** of the added admonition, "Perseverance furthers," for
it is **perseverance that makes the difference between**

- **seduction and**
- **courtship;**

in the latter

the strong man

takes a position inferior to that of the weak girl and

shows consideration for her.

This attraction between affinities is a general law of nature.

Heaven and earth

- **attract each other and thus**
- **all creatures come into being.**

Through such attraction

- **the sage influences men's hearts, and thus**
- **the world attains peace.**

From the attractions they exert

we can learn the nature of all beings

- **in heaven and**
- **on earth.**

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man **encourages** people to approach him

By his **readiness to receive** them.

A mountain with a lake on its summit is **stimulated by** the moisture from the lake.

It has this **advantage** because its summit

- **does not jut out as a peak**
- **but is sunken.**

The image counsels that the mind should be kept

- **humble and**

- free,
so that
it may remain receptive to good advice.
People soon give up counseling a man who thinks that
he knows everything better than anyone else.