

MarketWise, Inc. MKTW under CEO David Eifrig



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

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8897>

Hexagram 18 – Work on What has been Spoiled

Above KEN KEEPING STILL, MOUNTAIN
Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl
in whose contents worms are breeding.

This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and
the result is stagnation.

Since this implies guilt,

the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is not immutable fate, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the abuse of human freedom.

Work toward improving conditions promises well,
because it accords with the possibilities of the time.

We

- must not recoil from work and danger –
symbolized by crossing of the great water - but
- must take hold energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption
before we can do away with them;

hence it is necessary to be cautious during the time before the start.

Then

we must see to it that the new way is safely entered upon, so that
a relapse may be avoided;

therefore

we must pay attention to the time after the start.

- Decisiveness and

- energy
- must take the place of the
- inertia and
 - indifference
- that have led to decay,
in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- stirs up the people And
- strengthens their spirit.

- When the wind blows low on the mountain,
- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,

the superior man must regenerate society.

His methods likewise must be derived from the two trigrams,
but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
 - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.