

GameStop Corp GME under Executive Chairman of the Board Ryan Cohen



6		H	H	T		3	3	2		8
5		H	H	T		3	3	2		8
4		H	H	H		3	3	3		9
3		T	T	T		2	2	2		6
2		H	H	H		3	3	3		9
1		H	H	H		3	3	3		9

HEXAGRAM 54 – Kuei Mei - The Marrying Maiden

Above Chen THE AROUSING, THUNDER

Below TUI THE JOYOUS, LAKE

Above we have

- Chen, the eldest son, and below,
- Tui, the youngest daughter.

- The man leads and
- the girl follows him in gladness.

The picture is that of the entrance of the girl into her husband's house.

In all, there are four hexagrams depicting the relationship between husband and wife.

1. Hsien, INFLUENCE (31), describes the attraction that a young couple has for each other;
2. Heng, DURATION (32), portrays the permanent relationships of marriage;
3. Chien, DEVELOPMENT (53), reflects the protracted, ceremonious procedures attending the arrangement of a proper marriage; finally,
4. Kuei Mei, THE MARRYING MAIDEN, shows a young girl under the guidance of an older man who marries her. (1)

THE JUDGMENT

THE MARRYING MAIDEN.

Undertakings bring misfortune.
Nothing that would further.

A girl who

- is taken into the family,
 - but not as the chief wife,
- must behave with special caution and reserve.
She must not take it upon herself to supplant the mistress of the house, for that would
- mean disorder and
 - lead to untenable relationships.

The same is true of all voluntary relationships between human beings.

While

legally regulated relationships

- evince a fixed connection between
 - duties and
 - rights,
- relationships based on personal inclination
- depend in the long run entirely on tactful reserve.

Affection as the essential principle of relatedness is of the greatest importance in all relationships in the world.

For

the union of heaven and earth is the origin of the whole of nature.

Among human beings likewise, spontaneous affection is the all-inclusive principle of union.

THE IMAGE

Thunder over the lake: The image of THE MARRYING MAIDEN.

Thus
the superior man
Understands the transitory
In the light of the eternity of the end.

Thunder stirs the water of the lake,
which follows it in shimmering waves.
This symbolizes the girl who follows the man of her choice.
But

every relationship between individuals

- bears within it the danger that wrong turns may be taken,
- leading to endless misunderstandings and disagreements.

Therefore

it is necessary constantly to remain mindful of the end.

If

- we permit ourselves to drift along,
 - we come together and
 - are parted again as the day may determine.

If on the other hand

- a man fixes his mind on an end that endures,
 - he will succeed in avoiding the reefs
that confront the closer relationships of people.

THE LINES

Nine at the beginning means:

The marrying maiden as a concubine.

A lame man who is able to tread.

Undertakings bring good fortune.

The princes of ancient China maintained
a fixed order of rank among the court ladies,
who were subordinated to the queen
as are younger sisters to the eldest.

Frequently

they came from the family of the queen,
who herself led them to her husband.

The meaning is that

a girl entering a family with the consent of the wife

- will not rank outwardly as the equal of the latter
but

- will withdraw modestly into the background.

However, if

she understands how to fit herself into the pattern of things,

- her position will be entirely satisfactory, and
- she will feel sheltered in the love of the husband to whom
she bears children.

The same meaning is brought out in the relationships between officials.

A man

- may enjoy the personal friendship of a prince and
- be taken into his confidence.

Outwardly

this man must keep tactfully in the background behind the official ministers of state,

but, although

- he is hampered by this status, as if he were lame,
- he can nevertheless accomplish something through the kindness of his nature.

Nine in the second place means:

A one-eyed man who is able to see.

The perseverance of a solitary man furthers.

Here the situation is that of

a girl married to a man who has disappointed her.

Man and wife ought to work together like a pair of eyes.

Here

the girl is left behind in loneliness;

the man of her choice

- either has become unfaithful
- or has died.

But

she does not lose the inner light of loyalty.

Though the other eye is gone,

she maintains her loyalty even in loneliness.

Six in the third place means:

The marrying maiden as a slave.

She marries as a concubine.

A girl who

- is in a lowly position and
- finds no husband may, in some circumstances, still win shelter as a concubine.

This pictures the situation of a person who

longs too much for joys that cannot be obtained in the usual way.

He enters upon a situation not altogether compatible with self-esteem.

Neither judgment nor warning is added to this line;

it merely lays bare the actual situation,

so that everyone may draw a lesson from it.

Nine in the fourth place means:

The marrying maiden draws out the allotted time.

A late marriage comes in due course.

The girl is virtuous.

She

- does not wish to throw herself away, and
- allows the customary time for marriage to slip by.

However, there is no harm in this;

she

- is rewarded for her purity and, even though belatedly,
- finds the husband intended for her.

MOVING HEXAGRAM

HEXAGRAM 15 - Ch'ien - Modesty

Above K'UN THE RECEPTIVE, EARTH

Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the representative of heaven on earth.

It

- dispenses the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- shines forth radiant with heavenly light.

This shows

- what modesty is and
- how it functions in great and strong men.

K'un, the earth, stands above.

Lowliness is a quality of the earth:

this is the very reason why it appears in this hexagram as exalted, by being placed above the mountain.

This shows how modesty functions in lowly, simple people: they are lifted up by it.

THE JUDGEMENT

MODESTY creates success.

The superior man carries things through.

It is the law of heaven

- to make fullness empty and
- to make full what is modest;

- when the sun is at its zenith,
 - it must, according to the law of heaven, **turn toward** its setting, and
- at its nadir
 - it **rises toward** a new dawn.

In obedience to the same law,
the moon

- when it is **full** begins to **wane**, and
- when **empty** of light it **waxes** again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- to alter the full and
- to contribute to the modest.
- High mountains are **worn down** by the waters, and
- the valleys are **filled up**.

It is the law of fate

- to undermine what is full and
- to prosper the modest.

And men also

- hate fullness and
- love the modest.

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of **benevolent** or of **destructive** forces.

When

- a man holds a high position and is **nevertheless modest**,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,
- he cannot be passed by.

Thus the superior man

- can **carry out** his work to the end
- **without** boasting of what he has achieved.

THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye,
because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and the result is the plain.

Here an effect that it took a long time to achieve, but that in the end seems easy of accomplishment and self-evident, is used as the image of modesty.

The superior man does the same thing when he establishes order in the world; he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equable conditions. 1