

Haemonetics Corp HAE under CEO Christopher Simon



6		H	H	T		3	3	2		8
5		T	T	T		2	2	2		6
4		H	T	T		3	2	2		7
3		H	H	T		3	3	2		8
2		H	H	H		3	3	3		9
1		H	T	T		3	2	2		7

### 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 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 fifth place means:

The sovereign I gave his daughter in marriage.

The embroidered garments of the princess

Were not as gorgeous

As those of the serving maid.

The moon that is nearly full

Brings good fortune.

The sovereign I is T'ang the Completer.  
This ruler decreed that the imperial princesses  
should be subordinated to their husbands  
in the same manner as other women (cf. hexagram 11, six in the fifth place).  
The emperor  
does not wait for a suitor to woo his daughter but  
gives her in marriage when he sees fit.  
Therefore  
it is in accord with custom for the girl's family to take the initiative here.

We see here a girl of aristocratic birth who

- marries a man of modest circumstances and
- understands how to adapt herself with grace to the new situation.

She

- is free of all vanity of outer adornment, and forgetting her rank in her marriage,
- takes a place below that of her husband, just as the moon, before it is quite full, does not directly face the sun.

## **MOVING HEXAGRAM**

### **HEXAGRAM 17 – Sui - Following**

Above TUI THE JOYOUS, LAKE  
Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is gladness, is above;  
Chen, the Arousing, which has the attribute of movement, is below.  
Joy in movement induces following.

The Joyous is the youngest daughter, while  
the Arousing is the eldest son.

An older man

- defers to a young girl and
- shows her consideration.

By this he moves her to follow him.

### **THE JUDGMENT**

FOLLOWING has supreme success.  
Perseverance furthers.  
No blame.

In order to obtain a following one must first know how to adapt oneself.  
If a man would rule he must first learn to serve,  
for only in this way does he secure from those below him the joyous assent  
that is necessary if they are to follow him.

If he has to obtain a following

- by force or cunning,
- by conspiracy or
- by creating factions,

he invariably arouses resistance, which obstructs willing adherence.

But even joyous movement can lead to evil consequences,

hence the added stipulation,

"Perseverance furthers"-that is, consistency in doing right - together with "No blame."

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without coming to harm.

The thought of obtaining a following through adaptation to the demands of the time  
is a great and significant idea;  
this is why the appended judgment is so favorable.

## THE IMAGE

Thunder in the middle of the lake: The image of FOLLOWING.  
Thus the superior man at nightfall  
Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.

Here it is the thunder in the middle of the lake that serves as the image –

- thunder in its winter rest,
- not thunder in motion.

The idea of following in the sense of adaptation to the demands of the time  
grows out of this image.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day,  
allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and
- does not wear himself out with mistaken resistance.