

QMMM Holdings Limited QMMM under CEO Bun Kwai



6	The Top		H	H	T		3	3	2		8
5	The Fifth Place		H	H	T		3	3	2		8
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		T	T	T		2	2	2		6
2	The Second Place		H	T	T		3	2	2		7
1	The Beginning		H	H	H		3	3	3		9

**Click below to view the interpretations and cases:**

<https://icic.com/?p=9005>

### **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.

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.

## MOVING HEXAGRAM

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8939>

### **HEXAGRAM 32 – Heng - Duration**

Above CHEN THE AROUSING, THUNDER

Below SUN THE GENTLE, WIND

- The strong trigram Chen is above,
- the weak trigram Sun below.

This hexagram is the **inverse** of the preceding one.

- In the latter we have **influence**,
- here we have **union** as an enduring condition.

The two **images** are thunder and wind,

which are likewise constantly paired phenomena.

- The lower trigram indicates **gentleness** within;
- the upper, **movement** without.

In the sphere of social relationships, the hexagram **represents** the institution of marriage as the **enduring union** of the sexes.

- **During courtship**
  - the young man subordinates himself to the girl,
- **but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,**
  - the husband is the directing and moving force outside,
  - while the wife, inside, is gentle and submissive.

## **THE JUDGMENT**

DURATION. Success. No blame.

Perseverance furthers.

It furthers one to have somewhere to go.

### **Duration**

- is a state whose movement is not worn down by hindrances.
- It is not a state of rest, for mere standstill is regression.

### **Duration**

- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
  - taking place in accordance with immutable laws and
  - beginning anew at every ending.

The end is reached by an inward movement, by inhalation, systole, contraction, and this movement turns into a new beginning, in which the movement is directed outward, in exhalation, diastole, expansion.

Heavenly bodies exemplify duration.

They **move** in their fixed orbits, and because of this their light-giving power **endures**.

The seasons of the year

- **follow** a fixed law of change and transformation, hence
- **can** produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration, we can come to understand the nature of all beings

- in heaven and
- on earth.

## THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And
- does not change his direction.

- Thunder rolls, and
- the wind blows;

both

- are examples of extreme mobility and so
- are seemingly the very opposite of duration,

but the laws governing their appearance and subsidence, their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
- the inner law of his being, which determines all his actions.