

Alexandria Real Estate Equities, Inc. ARE under CEO Peter Moglia



6	The Top		H	H	T		3	3	2		8
5	The Fifth Place		T	T	T		2	2	2		6
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	T	T		3	2	2		7

**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

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.

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**

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

<https://icic.com/?p=8972>

### **HEXAGRAM 43 – Kuai - Break-through (Resoluteness)**

Above Tui                    THE JOYOUS, LAKE  
Below CH'IEN              THE CREATIVE, HEAVEN

This hexagram **signifies**  
on the one hand

- a break-through after a long accumulation of tension, as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- **it refers to** the time when inferior people gradually begin to **disappear**. Their influence is on the **wane**;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

### **THE JUDGMENT**

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
  - It furthers one to undertake something.
- Even if only one inferior man is occupying a ruling position in a city,
    - he is able to oppress superior men.
  - Even a single passion still lurking in the heart
    - has power to obscure reason.
  - Passion and reason cannot exist side by side - therefore
    - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,
  - resolution must be based on a union of
    - strength and
    - friendliness.
2. Second,
  - a compromise with evil is not possible;
  - evil must under all circumstances be openly discredited.
  - Nor must our own passions and shortcomings be glossed over.
3. Third,
  - the struggle must not be carried on directly by force.
    - If evil is branded, it thinks of weapons, and
    - if
    - we do it the favor of fighting against it blow for blow,
    - we lose in the end
    - because thus
    - we ourselves get entangled in hatred and passion.

Therefore

4. it is important
  - to begin at home,
  - to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.
  - As long as we wrestle with them,
  - they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

## THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward And
- refrains from resting on his virtue.
  
- When the water of a lake has risen up to heaven,
  - there is reason to fear a cloudburst.
- Taking this as a warning,
  - the superior man forestalls a violent collapse.
  
- If a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy
- but to remain receptive to impressions
- by help of strict and continuous self-examination.