

Match Group Inc MTCH under CEO Bernard Kim



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

HEXAGRAM 37 - Chia Jen - The Family (The Clan)

Above SUN THE GENTLE, WIND
 Below LI THE CLINGING, FIRE

This hexagram **represents** the laws obtaining within the family.

- The strong line at the top represents the **father,**
- the lowest the **son.**
- The strong, line in the fifth place represents the **husband,**
- the yielding second line the **wife.**

On the other hand,

- the two strong lines in the fifth and the third place represent two **brothers,**
- and

- the two weak lines correlated with them in the fourth and the second place stand for their **respective wives.**

Thus all the

- connections and
- relationships

within the family find their appropriate expression.

Each individual line has the character according with its place.

The fact that a strong line occupies the sixth place

-where a weak line might be expected -

indicates very clearly

the strong leadership that must come from the head of the family.

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

THE FAMILY shows the laws operative within the household that, transferred to outside life,

keep the state and the world in order.

The influence that goes out from within the family is **represented** by the symbol of the wind created by fire.

THE JUDGMENT

THE FAMILY

The perseverance of the woman furthers.

The foundation of the family is the relationship between husband and wife.

The tie that holds the family together lies in the

loyalty and

perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed;

this is **represented** by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order,

all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family -

1. that between father and son,
which is the relation of love,
2. that between husband and wife,
which is the relation of chaste conduct, and
3. that between elder and younger brother,
which is the relation of correctness.
4. The loving reverence of the son is then carried over
to the prince in the form of faithfulness to duty;
5. the affection and correctness of behavior existing between the two brothers are
extended
 - to a friend in the form of loyalty, and
 - to a person of superior rank in the form of deference.

The family is society in embryo;

it is the native soil on which performance of moral duty is made easy through natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is signified by the wind

- stirred up by the fire and
- issuing forth from it.

This represents influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real,
just as
 - flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct,
just as

- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.

THE LINES

0 Six in the second place means:

- She should not follow her whims.
 - She must attend within to the food.
- Perseverance brings good fortune.

The wife must always be guided by the will of the master of the house, be he

- father,
- husband, or
- grown son.

Her place is within the house.

There, without having to look for them, she has great and important duties.

She must attend

- to the nourishment of her family and
- to the food for the sacrifice.

In this way

- she becomes the center of the social and religious life of the family, and
- her perseverance in this position brings good fortune to the whole house.

In relation to general conditions,

the counsel given here is

- to seek nothing by means of force,
- but quietly to confine oneself to the duties at hand.

Six in the fourth place means:

She is the treasure of the house.

Great good fortune.

1. It is upon the woman of the house that the well-being of the family depends.

Well-being prevails when

- expenditures and
- income

are soundly balanced.

This leads to great good fortune.

2. In the sphere of public life, this line refers to the faithful steward whose measures further the general welfare.

MOVING HEXAGRAM

HEXAGRAM 01 – Chien - The Creative

Above THE CREATIVE, HEAVEN

Below THE CREATIVE, HEAVEN

The first hexagram is made up of six unbroken lines. These unbroken lines stand for the primal power, which is

- light giving,
- active,
- strong, and of
- the spirit.

The hexagram is consistently strong, in character, and since it is without weakness, its essence is power or energy.

Its image is heaven.

Its energy

- is represented as unrestricted by any fixed conditions in space and
- is therefore conceived of as motion.

Time is regarded as the basis of this motion.

Thus the hexagram includes also

- the power of time and
- the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense - in terms of

- its action on the universe and of
- its action on the world of men.

- In relation to the universe, the hexagram expresses the strong, creative action of the Deity.
- In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. 1

THE JUDGMENT

THE CREATIVE works sublime success,
Furthering through perseverance. 2

According to the original meaning, the attributes (sublimity, potentiality of success, power to further, perseverance) are paired.

When an individual draws this oracle, it means

- that success come to him from the primal depths of the universe and
- that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

The specific meanings of the four attributes became the subject of speculation at an early date.

The Chinese word here rendered by "sublime" means literally "head," "origin," "great."

This is why Confucius says in explaining it:

"Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven. 3 For this attribute inheres in the other three as well.

The beginning of all things lies still in the beyond in the form of ideas that have yet to become real.

But the Creative furthermore has power to lend form to these archetypes of ideas.

- This is indicated in the word success, and
- the process is represented by an image from nature: "The clouds pass and the rain does its work, and all individual beings flow into their forms." 4

Applied to the human world, these attributes show the great man the way to notable success:

"Because he sees with great clarity causes and effects, he

- completes the six steps at the right time and
- mounts toward heaven on them at the right time, as though of six dragons."

The six steps are the six different positions given in the hexagram, which are represented later by the dragon symbol.

Here it is shown that the way to success lies in

- apprehending understanding and
- giving actuality to the way of the universe (Tao), which, as a law running, through end and beginning, brings about all phenomena in time.

Thus each step attained forthwith becomes a preparation for the next.

Time is no longer a hindrance but the means of making actual what is potential.

The act of creation having found expression in the two attributes - sublimity and success,

the work of conservation is shown to be a continuous actualization and differentiation of form.

This is expressed in the two terms

- "furthering" (literally, "creating that which accords with the nature of a given being") and
- "persevering" (literally, "correct and firm").

"The course of the Creative alters and shapes beings until each attains its true, specific nature, then it keeps them in conformity with the Great Harmony.

Thus does it show itself to further through perseverance."

In relation to the human sphere, this shows how

the great man brings peace and security to the world through his activity in creating order:

"He towers high above the multitude of beings, and all lands are united in peace."

Another line of speculation goes still further in separating the words "sublime," "success," "furthering" "perseverance," and parallels them with the four cardinal virtues in humanity.

1) To sublimity, which, as the fundamental principle, embraces all the other attributes, it links love.

2) To the attribute success are linked the mores, which regulate and organize the expressions of love and thereby make them successful. 5

3) The attribute furthering is correlated with justice, which creates the conditions in which each receives that which accords with his being, that which is due him and which constitutes his happiness.

4) The attribute perseverance is correlated with wisdom, which discerns the immutable laws of all that happens and can therefore bring about enduring conditions.

These speculations, already broached in the commentary called *Wen Yen*, 6 later formed the bridge connecting the philosophy of the "five stages (elements) of change," as laid down in the Book of History (*Shu Ching*) with the philosophy of the Book of Changes, which is based solely on the polarity of positive and negative principles. In the course of time this combination of the two systems of thought opened the way for an increasingly intricate number symbolism. 7

THE IMAGE

The movement of heaven is full of power.

Thus the superior man makes himself strong and untiring.

Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven.

One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another.

This creates the idea of time.

Since it is the same heaven moving with untiring power, there is also created the idea of duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course.

This duration in time is the image of the power inherent in the Creative.

With this image as a model,
the sage learns how best to develop himself so that his influence may endure.
He must make himself strong in every way,
by consciously casting out all that is inferior and degrading.
Thus he attains that tirelessness,
which depends upon **consciously limiting the fields of his activity.**