

Altice USA Inc ATUS under CEO Dennis Mathew



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

### 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.

## THE LINES

Nine at the beginning- means:

The standard is changing,  
Perseverance brings good fortune.  
To go out of the door in company  
Produces deeds.

There are **exceptional conditions** in which the **relation** between leader and followers changes.

It is implicit in the idea of following and adaptation that if

- one wants to lead others,
- one must remain accessible and responsive to the views of those under him.

At the same time, however,

- he must have **firm principles**, so that
- he **does not vacillate** where there is only a question of current opinion.

Once

- we are **ready to listen** to the opinions of others,
- we must **not associate exclusively** with people who share our views or with members of our own party; instead,
- we must **go out and mingle freely** with all sorts of people, friends or foes.

That is the only way to achieve something.

Nine in the fourth place means:

Following creates success.  
Perseverance brings misfortune.  
To go one's way with sincerity brings clarity.  
How could there be blame in this?

It **often** happens,  
when

a man exerts a certain amount of influence, that  
he obtains a following by condescension toward inferiors.

But the people who attach themselves to him are **not honest** in their intentions.  
They

- **seek** personal advantage and
- try to make themselves **indispensable** through flattery and subservience.

If one

- becomes **accustomed** to such satellites and
- **cannot** do without them,

it brings misfortune.

Only when

a man is

- **completely free** from his ego, and
- **intent**, by conviction, upon what is right and essential,

does he

- **acquire** the clarity that enables him to see through such people, and

- **become** free of blame.

## **MOVING HEXAGRAM**

### **HEXAGRAM 08 – Pi - Holding Together [Union]**

Above K'AN THE ABYSMAL, WATER  
Below K'UN THE RECEPTIVE, EARTH

The waters on the surface of the earth **flow together** wherever they can, as for example in the ocean, where all the rivers come together.

Symbolically this connotes

- **holding together and**
- **the laws that regulate it.**

The same idea is suggested by the fact that all the lines of the hexagram **except** the fifth, the place of the ruler, are **yielding**. The yielding lines hold together because they are influenced by

- a man of **strong will** in the leading position,
- a man who is their **center** of union.

Moreover, this strong and guiding personality in turn **holds together** with the others, finding in them the **complement** of his own nature.

### **THE JUDGMENT**

HOLDING TOGETHER brings good fortune.

Inquire of the oracle once again

Whether you possess **sublimity, constancy, and perseverance**;

Then there is no blame.

Those who are uncertain gradually join.

Whoever comes too late

Meets with misfortune.

What is required is that **we unite with others**, in order that all may **complement and aid** one another through holding together. But such holding together calls for a **central figure** around whom other persons may unite.

To become a center of influence holding people together is a

- **grave matter** and
- fraught with **great responsibility**.

It requires

- greatness of spirit,

- consistency, and
- strength.

Therefore let him who wishes to gather others about him **ask himself** whether he is equal to the undertaking, for anyone attempting the task **without a real calling for it** only makes confusion **worse than** if no union at all had taken place.

But when there is a **real rallying point**, those who at first are hesitant or uncertain **gradually come in of their own accord**. Late-comers must suffer the **consequences**, for in holding together the question of the right time is also important.

**Relationships are formed and firmly established according to definite inner laws.** Common experiences strengthen these ties, and he who comes too late to share in these basic experiences must suffer for it if, as a straggler, he finds the door **locked**.

If a man

- has recognized the necessity for union and
  - does not feel strong enough to function as the center,
- it is his duty to become a member of some other organic fellowship.

## THE IMAGE

On the earth is water: The image Of HOLDING TOGETHER.  
Thus the kings of antiquity

- **Bestowed** the different states as fiefs And
- **cultivated** friendly relations With the feudal lords.

Water

- **fills** up all the empty places on the earth and
- **clings** fast to it.

The social organization of ancient China was based on this principle of the holding together of

- dependents and
- rulers.

**Water flows to unite with water, because all parts of it are subject to the same laws.**

So too should human society **hold together** through a community of interests that **allows** each individual to feel himself a member of a whole.

The central power of a social organization must see to it that **every member finds that his true interest lies in holding together with it,** as was the case in the paternal relationship between king and vassals in ancient China.