

Sabre Corp SABR under CEO Kurt Ekert



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

### HEXAGRAM 24 – Fu - Return (The Turning Point)

Above K'UN THE RECEPTIVE, EARTH  
 Below CHEN THE AROUSING, THUNDER

The **idea** of a turning point arises from the fact that

- after the dark lines have **pushed** all of the light lines upward and out of the hexagram,
- another light line **enters** the hexagram from below.

**The time of darkness is past.**

**The winter solstice brings the victory of light.**

This hexagram is **linked with** the eleventh month, the month of the **solstice** (December-January).

### THE JUDGMENT

RETURN. Success.

- Going out and coming in without error.
- Friends come without blame.
- To and fro goes the way.
- On the seventh day comes return.
- It furthers one to have somewhere to go.

After a time of decay comes the turning point.

The powerful light that has been banished returns.

There is movement, but

it is not brought about by force.

The upper trigram K'un is characterized by devotion;

thus the movement is natural, arising spontaneously.

For this reason the transformation of the old becomes easy.

- The old is discarded and
- the new is introduced.

Both measures accord with the time;

therefore no harm results.

Societies of people sharing the same views are formed.

But since these groups

- come together in full public knowledge and
- are in harmony with the time,
- all selfish separatist tendencies are excluded, and
- no mistake is made.

The idea of RETURN is based on the course of nature.

- The movement is cyclic, and
- the course completes itself.

Therefore

it is not necessary to hasten anything artificially.

Everything comes of itself at the appointed time.

This is the meaning of heaven and earth.

All movements are accomplished in six stages, and  
the seventh brings return.

Thus

- the Winter solstice, with which the decline of the year begins,
  - comes in the seventh month after the summer solstice;

so too

- sunrise
  - comes in the seventh double hour after sunset.

Therefore

seven is the number of the young light, and

it arises when six, the number of the great darkness, is increased by one.

In this way

the state of rest gives place to movement.

## THE IMAGE

Thunder within the earth: The image of THE TURNING POINT.

Thus

- the kings of antiquity closed the passes At the time of solstice.
- Merchants and strangers did not go about, And
- the ruler Did not travel through the provinces.

The winter solstice has always been celebrated in China as the **resting time** of the year –

a **custom** that survives in the time of rest observed at the new year.

In winter the life energy, symbolized by thunder, the Arousing is still underground.

Movement is just at its **beginning**;

therefore

it must be **strengthened** by rest,

so that it will **not be dissipated** by being used prematurely.

This principle, i.e., of allowing energy that is renewing itself to be reinforced by rest,

**applies to all similar situations.**

- The return of health after illness,
  - the return of understanding after an estrangement:
- everything must be **treated** tenderly and with care at the beginning, so that the return may **lead to** a flowering.

## THE LINES

Six in the third place means:

Repeated return.

Danger.

No blame.

There are people of a certain **inner instability** who feel a constant urge to **reverse** themselves.

There is danger in

- **continually deserting the good because of uncontrolled desires, then**
- **turning back to it again because of a better resolution.**

However,

since this does not lead to habituation in evil,

a general inclination to overcome the defect is not wholly excluded.

Six in the fifth place means:

Noblehearted return.

No remorse.

**When the time for return has come,**

a man

- should not take shelter in trivial excuses, but
- should look within and examine himself.

And if

- he has done something wrong
- he should make a noblehearted resolve to confess his fault.

No one will regret having taken this road.

Six at the top means:

Missing the return. Misfortune.

- Misfortune from within and without.
- If armies are set marching in this way,  
One will in the end suffer a great defeat,
- Disastrous for the ruler of the country.
- For ten years It will not be possible to attack again.

If

- a man misses the right time for return,
- he meets with misfortune.

The misfortune has its inner cause in a wrong attitude toward the world.

The misfortune coming upon him from without results from this wrong attitude.

What is pictured here is

- blind obstinacy and
- the judgment that is visited upon it.

## **MOVING HEXAGRAM**

### **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.