

Blue Apron Holdings Inc APRN under CEO Linda Findley



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

HEXAGRAM 18 – Ku - Work on What Has Been Spoiled (Decay)

Above KEN KEEPING STILL, MOUNTAIN
 Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl in whose contents worms are breeding. This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and the result is stagnation.

Since this implies guilt, the conditions embody a demand for removal of the cause.

Hence the **meaning** of the hexagram is

- not simply "what has been spoiled"
- but **"work on** what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is **not immutable fate**, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the **abuse** of human freedom.

Work toward improving conditions promises well, because it **accords with** the possibilities of the time.

We

- must **not recoil** from work and danger – symbolized by crossing of the great water - but
- must **take hold** energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption before we can do away with them;

hence it is necessary to **be cautious** during the time before the start.

Then

we must see to it that the **new way** is safely entered upon, so that a **relapse** may be avoided;

therefore

we must pay attention to the time **after** the start.

- **Decisiveness and**
- **energy**

must take the place of the

- **inertia and**
- **indifference**

that have led to decay,

in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- **stirs up the people And**

- strengthens their spirit.

- When the wind blows low on the mountain,
- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,
the superior man must regenerate society.

His methods likewise must be derived from the two trigrams,
but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
 - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.

THE LINES

Six at the beginning means:

Setting right what has been spoiled by the father.

If there is a son,

No blame rests upon the departed father.

Danger.

In the end good fortune.

Rigid adherence to tradition has resulted in decay.

But the decay

- has not yet penetrated deeply and
- so can still be easily remedied.

It is as if a son were compensating for the decay his father allowed to creep in.

Then no blame attaches to the father.

However,

one must not

- overlook the danger or
- take the matter too lightly.

Only if

one is conscious of the danger connected with every reform
will everything go well in the end.

Six in the fourth place means:

Tolerating what has been spoiled by the father.

In continuing one sees humiliation.

This shows the situation of someone **too weak** to take measures against decay that

- **has** its roots in the past and
- **is** just beginning to manifest itself.

It is allowed to run its course.

If this **continues**, humiliation will result.

MOVING HEXAGRAM

HEXAGRAM 14 - Ta Yu - Possession in Great Measure

Above LI THE CLINGING, FLAME

Below CH'IEN THE CREATIVE, HEAVEN

- The fire in heaven above **shines** far, and
- all things
 - **stand out** in the light and
 - **become**, manifest.
- The weak fifth line **occupies** the place of honor, and
- all the strong lines are **in accord** with it.

All things come to the man who is

- **modest and kind**
- **in a high position. 1**

THE JUDGMENT

POSSESSION IN GREAT MEASURE.

Supreme success.

The two trigrams indicate that **strength** and **clarity** unite.

Possession in great measure

- **is determined** by fate and
- **accords** with the time.

How is it possible that the weak line has power

- to **hold** the strong lines fast and
- to **possess** them?

It is done by virtue of unselfish modesty.

The time is favorable - a time of

- strength **within**,
- clarity and culture **without**.

Power is expressing itself in a graceful and controlled way.

This brings supreme success and wealth. 2

THE IMAGE

Fire in heaven above: The image of POSSESSION IN GREAT MEASURE .
Thus the superior man

- curbs evil and
- furthers good, And thereby
- obeys the benevolent will of heaven.

The sun in heaven above,
shedding light over everything on earth,
is the image of possession on a grand scale.
But a possession of this sort must be administered properly.
The sun brings both evil and good into the light of day.
Man

- must combat and curb the evil, and
- must favor and promote the good.

Only in this way does he fulfill the benevolent will of God,
who desires

- only good and
- not evil.