

Designer Brands Inc DBI under CEO Douglas Howe



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

### HEXAGRAM 47 - K'un - Oppression (Exhaustion)

Above TUI THE JOYOUS, LAKE  
 Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is **empty, dried** up. (1)  
 Exhaustion is expressed in yet another way:
2. **at the top**, a dark line is **holding down** two light lines;  
**below**, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the **principle of darkness**,  
 the lower to the **principle of light**.

**Thus everywhere superior men are oppressed and held in restraint by inferior men.**

### THE JUDGMENT

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- Times of adversity are the reverse of times of success, but
- they can lead to success if they befall the right man.

When

a strong man meets with adversity,

- he remains cheerful despite all danger, and

• this cheerfulness is the source of later successes; it is that stability which is stronger than fate.

He who

- lets his spirit be broken by exhaustion certainly
- has no success.

But

if adversity only bends a man,

- it creates in him a power to react that is bound in time to manifest itself.

No inferior man is capable of this.

Only the great man

- brings about good fortune and

• remains blameless.

It is true that for the time being outward influence is denied him, because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within

and

- sparing of words.

## THE IMAGE

There is no water in the lake:

Thus

the superior man

stakes his life

On following his will.

When the water has flowed out below, the lake must

- dry up and

- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do but

- acquiesce in his fate

and

- remain true to himself.

This concerns the deepest stratum of his being, for this alone is superior to all external fate.

## THE LINES

Six in the third place means:

A man

- permits himself to be oppressed by stone,

And

- leans on thorns and thistles.

He

- enters his house

and

- does not see his wife.

Misfortune.

This shows a man who is restless and indecisive in times of adversity.

At first

- he wants to push ahead,

then

- he encounters obstructions that, it is true, mean oppression only when recklessly dealt with.

He

- butts his head against a wall and in consequence

- feels himself oppressed by the wall.

Then he leans on things

- that have in themselves no stability

and

- that are merely a hazard for him who leans on them.

Thereupon

he

- turns back irresolutely

and

- retires into his house, only to find, as a fresh disappointment, that his wife is not there.

Confucius says about this line:

- If a man permits himself to be oppressed by something that ought not to oppress him,
  - his name will certainly be disgraced.
- If he leans on things upon which one cannot lean,
  - his life will certainly be endangered.
- For him who is in disgrace and danger, the hour of death draws near;
  - how can he then still see his wife?

## MOVING HEXAGRAM

### HEXAGRAM 28 - Ta Kuo - Preponderance of the Great

Above TUI THE JOUYOUS, LAKE  
 Below SUN THE GENTLE, WIND, WOOD

This hexagram **consists of**

- four strong lines inside and
- two weak lines outside.

#### 1. When

- the strong are outside and
- the weak inside,
  - all is well and
  - there is
    - nothing out of balance,
    - nothing extraordinary in the situation.

#### 2. Here, however, the **opposite** is the case.

- The hexagram represents a beam that is
  - thick and heavy in the middle but
  - too weak at the ends.
    - This is a condition that cannot last;
    - it must be changed, must pass, or misfortune will result.

### THE JUDGMENT

PREPONDERANCE OF THE GREAT.

The ridgepole sags to the breaking point.  
 It furthers one to have somewhere to go.  
 Success.

The **weight** of the great is excessive.

The **load** is too heavy for the strength of the supports.

The ridgepole, on which the whole roof rests, **sags** to the breaking point, because its supporting ends are **too weak** for the load they bear.

It is an **exceptional** time and situation;  
therefore  
extraordinary measures are **demanded**.

It is necessary

- to find a way of **transition** as quickly as possible, and
- to take **action**.

This promises success.

For although the strong element is in excess,  
it is in the **middle**, that is, at the center of gravity, so that  
a **revolution** is not to be feared.

**Nothing is to be achieved by forcible measures.**

The problem must be **solved by**  
**gentle penetration** to the meaning of the situation  
(as is suggested by the attribute of the inner trigram, Sun);  
then

the **change-over** to other conditions will be successful.

It demands real **superiority**;

therefore

the time when the great preponderates is a **momentous** time.

## **THE IMAGE**

The lake rises above the trees:

The image Of PREPONDERANCE OF THE GREAT.

Thus the superior man,

- when he stands alone, Is unconcerned, And
- if he has to renounce the world, He is undaunted.

- **Extraordinary times** when the great preponderates are like

- **flood times** when the lake rises over the treetops.

But such conditions are **temporary**.

The two trigrams indicate the **attitude proper** to such exceptional times:

- the symbol of the trigram Sun is the tree,
  - which stands firm even though it stands alone, and
- the attribute of Tui is joyousness,
  - which remains undaunted even if it must renounce the world.