

Chewy Inc CHWY under CEO Sumit Singh



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

### HEXAGRAM 38 - K'uei - Opposition

Above LI THE CLINGING, FLAME  
 Below TUI THE JOYOUS, LAKE

This hexagram is composed of the trigram

- Li above, i.e., flame, which burns upward, and
- Tui below, i.e., the lake, which seeps downward.

These two movements are in direct contrast.

Furthermore,

- Li is the second daughter and
- Tui the youngest daughter, and

although they live in the same house they belong, to different men; hence their wills

- are not the same
- but are divergently directed.

## THE JUDGMENT

OPPOSITION.

In small matters, good fortune.

When people live in

- opposition and
- estrangement

they cannot carry out a great undertaking in common;  
their points of view diverge too widely.

In such circumstances

- one should above all not proceed brusquely,  
for that would only increase the existing opposition;  
instead,
- one should limit oneself to producing gradual effects in small matters.

Here success can still be expected,

because

the situation is such that

the opposition does not preclude all agreement.

In general,

opposition appears as an obstruction, but when

- it represents polarity within a comprehensive whole,
- it has also its useful and important functions.

The oppositions of

- heaven and earth,
- spirit and nature,
- man and woman,

when reconciled,

bring about the creation and reproduction of life.

In the world of visible things,

the principle of opposites makes possible

the differentiation by categories

through which order is brought into the world.

## THE IMAGE

Above, fire,

below, the lake:

The image of OPPOSITION.

Thus amid all fellowship

The superior man retains his individuality.

The two elements, fire and water,

never mingle

but even when in contact  
retain their own natures.

So

- the cultured man is never led into baseness or vulgarity through intercourse or community of interests with persons of another sort; regardless of all commingling,
- he will always preserve his individuality.

## THE LINES

Nine in the fourth place means:

Isolated through opposition,

- One meets a like-minded man With whom
- one can associate in good faith.

Despite the danger, no blame.

- If a man finds himself in a company of people from whom he is separated by an inner opposition,
  - he becomes isolated.
- But if in such a situation a man meets someone
  - who fundamentally, by the very law of his being, is kind to him, and
  - whom he can trust completely,
- he overcomes all the dangers of isolation.
- His will achieves its aim, and
- he becomes free of faults.

Nine at the top means:

Isolated through opposition,

One sees one's companion

- as a pig covered with dirt,
- As a wagon full of devils.

First

- one draws a bow against him,

Then

- one lays the bow aside.
- He is not a robber;
- he will woo at the right time.

As one goes, rain falls;

then good fortune comes.

Here

the isolation is due to misunderstanding;

it is brought about

- not by outer circumstances
- but by inner conditions.

A man misjudges his best friends, taking them to be

- as unclean as a dirty pig and
  - as dangerous as a wagon full of devils.
- He adopts an **attitude** of defense.  
 But **in the end**, realizing his mistake,  
 he **lays aside** the bow,  
**perceiving** that the other is approaching with the best intentions  
 for the **purpose** of close union.  
 Thus  
**the tension is relieved.**
- The union **resolves** the tension,  
 just as
  - falling rain **relieves** the sultriness preceding a thunderstorm.
- All goes well,  
 for just when
- opposition reaches its climax
  - it changes over to its antithesis.

## **MOVING HEXAGRAM**

### **HEXAGRAM 19 – Lin - Approach**

Above K'UN THE RECEPTIVE, EARTH  
 Below TUI THE JOYOUS, LAKE

The Chinese word Lin has a **range of meanings**  
 that is **not exhausted** by any single word of another language.  
 The ancient explanations in the Book of Changes give as its

1. first meaning, "**becoming great.**"
  - **What becomes great** are the two strong lines growing into the hexagram from below;
  - the light-giving power **expands** with them.
2. The meaning is then further extended to include **the concept of approach,**  
**especially** the approach of
  - what is strong and highly placed
  - **in relation to** what is lower.
3. Finally the meaning includes
  - the **attitude of condescension** of a man in high position toward the people,
  - and in general the **setting to work on affairs.**

This hexagram is linked with the twelfth month (January-February),  
 when, after the winter solstice,  
 the light power begins to ascend again.

### **THE JUDGMENT**

APPROACH has supreme success.

Perseverance furthers.  
When the eighth month comes,  
There will be misfortune.

The hexagram as a whole points to a time of joyous, hopeful progress.

Spring is approaching.

Joy and forbearance bring high and low nearer together.

Success is certain.

But we must work with determination and perseverance  
to make full use of the propitiousness of the time.

And one thing more: spring does not last forever.

In the eighth month the aspects are reversed.

Then only two strong, light lines are left; these

- do not advance but
- are in retreat (see next hexagram).

We must take heed of this change in good time.

If

- we meet evil before it becomes reality –  
before it has even begun to stir –
- we can master it.

## THE IMAGE

The earth above the lake: The image of APPROACH.

Thus the superior man

- is inexhaustible In his will to teach, And
- without limits In his tolerance and protection of the people.

The earth borders upon the lake from above 1.

This symbolizes the approach and condescension of the man of higher position  
to those beneath him.

The two parts of the image indicate what his attitude toward these people will be.

- Just as the lake is inexhaustible in depth,
  - so the sage is inexhaustible in his readiness to teach mankind,
- and
- just as the earth is boundlessly wide, sustaining and caring for all creatures on  
it,
  - so the sage sustains and cares for all people and excludes no part of  
humanity.