

Jushi Holdings Inc JUSHF under CEO James Cacioppo



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

### HEXAGRAM 58 – Tui - The Joyous, Lake

Above TUI THE JOYOUS, LAKE

Below TUI THE JOYOUS, LAKE

- This hexagram,
  - like Sun,
- is one of the eight formed by **doubling of a trigram**.  
 The trigram Tui **denotes** the youngest daughter;  
 it is **symbolized** by the smiling lake, and  
 its **attribute** is joyousness.  
 Contrary to appearances,
- it is not the yielding quality of the top line that accounts for joy here.
  - The attribute of the yielding or dark principle is
    - not joy

- but melancholy.

However,  
JOY is indicated by the fact that  
there are two strong lines within,  
expressing themselves through the medium of gentleness.

True joy, therefore,

- rests on firmness and strength within,
- manifesting itself outwardly as yielding and gentle.

## THE JUDGMENT

THE JOYOUS.

Success.

Perseverance is favorable.

The joyous mood

- is infectious
- and therefore
- brings success.

But

- joy must be based on steadfastness
- if
- it is not to degenerate into uncontrolled mirth.

- Truth and strength must dwell in the heart,
- while

- gentleness reveals itself in social intercourse.
- In this way

one

- assumes the right attitude toward God and man and
- achieves something.

Under certain conditions,

intimidation without gentleness may achieve something

- momentarily,
- but not for all time.

When, on the other hand,

the hearts of men are won by friendliness,

they are

- led to take all hardships upon themselves willingly,
- and if need be

- will not shun death itself,
- so great is the power of joy over men.

## THE IMAGE

Lakes resting one on the other: The image of THE JOYOUS.

Thus the superior man joins with his friends

For

- discussion and
- practice.

• A lake evaporates upward

and thus

• gradually dries up;

but when

two lakes are joined

• they do not dry up so readily,

• for one replenishes the other.

It is the same in the field of knowledge.

Knowledge should be a refreshing and vitalizing force.

It becomes so only through stimulating intercourse

• with congenial friends

• with whom one

○ holds discussion and

○ practices application of the truths of life.

In this way

learning

• becomes many-sided and

• takes on a cheerful lightness,

whereas

• there is always something ponderous and one-sided about

• the learning of the self-taught.

## THE LINES

Nine in the second place means:

Sincere joyousness.

Good fortune.

Remorse disappears.

• We often find ourselves associating with inferior people in whose company

• we are tempted by pleasures that are inappropriate for the superior man.

To participate in such pleasures would certainly bring remorse,

for

• a superior man can find no real satisfaction in low pleasures.

When, recognizing this,

• a man does not permit his will to swerve,

so that

• he does not find such ways agreeable,

○ not even dubious companions will venture to proffer any base pleasures,

because

• he would not enjoy them.

Thus every cause for regret is removed.

Nine in the fourth place means:

Joyousness that is weighed is not at peace.

After ridding himself of mistakes a man has joy.

Often

a man finds himself weighing the choice between various kinds of pleasures, and so long as

- he has not decided which kind he will choose,
  - the higher or
  - the lower,
- he has no inner peace.

Only when

he

- clearly recognizes that passion brings suffering,
- can he make up his mind
  - to turn away from the lower pleasures and
  - to strive for the higher.

Once this decision is sealed,

- he finds true joy and peace, and
- inner conflict is overcome.

Nine in the fifth place means:

Sincerity toward disintegrating influences is dangerous.

Dangerous elements approach even the best of men.

If a man permits himself to have anything to do with them,

- their disintegrating influence
  - acts slowly but surely, and inevitably
  - brings dangers in its train.

But

if he recognizes the situation and can comprehend the danger,

- he
  - knows how to protect himself and
  - remains unharmed.

## **MOVING HEXAGRAM**

### **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.