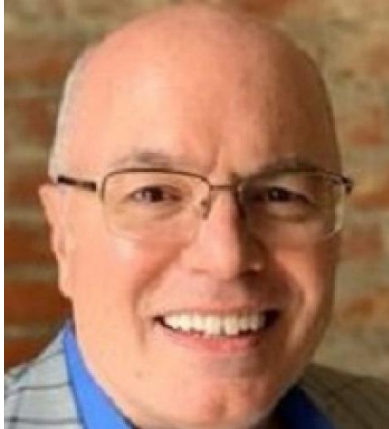


Five Below Inc FIVE under (Interim) CEO Kenneth Bull



6		T	T	T		2	2	2		6
5		H	T	T		3	2	2		7
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	H	H		3	3	3		9

**Click below to view the interpretations and cases:**

<https://icic.com/?p=9017>

### **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 at the beginning means:

Contented joyousness.

Good fortune.

A

- quiet,
- wordless,
- self-contained

joy,

- desiring nothing from without and
- resting content with everything,

remains free of all egotistic

- likes and
- dislikes.

In this freedom lies good fortune, because

it harbors the quiet security of a heart fortified within itself.

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.

Six at the top means:

Seductive joyousness.

A vain nature

- invites diverting pleasures and
- must suffer accordingly (cf. the six in the third place).

If

a man is unstable within,

- the pleasures of the world that he does not shun have so powerful an influence that
- he is swept along by them.

Here

- it is no longer a question
  - of danger,
  - of good fortune or misfortune.
- He has given up direction of his own life, and
- what becomes of him depends upon
  - chance and
  - external influences.

## **MOVING HEXAGRAM**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=9020>

**HEXAGRAM 59 – Huan - Dispersion (Dissolution)**

Above SUN THE GENTLE, WIND  
Below K'AN THE ABYSMAL, WATER

Wind blowing over water  
disperses it,  
dissolving it into

- foam and
- mist.

This suggests that when a man's vital energy is dammed up within him (indicated as a danger by the attribute of the lower trigram), gentleness serves to

- break up and
  - dissolve
- the blockage.

## THE JUDGMENT

Dispersion,  
Success.  
The king approaches his temple.  
It furthers one to cross the great water.  
Perseverance furthers.

The text of this hexagram resembles that of Ts'ui, GATHERING TOGETHER (45).  
In the latter,

the subject is the bringing together of elements that have been separated, as water collects in lakes upon the earth.

Here

the subject is the dispersing and dissolving of divisive egotism.

DISPERSION shows the way, so to speak, that leads to gathering together.  
This explains the similarity of the two texts.

Religious forces are needed to overcome the egotism that divides men.

1. The common celebration of the great

- sacrificial feasts and
  - sacred rites,
- which gave expression simultaneously to the
- interrelation and
  - social articulation of
    - family and
    - state,

was the means employed by the great rulers to unite men.

- The sacred music and
  - the splendor of the ceremonies
- aroused a strong tide of emotion
- that was shared by all hearts in unison, and

- that awakened a consciousness of the common origin of all creatures.
- In this way
- disunity was overcome and
  - rigidity dissolved.

A further means to the same end is

## 2. cooperation in great general undertakings that

set a high goal for the will of the people;  
in the common concentration on this goal,  
all barriers dissolve,  
just as,

- when a boat is crossing a great stream,
- all hands must unite in a joint task.

But only a man

- who is himself free of all selfish ulterior considerations, and
  - who perseveres in justice and steadfastness,
- is capable of so dissolving the hardness of egotism.

## THE IMAGE

The wind drives over the water: The image of DISPERSION.

Thus

the kings of old

- sacrificed to the Lord And
- built temples.

In the autumn and winter,  
water begins to freeze into ice.

When

the warm breezes of spring come,

- the rigidity is dissolved, and
- the elements that have been dispersed in ice floes are reunited.

It is the same with the minds of the people.

Through

- hardness and
- selfishness

the heart grows rigid, and

this rigidity leads to separation from all others.

- Egotism and
- Cupidity

isolate men.

Therefore

the hearts of men

- must be seized by a devout emotion.

They

- must be shaken by a religious awe in face of eternity –
- stirred with an intuition of the One Creator of all living beings, and

- united through the strong feeling of fellowship experienced in the ritual of divine worship.