

Cracker Barrel Old Country Store, Inc. CBRL under CEO Julie Felss Masino



6	The Top		H	T	T		3	2	2		7
5	The Fifth Place		H	T	T		3	2	2		7
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		H	H	T		3	3	2		8
2	The Second Place		T	T	T		2	2	2		6
1	The Beginning		T	T	T		2	2	2		6

Click below to view the interpretations and cases:

<https://icic.com/?p=8879>

HEXAGRAM 12 - P'i - Standstill (Stagnation)

Above CH'IEN THE CREATIVE, HEAVEN
Below K'UN THE RECEPTIVE, EARTH

This hexagram is the **opposite** of the preceding one.

- **Heaven is above, drawing farther and farther away, while**
- **the earth below sinks farther into the depths.**

The creative powers **are not** in relation.

It is a time of **standstill and decline**.

This hexagram is linked with the seventh month (August-September), when

- the year has **passed** its zenith and
- autumnal decay is **setting** in.

THE JUDGMENT

STANDSTILL.

Evil people **do not** further

The perseverance of the superior man.

- The great **departs**
- the small **approaches**.

- Heaven and earth are **out of communion** and
- all things are benumbed.

- What is above has **no relation** to what is below, and
- on earth confusion and disorder prevail.

- The **dark power within,**
- the **light power is without.**

- **Weakness is within,**
- **harshness without.**

- **Within are the inferior, and**
- **without are the superior.**

- **The way of inferior people is in ascent;**
- **the way of superior people is on the decline.**

But the superior people do not allow themselves to be turned from their principles.
If the possibility of exerting influence is closed to them,
they nevertheless

- **remain faithful to their principles and**
- **withdraw into seclusion.**

THE IMAGE

Heaven and earth **do not** unite: The image Of STANDSTILL.

Thus

- the superior man **falls back** upon his **inner worth** In order to escape the difficulties.
- He **does not** permit himself to be honored with **revenue**.

When, owing to the influence of inferior men, **mutual mistrust** prevails in public life, **fruitful activity** is rendered impossible, because **the fundamentals** are wrong.

Therefore

- the superior man **knows** what he must do under such circumstances;
- he **does not allow** himself to be tempted by **dazzling offers** to take part in public activities.

This would only **expose** him to danger, since he **cannot assent** to the meanness of the others.

He therefore

- **hides** his worth and
- **withdraws** into seclusion.

THE LINES

Six at the beginning means:

When ribbon grass is pulled up, the sod comes with it.

Each according to his kind.

Perseverance brings good fortune and success.

The text is **almost** the same as that of the first line of the preceding hexagram, but with a **contrary** meaning.

- In the latter a man is drawing another along with him **on the road to** an official career;
- here a man is drawing another with him **into retirement** from public life.

This is why the text says here,

- "Perseverance brings good fortune and success" and
- not "Undertakings bring good fortune."

If

- it becomes **impossible** to make our influence count,
- it is only by **retirement** that we spare ourselves humiliation.

Success in a higher sense can be ours,

because we **know how to** safeguard the value of our personalities.

Six in the second place means:

They bear and endure;

This means good fortune for inferior people.

The standstill serves to help the great man to attain success.

Inferior people are ready to **flatter** their superiors in a servile way.

They would also **endure** the superior man if he would put **an end to** their confusion.

This is fortunate for them.

But the great man **calmly bears** the consequences of the standstill.

He **does not** mingle with the crowd of the inferior; that **is not** his place.

By his **willingness to suffer** personally he **insures** the success of his fundamental principles.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8873>

HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN THE CREATIVE, HEAVEN
Below TUI THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the **right way of conducting oneself**.
 - **Heaven**, the father, is **above**, and
 - **the lake**, the youngest daughter, is **below**.This shows the **difference** between high and low, upon which **composure**, correct social conduct, depends.
2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally **treading upon something**.
The small and cheerful [Tui] treads upon the large and strong [Ch'ien].
The **direction of movement** of the two primary trigrams is upward.
The fact that the strong treads on the weak is not mentioned in the Book of Changes,
because it is taken for **granted**.
For the weak to **take a stand** against the strong is not dangerous here,
because it happens in **good humor [Tui] and without presumption**, so that the strong man is **not irritated** but takes it all in good part.

THE JUDGMENT

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really **difficult**.

That which is strongest and that which is weakest are close together.

- The weak follows behind the strong and worries it.
- The strong, however, **acquiesces** and does not hurt the weak,
because the contact is in **good humor and harmless**.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- **discriminates** between high and low, And thereby
- **fortifies** the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two, hence no envy arises.

Among mankind also there are necessarily differences of elevation; it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust, for if this occurs, envy and class struggle are the inevitable consequences.

- If, on the other hand, external differences in rank correspond with differences in inner worth, and
- if inner worth forms the criterion of external rank, people acquiesce and order reigns in society.