

Waldencast PLC WALD under CEO Michel Brousset



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

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

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

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
 - **bring** about the gathering together,
 whereas
- in the **former case** one strong line (the fifth)
 - **stands** in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together,
religious forces are needed.

2. But there must also be a human leader to serve as the center of the group.
In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.
This is the significance of the great offerings that are made.
- In the secular sphere likewise there is need of great deeds
in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.
Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.

THE LINES

Six at the beginning means:

If you are sincere, but not to the end, There will

- sometimes be confusion,
- sometimes gathering together.

If you call out,

- Then after one grasp of the hand you can laugh again.

Regret not.

Going is without blame.

The situation is this:

People **desire** to gather around a leader to whom they look up.

But they are in a large group, by which they allow themselves to be influenced, so that

- they waver in their decision.

Thus

- they lack a firm center around which to gather.

But

- if **expression** is given to this need, and
- if they **call** for help,
one grasp of the hand from the leader is enough to turn away all distress.

Therefore

- they must **not allow** themselves to be led astray.

It is undoubtedly right that

- they should **attach** themselves to this leader.

Nine in the fifth place means:

- **If in gathering together one has position,**
 - This brings no blame.
- **If there are some who are not yet sincerely in the work,**
 - **Sublime and enduring perseverance is needed.**

Then remorse disappears.

When people spontaneously gather around a man, it is only a good.

It gives him a certain influence that can be altogether useful.

But of course there is also the possibility that many may gather around him

- not because of a feeling of **confidence**
- but merely because of his **influential** position.

This is certainly to be regretted.

The only means of **dealing** with such people is to gain their confidence through

- steadfastness and
- intensified, unswerving devotion to duty.

In this way

- secret mistrust will gradually be overcome, and
- there will be no occasion for regret.

Six at the top means:

Lamenting and sighing, floods of tears.

No blame.

It may happen that an individual would like to ally himself with another, but his good intentions are **misunderstood**.

Then he becomes sad and laments.

But this is the **right course**.

For it may cause the other person to come to his **senses**,

so that the alliance that has been sought and so painfully missed is after all **achieved**.

MOVING HEXAGRAM

HEXAGRAM 21 - Shih Ho - Biting Through

Above LI THE CLINGING, FIRE

Below CHEN THE AROUSING, THUNDER

This hexagram **represents** an open mouth (cf. hexagram 27) with an obstruction (in the fourth place) between the teeth.

As a **result** the lips cannot meet.

To bring them together one must **bite energetically through** the obstacle.

Since the hexagram is **made up** of the trigrams for thunder and for lightning, it **indicates** how obstacles are forcibly removed in nature.

- Energetic biting through **overcomes** the obstacle that prevents joining of the lips;
- the storm with its thunder and lightning **overcomes** the disturbing tension in nature.
- Recourse to law and penalties **overcomes** the disturbances of harmonious social life
 - criminals and
 - slanderers.

The **theme** of this hexagram is a **criminal lawsuit**,

in contradistinction to that of Sung, CONFLICT (6), which **refers** to **civil suits**.

THE JUDGMENT

BITING THROUGH has **success**.

It is favorable to let justice be administered.

**When an obstacle to union arises,
energetic biting through brings success.**

This is true in all situations.
Whenever unity cannot be established,
the obstruction is due to a talebearer and traitor who is interfering and
blocking the way.
To prevent permanent injury,
vigorous measures must be taken at once.
Deliberate obstruction of this sort does not vanish of its own accord.
Judgment and punishment are required to deter or obviate it.

However,
it is important to proceed in the right way.

The hexagram combines

- Li, clarity, and
- Chen, excitement.

- Li is yielding,
- Chen is hard.

Unqualified hardness and excitement
would be too violent in meting out punishment;
unqualified clarity and gentleness
would be too weak.

The two together create the just measure.

It is of moment that

- the man who makes the decisions (represented by the fifth line) is gentle by nature,
while
- he commands respect by his conduct in his position.

THE IMAGE

Thunder and lightning: The image Of BITING THROUGH.

Thus

the kings of former times

made firm the laws

Through clearly defined penalties.

Penalties are the individual applications of the law.

The laws specify the penalties.

- Clarity prevails when mild and severe penalties are clearly differentiated,
- according to the nature of the crimes.
 - This is symbolized by the clarity of lightning.
- The law is strengthened by a just application of penalties.
 - This is symbolized by the terror of thunder.

This clarity and severity have the effect of instilling respect;

it is not that the penalties are ends in themselves.

- The obstructions in the social life of man increase when there is
 - lack of clarity in the penal codes and

- slackness in executing them.
- The only way to strengthen the law is
 - to make it clear and
 - to make penalties certain and swift.