

Ulta Beauty, Inc. ULTA under CEO Kecia Steelman



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

## **MOVING HEXAGRAM**

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

<https://icic.com/?p=8978>

### **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.