

DermTech Inc DMTKQ under CEO Bret Christensen



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

Click below to view the interpretations and cases:

<https://icic.com/?p=9026>

HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND

Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below,
- while
- it is open in the center.

This indicates

- a heart free of prejudices,
- and therefore

- open to truth.

On the other hand,
each of the two trigrams has a firm line in the middle;
this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence

that

- makes achievements possible.

The character fu ("truth") is actually the picture of
a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside,
but

there must be a germ of life within,

if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The force of inner truth must grow great indeed
before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,
- let the psyche of the other person act on one without restraint.

Then

one will

- establish contact with him,
- understand and gain power over him.

When

a door has thus been opened,
the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
 - can undertake even the most dangerous things,
such as crossing the great water, and
 - succeed.

But

it is important to understand
upon what the force of inner truth depends.

This force is not identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;
it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests
holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man

discusses criminal cases

In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,

when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice. This system was not without success, for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness. For it sprang not

- from weakness

but

- from a superior clarity.

THE LINES

Six in the third place means:

He finds a comrade.

- Now he beats the drum,
- now he stops.
- Now he sobs,
- now he sings.

Here

the source of a man's strength lies

- not in himself
 - but in his relation to other people.
- No matter how close to them he may be,
- if his center of gravity depends on them,
 - he is inevitably tossed to and fro between joy and sorrow.

Rejoicing to high heaven, then sad unto death –

this is the fate of those who depend upon an inner accord with other persons whom they love.

Here

we have only the statement of the law that this is so.

Whether this condition is felt to be an affliction or the supreme happiness of love, is left to the subjective verdict of the person concerned.

Nine in the fifth place means:

He possesses truth, which links together.

No blame.

This describes the ruler who holds all elements together by the power of his personality.

Only when

- the strength of his character is so ample that he can influence all who are subject to him,
 - is he as he needs to be.
-
- The power of suggestion must emanate from the ruler.

- It will
 - firmly knit together and
 - unite all his adherents.

Without this central force,
all external unity

- is only deception and
- breaks down at the decisive moment.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8921>

HEXAGRAM 26 - Ta Ch'u - The Taming Power of the Great

Above KEN KEEPING STILL, MOUNTAIN
Below CH'IEN THE CREATIVE, HEAVEN

The Creative is tamed by Ken, Keeping Still.

This produces great power,
a situation in contrast to that of the ninth hexagram, Hsiao Ch'u, THE TAMING
POWER OF THE SMALL,
in which the Creative is tamed by the Gentle alone.

- There
- one weak line must tame five strong lines, but
- here
- four strong lines are restrained by two weak lines;
- in addition to a minister,
there is a prince, and
- the restraining power
therefore is far stronger.

The hexagram has a threefold meaning, expressing different aspects of the concept Holding firm.

1. Heaven within the mountain
gives the idea of holding firm in the sense of holding together;
2. the trigram Ken, which holds the trigram Ch'ien still,
gives the idea of holding firm in the sense of holding back;
3. the third idea is
that of holding firm in the sense of caring for and nourishing.
 - This last is suggested by the fact that
a strong line at the top, which is the ruler of the hexagram,

- is **honored and tended** as a sage.
- The third of these meanings also **attaches** specifically to this strong line at the top, which **represents** the sage.

THE JUDGMENT

THE TAMING POWER OF THE GREAT.

Perseverance furthers.

Not eating at home brings good fortune.

It furthers one to cross the great water.

To

- hold firmly to great creative powers and
- store them up, as set forth in this hexagram, there is need of a strong, clearheaded man who is honored by the ruler.

- The trigram Ch'ien **points to** strong creative power;
- Ken **indicates** firmness and truth.

Both point

- to light and clarity and
- to the daily renewal of character.

Only through such daily self-renewal

can a man continue at the height of his powers.

- Force of **habit** helps to keep order in quiet times; but in periods when there is a great storing up of energy,
- everything **depends on** the power of the personality.

However, since the worthy are honored,

as in the case of the strong personality **entrusted with** leadership by the ruler, it is an **advantage**

- not to eat at home but rather
- to earn one's bread by entering upon public office.

Such a man is in **harmony with** heaven;

therefore even **great and difficult** undertakings, such as crossing the great water, succeed.

THE IMAGE

Heaven within the mountain:

The image of THE TAMING POWER OF THE GREAT.

Thus the superior man acquaints himself with

- many sayings of antiquity And
- many deeds of the past,

In order to strengthen his character thereby.

Heaven within the mountain **points** to hidden treasures.

In the words and deeds of the past there lies hidden a treasure that men may use to

strengthen and elevate their own characters.

The way to study the past is

- not to confine oneself to mere knowledge of history but, through application of this knowledge,
- to give actuality to the past.