

Guardant Health Inc GH under CEOs Helmy Eltoukhy and Amirali Talasaz



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8996>

HEXAGRAM 51 – Chen - The Arousing (Shock, Thunder)

Above CHEN THE AROUSING, THUNDER

Below CHEN THE AROUSING, THUNDER

The hexagram Chen represents the eldest son,

who **seizes** rule with

- energy and
- power.

A yang line

- **develops** below two yin lines and
- **presses** upward forcibly.

This movement is **so violent** that it arouses terror.

It is **symbolized** by thunder, which

- **bursts** forth from the earth and by its shock
- **causes** fear and trembling.

THE JUDGMENT

- Shock brings success.
- Shock comes-oh, oh!
Laughing words-ha, ha!
- The shock terrifies for a hundred miles, And
- he does not let fall the sacrificial spoon and chalice.

The shock that comes from the manifestation of God
within the depths of the earth
makes man afraid,
but this fear of God is good,
for joy and merriment can follow upon it.

When

- a man has learned within his heart what fear and trembling mean,
- he is safeguarded against any terror produced by outside influences.

Let the thunder roll and spread terror a hundred miles around:

- he remains so composed and reverent in spirit
that

- the sacrificial rite is not interrupted.

This is the spirit that must animate leaders and rulers of men –

- a profound inner seriousness from which
- all outer terrors glance off harmlessly.

THE IMAGE

Thunder repeated: the image of SHOCK.

Thus in fear and trembling

The superior man

- sets his life in order And
- examines himself.

The shock of continuing thunder brings

- fear and
- trembling.

The superior man

- is always filled with reverence at the manifestation of God;
- he
- sets his life in order and
 - searches his heart,
- lest it harbor any secret opposition to the will of God.
- Thus
- reverence is the foundation of true culture.

THE LINES

Six in the second place means:

Shock comes bringing danger.

A hundred thousand times

You

- lose your treasures And
- must climb the nine hills.

Do not go in pursuit of them.

After seven days you will get them back again.

This pictures a situation in which

- a shock endangers a man and
- he suffers great losses.

Resistance

- would be contrary to the movement of the time and
- for this reason unsuccessful.

Therefore

he must simply

- retreat to heights inaccessible to the threatening forces of danger.

He must

- accept his loss of property without worrying too much about it.

When the time of shock and upheaval

that has robbed him of his possessions has passed,

he

- will get them back again without going in pursuit of them.

Six at the top means:

Shock brings

ruin and

terrified gazing around.

Going ahead brings misfortune.

If it

- has not yet touched one's own body

But

- has reached one's neighbor first,

There is no blame.

One's comrades have something to talk about.

When inner shock is at its height,
it robs a man of

- reflection and
- clarity of vision.

In such a state of shock
it is of course impossible to act with presence of mind.
Then
the right thing is to keep still
until composure and clarity are restored.
But this a man can do only
when he himself is not yet infected by the agitation,
although its disastrous effects are already visible in those around him.
If

- he withdraws from the affair in time,
- he remains free of mistakes and injury.

But his comrades,
who no longer heed any warning,
will in their excitement certainly be displeased with him.
However,
he must not take this into account.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8957>

HEXAGRAM 38 - K'uei - Opposition

Above LI THE CLINGING, FLAME
Below TUI THE JOYOUS, LAKE

This hexagram is **composed** of the trigram

- Li above, i.e., flame, which **burns upward**, and
- Tui below, i.e., the lake, which **seeps downward**.

These two movements are in **direct contrast**.
Furthermore,

- Li is the second daughter and
- Tui the youngest daughter, and

although
they live in the same house
they belong, to **different men**;
hence **their wills**

- are not the same
- but are divergently directed.

THE JUDGMENT

OPPOSITION.

In small matters, good fortune.

When people live in

- opposition and
- estrangement

they cannot carry out a great undertaking in common; their points of view diverge too widely.

In such circumstances

- one should above all not proceed brusquely, for that would only increase the existing opposition; instead,
- one should limit oneself to producing gradual effects in small matters.

Here success can still be expected,

because

the situation is such that

the opposition does not preclude all agreement.

In general,

opposition appears as an obstruction, but when

- it represents polarity within a comprehensive whole,
- it has also its useful and important functions.

The oppositions of

- heaven and earth,
- spirit and nature,
- man and woman,

when reconciled,

bring about the creation and reproduction of life.

In the world of visible things,

the principle of opposites makes possible

the differentiation by categories

through which order is brought into the world.

THE IMAGE

Above, fire,

below, the lake:

The image of OPPOSITION.

Thus amid all fellowship

The superior man retains his individuality.

The two elements, fire and water,
never mingle
but even when in contact
retain their own natures.

So

- the cultured man is never led into baseness or vulgarity through intercourse or community of interests with persons of another sort; regardless of all commingling,
- he will always preserve his individuality.