

OncoCyte Corp OCX under CEO Joshua Riggs



6		H	H	H		3	3	3		9
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	T		3	3	2		8
1		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.

Nine at the top means:

The standstill comes to an end.

First standstill,

then good fortune.

The standstill **does not** last forever.

However,

it **does not cease** of its own accord;

the **right man** is needed to end it.

This is the difference **between**

- a state of peace and
- a state of stagnation.

**Continuous effort** is necessary to maintain peace:

left to itself it would change into **stagnation** and **disintegration**.

The time of disintegration, however,

- **does not change back automatically** to a condition of peace and prosperity;
- **effort** must be put forth in order to end it.

This shows

the **creative attitude** that man must take

if the world is to be put in **order**.

## MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8894>

### HEXAGRAM 17 – Sui - Following

Above TUI THE JOYOUS, LAKE  
Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is gladness, is above;  
Chen, the Arousing, which has the attribute of movement, is below.

Joy in movement induces following.

The Joyous is the youngest daughter, while  
the Arousing is the eldest son.

An older man

- defers to a young girl and
- shows her consideration.

By this he moves her to follow him.

### THE JUDGMENT

FOLLOWING has supreme success.

Perseverance furthers.

No blame.

In order to obtain a following one must first know how to adapt oneself.

If a man would rule he must first learn to serve,

for only in this way does he secure from those below him the joyous assent  
that is necessary if they are to follow him.

If he has to obtain a following

- by force or cunning,
- by conspiracy or
- by creating factions,

he invariably arouses resistance, which obstructs willing adherence.

But even joyous movement can lead to evil consequences,

hence the added stipulation,

"Perseverance furthers"-that is, consistency in doing right - together with "No  
blame."

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without  
coming to harm.

The thought of obtaining a following through adaptation to the demands of the time is a great and significant idea; this is why the appended judgment is so favorable.

## THE IMAGE

Thunder in the middle of the lake: The image of FOLLOWING.  
Thus the superior man at nightfall  
Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.  
Here it is the thunder in the middle of the lake that serves as the image –

- thunder in its winter rest,
- not thunder in motion.

The idea of following in the sense of adaptation to the demands of the time grows out of this image.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day, allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and
- does not wear himself out with mistaken resistance.