

Procore Technologies Inc PCOR under CEO Craig Courtemanche



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

HEXAGRAM 55 – Feng - Abundance (Fullness)

Above CHEN THE AROUSING, THUNDER
 Below LI THE CLINGING, FLAME

- Chen is movement;
- Li is flame, whose attribute is clarity.

- Clarity within,
- movement without –

this produces greatness and abundance.

The hexagram pictures a period of advanced civilization.

However,

the fact that development has reached a peak suggests that this extraordinary condition of abundance cannot be maintained permanently.

THE JUDGMENT

ABUNDANCE has success.

The king attains abundance.

Be not sad.

Be like the sun at midday.

It is not given to every mortal to bring about a time of

- outstanding greatness and
- abundance.

Only a born ruler of men is able to do it,

because his will is directed to what is great.

Such a time of abundance is usually brief.

Therefore

a sage might well feel sad in view of the decline that must follow.

But such sadness does not befit him.

Only a man who is inwardly free of sorrow and care can lead in a time of abundance.

He must be like the sun at midday,

illuminating and gladdening everything under heaven.

THE IMAGE

Both thunder and lightning come: The image of ABUNDANCE.

Thus

the superior man

- decides lawsuits And
- carries out punishments.

This hexagram has a certain connection with Shih Ho, BITING THROUGH (21), in which thunder and lightning similarly appear together, but in the reverse order.

- In BITING THROUGH, laws are laid down;
- here they are applied and enforced.

- Clarity [Li] within makes it possible to investigate the facts exactly, and
- shock [Chen] without ensures a strict and precise carrying out of punishments.

THE LINES

Nine in the fourth place means:

The curtain is of such fullness
That the polestars can be seen at noon.
He meets his ruler, who is of like kind.
Good fortune.

Here

the darkness is already decreasing,
therefore
inter-related elements come together.

Here too

the complement must be found –
the necessary wisdom to complement joy of action.
Then everything will go well.

The complementary factor postulated here is
the reverse of the one in the first line.

In the latter,

- wisdom is to be complemented by energy,
while here
- energy is complemented by wisdom.

Six at the top means:

His house is in a state of abundance.

- He screens off his family.
- He
 - peers through the gate And
 - no longer perceives anyone.

For three years he sees nothing.

Misfortune.

This describes

a man who because of his arrogance and obstinacy
attains the opposite of what he strives for.

- He seeks abundance and splendor for his dwelling.
- He wishes at all odds to be master in his house,
which so alienates his family that in the end
he finds himself completely isolated.

MOVING HEXAGRAM

HEXAGRAM 22 – Pi - Grace

Above KEN KEEPING STILL, MOUNTAIN
Below Li THE CLINGING, FIRE

This hexagram shows a fire that

- breaks out of the secret depths of the earth and, blazing up,
 - illuminates and beautifies the mountain, the heavenly heights.
 - Grace - beauty of form - is necessary in any union
- if
- it is to be
 - well ordered and pleasing
 - rather than
 - disordered and chaotic.

THE JUDGMENT

GRACE has success.
In small matters
It is favorable to undertake something.

Grace brings success.
However,

- it is not the essential or fundamental thing;
- it is only the ornament and must therefore be used
 - sparingly and
 - only in little things.

1. In the lower trigram of fire a yielding line

- comes between two strong lines and
 - makes them beautiful,
- but
- the strong lines are the essential content and
 - the weak line is the beautifying form.

2. In the upper trigram of the mountain, the strong line

- takes the lead, so that here again
- the strong element must be regarded as the decisive factor.

3. In nature we see in the sky the strong light of the sun; the life of the world depends on it. But this strong, essential thing is

- changed and
- given pleasing variety by the moon and the stars.

4. In human affairs,

aesthetic form comes into being when traditions exist that, strong and abiding like mountains, are made pleasing by a lucid beauty.

5. By contemplating the forms existing in the heavens we come to understand time and its changing demands.
6. Through contemplation of the forms existing in human society it becomes possible to shape the world. 1

THE IMAGE

Fire at the foot of the mountain: The image of GRACE.

Thus does

- the superior man proceed When clearing up current affairs.

But

- he dare not decide controversial issues in this way.

- The fire, whose light illuminates the mountain and makes it pleasing,
 - does not shine far;

in the same way,

- beautiful form suffices to brighten and to throw light upon matters of lesser moment,

- but important questions cannot be decided in this way.

They require greater earnestness.