

Natera Inc NTRA under CEO Steven Chapman



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

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.

THE LINES

0 Six in the second place means:

He lends grace to the beard on his chin.

- The beard is **not an independent** thing;
 - it moves **only** with the chin.
- The image therefore **means** that form is to be considered
 - only as a result and attribute of content.
- **The beard is a superfluous ornament.**
- To devote care to it for its **own sake**,
 - without regard for the **inner content** of which it is an ornament,
 - would bespeak a certain **vanity**.

Six in the fifth place means:

Grace in hills and gardens.

The roll of silk is meager and small.

Humiliation, but in the end good fortune.

A man **withdraws** from contact with people of the lowlands, **who seek** nothing but magnificence and luxury, into the **solitude** of the heights.

There

he finds an individual to look up to, whom **he would like** to have as a friend.

But the **gifts** he has to offer are poor and few, so that he feels **ashamed**.

However,

it is not the material gifts that count, but **sincerity of feeling**

and so **all goes** well in the end.

MOVING HEXAGRAM

HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small

Above SUN

THE GENTLE, WIND

Below CH'IEN

THE CREATIVE. HEAVEN

This hexagram **means** the force of the small –

the **power of the shadowy** - that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 **holds** the five strong lines **in check**.

In the **Image** it is the wind blowing across the sky.

The wind

- **restrains** the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is **not strong enough** to turn them to rain.

The hexagram presents a **configuration of circumstances** in which a strong element is **temporarily** held in leash by a weak element. It is only through **gentleness** that this can have a successful outcome.

THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the **state of affairs** in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin.

The **moment for action** on a large scale has not yet arrived.

King Wen could only **keep the tyrant somewhat in check by friendly persuasion**. Hence the image of many clouds, **promising** moisture and blessing to the land, although **as yet no** rain falls.

The situation **is not unfavorable**; there is a prospect of **ultimate success**,

- but there are still **obstacles** in the way, and
- we can merely take **preparatory measures**.

Only through the small means of friendly persuasion can we exert any influence. The time has not yet come for sweeping measures.

However, we may be able, to a limited extent, to act as a **restraining and subduing** influence.

To carry out **our purpose** we need

- **firm determination within and**
- **gentleness and adaptability in external relations.**

THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL.

Thus the superior man

Refines the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky;
yet, being **nothing** but air, without solid body,
it **does not** produce great or lasting effects.
So also an individual,
in times when he **can produce no** great effect in the outer world,
can do nothing except **refine the expression** of his nature in small ways.