

DoubleVerify Holdings Inc DV under CEO Mark Zagorski



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

HEXAGRAM 21 - Shih Ho - Biting Through

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

This hexagram **represents** an open mouth (cf. hexagram 27) with an obstruction (in the fourth place) between the teeth.

As a **result** the lips cannot meet.

To bring them together one must **bite energetically through** the obstacle.

Since the hexagram is **made up** of the trigrams for thunder and for lightning, it **indicates** how obstacles are forcibly removed in nature.

- Energetic biting through **overcomes** the obstacle that prevents joining of the lips;
- the storm with its thunder and lightning **overcomes** the disturbing tension in nature.
- Recourse to law and penalties **overcomes** the disturbances of harmonious social life caused by
 - criminals and
 - slanderers.

The **theme** of this hexagram is a **criminal lawsuit**,

in contradistinction to that of Sung, CONFLICT (6), which refers to civil suits.

THE JUDGMENT

BITING THROUGH has success.
It is favorable to let justice be administered.

When an obstacle to union arises,
energetic biting through brings success.
This is true in all situations.
Whenever unity cannot be established,
the obstruction is due to a talebearer and traitor who is interfering and
blocking the way.
To prevent permanent injury,
vigorous measures must be taken at once.
Deliberate obstruction of this sort does not vanish of its own accord.
Judgment and punishment are required to deter or obviate it.

However,
it is important to proceed in the right way.

The hexagram combines

- Li, clarity, and
- Chen, excitement.

- Li is yielding,
- Chen is hard.

Unqualified hardness and excitement
would be too violent in meting out punishment;
unqualified clarity and gentleness
would be too weak.

The two together create the just measure.

It is of moment that

- the man who makes the decisions (represented by the fifth line) is gentle by nature,
while
- he commands respect by his conduct in his position.

THE IMAGE

Thunder and lightning: The image Of BITING THROUGH.

Thus

the kings of former times

made firm the laws

Through clearly defined penalties.

Penalties are the individual applications of the law.

The laws specify the penalties.

- Clarity prevails when mild and severe penalties are clearly differentiated, according to the nature of the crimes.
 - This is symbolized by the clarity of lightning.
 - The law is strengthened by a just application of penalties.
 - This is symbolized by the terror of thunder.
- This clarity and severity have the effect of instilling respect; it is not that the penalties are ends in themselves.
- The obstructions in the social life of man increase when there is
 - lack of clarity in the penal codes and
 - slackness in executing them.
 - The only way to strengthen the law is
 - to make it clear and
 - to make penalties certain and swift.

THE LINES:

Six in the third place means:

- Bites on old dried meat
- And
- strikes on something poisonous.
- Slight humiliation.
No blame.

Punishment is to be carried out by someone who **lacks** the power and authority to do so. Therefore the culprits **do not** submit.

The matter at issue

- is an **old one** - as **symbolized** by salted game - and
- in dealing with it **difficulties** arise.

This old meat is spoiled:

- by taking up the problem the punisher **arouses** poisonous hatred against himself, and
- in this way **is put in** a somewhat humiliating position.

But since punishment was **required** by the time, he **remains** free of blame.

Nine in the fourth place means:

- Bites on dried gristly meat.
- Receives metal arrows.

It furthers one

- to be **mindful of difficulties** And
- to be **persevering**.

Good fortune.

- There are great obstacles to be **overcome**,
 - powerful opponents are to be **punished**.
- Though this is **arduous**, the effort **succeeds**.

But it is necessary to be

- hard as metal and
 - straight as an arrow
- to surmount the difficulties.

If one

- knows these difficulties and
 - remains persevering,
- he attains good fortune.

The difficult task is achieved in the end.

- the hexagram symbolizes a market below, full of movement, while the sun is shining in the sky above.
- The allusion to meat suggests that it is a food market.
- Gold and arrows are articles of trade.
- The disappearance of the nose means the vanishing of smell, that is, the person in question is not covetous.
- The idea of poison points to the dangers of wealth,
- and so on throughout.

Confucius says in regard to the nine at the beginning in this hexagram:

"The inferior man

- is not ashamed of unkindness and
- does not shrink from injustice.
- If no advantage beckons
 - he makes no effort.
- If he is not intimidated
 - he does not improve himself, but
- if he is made to behave correctly in small matters
 - he is careful in large ones.

This is fortunate for the inferior man."

On the subject of the nine at the top Confucius says:

- "If good does not accumulate,
 - it is not enough to make a name for a man.
- If evil does not accumulate,
 - it is not strong enough to destroy a man.

Therefore

the inferior man thinks to himself,

- 'Goodness in small things has no value,'
 - and so neglects it.
- He thinks, 'Small sins do no harm,'
 - and so does not give them up.

Thus

- his sins accumulate until they can no longer be covered up, and
- his guilt becomes so great that it can no longer be wiped out."

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.