

Nuvei Corp NVEI under CEO Philip Fayer



6		H	H	H		3	3	3		9
5		H	H	T		3	3	2		8
4		H	H	H		3	3	3		9
3		H	H	T		3	3	2		8
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:

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.

Nine at the top means:

His neck is fastened in the wooden cangue,

So that his ears disappear.

Misfortune.

In contrast to the first line,

this line refers to a man who is incorrigible.

- His punishment is the wooden cangue, and
- his ears disappear under it-that is to say, he is deaf to warnings.

This obstinacy leads to misfortune.2

MOVING HEXAGRAM

HEXAGRAM 24 – Fu - Return (The Turning Point)

Above K'UN THE RECEPTIVE, EARTH

Below CHEN THE AROUSING, THUNDER

The idea of a turning point arises from the fact that

- after the dark lines have pushed all of the light lines upward and out of the hexagram,
- another light line enters the hexagram from below.

The time of darkness is past.

The winter solstice brings the victory of light.

This hexagram is linked with the eleventh month, the month of the solstice (December-January).

THE JUDGMENT

RETURN. Success.

- Going out and coming in without error.
- Friends come without blame.
- To and fro goes the way.
- On the seventh day comes return.
- It furthers one to have somewhere to go.

After a time of decay comes the turning point.

The powerful light that has been banished returns.

There is movement, but

it is not brought about by force.

The upper trigram K'un is characterized by devotion;

thus the movement is natural, arising spontaneously.

For this reason the transformation of the old becomes easy.

- The old is discarded and
- the new is introduced.

Both measures accord with the time;
therefore no harm results.

Societies of people sharing the same views are formed.

But since these groups

- come together in full public knowledge and
- are in harmony with the time,
- all selfish separatist tendencies are excluded, and
- no mistake is made.

The idea of RETURN is based on the course of nature.

- The movement is cyclic, and
- the course completes itself.

Therefore

it is not necessary to hasten anything artificially.

Everything comes of itself at the appointed time.

This is the meaning of heaven and earth.

All movements are accomplished in six stages, and the seventh brings return.

Thus

- the Winter solstice, with which the decline of the year begins,
 - comes in the seventh month after the summer solstice;

so too

- sunrise
 - comes in the seventh double hour after sunset.

Therefore

seven is the number of the young light, and

it arises when six, the number of the great darkness, is increased by one.

In this way

the state of rest gives place to movement.

THE IMAGE

Thunder within the earth: The image of THE TURNING POINT.

Thus

- the kings of antiquity closed the passes At the time of solstice.
- Merchants and strangers did not go about, And
- the ruler Did not travel through the provinces.

The winter solstice has always been celebrated in China as the resting time of the year –

a custom that survives in the time of rest observed at the new year.

In winter the life energy, symbolized by thunder, the Arousing is still underground.

Movement is just at its beginning;

therefore

it must be strengthened by rest,

so that it will not be dissipated by being used prematurely.

This principle, i.e., of allowing energy that is renewing itself to be reinforced by rest,

applies to all similar situations.

- The return of health after illness,

- the return of understanding after an estrangement:
everything must be **treated** tenderly and with care at the beginning,
so that the return may **lead to** a flowering.