

Blue Owl Capital Corp OBDC under CEO Craig Packer



6		H	T	T		3	2	2		7
5		T	T	T		2	2	2		6
4		H	T	T		3	2	2		7
3		T	T	T		2	2	2		6
2		T	T	T		2	2	2		6
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 second place means:

Bites through tender meat,

So that his nose disappears.

No blame.

It is easy to discriminate between right and wrong in this case;

it is like biting through tender meat.

But

- one encounters a hardened sinner, and, aroused by anger,
- one goes a little too far.

The disappearance of the nose in the course of the bite signifies that indignation blots out finer sensibility.

However,

there is no great harm in this, because the penalty as such is just.

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.

0 Six in the fifth place means:

- Bites on dried lean meat.
- Receives yellow gold.

Perseveringly aware of danger.

No blame.

The case to be decided is

- **indeed not easy**
- **but perfectly clear.**

Since we naturally incline to leniency, we must make every effort **to be like** yellow gold - that is,

- as **true** as gold and
- as **impartial** as yellow, the color of the middle [the mean].

It is only by

remaining conscious of the dangers growing out of the responsibility we have assumed that we can avoid making mistakes.

MOVING HEXAGRAM

HEXAGRAM 01 – Chien - The Creative

Above THE CREATIVE, HEAVEN

Below THE CREATIVE, HEAVEN

The first hexagram is made up of six unbroken lines. These unbroken lines stand for the primal power, which is

- light giving,
- active,
- strong, and of
- the spirit.

The hexagram is consistently strong, in character, and since it is without weakness, its essence is power or energy. Its image is heaven.

Its energy

- is represented as unrestricted by any fixed conditions in space and
- is therefore conceived of as motion.

Time is regarded as the basis of this motion.

Thus the hexagram includes also

- the power of time and
- the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense - in terms of

- its action on the universe and of
- its action on the world of men.
- In relation to the universe, the hexagram expresses the strong, creative action of the Deity.
- In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. 1

THE JUDGMENT

THE CREATIVE works sublime success,
Furthering through perseverance. 2

According to the original meaning, the attributes (sublimity, potentiality of success, power to further, perseverance) are paired.

When an individual draws this oracle, it means

- that success come to him from the primal depths of the universe and
- that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

The specific meanings of the four attributes became the subject of speculation at an early date.

The Chinese word here rendered by "sublime" means literally "head," "origin," "great."

This is why Confucius says in explaining it:

"Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven. 3 For this attribute inheres in the other three as well.

The beginning of all things lies still in the beyond in the form of ideas that have yet to become real.

But the Creative furthermore has power to lend form to these archetypes of ideas.

- This is indicated in the word success, and
- the process is represented by an image from nature: "The clouds pass and the rain does its work, and all individual beings flow into their forms." 4

Applied to the human world, these attributes show the great man the way to notable success:

"Because he sees with great clarity causes and effects, he

- completes the six steps at the right time and
- mounts toward heaven on them at the right time, as though of six dragons."

The six steps are the six different positions given in the hexagram, which are represented later by the dragon symbol.

Here it is shown that the way to success lies in

- apprehending understanding and
- giving actuality to the way of the universe (Tao), which, as a law running through end and beginning, brings about all phenomena in time.

Thus each step attained forthwith becomes a preparation for the next.

Time is no longer a hindrance but the means of making actual what is potential.

The act of creation having found expression in the two attributes - sublimity and success,

the work of conservation is shown to be a continuous actualization and differentiation of form.

This is expressed in the two terms

- "furthering" (literally, "creating that which accords with the nature of a given being") and
- "persevering" (literally, "correct and firm").

"The course of the Creative alters and shapes beings until each attains its true, specific nature, then

it keeps them in conformity with the Great Harmony.

Thus does it show itself to further through perseverance."

In relation to the human sphere, this shows how

the great man brings peace and security to the world through his activity in creating order:

"He towers high above the multitude of beings, and all lands are united in peace."

Another line of speculation goes still further in separating the words "sublime," "success," "furthering" "perseverance," and parallels them with the four cardinal virtues in humanity.

1) To sublimity, which, as the fundamental principle, embraces all the other attributes, it links love.

2) To the attribute success are linked the mores, which regulate and organize the expressions of love and thereby make them successful. 5

3) The attribute furthering is correlated with justice, which creates the conditions in which each receives that which accords with his being, that which is due him and which constitutes his happiness.

4) The attribute perseverance is correlated with wisdom, which discerns the immutable laws of all that happens and can therefore bring about enduring conditions.

These speculations, already broached in the commentary called *Wen Yen*, 6 later formed the bridge connecting the philosophy of the "five stages (elements) of change," as laid down in the Book of History (*Shu Ching*) with the philosophy of the Book of Changes, which is based solely on the polarity of positive and negative principles. In the course of time this combination of the two systems of thought opened the way for an increasingly intricate number symbolism. 7

THE IMAGE

The movement of heaven is full of power.
Thus the superior man makes himself strong and untiring.

Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven.

One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another.

This creates the idea of time.

Since it is the same heaven moving with untiring power, there is also created the idea of duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course.

This duration in time is the image of the power inherent in the Creative.

With this image as a model,

the sage learns how best to develop himself so that his influence may endure.

He must make himself strong in every way,
by consciously casting out all that is inferior and degrading.

Thus he attains that tirelessness,

which depends upon **consciously limiting the fields of his activity.**