

Oaktree Specialty Lending Corp OCSL under CEO Armen Panossian



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8933>

HEXAGRAM 30 – Li - THE CLINGING, FIRE

Above LI THE CLINGING, FIRE

Below LI THE CLINGING, FIRE

This hexagram is another **double sign**.

The trigram Li **means**

- "to cling to something,"
- "to be conditioned,
- to depend or rest on something," and also
- "brightness".

A dark line **clings to** two light lines,

- one above and
- one below –

the **image** of an empty space between two strong lines, whereby the two strong lines are made **bright**.

The trigram **represents** the middle daughter.

The Creative has **incorporated** the central line of the Receptive, and thus Li develops.

As **an image**, it is fire.

Fire

- has no definite form but
- **clings to** the burning object and thus is bright.

As water pours down from heaven, so fire flames up from the earth.

- While K'an **means** the soul shut within the body,
- Li **stands for** nature in its radiance.

THE JUDGMENT

THE CLINGING.

Perseverance furthers.

It brings success.

Care of the cow brings good fortune.

What is dark **clings**

- to what is light and so
- **enhances the brightness of the latter.**

A luminous thing giving out light must have within itself something that perseveres; otherwise it will in time burn itself out.

Everything that gives light

is **dependent** on something to which it clings, in order that it may **continue** to shine.

Thus

- sun and moon cling to heaven, and
- grain, grass, and trees cling to the earth.

So too

the twofold clarity of the dedicated man

- **clings to what is right and thereby**
- **can shape the world.**

Human life on earth is conditioned and unfree, and, when man

- **recognizes this limitation and**
- **makes himself dependent upon the harmonious and beneficent forces of the cosmos,**

he achieves success.

The cow is the **symbol** of extreme docility.

By **cultivating in himself an attitude of**

- **compliance and**
- **voluntary dependence,**

man

- acquires clarity without sharpness and
- finds his place in the world. 1

THE IMAGE

That which is bright rises twice: The image of FIRE.

Thus the great man, by perpetuating this brightness, Illumines the four quarters of the world.

Each of the two trigrams represents the sun in the course of a day.

The two together represent the repeated movement of the sun, the function of light with respect to time.

The great man continues the work of nature in the human world.

Through the clarity of his nature

he causes the light

- to spread farther and farther and
- to penetrate the nature of man ever more deeply.

THE LINES

Nine at the beginning means:

The footprints run crisscross.

If one is seriously intent, no blame.

It is early morning and work begins.

The mind has been closed to the outside world in sleep;

now its connections with the world begin again.

The traces of one's impressions run crisscross.

Activity and haste prevail.

It is important then

- to preserve inner composure and
- not to allow oneself to be swept along by the bustle of life.

If

- one is serious and composed,
- he can acquire the clarity of mind needed for
 - coming to terms with the innumerable impressions that pour in.
- It is precisely at the beginning that serious concentration is important,
 - because the beginning holds the seed of all that is to follow.

Nine in the third place means:

In the light of the setting sun,

Men

- either beat the pot and sing Or
- loudly bewail the approach of old age.

Misfortune.

Here the end of the day has come.

The light of the setting sun calls to mind the fact that life is

- transitory and
- conditional.

Caught in this external bondage,

men are usually robbed of their inner freedom as well.

The sense of the transitoriness of life impels them

- to uninhibited revelry
 - in order to enjoy life while it lasts, or else
- they yield to melancholy and spoil the precious time
 - by lamenting the approach of old age.

Both attitudes are wrong.

To the superior man

it makes no difference whether death comes early or late.

He

- cultivates himself,
- awaits his allotted time, and in this way
- secures his fate.

Nine at the top means:

The king uses him to

- march forth and
- chastise.

Then it is best to

- kill the leaders And
- take captive the followers.

No blame.

It is not the purpose of chastisement

- to impose punishment blindly
- but to create discipline.

Evil must be cured at its roots.

To eradicate evil in political life,

it is best to

- kill the ringleaders and
- spare the followers.

In educating oneself it is best to

- root out bad habits and
- tolerate those that are harmless.

For asceticism that is too strict,

like sentences of undue severity,
fails in its purpose.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8891>

HEXAGRAM 16 – Yu - Enthusiasm

Above CHEN THE AROUSING, THUNDER
Below K'UN THE RECEPTIVE, EARTH

The **strong line** in the fourth place, that of the leading official, meets with **response and obedience** from all the other lines, which are **all weak**.

- The attribute of the upper trigram, Chen, is **movement**;
- the attributes of K'un, the lower, are **obedience and devotion**.

This begins a movement that

- **meets** with devotion and therefore
- **inspires** enthusiasm, carrying all with it.

Of great importance, furthermore, is **the law of movement along the line of least resistance**, which in this hexagram is enunciated as **the law**

- **for natural events and**
- **for human life.**

THE JUDGMENT

ENTHUSIASM.

It furthers one

- **to install helpers And**
- **to set armies marching.**

The time of ENTHUSIASM derives from the fact that there is at hand an **eminent man** who

- **is in sympathy** with the spirit of the people and
- **acts** in accord with it.

Hence he **finds** universal and willing obedience.

To arouse enthusiasm it is necessary for a man to **adjust himself and his ordinances** to the character of those whom he has to lead.

The **inviolability of natural laws rests on this principle of** **movement along the line of least resistance.**

These laws are not forces external to things **but represent the harmony of movement immanent in them.**

That is

- **why the celestial bodies do not deviate from their orbits and**
- **why all events in nature occur with fixed regularity.**

It is the same with human society:

- only such laws as are rooted in popular sentiment can be enforced,
- while laws violating this sentiment merely arouse resentment.

Again,

it is enthusiasm that enables us to install helpers
for the completion of an undertaking without fear of secret opposition.
It is enthusiasm too that can unify mass movements, as in war,
so that they achieve victory.

THE IMAGE

Thunder comes resounding out of the earth: The image of ENTHUSIASM.

Thus the ancient kings

- made music in order to honor merit, And
- offered it with splendor To the Supreme Deity,
- Inviting their ancestors to be present.

When, at the beginning of summer,

- thunder - electrical energy - comes rushing forth from the earth again, and
- the first thunderstorm refreshes nature,
a prolonged state of tension is resolved.

Joy and relief make themselves felt.

So too,

music has power

- to ease tension within the heart and
- to loosen the grip of obscure emotions.

The enthusiasm of the heart expresses itself involuntarily

- in a burst of song,
- in dance and rhythmic movement of the body.

From immemorial times

the inspiring effect of the invisible sound that

- moves all hearts, and
- draws them together,

has mystified mankind.

Rulers have made use of this natural taste for music;
they elevated and regulated it.

Music was looked upon as something serious and holy,
designed to purify the feelings of men.

It fell to music

- to glorify the virtues of heroes and thus
- to construct a bridge to the world of the unseen.

In the temple men drew near to God with music and pantomimes
(out of this later the theater developed).

Religious feeling for the Creator of the world was united with
the most sacred of human feelings,
that of reverence for the ancestors.

The ancestors were invited to these divine services

- as guests of the Ruler of Heaven and
- as representatives of humanity in the higher regions.

This uniting of the human past with the Divinity in solemn moments of religious inspiration established the bond between God and man.

The ruler who revered the Divinity in revering his ancestors became thereby the Son of Heaven, in whom the heavenly and the earthly world met in mystical contact. These ideas are the final summation of Chinese culture.

Confucius has said of the great sacrifice at which these rites were performed:
"He who

- could wholly comprehend this sacrifice
- could rule the world as though it were spinning on his hand."