

Hexagram 55 - Acting with Clarity



*Great abundance.
Spiritual influence nourishing all.
The sage envisions it.
No grief. Properly the sun in the center.*

Structure:

- Action, thunder above ☳. Clarity below ☴. Action above clarity.
- Clarity within movement. Acting with clarity and acting to bring about clarity.
- Both movement and clarity surge upward, an image of great power.

Clarity of mind supports the qualities of spiritual awareness and understanding our experience. When our perception has no obstructions, we see the sacred behind what appears. When we have clarity about our actions and we act with clarity, the practice of wholeness becomes easy. As our clarity increases, our action become more effective in bringing forth the ways of wholeness.¹ The interdependence of clarity and action moves us toward wholeness.

The wise clearly discern the path forward and then act decisively. They first free themselves from self-cherishing and resistance to the spirit, the feelings and thoughts which separate us from the spirit. A mind clear of self-cherishing and open to spiritual guidance becomes whole.

When we act with clarity, we have no worry. We free ourselves from partiality and bias and act according to the needs of the time with balanced firmness and flexibility. Sages know when to advance their knowing and to retreat to preserve their clarity, completing and proving their understanding of wholeness through their actions.

Sages brings about a time of abundance within the world because they single-mindedly bring to life the ways of the spirit, like the sun shining on all. Knowing alone cannot produce abundance within Earth Interbeing; we must apply what we know.

However, the seeds of regression lie within this abundance. Decrease follows increase; fullness turns into emptiness. The sage knows its time of fullness will change in the same way that it knows the sun rises and sets. In this way, the sage experiences the time of fullness with the regularity of the sun reaching midday. Such mutability might cause some to despair, but the sage, free of sorrow, radiates joy and love to all life and the Earth.

Our influence in the world naturally ebbs and flows. When the receptivity of others to our influence turns into resistance, our influence wanes. The sages do not struggle against changing times but turn inward toward the spirit for rest and renewal. In this way, they prepare for when once again they experience the world opening to their influence, allowing them to further the ways of wholeness in the world.

¹ Ways of Wholeness: We interbe with all our sacred Earth Interbeing relations with love, respect, and care. We know the sacred within all our interactions and open to the loving path through problems and dangers. We live within Earth limits and moral bounds to sustain the sacred balance and harmony of the Earth Interbeing. We share and reciprocate the gifts we receive from the Earth Interbeing. We become whole beings and lovingly fulfill our own responsibilities to the wholeness of Earth Interbeing, creating opportunities for others to do the same.

Yet, the time of abundance can endure if ever more groups are included in sharing this time of spiritual expansion. Otherwise, those restricted from greatness resist and hasten the decline as exclusion brings a bitter retribution in its train.

The I Ching encourages us to practice and test our knowing through action. We waste our time if we do not put into action what we have learned. Knowing without action has no use. We need to act upon our clear understanding of how to overcome what harms life and the Earth and bring forth what benefits all. Effort and clarity working together restore the balance and harmony of the Earth Interbeing, which self-centeredness has spoiled. Clarity within and action in the world produces greatness and abundance. The time we have long sought arrives.

Line 1: This line represents the beginning of clarity. It partners with the 4th line, the beginning of action, which brings about the union of knowing and energetic movement. These partners cooperate and bring about a time of abundance. The line knows to stop when it has completed its task or when it has lost its clarity. Neither does it cling to the means that allowed it to move through the difficulties.

Line 2: When its clarity dims, the line cannot see the way forward. Confusion estranges the line from the spirit. The line waits for the situation to unfold until it can see its way through the problem. In the meantime, it turns inward to deepen its spiritual being.

Line 3: The line has cultivated its intellectual understanding of a problem but not how to act upon it. The extreme imbalance between clarity and action damages clarity and darkens the way forward. The line needs to restore its harmony and balance and find small ways to act wisely. Until then, the imbalance blocks advancing against what harms. The line does not act when it does not know.

Line 4: The powerful line cannot by itself bring about the ways of the spirit within the world. As if by accident, the line discovers wisdom (1st line), its hidden master. When energy complements wisdom, interrelated elements come together and accomplishes what the line sought. Wisdom reaches into the world through action.

Line 5: The sage attains abundance and radiates the spirit's love to all like the sun at midday. The line perseveres and gathers others to the Ways of Wholeness.

Line 6: Despite its efforts, others do want union with wholeness. The line turns inward to understand the disharmony. Rather than despair, the line perseveres in its efforts.

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