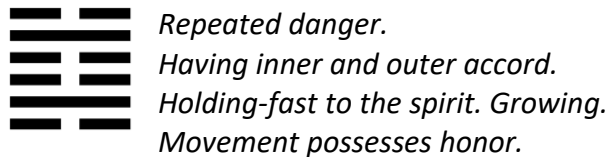


Hexagram 29 – Moving through Dangers



Ideogram: Earth and an abyss.

Structure:

- Doubling of the trigram ☵☵: repetition of danger. Going from one danger to another.
- Water above danger. Danger below water. Weak lines enclose strong lines.

Action: venture and fall.

The trigram ☵☵ depicts water flowing through a dangerous abyss, which has a strong line between two weak ones. Our lives resemble water cascading through deep gorges filled with dangers, which we can get through if we behave like water that has the capacities to flow beyond whatever it confronts.

Water flowing through a ravine faces many dangers in its journey to the ocean. People move through many perils in their lives caused by their cultures or ones they cause for themselves. While we may have little or no control over dangers generated by our culture, we have complete responsibility for how we respond to them. Our response to a dangerous situation may either cause more hazard for us or allow us to move through perils in ways that benefit all.

Oppressive cultures proliferate dangers because they act in ways that harm others, all life, and the Earth. They deny the sacredness of the Earth Interbeing and the equality of all life. They incessantly take from the Earth Interbeing and exploit life without ever restoring their wholeness. When we interact with others in the same ways of an oppressive culture, we cause ever deepening dangers for ourselves.

Danger signals the approach of a natural and moral limit. While oppressive cultures ignore or deny imbalances, the wise know that they dare not complacently gloss over what disturbs the harmony and balance of the Earth Interbeing. The dangers have their complete and total attention.

Water flows through dangerous places, never avoiding them nor losing its way. The oppressive culture has abused the Earth Interbeing and ignored limits, which has brought us to the brink of a dangerous abyss. We can only overcome the extreme peril by changing and transforming ourselves. Once we understand the dangers we face, we need to turn away from what harms and deepen our spiritual path for the way forward to remerge. We must do what must be done and go forward so not to perish by tarrying in the danger.

Blindly persisting in harmful behaviors reinforces them and makes them feel normal. If we focus on the symptoms of a problem without understanding their root, we live in increasing peril. While the oppressive culture ignores problem solving by blaming others, the wise search within

themselves to discover whether the cause of the danger has a foothold within themselves. Once they free themselves from deluded views, beliefs, and behaviors, those on the path learn from their spiritual being how to act within an oppressive culture in ways that care for others, all life and the Earth.

Clinging to self-cherishing and hostility for others blocks us from the spirit and blinds us to seeing the way through challenging situations. The path to the spirit and Earth Interbeing depends upon a great resolve and effort. It takes courage to live the ways of the spirit within an oppressive culture with integrity and to voluntarily live within natural and moral limits. The sage devotedly obeys the sacred mandate to stop what harms and to care for Earth Interbeing, the true purpose and meaning of life.

Water reaches its goal by flowing continuously, never losing its nature. It fills every depression before it flows on and never avoids the next challenge. We get through danger by moving in harmony with what arises, interacting and interbeing in a gentle and friendly manner, always moving toward what benefits others and away from what harms. Even when confronted by grave danger, the wise flow with the sacred ways of being.

The entire outcome of the challenges we face depends upon how firmly we keep the resolve to care for others, all life, and the Earth. Undoing our cultural conditioning requires us to struggle against yielding to the harmful ways of a harmful culture. We must have the resolve to willingly choose the path of reunion with the Earth Interbeing, knowing that we will suffer from unseating our self-centeredness and the losses that entails. We hold fast to the good despite all the fears and temptations that surround us, remaining vigilant for the sly ways of cultural conditioned self-centeredness and willingness to weaken our resolve.

When in great danger, the wise do not let the danger overwhelm them. They calmly weigh the conditions of the time and feel satisfied with the small gains that they can make within the situation. The wise know that they cannot attain great success when the level of danger exceeds their capacities to transform them. A spring flows sparingly at first and tarries for a while before it makes its way out into the open. We stay close to the possible without losing sight of our great purpose to care for the Earth Interbeing.

If we do not respond in the sacred ways, negative energies will carry us into even deeper danger. By practicing what benefits all, we get out of the danger. Those who know the danger and what must be done but do not change themselves prove their ignorance. We must be the change we want to see in the world.

Water completes its journey when it flows into the ocean. In the same way, we complete the sacred path and reunite with the Earth Interbeing once we have resolved all the obstacles that had kept us apart. Each obstacle has within it a life lesson that teaches us how to live in the ways of Earth Interbeing. Success with one life lesson gives us the confidence and skills needed for the next obstacle. Joy arises from our release from our conditioned willingness to harm others and by living the sacred path of caring for the Earth Interbeing.

Line 1: The line, having abandoned the spiritual path, has lost its way. It becomes accustomed to the harms and dangers of the oppressive culture.

Line 2: The strong and balanced line faces severe dangers beyond its capacities to escape. However, it does not lose its spiritual path. Even within an overwhelming situation, the line discerns small ways to care for the Earth Interbeing and preserve its sacred path.

Line 3: Every step forward or backward leads into more danger. The line cannot escape. Action only moves the line into deeper danger. Instead, the line calmly stops and allows the situation to unfold.

Line 4: The line cannot resolve all the harms that a danger generates. Rather than focus on all the harmful consequences of a danger, the line focuses its efforts on finding the root of the danger and the transformative changes needed to uproot it in ways that benefit all.

Line 5: The strong line manages the danger and contains it. Rather than imposing its punishing will upon the situation, the ever-vigilant line wisely allows the dangers to subside and turns toward healing of the Earth Interbeing in ways that benefit all.

Line 6: Those who turn away from the sacred path of caring for the Earth Interbeing lose themselves irremediably in their faults and have no prospect of escape. They bind themselves to what harms and ruin themselves.