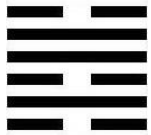


Hexagram 47 Overcoming Oppression



Oppressive situation.

Growing.

The great in the person significant.

Without error.

Words untrustworthy.

Structure:

- Lake ☱ over water ☵. The lake dries when its water drains downward.
- Joyful (upper trigram) in the face of danger (lower trigram.)

Image: A tree grows in a deep ravine within a restricting space.

The hexagram describes a time of oppression, a time when the ruthless impose their will upon others. We feel cutoff from nurturing supports. Yet, even in oppressive circumstances, the wise find ways to deepen their wholeness with the Earth Interbeing. They have the inner resources that allow them to extend their ways within the world.¹ An inner stability that rests within wholeness allows us to withstand the dangers of the time and act in small ways that care for the sacred Earth and all life.

The oppressive ways of self-cherishing and hostility for others confine and bind us through conditioning to the willingness to harm others for self-benefit and then ignore the suffering we cause. Oppressors depend on those who benefit from the harmful ways of the oppressors to remain indifferent to their omnicidal ways that destroy the Earth and all life. The oppressors cultivate despair and feelings of powerlessness among those who would resist.

The resolve of some on the path waver in such a challenging situation. The petty and selfish easily ignore the path when things do not go their way. They complain about their difficulties and blame others. Some stumble further into the ignorance of darkness when they use force against what they want to overcome. The weak indulge their fears and fall into despair.

Those on the spiritual path fulfill their lives by bringing to life the ways of wholeness into the world to benefit all. The wise free themselves from complicity with the harmful ways of the oppressors and overcome the ways the oppressor culture conditioned. They root themselves in wholeness. By transforming their beliefs to align with wholeness, they learn how to act in ways that care for the sacred Earth and all life. When arising experience exceeds their capacities to respond in loving ways, sages retreat to deepen their spiritual being. Their inner emotional calm allows them to clearly see all the

¹ **Ways of Wholeness of Earth Interbeing:** We know Creation's embodiment of the sacred and worship the sacred through our care for the Earth Interbeing and how we interact with others, all life and the Earth. We interbe with all our sacred Earth Interbeing relations with affection, equality, and respect, opening to the collective loving path through problems and dangers. We know and respond to the mutual neediness of life, resisting what harms the Earth Interbeing and standing in solidarity with the harmed. We know and care for our being and place as the ground upon which we enact our care for the Earth Interbeing. We gift forward what we have taken and share the blessings we receive to recover, preserve, and renew the harmony and balance of the Earth Interbeing. We live as unique whole beings, overcoming what keeps us apart and disrupts our balance and harmony with the Earth Interbeing, lovingly fulfilling our duties to the Earth Interbeing and encouraging others to do the same. We accept the responsibility for the consequences of our actions. We know the enduring joy that comes from living the ways of wholeness of the Earth Interbeing and enjoy being, interbeing, and creation. (rev. 11-13-24)

obstacles in their way and the way forward. The wise have the means to endure living within an oppressive culture without losing their creative resolve to benefit all.

The power of joy breaks through despair. Only those with a glad mind can move through oppression in ways that benefit all. True joy naturally arises from caring for the sacred Earth and life and following the sacred ways. Having a glad mind strengthens our resolve to balance the unbalanced and to reduce disharmony. If the situation does not exhaust our resolve to adhere to the sacred ways of wholeness, our path continues. The wise have joy and gratitude for the challenging opportunities to fulfill their purpose.

Whatever comes up, sages respond to it in the friendly ways of wholeness. They have no doubt in the outcome for they have prepared themselves thoroughly and act in ways to care for the Earth and all life. Even in times of oppression we can live the ways of wholeness within the world. Because people no longer believe what others say, the wise do depend upon their behavior to communicate the ways of wholeness. Others will follow a good example because they want to make such values their own.

Even when oppressive situations threaten them, sages have a joy that comes from living the ways of wholeness, a joy which renews them. They face incredible hardships with a light heart. When they have no options, the wise courageously rely upon their faith in the path to get through even the darkest nights of the soul. By so doing, we forge our wholeness and strengthen our will to survive.

Line 1: Despair overcomes the weak, who fall ever more deeply into despair. This only makes their situation seem more hopeless. This dangerous attitude comes from yielding to powerlessness, an behavior that we must struggle to overcome. When the weak resign themselves to despair by not acting even in small ways to move through a danger, they do not get out of danger for a long time.

Line 2: An oppressive situation prevents the wise line from acting in the world. However, the line does not allow circumstances to exhaust it or to cause to waver its commitment to the great purpose. The line avoids complicity by turning away from materialism and by sacrificing its ambitions to do the work of wholeness.

Line 3: The line acts impetuously and ignorantly to overcome what oppresses it, abandoning wisdom. The line then falls into a dangerous situation as it rests on thorns of worry, sees only obstacles surrounding it, and has no support. Cutoff from the flow of life and blocked from the sacred by its own doing, the line experiences great danger.

Line 4: The wealthy and privileged line wants to work for the oppressed, but instead of proceeding with energy to address what harms the Earth and life, the line begins in a measured, hesitant way. The line finds it difficult to renounce the benefits it gains from complicity with what harms. However, because of its sincere intentions, these difficulties do not endure as the line at last frees itself from what harms and lives the ways of wholeness.

Line 5: The virtuous and wise line has great ability but no opportunity to work with others to apply the ways of wholeness within the world. Rather than compromise its spiritual path by acting in harmful ways or by seeking the attention of others, the line retreats and deepens its spiritual being. Joy comes when the line creates its own opportunities to care for others, all life, and the Earth.

Line 6: When despair and powerlessness reach an extreme, they change. This line suffers great emotional turmoil. It despairs its complicity with what harms, but fears change, robbing the line of its resolve to act. However, the line conquers its resistance to changing itself and learns how to live in ways that care for the Earth Interbeing.