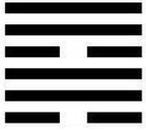


Hexagram 57 - Compassion



Compassion.

Moving in harmony with the difficulties of life.

The sacred pervading and nourishing all.

Benefit from furthering life on Earth.

Benefit from viewing the sacred wholeness within all.

Structure: The hexagram doubles the trigram ☵, which denotes penetrating and grounding, gentleness and adaptability. When doubled, it also represents understanding the situation, compassion.

Image Tradition

Compassion by means of the interconnectedness of causation.

Penetrating understanding reaches the center correctly and furthers life on Earth.

The gentle altogether yielding reaches understanding.

By means of moving in harmony with the difficulties of life.

The sacred pervading and nourishing all.

That moves in harmony with the difficulties of life. Growing.

Benefit from furthering life on Earth.

Benefit from viewing the sacred wholeness within all.

In the ancient Chinese calendar, the trigram ☵ stands in the southeast between spring and summer, the season when beings flow into their forms and receive blessings. It images tree roots penetrating deep into the ground and adapting to whatever they encounter. The roots absorb water saturated with nutrients to nourish the tree and new growth. The trigram also represents the wind dispersing clouds and clearing the sky.

The hexagram represents compassion, the penetrating clarity and judgment that dispels harmful hidden motives. The wise gently penetrate what harms with understanding, come to know how to undo harms in ways that further life on Earth. Compassion stays rooted within the sacred and the ways of the whole Earth Interbeing, and comes to know how to act in ways to overcome harm and reduce suffering.

Both the trigram and hexagram represent the flowing of beings into their form. We nurture this flow by cultivating the sacred potential within ourselves and others through the ways of Earth Interbeing. We interact with this sacred potential within all beings in all our relationships and encounters.

We do this work despite its hardships and what we uncover about ourselves that we have long tried to ignore. Even when others scorn our efforts because they misunderstand our work, we persistently deepen our resolves and bring to life wholeness, accomplishing the work that needed doing. Equanimity allows us to keep our balance and harmony of the path and avoids the emotional turmoil and compulsive behaviors of our cultural conditioning. With equanimity we have the clarity to know the sacredness of all and the capacity to interact compassionately with all our sacred relations.

The wise remain inwardly obedient and outwardly adaptable. Like a tree, we must bend around what cannot change and take small steps to transform what we can in ways that benefit all. A great and difficult task engages us. The small activities of our daily serve as the proving ground of our path. The work that life has given us matures with us and serves as the sacred place in which we interbe. The results of our gradual and inconspicuous efforts endure when we persistently yield to the sacred ways of the Earth Interbeing.

Line 1: The line advances but then withdraws. Uncertainty arises, and it drifts indecisively. It does not have a resolute will because it doubts its purpose. The work to free ourselves of self-centeredness and live the ways of the Earth Interbeing requires a disciplined and strong resolve.

Line 2: Priests, the intermediaries between people and the sacred, determine the roots of hidden influences that affect people by suggestion. Magicians, the intermediaries between the sacred and people, remove such influences.

Our conditioning slinks into dark, unnoticed corners of our being and affect people by suggestion. Our blindness to our conditioning requires an especially vigorous, relentless effort. When these harmful influences are brought to light and branded, they lose their power over us.

Line 3: The wise do not push penetrating investigation too far as they know it cripples the power to act decisively. The sage deliberates a concern, discerns the response, and then responds. Over-thinking brings fresh doubts and reservations, which leads to the humiliation of passivity.

Line 4: The line comprehends that to interbe it first must resolve the tensions between overcoming its self-centeredness and living the ways of the Earth Interbeing. The line achieves the synthesis and unites with the Earth interbeing.

Line 5: This line makes a needed mid-course correction. With a firm resolve, the sage abandons a wrong beginning and attains a good end. It begins by carefully considering how it should proceed. After making the changes, the sage observes the consequences of its corrected path to learn whether others benefit from the change.

Line 6: With penetrating understanding, the line pursues injurious conditioned influences into their most secret corners. Because it seeks to know the unknowable prevails over acting on what it does know, the line becomes passive and incapable of fulfilling its responsibilities. The line loses its powers to act with discernment within the reality we live.