

## Hexagram 43 – Resolute Parting from Self-Centeredness



*Resolute parting from self-centeredness.  
Openly denounce what causes harm.  
Know the dangers of the undertaking.  
Awaken support for what needs to be done.  
No benefit from using force.  
Benefit from adhering to valued ways.*

### Image Tradition

*Resolute parting from self-centeredness. Breaking through the obstruction.  
The firm strength breaks through corruption.  
Persevering and joyful.  
Breaking through self-centeredness and harmonizing.*

*Openly denounce self-centeredness.  
The corruption rides five solids indeed.  
Know the dangers of the undertaking.  
One's exposure to danger brings knowing sacredness.*

*Seek the support of the sacred to part from self-centeredness.  
No benefit from using punitive force as it diminishes sacred knowing.  
Benefit from adhering to valued ways.  
Strength endures and finally completes overcoming what obstructs one's sacredness.*

### Structure:

- Joy above ☰, strength of the creative below ☳. Joy made strong and enduring.
- Five strong lines that rise below the top weak one.

**Time:** In the ancient Chinese calendar, this hexagram marks the third month (April-May), the time when the dominance of darkness rapidly retreats from the advance of the strengthening light.

Those on the spiritual path know the Earth and all life as sacred. They also know that even a single unguarded impulse of negativity and willingness to harm obstructs the sacred knowing of how to further life on Earth. Self-centeredness and the willingness to harm hold on to the very last. They separate us from the sacred and the sacredness of life. As long as they have power over us, they push us to harm others and the Earth.

Over much time and with great efforts, we have gradually prepared ourselves to overthrow what separates us from the sacred by resisting within ourselves their harmful ways. Whatever we did not want to see in the world, we did not want within ourselves. We perseveringly changed our wrong views and harmful ways. In this way, we gradually weakened the hold self-centeredness and willingness to harm for self-benefit has over us.

Just as when a powerful surge of water breaks through barriers holding it back from its path, the time comes for us to resolutely part from what separates us from the sacred and the sacredness

of life. The hexagram instructs how to finally part from self-centeredness and willingness to harm others for self-benefit.

While we want to overcome our self-centeredness, we discern the difference between the wrong view of self-centered along with its associated willingness to harm for self-benefit and our responsibilities to care for our wellbeing and to further life on Earth. Even though we reject the self-centered belief of our primacy over others and the Earth Interbeing, we still know ourselves as an equally important part of the Earth Interbeing, the greater whole and unity of life on Earth.

With that in mind, we firmly renounce self-centered belief in our primacy over others and the Earth Interbeing and the willingness to harm for our self-benefit. We do not compromise with these powerful conditioned beliefs but rather openly discredit them. However, merely renouncing them and forcing ourselves not to act out of our self-centeredness and willingness to harm will not work as our direct use of punitive force against them only makes them stronger.

Instead, we live the sacred values and ways to further life on Earth<sup>1</sup>. When challenged by self-centeredness, we quickly end our conflict with sacred life by finding what we can do to transform the conflict into a harmonious interaction. We find the common ground we have with others, life, and the Earth and live in ways that that cultivate and nurture our commonality, our we-ness. By this means, we finally overcome our dangerous beliefs in our primacy and willingness to harm for self-benefit.

Having overcome these beliefs does not mean we have extinguished them, but it does mean that we have learned how to override their compulsive imperatives to benefit ourselves from harming others. Having done it once, we can do it repeatedly. However, each time we overcome the compulsion to consider ourselves ahead of others, we will only deepen our commonality and further weaken the compulsion.

If we do this in a serenely joyful, calm, and resolute way, we achieve the desired outcome and reunite with the sacred and our sacredness. Our sacred nature shines forth to illuminate our path ahead.

**Line 1:** The line advances rashly against its self-centeredness, but it does not perceive the dangers involved nor does it have the strength and capacity to achieve its purpose. It has only itself to blame for the harms its actions cause.

**Line 2:** Those who remain careful and aware do not become excited or alarmed when self-centered reactivity arises. They do not fear this danger because they have prepared for it through the sacred ways and values. They live amid difficulties as if they did not exist.

**Line 3:** The self-righteous express their indignation for the harms that others cause but do not make the effort to remove their own wrong views and harms. The wise line humbly walks alone

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<sup>1</sup> **Ways and values of the sacred path to lovingly further life on Earth (work in progress):** Yielding to the sacred, knowing sacredness, compassion, joyful interbeing, gratitude, furthering life on Earth, self-discipline and flexibly responding to change, and centered inner stillness.

on the path and frees themselves from harming. Others criticize the line for not expressing its indignation. The line persists in doing the harder but right thing to do with sacred support.

**Line 4:** The line pushes ahead to assert its control over its self-centeredness but meets overwhelming resistance. Yet it persists in forcing its will on the situation. The line creates hardship for itself through its stubborn arrogance and failure to listen to wisdom. To correct our faults and apply wise guidance to ourselves requires strength and humility.

**Line 5:** As clearly as knowing the difference between a marshland and a desert highland, the line distinguishes the difference between the willingness to harm for self-benefit and caring for its well-being and that of the sacred Earth and all life. As It has centered itself within the sacred, it now has the wisdom to part from what harms and to further life on Earth by living the sacred ways.

**Line 6:** Mastering our harmful inclinations and cultural conditioning does not mean we have banished them once and for all. Like weeds, our willingness to harm others always springs forth again, depending upon an unguarded moment to advance. The wise remain vigilant in dissolving harmful feelings and views as they arise.