

Hexagram 4 – Seeking Wisdom



*Seeking wisdom.
Living sacredness.
I do not seek the seeker.
The seeker seeks me
The initial casting of the question informs.
Twice, thrice: obscuring.
Obscuring, by consequence not informing.
Benefit from divining to further life on Earth.*

Ideogram: A covered plant, hidden growth.

Structure: Danger within ☵ and keeping still outside ☶. Mountain above danger. Stopping in danger.

Confusion does not cause harm if we recognize our need for a guide through the chaos of our lives and seek a teacher of sacred wisdom. The Yi Ching teaches how to release ourselves from self-centeredness and cultivate interbeingness. The gift of having someone we trust help penetrate our ignorance with understanding inspires a profound gratitude for the teacher. The Yi Ching offers the wisdom of knowing what to do to get out of danger.

The Yi Ching opens to those who respectfully and humbly come to it for instruction. It does not promote itself as a teacher but rather waits for the seeker to come to it and ask for its teachings. The seeker receives from the Yi Ching constancy in instruction, patience, and understanding. When we share with the Yi Ching the same purpose to further life on Earth, our relationship harmonizes and deepens. We come to have confidence in its wisdom and guidance. Our awe for its mystery and gratitude for how it transforms us over time.

Asking the Yi Ching questions about our sacred path to further life on Earth helps penetrate our confusion. When we ask the Yi Ching questions with complete sincerity and total presence, we receive responses that cuts through our ignorance. The seeker then accepts the answer as the key for the resolution of not knowing what to do and an insight into the way forward.

However, we do not overstep the bounds of a teacher-student relationship with thoughtless or mistrustful queries. We approach the Yi Ching not to predict the future but for guidance on our path here and now. The oracle gives one answer. Asking the same question again for another response that pleases us more than the initial one reflects the seeker's doubt and self-cherishing. The Yi Ching responds to such disrespect by obscuring its response to our questions.

Those who play with life never amount to anything. Seekers learn the seriousness of the sacred path. While the Yi Ching help us discern what we must do to recover our balance with the Earth Interbeing, we still have the total responsibility to make the effort to do so. Nobody can do that for us. While society enforces laws to restrain disruptive conduct, seekers voluntarily adhere to the sacred ways to further life on Earth within all interactions. The Yi Ching repetitively teaches us the same wisdom until we make it our own.

The Yi Ching helps us to investigate difficulties and dangers that challenge us so that we may respond to them in ways that benefit all and unfold our sacred being. It teaches us how to free ourselves from

conditioned delusions, harmful beliefs, and wrong views. This work makes us whole with the Earth Interbeing and gives us the knowing of how to fulfill our purpose to care for the Earth Interbeing. We demonstrate mastery of what the Yi Ching teaches by bringing to life what we have learned.

We begin the sacred path as self-cherishing individuals with hostility for others and indifference to the suffering we cause. We come to interbe as unique being within the whole of Earth Interbeing and with the purpose to serve all life and the Earth, creating opportunities for others to do the same. Living the ways of the sacred becomes an established attribute of our being rather than an isolated occurrence. The Yi Ching offers its guidance every step of the way.

The Yi Ching has proven itself a reliable and inexhaustible source of spiritual nourishment for all who seek to draw from its wisdom. Those who approach a great spiritual teacher with faith and respect receive wise guidance on how to move through adverse situations and nurture the wisdom needed to move forward. The Yi Ching gives insights into the fundamental issues of our lives and guides us on how we can overcome our separation from the sacred and to manifest our care for the Earth Interbeing.

Line 1: The self-centered act rashly and suffer the consequences of their harmful actions. Those who seek the wisdom of knowing what to do discipline themselves to overcome their harmful ways and wrong views. They adhere to the ways and values of the sacred path to further life on Earth. Rash action leads to humiliation while self-discipline transforms us into knowing our sacredness and that of all life.

Line 2: The teacher patiently and gently encourages the student to unfold its sacredness. The student learns to let go of its harmful ways and take responsibility for its thought, words, and deeds. The line accepts its need to firmly discipline itself and willingly yields to the sacred will.

Line 3: The line follows what attracts it within the world and cannot resist indulging harmful temptations. No benefit comes from such a way of living.

Line 4: The weak line gets entangled in its willingness to harm others and the Earth for self-benefit. It ignorantly believes it knows what to do. Abandoning wisdom leads to harming others and the Earth.

Line 5: The line humbly seeks instruction and willingly accepts its responsibility to further life on Earth. The seeker, devoid of arrogance, knows its ignorance and devotes itself to adhering to the ways of the sacred path to further life on Earth.

Line 6: The sacred punishes the self-centered who cause dangerous imbalances within the Earth Interbeing for self-benefit. The sacred does not punish the ignorant but encourages them to resist harming the Earth Interbeing through self-discipline.