

Hexagram 11 – Unity



Unity.

What harms leaves and the ways of sacredness come.

Sacred influence pervading and further the Earth Interbeing.

Ideogram: A person standing within the universal medium of sacredness, representing the interrelationships of the sacred, life, and the Earth. **Meanings of ideogram:** compenetrates, permeates, diffuses; excellent, eminent, supreme.

Structure:

- The strong rises from below ☰, and the yielding descends ☷. Yielding rests on the strong.
- Persisting strength inside and devoted yielding outside.

Season: The hexagram marks the first month of the Chinese calendar (February-March), the beginning of spring and renewed growth.

The sacred draws all life into unity through innate sacredness. As we remove our harmful ways and views, we feel drawn to live our sacredness. The sacred influence of our sacredness pervades and furthers all life on Earth. When life yields and comes to rest within the sacred ways, we interbe within the Earth Interbeing.¹ The sacred, Earth, and life unite and with one will further life on Earth.

The sacred has inwardly endowed life with sacredness, and beings manifest their sacredness by how we live. We persevere in firmly choosing to bring to life the ways of sacredness. By persistently yielding to the ways of sacredness, we show our devotion to the sacred. Even though surrounded by a culture willing to harm life and Earth for self-benefit, we live our sacredness. The ways of sacredness endure. As we live these ways, our harmful behaviors and views dissolve.

The Earth embodies the sacred and utterly depends upon the sacred. Life embodies the sacred and the Earth and utterly depends upon both. We express our devotion to the sacred by furthering the Earth Interbeing by living the ways of sacredness. The greater our knowing of our sacredness, the deeper our union with the sacred and the Earth Interbeing.

We learn how to live the sacred ways by loving and caring for our place and all who inhabit it with us, our interbeing of place. The wise come to know their place as sacred, as a place of being, where life learns how to lovingly live in interbeing within the bounds and limits of their being and place.

Beings show their devotion to the sacred through harmonious interbeing and caring for the place they share with others, fulfilling the sacred command to further life on Earth. The ways of sacredness encourage life to constantly diminish how we harm what the sacred has originated. By following this path of place, the sacred showers life with the blessings of wellbeing and flourishing.

¹ **Ways of sacredness to further the wellbeing of life on Earth (work in progress):** devotion to the sacred by furthering the wellbeing of life on Earth; living the sacredness and moral interdependence of life and Earth; compassionately responding to the moral obligation of interdependence to respond to suffering of life; surrendering to the sacred will to know how to respond to suffering of life; equality of mutually beneficial and harmonious interactions; equality of equitable sharing of Earth's abundance; preserving a balance living within a world of change and our sacredness; willingness to make the effort to do the harder but right thing to do.

In the spring of a year or an era, many experience the deep tranquility of a life of loving. Whenever we harmonize with the ways of sacredness, the sacred moves through our lives, and we experience this tranquility. The tranquil ways of sacredness endure and draw all life to the sacred and Earth Interbeing.

Line 1: The three lower lines belong with one another and have the will to advance as one. This line initiates the advance that brings others of like spirit to further life on Earth in the ways of sacredness.

Line 2: The line bears the ignorant with gentleness and resolutely furthers life on Earth. It does not delay in parting from what harms and overcomes its partiality. The line lives a balanced life centered on the ways of sacredness.

Line 3: The line knows that all changes. Separation follows unity as surely as night follows day. Yet the line joyfully lives its sacredness in a balanced and tranquil way. It does the hard work to further life on Earth within its life and in the world. The line willingly responds to the suffering of others. It does not worry about the inevitable loss but joyfully lives its sacredness. The line remains content with the unfolding of experience. In these ways, the sacred time of harmony endures.

Line 4: The lines of the upper trigram willingly yield to the strong lines below as they share the same heart of living sacredness. They renounce any self-benefit or gain from their sacrifice. The humble and selfless line has no purpose other than to further life on Earth.

Line 5: The line completely yields to the sacred will with humility and achieves its desire to further life on Earth.

Line 6: The sacred time of unity ends with the rise of self-centeredness and its associated harmful views and ways. The line responsibly stops its willingness to harm others, life, and the Earth for self-benefit. It recovers living its sacredness by recognizing and uprooting the harmful self-centered views and ways that it previously avoided to address.