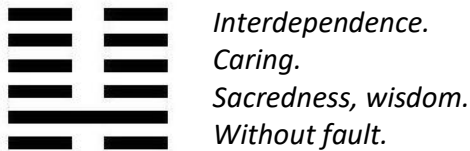


Hexagram 7 – Caring of Interdependence.



Interdependence. Interbeings, indeed.
Caring. Holding to sacred obligation.
Interbeings hold to sacred obligation through sacredness.
Sacredness in the center to which all resonates.

Moving through dangers with devotion to the sacred obligation
to respond to the suffering of other being and the Earths.
All beings obey the sacred.
Wisdom

Ideogram: Heap and whole, turn confusion of parts into a functional whole. **Meanings of ideogram:** organize, make functional; army, troops; leader, general, model, master; take as a model, imitate, follow.

Structure: Earth above ☷, receptive and devoted. Water below ☵, dangerous. Danger inside and devoted receptivity outside.

We live within an interdependent reality. What happens to one happens to all. Caring furthers life within an interdependent reality. All life needs care. For life to survive within an interdependent reality, we mutually interact with each other in caring ways. All life cares.

When we do not receive the care we need to survive, we suffer. Life has the sacred moral obligation to respond to suffering as it defines the work of sacredness. We respond to alleviate the suffering of others and to work on causing the conditions that avoid suffering within the ways of sacredness.¹ In these ways, all beings worship by obediently fulfilling our sacred moral obligation and purpose to further life on Earth.

We sense suffering through our heart, the center of our sacredness and awareness. Our feelings express the heart's sensing of interdependence. We sense the suffering of interdependence as our own. The suffering we feel warns us of an interdependent imbalance, to which we need to respond.

When we encounter beings who suffer, we have the absolute moral obligation to alleviate their suffering. The very structure of an interdependent reality makes responding to suffering a necessity and not a choice. While we must respond to suffering, we have the power to choose how to respond.

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.

A harmful and oppressive culture chooses to ignore suffering and conditions us to willingly cause others to suffer for self-benefit and then ignore the suffering we cause. We come to believe that needing care displays weakness and those who suffer deserve to suffer. The culture promotes the view that we live as independent beings who do not need the care of others. We look down upon those who do provide care as unvalued menials. In an oppressive culture we abandon others and feel abandoned.

To overcome our conditioned reluctance to alleviate suffering, we turn to the sacred for knowing how to respond. We cannot alleviate suffering with the same harmful views and ways that caused the suffering. Blaming others for the suffering we cause leads us to wanting to harm those we blame. Instead, we perceive the faults we see in others as our own and resist them. The inequality and privileges of those deemed worthy by an oppressive culture cause others to suffer. We sacrifice our privileges and correct our harmful ways and views. By deeply knowing how much suffering we cause through our willingness to harm other beings and the Earth for self-benefit, we overcome our reluctance to change and do the harder but right thing to do through the mild and gentle ways of sacredness. We view ourselves, others, and the Earth through the eyes of sacredness.

The sacred caused the equality of life within an interdependent reality. We all have the same inner nature of sacredness and the moral obligation to respond to the suffering of others. We express our equality by harmoniously responding to interactions in caring ways with others and by equitably sharing with all life the abundance of the Earth. We fulfill our sacred obligation by alleviating the suffering of others and doing the sacred work of furthering conditions that avoid suffering.

Line 1: The wholeness of beings and the Earth Interbeing emerges from beings responsibly adhering to the ways of sacredness. Consequences harmful to the survival of life on Earth result from beings doing otherwise.

Line 2: Life centering on their sacredness and ways of sacredness has no fault. Beings cherish and care for each other. The sacred blesses those who live the sacred ways that further life on Earth.

Line 3: When self-centered beings assume mastery over life and the Earth, they cause death and destruction, accomplishing nothing.

Line 4: In the face of an overwhelming danger beyond their capacities to respond in ways that further life on Earth, the line retreats from chaos and destruction. This blameless retreat does not reflect the qualities of the being but the situation. The retreat protects the greater Earth Interbeing.

Line 5: Great dangers threaten life on Earth. Beings centered on the sacred successfully respond in the ways of sacredness. The self-centered respond in ways that only cause more harm and dangers.

Line 6: The struggle against harmful ways and view in the ways of sacredness has ended successfully. The line now knows its unique holy work to further life on Earth. However, it remains vigilant for the inevitable emergence of the willingness to harm. The line disrupts such harmful behavior patterns immediately to preserve its balance and harmony with the sacred and Earth Interbeing.