

Hexagram 16 Devoted Movement



*Devotion to the ways of the spirit.
Movement arising from devotion.*

Structure:

- Thunder ☳ above Earth ☷.
- Action above, yielding and devotion within. Devoted movement.

Ancient Chinese believed that devotion to the sacred underlies all natural movement. Devoted movement explains why celestial bodies adhere to their orbits, water flows to the ocean, seasons change, and patterned changes. The Earth Interbeing devotedly follows the ways of wholeness of the Earth Interbeing¹ to preserve the harmony and balance of the sacred creation.

Following the ways of the spirit does not depend upon external forces. Our intrinsic awareness of the sacred within experience moves us to respond in ways in concert with the ways of wholeness. The joy of devotion carries us and all with it.

Just as the sun and stars adhere to their celestial orbits, the devoted follow the sacred as they know the universe moves from within. When inwardly attuned to a shared love for life and Creation, we transcend individuality to overcome what keeps us apart. We know ourselves as interbeings. Love for all penetrates our awareness and expands it.

The ancient ways of wholeness of the Earth Interbeing have values that shape our response to whatever arises in experiences, such as respect for others, reciprocity, and responsibilities for caring for others, all life, and the Earth. Cultures that embody these values support and create opportunities to bring the ways of wholeness within community and interbeing.

When a self-centered culture denies the spirit, it views others, all life, and the Earth as objects for our use. We devote our lives to getting what we want and avoiding what we do not want. The culture sanctions the willingness of people to forcefully impose their will upon others for self-benefit. Cultures with such values may last long but they ultimately destroy themselves by destroying the very Earth and life conditions upon which they depend upon to survive.

Emotions naturally urge us to move toward what supports our survival and away from what threatens. However, when we attach cultural values to emotions, we turn our feelings into a story about why we feel the way we do. Cultures provide the plotlines for our stories and ways for us to express and act upon our emotions. Despite cultural claims of rationality, our memories, cultural values, and emotions always color our thoughts.

¹ **Ways of Wholeness of Earth Interbeing:** We interbe with all our sacred Earth Interbeing relations with love, equality, respect, and care. We know the sacred within all our interactions and open to the loving path through problems and dangers. We live within Earth limits and moral bounds to sustain the sacred balance and harmony of the Earth Interbeing. We gift back what we have taken and share the gifts we receive. We lovingly fulfill our own responsibilities to the Earth Interbeing as whole beings, encouraging others to do the same. We accept responsibility for the consequences of our actions. (Rev. 11-1-24)

We create dangers for ourselves and others by how we emotionally react to difficulties which challenge our capacities to respond in the ways of wholeness. Emotional reactions contradict the values of wholeness, and they do not solve problems. Rather, they keep us in a loop, a mental pattern that has no meaning and only causes harm.

Emotional reactions keep us apart from the sacred and creation. Self-centered cultures have the belief that we live in a world of independently existing objects, the subject-object, mind-body split. They hold the ignorant belief that we live outside and above nature, which empowers us to use others and the Earth for our self-benefit. We feel angry for those we blame and impose our will upon others to have our way in the futile attempt to feel whole. Emotional reactions run our lives, keep us in confusion, amplify our emotions, and obstruct spiritual growth.

We react emotionally when the story we have attached to a strong emotion, such as anger, compels us to act. The story stars us as the threatened hero who must overwhelm whatever challenges it. Or the story may cast us as the victim seeking rescue. Once a disturbing interaction resonates with our cultural conditioning, the emotional reaction runs as an established pattern.

The story, conditioned by our self-centeredness and willingness to harm others for self-benefit, hijacks our emotions. Because we do not have the capacity in a situation to respond in a caring or compassionate way, we rashly act to control the other through anger or force to gain control over the situation. When we emotionally react, our actions feel so righteous that we open to taking the next dangerous step. Afterwards, we may have remorse for our actions, but we cannot undo the damage to the relationship.

Conversely, we may have emotional reactions of elation. A heightened and urgent sense of enthusiasm arises when we must have the object of our desire. Or we may decide out of the blue to substantially change our circumstances or embark on a new adventure, all hallmarks of obsessive and futile attempts to escape what we do not want to face. Addictive behaviors such as consumerism follow this pattern.

In either case of anger or elation, the emotional reaction distracts us from facing what we deny about ourselves. Whatever the inner wound, emotional reactions root in our cultural conditioning and keep us apart from the sacred and Earth Interbeing. We project onto the other what we cannot bear about ourselves. If we describe the characteristics of the person we most dislike, we will have a clear insight into what we do not want to own about ourselves.

Whenever we have emotional reactions, we feel emotionally charged. We may feel so obsessed with reacting that it overpowers our capacities to even consider other ways to respond. Heightened emotionality serves as a useful indicator for us to stop and withdraw from an interaction or from making a decision until we have calmed ourselves emotionally.

Once we see through this delusion, the emotional reactions cease as we know ourselves within a web of interbeing. The wise calm themselves by dropping the story about why they feel compelled to act and simply hold their turbulent emotions within a compassionate presence. Without a storyline, the emotion dissolves within awareness. Often, they decide to let the situation unfold on its own until they can clearly see how to respond in the ways of wholeness that benefit all.

Devoted movement comes from an inner emotional calm that opens to the awareness of the sacred presence. The wise practice how to act in ways that move them toward caring for the Earth Interbeing. Fully prepared and capable, the wise may not even recognize a situation as difficult and simply respond in their ordinary ways of caring for the Earth Interbeing. Devotion to the ways of wholeness gives rise to devoted movement.

Line 1: The weak and isolated line boasts of its connections with the strong 4th line to move others, an arrogance that invites humiliation. Feelings should unite one with the other rather than enhance the self.

Line 2: The line sees the subtle beginning of harm in relationships and situations. Since it remains firm in its discipline, the line has no confusion about what needs doing and takes immediate action, not allowing emotional reactions to strengthen. The line holds fast to the ways of the spirit and willingly withdraws, if necessary, to preserve its spiritual path.

Line 3: The line does not make the effort to cultivate its spiritual path, which hinders the approach of wisdom. It has doubts about the spiritual path and delays committing to it, for which the line comes later to regret.

Line 4: The strong line becomes one with the sacred. Wise partners come together suddenly. This line manifests the secret of all movement: complete devotion to the ways of the spirit.

Line 5: The line persists in clinging to harmful beliefs and ways. Yet the line remains committed to the spiritual path, which leaves open the possibilities of the line will eventually overcome what keeps it apart from wholeness.

Line 6: The line's complicity with what harms obscures the spiritual path, making movement toward wholeness difficult. The line may get what it wants from the world, but its gratification does not last. Those who recognize their wrong beliefs and align their ways to that of the spirit can become whole.