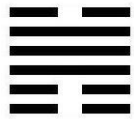


Hexagram 31 – Affinity of Parts and the Whole



Mutual attraction between separated parts and the whole.
Spiritual influence to care for all.
Draws the parts into the sacred whole.

Structure: Joy above ☱ and Keeping Still below ☵. Keep still within and experience joy outwardly.

The ideogram of the trigram literally means putting together parts of a separated whole. The affinity of the parts for the whole influences them to reunite and harmoniously relate with it.

We experience the incomprehensible interbeingness of all life and the Earth as our sacred place within the unfathomable sacred Creation. All depend upon each other for their well-being. The created devote themselves to the sacred and move in the ways of the sacred¹, the affinity of the parts and the whole.

The sacred has an innate influence upon all beings. When we hold ourselves apart from each other, all life, and the Earth, we feel incomplete and out of place. Western culture believes people do not belong to the Earth Interbeing and gives people dominion over life and the Earth. We willingly harm the Earth Interbeing for self-benefit and then ignore the harm we inflict on others, all life, and the Earth. Our wants take precedence over the very survival of others. We see ourselves as the center of life and all others as inert objects subject to our manipulation and use.

The wise of any culture and of any age work to bring people back to the ways of the sacred Earth Interbeing. By caring for our place, we care for the whole of the sacred Creation. We recover knowing our affinity for the sacred and the sacredness of all life and the Earth. By relearning how to overcome what keeps us apart, we renew ourselves and yield to the sacred influence of the whole has upon its parts.

As long as we have ambitions to change the world in ways to satisfy our wanting to have life always meet our expectations, we will continue to view others and the Earth as objects that resist us or block our way. When we understand the ways of the sacred creation, we turn away from our self-centered ambitions to naturally move in its ways. The sacred Earth Interbeing constantly attracts us as it does all

¹ **Ways of the Sacred Earth Interbeing:** We know Creation's embodiment of the sacred and worship the sacred through our care for the Earth Interbeing and how we interact with others, all life and the Earth. We interbe with all our sacred Earth Interbeing relations with affection, equality, and respect, opening to the collective loving path through problems and dangers. We know and respond to the mutual neediness of life, resisting what harms the Earth Interbeing and standing in solidarity with the harmed. We know and care for our being and place as the ground upon which we enact our care for the Earth Interbeing. We gift forward what we have taken and share the blessings we receive to recover, preserve, and renew the harmony and balance of the Earth Interbeing. We live as unique beings with the sacred Earth Interbeing, overcoming what keeps us apart or disrupts our balance and harmony with the Earth Interbeing. We lovingly fulfilling our duties to the Earth Interbeing and encouraging others to do the same. We accept the responsibility for the consequences of our actions. We know the enduring joy that comes from living the ways of wholeness of the Earth Interbeing and enjoy being, interbeing, and creation. (rev. 12-9-24)

its parts, but we cannot become one with the whole until we overcome our resistance to becoming whole, the hard lesson modern people will have to master if we want life on Earth to continue.

Once we move through what keeps us apart, we will fully open to the sacred influence within all we experience. Our duty lies in obeying the sacred mandate to care for the Earth Interbeing. Until we have learned our responsibility and accepted it completely, our self-cherishing and willingness to harm others for self-benefit shades all our efforts. Until we forego working for what we want so that we can refocus on recovering our interbeingness, we will continue to live apart from the Earth Interbeing and wholeness, persisting to live out the delusion that we inhabit a world of parts, a world of turmoil and strife.

Ancient people fulfilled the sacred mandate to care for the sacred interbeingness of their place within the whole. Their ways of living preserved the sacred balance and harmony within their lives, community, and place. The parts yield to what gave them beingness and keeps them alive.

Our practice to care for Earth Interbeing begins by acting in loving ways within our daily interactions with those closest to us. Instead of reacting in patterned, self-centered ways, we make the effort to change the dynamics of the interaction by pouring our loving care into whatever we experience. We open to the spiritual influence by calm resting within a loving presence. The spirit loves our devotion to creation, the Earth Interbeing. We love the spirit. We become one with Creation, reuniting the parts of a previously separated whole.

Overtime, we can extend these practices of care to ever larger spheres of interactions. Sages interbe in the ways of the spirit. When we meet arising experience with such loving care, we have wholeness with all people, life and the Earth for we experience the spirit within all.

The sage moves with the Earth Interbeing to follow the sacred ways. Their actions influence and attract all who resonate with the spirit, and they respond with mutual joy and reunite in interbeing. Together we resolve the difficulties of the world for the benefit of all life and the Earth.

The wise open to our natural attraction to the sacred to which we turn for advice, guidance, and discernment. We learn the ways that ensure the well-being of the Earth Interbeing so that all may thrive and attract others to do the same. The wise allow the sacred to give them the work that serves that possibility.

Line 1: At the beginning, the line does not influence others because it does not act. We cannot know the intentions of others until they act.

Line 2: The first line agitates this line to act impulsively. However, because of its strength and central character, this line waits patiently in the disturbing situation until it discerns how to act in ways that benefit all.

Line 3: The line follows the preference and prejudice of its culture, which tosses it to and fro, depending upon the circumstances. The wise hold on to the roots of their being, the sacred ways of Earth Interbeing.

Line 4: The line has not yet attained a calm, compassionate heart focused on following the sacred ways. External influences still cause the line emotional turmoil and the delusion of separation from the sacred Earth Interbeing. Once we overcome our cultural conditioning and turn away from harmful influences, we recover our interbeingness and naturally follow the sacred ways that benefit all.

Line 5: When the sage firmly resolves to follow the spirit and benefit interbeing, worldly concerns do not entangle it. The sage remains open to the influence of the spirit, and, with calm and presence, brings to the world the ways of the spirit. Because it rests within the spirit's love, it lives to fulfill its sacred purpose, caring for the Earth Interbeing.

Line 6: The line tries to move others by words alone. Speech that has nothing real behind it has the least influence.