

Hexagram 43 – Parting from I-ness



Parting.

Let it be known.

Blaming others possesses adversity.

Accuse the inner source.

Not Harvesting: approaching weapons.

Harvesting: possessing directed going.

Structure:

- Joy above ☲, strength of the creative below ☳. Joy made strong and enduring.
- Five strong lines that rise below the top weak one.

Image: A breakthrough releases long accumulated tensions.

Time: In the ancient Chinese calendar, this hexagram marks the third month (April-May), the time when the dominance of darkness rapidly retreats from the advance of the strengthening light.

The hexagram depicts the time when the deepening strength of our spiritual being weakens the hold our cultural conditioning has on us. Just as when a powerful surge of water breaks through barriers holding it back from its path, the time has come when the wise resolutely and joyfully part from what separates them from the sacred and interbeing.

Those willing to harm others and the Earth for self benefit deny the sacredness of Earth Interbeing and their interbeingness. They justify their actions by claiming superiority and power over others they perceive of lower status and less value than they within a cultural hierarchy. When these beliefs have rooted themselves deeply within a culture and link with sanctioned violence, life and Earth suffers. People living in such an oppressive culture get conditioned to its omnicidal ways. Wanting, not wanting, and fear driven impulses spring forth in a confused tangle all at once. Eventually, the willingness to harm others for self-benefit feels normal, merely the way of the world.

Because of our deluded denial of our interbeingness with the sacred Earth Interbeing, we feel incomplete and out of place. What we want takes priority over meeting the needs of other people and beings, even the Earth itself. We see ourselves as the center and all others as inert objects subject to our will. To fill the hole within our being caused by our denial of the sacred, we dedicate our lives to accumulating wealth, power, and the approval of others.

Those on the spiritual path know the Earth and all life as sacred. They also know that even a single unguarded impulse of negativity and willingness to harm obscures sacred wisdom. When confronted with deep-seated feelings of self-cherishing and anger, the wise make the effort to investigate and part from them.

The wise have no doubt in the outcome of this effort. A strong resolve and faith in the spiritual path allow us to move through the dangers of harmful, beliefs, thoughts and feelings in ways that move us toward what benefits all, clearly the best way to unseat our hierarchic cultural

conditioning. We approach our tendencies for self-cherishing and aversion for others gently so not to entangle ourselves in what we seek to master.

Until they fully part from their complicity in what harms, the wise persistently turn away from the harmful aspects of their cultural conditioning and toward caring for the Earth Interbeing, a practice that weakens the conditioning. We open to whatever seems to block our way to learn about our conditioning and to the love coming through our faults.

Our conditioned self-centeredness holds on to the very last. This belief separates from the sacred creation and empowers us to willingly harm others for self benefit and to ignore the suffering we cause. We come to the same choice that we make throughout the path: the choice between the willingness to harm others for self-benefit or to care for the sacred Earth Interbeing. When we free from our self-centeredness, we know our accountability for what we have done and begin to find ways to reciprocate the harm we inflicted upon the Earth Interbeing.

We cannot reasonably expect to quickly part once and for all from deeply rooted beliefs. Like weeds, our self-cherishing and hostility for others will spring forth again and again, always depending upon an unguarded moment to advance. Yet we now know our interbeing and follow the ways of the sacred Earth Interbeing.¹

Line 1: The line advances rashly against what it wants to overcome, but it does not perceive the dangers involved nor strength and capacity to achieve its purpose. It has only itself to blame for the great harm its actions cause.

Line 2: Those who remain careful and aware do not become excited or alarmed when danger approaches. They do not fear danger because they have prepared for it. In this way they live in the midst of difficulties as if they did not exist.

Line 3: The line experience an inner turmoil caused by a disturbing insight or an unwanted duty. It inwardly strengthens its resolve and acts, even if it has to do so without the support of others. The line has no fault in its self-righteousness as it energized the line to accomplish what needed doing.

¹ **The Ways of the Sacred Earth Interbeing:** We worship the sacred through our care for Creation. We interbe with Creation, relating to all with equality, respect, and care so that life continues and thrives on Earth. We know the sacred ways for Creation to continue and thrive and to overcome what keeps us apart. We know and respond to the mutual neediness of life in ways that further the harmony of Earth Interbeing. We know and care for our place as the ground upon which we preserve the balance of Earth Interbeing by reciprocating for what we take through our stewardship of the Earth Interbeing. We live within interbeing's moral boundaries and Earth limits and learn from our life lessons how to overcome what keeps us apart. We live as unique beings in the ways of the Earth Interbeing to preserve Creation's harmony and balance and to overcome what keeps us apart. We respond to whatever we experience in the ways of the Earth Interbeing and hold ourselves accountable for our actions. (12/23/24)

Line 4: The line pushes ahead regardless of the situation. It encounters great obstacles beyond its capacities, yet it persists in enforcing its will. The line creates hardship for itself through its stubborn arrogance and failure to listen to wisdom. To correct our faults and apply wise guidance requires strength and humility.

Line 5: As clearly as knowing the difference between a marshland and a desert highland, the line distinguishes the difference between the willingness to harm for self-benefit and caring for the sacred Earth and all life. As It has attained the stable point from which it can face inner and outer changes, it now has the wisdom to benefit all through living the ways of the spirit.

Line 6: Mastering our harmful inclinations and cultural conditioning does not mean we have banished them once and for all. Like weeds, our willingness to harm others always spring forth again, depending upon an unguarded moment to advance. The wise remain vigilant in dissolving their harmful feelings and beliefs as they arise.