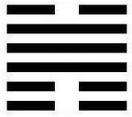


Hexagram 31 – Mutual Attraction of Parts of a Whole



*Mutual Attraction of Parts of a Whole.
Sacred transformation, Benefiting, Discerning.
Uniting.*

Image Tradition

*Mutual Attraction of Parts of a Whole.
Openness above and stopping below.
The influences of the two forces reciprocally harmonize.*

*Stopping and-also joyful.
Strength below yielding.
That makes use of Sacred Transformation, Benefiting, and Discerning.
Union of strength and yielding, significant indeed.
The influence of the sacred and Earth upon each other brings forth life and their changes.
The sage influences people's moral nature and-also restores the harmonious balance.
The sage oversees the sacredness of its being from which flows its influence.
The sage perceives the true sacred nature of life on Earth.*

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

Ideogram: Putting together parts of a separated whole.

Separated parts of a whole exert a mutual influence of attraction upon each other to reunite. Once reunited, the parts harmoniously interact as a whole.

Our conditioned self-centeredness and willingness to harm for self-benefit has separated us from the sacred, life and the Earth. Despite these obstacles, we still feel the attraction of reuniting with the sacred, life, and the Earth. When the sacred path of self-discipline removes what separates us and uncovers our true nature, we yield to the sacred attraction through how we live in ways that further life on Earth.

Sages overcome their separation from the sacred and the Earth Interbeing. By freeing themselves of their self-centeredness and willingness to harm others for self-benefit, their compassionate nature to shines forth in all they do. The sacred path transforms those on the path into sages, beings into interbeings.

Out of the sacred Earth, sacred life flows. Out of sacredness of life flows the influences of sages. Out of their interbeingness, sages influence the moral nature of people and restore the harmonious balance of the Earth and life with the sacred. Sages perceive the mutual attraction of life for union with the sacred. Sages perceive the sacredness of all and everything.

Line 1: The line intends to further life on Earth but lacks the capacities to do so. It reacts to its self-centered likes or dislikes within arising experience rather than knowing the sacredness of all.

Line 2: Self-centeredness agitates the line to act impulsively. However, because of its strength and central character, this line waits patiently within the emotional turmoil until it knows what to do in ways that further life on Earth.

Line 3: The line follows the preference and prejudice of its culture. Worldly circumstances toss the reactive line to and fro. The wise hold on to their sacred center and compassionately respond to the needs of arising experience.

Line 4: The self-centered and anxious line only influences those who follow its thoughts. While the line does not cause harm as it refrains from acting on its compulsive urges, it does not know what to do because it does not know the sacred or its sacredness.

Line 5: When we surrender our self-centeredness to the sacred, we know what to do to further life on Earth. Our self-discipline and resolve give us the strength to follow the sacred within our lives.

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