



46. *Rising*

Rising is greatly developmental; it calls for seeing a great person, so there will be no grief. An expedition south brings good fortune.

EXPLANATION

Rising means climbing from lowliness to the heights. As for the qualities of the hexagram, above is *earth* ䷁, following, and below is *wind* ䷊, entering. Progressing at an easy pace, going in accord with the time, neither clinging nor departing, one gradually enters true eternity; therefore it is called *rising*.

This hexagram represents carefully watching the firing process; it follows on the previous hexagram *meeting*. In *meeting*, docility enters into strength; when yang culminates, yin arises, so aberrant energy increases daily while sound energy decreases daily—the influence of habit becomes second nature, and one gradually enters an unchanging state of folly. What is the reason? Simply because the yang has lost its strength, the yin is no longer obedient. In spiritual alchemy, before restoring yang, it is necessary to make yin docile. Once yin becomes submissive, human desires do not arise and correct awareness is always present. Gradually progressing in an orderly manner, it is then possible to reach being from nonbeing, to arrive at fulfillment from emptiness. Learning below and arriving above, one comes to understand how to skillfully restore the primal without difficulty; therefore rising has a path of great development.

But this highly developmental rising, which is a matter of appropriat-

ing yin and yang and taking over creative evolution, transcending the ordinary and entering the holy, involves a subtle firing process and a long course of work—it cannot be carried out by any of the dilettantes and private experimenters who practice blindly. It requires the verbal instruction and mental transmission of a genuine teacher, true knowledge and certain insight, before it is possible to go straight ahead without obstacles and obstructions. Therefore taking the path of *rising* “calls for seeing a great person.”

A “great person” is a sage who has completed the great path. Great people develop themselves and develop others; everything they say has a reason. Like the wind getting into everything, they can open up people’s knowledge and wisdom; like the earth nurturing everything, they can save people from calamities. When you use them after seeing a great person, the medicines are real, the firing process is orderly—thus one can be without grief. Journeying far toward the light, each step has a step’s benefit, each day has a day’s accomplishment. Rising from lowliness to the heights, going from the shallow to the depths, eventually one will advance to the realm of the sages; what can compare to that fortune?

- **First yin:** Truly rising is very auspicious.

EXPLANATION

When one is flexible yet has a strong will, and one opens one’s mind and humbles oneself, approaching those who are imbued with the Tao and are highly illumined, one cannot fail to truly rise and receive truth. This is rising by being flexible and following the strong.

- **2 yang:** When sincere it is beneficial to perform the spring ceremony. No blame.

EXPLANATION

Being strong and having attained balance, deeply understanding the medicines and the firing process, entering with sincerity, acting with flexibility, accomplishing the work gradually—it is like honoring the spirits with the ceremony of spring, using sincerity to feel the sense of communion; one will surely ascend to the state of impeccability. This is rising by being strong and applying flexibility.

- **3 yang:** Rising in an empty domain.

EXPLANATION

If one considers oneself wise and does not know to seek out teachers and companions, indulges in guesswork and speculation and rushes impulsively ahead, in desiring to go forward one will instead fall back; this is like ascending into an empty domain—how can one progress into the realm of high illumination? This is rising without knowledge to seek a teacher.

- **4 yin:** The king makes an offering on the mountain; this is auspicious and blameless.

EXPLANATION

When one is flexible but keeps to what is right, advancing in accord with the time, refining oneself and controlling the mind, one ascends from lowliness to the heights, gradually entering a realm of beauty. This is like a king making an offering on a mountain, ascending to the heights. This is rising that is auspicious and blameless.

- **5 yin:** Rectitude brings good fortune. Climbing stairs.

EXPLANATION

Emptying the human mind and seeking the mind of Tao, when one empties the mind one can fill the belly. This is what is referred to by the saying that at the moment of restoration of potential it is like you always had it. The increase of virtue is as easy as climbing stairs. This is rising by flexibly opening the mind.

- **Top yin:** Rising in the dark. Benefit lies in unceasing rectitude.

EXPLANATION

When one is ignorant and acts arbitrarily, clinging to one's own mundanity while vainly imagining one will grow and rise in the qualities of the Tao and comprehend life and essence, the more one rises the more one is in the dark—how will it be possible to get out of darkness and advance to lofty illumination? If you want to rise without darkness, you must seek a teacher's instruction. The benefit is in ceaseless rectitude, eliminating anger and covetousness, stopping falsehood and maintaining truthfulness, getting stronger as time goes on; then you can still rise to the stage of clarifying the good and restoring the original. This is the rising of one who is weak but returns to rectitude.

Rising as a path is a matter of using firmness and acting flexibly. According to the quality of the hexagram, it involves docile conduct, being outwardly flexible but inwardly firm, progressing gradually in an orderly manner, not hurrying yet not lagging. Profoundly arriving at self-realization, one will rise into the inner sanctum of the sages. However, the secret of the process requires the verbal instruction and mental transmission of a genuine teacher. As it says in the text, "It calls for seeing a great person, so there will be no grief. An expedition south brings good fortune."

46. *Rising*

earth above,
wind below

Trees grow on the earth, rising. Thus do superior people follow virtue, accumulating the small to lofty greatness.

Rising is growth and ascent. Above is *earth* ☷, below is *wind* ☴, which is associated with wood; this is trees growing on the earth. Trees gradually growing up from the earth is the image of *rising*.

What superior people see in this is that when people are unable to make their virtue lofty and great, it is because they do not know how to follow virtue, and instead go against it. Not following virtue, abandoning what is near at hand and pursuing what is far away, not having a substantial basis, they never will grow and rise. Therefore superior people follow virtue and accumulate the small to lofty greatness.

Accumulation is gradual elevation, the small is the way to the great. According with the time and according with reason is called following virtue. If one can follow such virtue carefully and conscientiously, doing even a little good and getting rid of even slight faults, getting stronger with persistence, working consistently, steadily accumulating effort, from the small one will eventually reach lofty greatness.

This is like trees growing on the earth; first they are in the earth, then they gradually emerge, gradually grow and branch out, and eventually become tall and stout, capable of serving as timbers. Tall stout timbers cannot be produced in a day and a night. If students will not work steadily, imagining they have attained the Tao as soon as they make a little bit of progress, wanting to enter the inner sanctum before they have even gone through the door, in this frame of mind they do not follow virtue but follow greed.

To reach a state of lofty greatness, the hexagram image indicates that gradual progress and harmonious action develop together; herein lies what is known as profound attainment of self-realization.