



42. Increase

For increase, it is beneficial to go somewhere;
it is beneficial to cross great rivers.

EXPLANATION

Increase is adding what is lacking. As for the qualities of the hexagram, above is *wind* ☴, entering, and below is *thunder* ☳, active. Acting so as to enter gradually, entering without either rushing or lagging, it is therefore called *increase*.

This hexagram represents using reduction in the midst of increase; it follows on the previous hexagram *liberation*. In *liberation*, the yang energy is active and gets out of danger, gradually growing and maturing, adding good that is lacking. However, to increase good is not possible without reducing what is not good. Increasing good and decreasing what is not good, increasing and increasing again, reducing and reducing again, until there is no more increase or decrease possible, finally reaching the state of utter good without evil, one is then done. Therefore "it is beneficial to go somewhere."

Since beginningless time people have accumulated faults and defects, the seeds of habitual compulsion growing deeper as time goes on; now if they want to do something of benefit to essence and life, they cannot accomplish this unless they first extract the seeds of these compulsive habits. But the seeds of habitual compulsions cannot be removed all at once; there are processes, procedures. This does not admit falsehood—it requires orderly progress, putting forth effort at every step, increasing the mind of Tao, decreasing the human mentality, increasing sane energy, decreasing aberrated energy. Only when there is such reduction within increase is it possible to succeed, to make it "beneficial to go somewhere." The benefit is simply in one's practice producing beneficial phenomena.

But to practice what is beneficial, it is important to have a beginning and a conclusion. If there is a beginning but no conclusion, one's acts are still of no benefit—there is no gain, but loss. Therefore the way of gain and beneficial action lies in concentrated will, making thoroughly dedicated effort, made from within difficulty and hardship. Only when one has dissolved the seeds of compulsive habit of time immemorial will one be able to restore one's original being. Therefore it is also "beneficial to cross great rivers."

"Great rivers" are extremely dangerous; there one's life hangs in the balance. If one can go through extremely dangerous places, then wherever

there is no danger one is at an advantage. According to the qualities of the hexagram, acting so as to progress harmoniously, gradually applying effort, without rushing or lagging, this is the path of increasing and decreasing according to the time.

- **First yang:** It is beneficial to act so as to do great work; this is very auspicious, and blameless.

EXPLANATION

In the beginning of increase, one can go straight ahead with vigorous power into great works and great acts. This is so because once the initial thought is true one can gain increase in the beginning, naturally able to be blameless in the end. This is determining increase by use of firm strength.

- **2 yin:** One gains ten sets of tortoise shells, and none can oppose. Perpetual correctness is auspicious. It is good for the king to serve the lord.

EXPLANATION

Flexible receptivity balanced correctly, knowing when to hasten and when to relax, cognizant of good and bad, refining the self and controlling the mind, reducing and reducing again, till the primal energy comes forth from within nothingness, yin and yang merge: This is like gaining ten sets of tortoise shells. The gain of ten sets of tortoise shells means the vitalities of two and five (yin in the second line and yang in the fifth line, which correspond) subtly join and congeal, like a tortoise hiding; the spirit stores the energy, and the spiritual embryo takes on form. At this time it is appropriate to maintain undivided correctness, serenely incubating the spiritual embryo until the ten months' work is done, and the spiritual potential leaves the "womb" and becomes a reality. Building up accomplishment, accumulating practice, preserving the country and aiding the people, one is enfeoffed as a king, and serves the lord. When celestial nobility is cultivated to perfection, human nobility follows. What can compare to that good fortune? This is natural increase through the application of flexibility.

- **3 yin:** Using unfortunate events to gain increase is blameless. Acting in a moderate, balanced way with sincerity and truthfulness, public announcement uses the imperial seal.

EXPLANATION

When one is unbalanced and off kilter, faults are very many; it will not do to gain increase by way of fortunate events—one should use unfortunate events to polish oneself, being careful and wary and cultivating introspection, being sincere and truthful in acting with balance and moderation. When one is truthful, the heart is sincere; when conduct is balanced and moderate, action is careful. When the heart is sincere and action is careful, one is impartial and not selfish, and there is nothing that cannot be told to

others. This is like using the imperial seal to send a message. Within reduction there is increase, and unfortunate events can turn into fortunate events. Whereas one was faulty in the beginning, one can be blameless in the end. This is using flexibility and gaining increase by effort.

- **4 yin:** When balanced action is openly expressed, the public follows. It is beneficial to use a support to move the nation.

EXPLANATION

In the body of *wind* ☴ above, after having profited oneself the time comes to profit others; therefore balance in action, whether pointed out in someone, or introduced through events, announces an impartial affair that is profitable for everyone, causing learners to rejoice, accept it sincerely, and gladly follow it. However, slander comes to those whose way is lofty, and criticism arises against those whose virtues are developed; it is necessary to rely on someone with great power before it is possible to appear in the world and teach, causing people to move to goodness and reform their faults. Therefore "it is beneficial to use a support to move the nation." The benefit of moving the nation is the large-scale practice of the Tao. An example of this is the Taoist master Ch'ang-ch'un being supported by Genghis Khan. This means that those with no status need to borrow the power of others in order to aid and benefit people.

- **5 yang:** When there is truthfulness and a benevolent heart, there is no need to ask—it is very auspicious. Truthfulness and benevolence are charismatic qualities in oneself.

EXPLANATION

When positive strength is correctly balanced, the great Way is completed, and one is integrated with the celestial design, it can be trusted that the benevolent heart is therein, and there is the auspicious good fortune of fundamental goodness. The benevolent heart is the innately good heart. When the innately good heart is always present, one looks upon myriad things as one body, and sees others and self as one family. Then each word, each action, is beneficial to the world. The mind of a person of the Tao also can be trusted to have the charismatic quality of benevolence. Once one has a benevolent heart, one also has the charismatic power of benevolence. It is like the wind blowing on things—all fly up. This represents those with status aiding and benefiting people without borrowing the power of others.

- **Top yang:** Don't increase here, or you may be attacked. If determination is inconstant, that brings misfortune.

EXPLANATION

Strength that is misused not only cannot benefit oneself; if you insist on trying to benefit others, not only will you be of no benefit to them, you

will even be attacked and censured by them. The way to profit others requires first that one be able to reduce one's own faults. Eliminating one's own faults, one then increases goodness. Only after one is good oneself can one make others good. This is a consistent, constant determination that progresses gradually in an orderly fashion. If the determination is inconstant, and one wants to help others before having developed oneself, there is no gain, but loss, and one brings on misfortune. This represents those who are fond of strength and try to help others before having developed themselves.

So taking increase as a path requires that one first develop oneself as long as the path is not yet completed; once the path is realized, then one goes on to help others grow. Self-development and development of others each has its own time. One cannot help others grow until after one's own growth. But self-development and development of others both require that one first be able to eliminate one's own faults. If one can eliminate one's own faults and become impeccable, then one can help oneself and others as well, bringing benefit wherever one goes.



42. Increase

wind above,
thunder below

Wind and thunder increase. Thus do superior people take to good when they see it, and correct whatever faults they have.

Increase is augmentation and enhancement. Above is *wind* ☴ and below is *thunder* ☳; this is wind and thunder meeting: When thunder rolls, wind rises, the sound of wind enhances the thunder. This is the image of *increase*.

What superior people see in this is that to increase goodness it is necessary to reduce faults, and to reduce faults it is necessary to increase goodness. Increase requires reduction, reduction complements increase, so the increase has no end. Therefore when they see good they take to it, and when they have faults they correct them.

When people are first born they are totally good, without evil; that is, goodness is inherent in people, while faults are originally nonexistent in people. It is because they are unaware of good that they have faults. If they take to good when they see it, and continue to move toward goodness until there is nothing they do that is not good, they will end up at ultimate good. If they correct faults they have, and keep correcting them until there is nothing faulty in them, they will finally become impeccable.

Taking to good means being able to be firm; correcting faults means being able to be flexible. Firmness must be like the powerful, direct action of thunder; flexibility must be like the gentle, gradual advance of wind. Being vigorous, one can enter into goodness; being easygoing, one can be without fault: Firmness and flexibility complement each other. What was there before returns, and what occurred later disappears; the primal is restored, and the acquired dissolves. By this enhancement one reaches ultimate good with no evil, the stage of complete integration with the celestial design. So the work of taking to good and correcting faults is no small matter.