

coming potential through



35. *Advance*

Advancing, a securely established lord presents many horses, and grants audience three times in a day.

EXPLANATION

Advance is progress. As for the qualities of the hexagram, above is *fire* ☲, luminous, and below is *earth* ☷, receptive: Producing understanding

by receptivity, using understanding to practice receptivity, according with the time and according with truth, illumination grows day by day; therefore it is called *advance*.

This hexagram represents being sincere and clear-minded, advancing the firing; it follows on the previous hexagram *withdrawal*. *Withdrawal* means stilling strength and not using it lightly. If one does not use strength lightly, then the mind is empty and open: When the mind is empty, it is observant and careful, not being fooled by desire for things; within black there is white—spiritual illumination comes of itself.

The original nature of innate knowledge and capacity in people is bright and lucid; its quality is fundamentally illumined. By mixing with acquired conditioning, however, the discriminatory consciousness takes over, and the human mentality arises, so the mind of Tao is concealed. Thus the strength of innate knowledge changes into delinquent assertiveness, and the receptivity of innate capacity changes into delinquent pliability.

When the mind gets mixed up in things, this shuts down the openness of awareness, and the spiritual luminosity is obscured. When sages teach people to “advance the fire,” this is just a matter of promoting restoration of illumination from nonillumination. The work of fostering illumination cannot be done without obedience, which means according with the time and according with truth. When always maintaining the mind of Tao and not producing the human mentality, knowledge and capacity are good.

What heaven bestows on humans is good, and people who submit to heaven, obey heaven, and accord with heaven are good too. When heaven and humanity act in concert, there is spontaneous truthfulness and illumination; that illumination grows daily, from subtle to evident, gradually advancing to a realm of lofty understanding and far-reaching vision. This is represented by a securely established lord presenting many horses and granting audience three times in a day. A securely established lord is a ruler in a state of security, tranquility, and peace.

The hour of the horse is noon, which is in the province of the image of the light of *fire*; multitude is what is produced by the earth, so it is in the province of the image of receptivity of *earth*. “A day” is the light of day; illumination is above. Granting audience three times is the receptivity of earth; receptivity is below. People’s real mind with innate knowledge and capacity is the master of the body, like a secure ruler. The real mind not turning away from innate good, using both illumination and receptivity, is like a secure ruler giving many horses as presents. Producing understanding by receptivity, using understanding to practice receptivity, is like granting audience three times a day.

Three audiences means repeated reception, so that the unreceptive will eventually become receptive. Therein is the work of eliminating falsehood and maintaining truth. When one eliminates falsehood and maintains truth, the human mind becomes submissive and receptive, and the mind of Tao becomes manifest. Truthfulness leads to illumination, illumination leads to truthfulness. When truthfulness and illumination are simultane-

ously included, one clarifies the quality of illumination and rests in the highest good; then the work of advancing the fire is completed.

- **First yin:** Advancing impeded, rectitude is good. Lacking confidence, become fulfilled, and there will be no fault.

EXPLANATION

In the beginning of illumination, when the universal principles are not yet clear, one should be still and not act; therefore in advancing one is impeded, so it is good to maintain rectitude. The good of maintaining rectitude is that one first investigates principle because of lack of self-confidence; with inner fulfillment, the operation of the firing will naturally not have the fault of deviation. This is first seeking illumination when illumination is not advanced.

- **2 yin:** Advancing, grieving, rectitude is good; this great blessing is received from the grandmother.

EXPLANATION

In the middle of the darkness of three yins, one not only is unable to increase illumination, one even obscures it in some way; therefore in advancing one is aggrieved. However, if one preserves rectitude in spite of weakness, and is not deluded by false yin, one will not be aggrieved even if one does not progress. Therefore one is fortunate through rectitude. This is because if one can be correctly pure, one can effect emptiness and maintain calm, so the true yin appears and the false yin vanishes. This is like receiving "this great blessing" from one's grandmother. This is not rushing to promote illumination when in the midst of darkness.

- **3 yin:** The group concurs, regret vanishes.

EXPLANATION

Unable to humble oneself and obey, instead raising oneself to obey, seems to be incorrect and productive of regret; but when one's nature is flexible while one's will is firm, one does not follow yin but follows yang, borrowing the other's illumination to cure one's own ignorance. You go along with the other, and the other goes along with you. Therefore the group concurs in advancing, so where there was regret it can vanish. This is following the illumination of another when one is not illumined oneself.

- **4 yang:** Advancing like a squirrel, even if correct it is dangerous.

EXPLANATION

In the body of light, one has made progress in illumination, but being inside two yins, the light is concealed within darkness, and it also is in correspondence with the first yin; there is illumination, yet it is in some way not

impersonal—false and true are not clearly separated, right and wrong are mixed. If one goes forward in this way, it is like a squirrel, active at night—the vision is not great, the action not far-reaching. Even if illumination is applied properly, after all there is danger. This is illumination that is strong but not entirely impersonal.

- **5 yin:** Regret vanishes. Loss or gain, don't worry. It is good to go: Everything will benefit.

EXPLANATION

In the middle of two yangs, having understood one's own nonillumination, and also understood the illumination of others, one borrows strength to cure weakness. Thus where there was originally regret, regret can vanish. Regret comes from the mind not being open. If one knows how to empty and open the mind, one can thus seek from others, and so be able to fill the belly. Once one has filled the belly, fortune, misfortune, and stopping at sufficiency are all in the palm of one's hand. One can thereby be free from worry about loss or gain, and go straight ahead without doubt, going ahead in advancing the fire and working, with good results beneficial in every way. This is the illumination of becoming empty to bring on fulfillment.

- **Top yang:** Advancing the horns; this requires conquering one's domain. There is danger, but it bodes well, so there will be no blame. But even though correct it is humiliating.

EXPLANATION

Adamant strength overcoming oneself, only knowing how to advance illumination but not how to empty illumination, this therefore calls for conquering one's own domain. One's domain means one's personal domain; conquering one's own domain means the work of overcoming oneself. The work of overcoming oneself is emptying the human mind. If one does not empty the mind and relies on adamant strength alone, strength must overcome strength—there is bound to be danger before gaining good results and becoming blameless. Using illumination in this way, even though one conquers oneself and attains correctness, it is still in the province of striving and does not come about spontaneously, so one does not avoid humiliation before the wise. This is illumination in which one is strong but too proud.

So in the path of advancing illumination and operating the firing, before illumination one must first seek illumination; once illumined, then one should empty that illumination, making it open. With emptiness and fulfillment working together, firmness and flexibility balance each other: Spontaneously sincere and clear minded, with illumination based on truthfulness, the illumination progresses daily, grows daily more lofty, so it can be used without end, taken without exhaustion; the earth is ever covered with yellow sprouts, the world is filled with golden blossoms. There is

nowhere one cannot use illumination, nowhere that can damage that illumination.

35. *Advance*

fire above,
earth below

Light emerges over the earth, advancing. Thus do superior people by themselves illumine the quality of enlightenment.

Advance is progress. Above is *fire* ☲, associated with the sun, and below is *earth* ☷; this is the sun emerging over the earth. The sun is light, the earth is basically dark; when the light of the sun emerges over the earth, it goes from darkness to light. This is the image of *advance*.

What superior people see in this is that just as the sun sets and also rises, in the same way people can obscure their good qualities and also can illumine them. Therefore superior people take it upon themselves to illumine the quality of enlightenment.

To illumine means to make manifest; the quality of enlightenment is the spiritual nature of innate knowledge and innate capacity that is fundamental to humankind. This nature is originally truly open, subtly existing, radiantly bright, without obscurity; but once it is mixed with acquired temperament, it goes from clarity to obscurity and loses its basic nature.

But as unclarity comes from oneself, so also does clarity come from oneself; it is just a matter of whether one illumines this nature by oneself or not. If one actually knows how to illumine enlightenment, then one can illumine it; one should set right to work to cultivate it, clearing away all accumulated blockage, shed all kinds of feelings about things, and work on the ground of reality.

Being careful and wary, nipping insidious inroads of conditioning in the bud, the human mentality disappears of itself and the mind of Tao manifests of itself. Temperament spontaneously sublimates, and the real nature spontaneously is revealed. This then is the original open awareness without obscurity, round and bright, clean and naked, bare and untrammelled.