



6		H	T	T		3	2	2		7
5		H	T	T		3	2	2		7
4		H	H	T		3	3	2		8
3		T	T	T		2	2	2		6
2		H	H	T		3	3	2		8
1		H	T	T		3	2	2		7

HEXAGRAM 42 – I - Increase

Above SUN THE GENTLE, WIND
 Below CHEN THE AROUSING, THUNDER

The idea of increase is expressed in the fact that the strong lowest line of the upper trigram

- has sunk down

and

- taken its place under the lower trigram.

This conception also expresses

**the fundamental idea on which the Book of Changes is based.
To rule truly is to serve.**

A sacrifice of the higher element
that
produces an increase of the lower
is called an out-and-out increase:
it
indicates the spirit that alone has power to help the world.

THE JUDGMENT

INCREASE.

- It furthers one To undertake something.
- It furthers one to cross the great water.

Sacrifice on the part of those above for the increase of those below

- fills the people with a sense of joy and gratitude
that
- is extremely valuable for the flowering of the commonwealth.

When people are thus devoted to their leaders,

- undertakings are possible,
and
- even difficult and dangerous enterprises will succeed.

Therefore in such times of progress and successful development
it is necessary to

- work
and
- make the best use of the time.

This time resembles that of the marriage of heaven and earth,
when the earth

- partakes of the creative power of heaven,
- forming and bringing forth living beings.

The time of INCREASE does not endure,
therefore
it

must be utilized while it lasts.

THE IMAGE

Wind and thunder: the image Of INCREASE.

Thus the superior man:

If

- he sees good,
 - he imitates it;

If

- he has faults,
 - he rids himself of them.

While observing how thunder and wind increase and strengthen each other, a man can note the way to

- self-increase

and

- self-improvement.

When he discovers good in others, he should

- imitate it

and thus

- make everything on earth his own.

If

- he perceives something bad in himself,
 - let him rid himself of it.

In this way

- he becomes free of evil.

This ethical change represents the most important increase of personality.

THE LINES

Six in the third place means:

One is enriched through unfortunate events.

No blame, if you

- are sincere

And

- walk in the middle,

And

- report with a seal to the prince.

A time of blessing and enrichment has such powerful effects that even

events ordinarily unfortunate

must turn out to the advantage of those affected by them.

These persons become

- free of error, and by acting in harmony with truth
- they
 - gain such inner authority that
 - they exert influence as if sanctioned by letter and seal

MOVING HEXAGRAM

HEXAGRAM 37 - Chia Jen - The Family (The Clan)

Above SUN THE GENTLE, WIND
Below LI THE CLINGING, FIRE

This hexagram **represents** the laws obtaining within the family.

- The strong line at the top represents the **father,**
- the lowest the **son.**
- The strong, line in the fifth place represents the **husband,**
- the yielding second line the **wife.**

On the other hand,

- the two strong lines in the fifth and the third place represent two **brothers,** and
- the two weak lines correlated with them in the fourth and the second place stand for their **respective wives.**

Thus all the

- connections and
- relationships

within the family find their appropriate expression.

Each individual line has the character according with its place.

The fact that a strong line occupies the sixth place

-where a weak line might be expected -

indicates very clearly

the strong leadership that must come from the head of the family.

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

THE FAMILY shows the laws operative within the household that, transferred to outside life,

keep the state and the world in order.

The influence that goes out from within the family is **represented** by the symbol of the wind created by fire.

THE JUDGMENT

THE FAMILY

The perseverance of the woman furthers.

The foundation of the family is the relationship between husband and wife.

The tie that holds the family together lies in the

loyalty and

perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed;

this is represented by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order,

all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family –

1. that between father and son,
which is the relation of love,
2. that between husband and wife,
which is the relation of chaste conduct, and
3. that between elder and younger brother,
which is the relation of correctness.
4. The loving reverence of the son is then carried over
to the prince in the form of faithfulness to duty;
5. the affection and correctness of behavior existing between the two brothers are
extended
 - to a friend in the form of loyalty, and
 - to a person of superior rank in the form of deference.

The family is society in embryo;

it is the native soil on which performance of moral duty is made easy through natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is signified by the wind

- stirred up by the fire and
- issuing forth from it.

This represents influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real, just as
- flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct, just as
- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.