

#35... **Jin** / Advancement

Progression:

First Yin's advance is intermittent. He should be using this time to build up resources and win trust. Second Yin advances with well-absorbed reserves, even if lack of understanding is saddening. Third finds trust because people see she is progressing and not expecting affirmation. Fourth Yang plays a tricky game, advancing by luck and agility. It forgets about the ground, focusing only on the next branch. Fifth Yin advances to a powerful position by giving full play to the abilities of those below. Top Yang has already moved ahead to an extreme spot and can only advance by risking "an attack on a city." He may find good fortune, but he must adopt base means. Looking at these lines overall, we may be talking about a collective advance, compounded from the efforts of these types of people. The advance here may not be one of social welfare. It may be institutional---the advancement of courtiers or corporate leaders. Perhaps we are witnessing here the development of a leadership class. It is hoped that the organization will stand for other values than the advancement of its leaders.

Xingqing:

The nurturing, self-surrendering ones make a foundation for brilliant ones to put themselves forward. By surrendering to brilliance, the nurturing ones eventually put themselves forward. This is the way of the courtier---disciplining himself in habits of grace and accommodation. These habits collectively foster the accomplishments of those who are allowed to shine at court. This is an ambiguous enterprise, because some people are used---relegated or shunted to the supportive base, and kept out of the circle of recognition. This the circle of social brilliance implies a tacit conspiracy to select certain people who will put each other forward. This appears like brilliance but it also has the metallic gleam of exclusion. It is the downside of the shared understanding of *li* ["we have an understanding between us"].

Centrality:...

Second Yin connects with the strength of nurturing forbearers. It knows its advance represents the advance of its whole family line, and it will go to heights its forbearers could not. Second Yin does not vacillate, for it settles on a purpose worthy of them and fulfills their collective wish. It is thus able to endure the futility and sense of loss which stem from its acute insight. First Yin can learn from Two's constancy. Also, Third's regret vanishes as it wins trust and rewards. It can learn from Two, who does not look to the trust of others. Two is connected to a deeper base of motivation: the hopes of kindred souls who have gone before. Also, Two's regrets stem from the

tragic situation, not from its personal fortunes. This shows a broader base of insight than Three. Four is the flying squirrel, so its flitting successes are only tangential to the steady, solid position of Five. Six goes adventuring, forgoing the middle course of Five. Five does not worry about failure or success, because he bases himself on collective advantage. Six's venturing is speculation: perhaps it will pay off for the collective advantage, but before the result is known, Six must take greater personal risks than Five. And later his successes may be co-opted for the broader interests represented by Five.