

*An*  
*Introduction*  
*to the*

易經  
Yì Jīng

*Jim Cleaver*

君子 Jun-Zi Publications

## Hexagram Identification Key

| Upper ↙<br>Lower ↘   | Qian<br><br>Heaven | Dui<br><br>Lake | Li<br><br>Fire | Zhen<br><br>Thunder | Xun<br><br>Wind | Kan<br><br>Water | Gen<br><br>Mountain | Kun<br><br>Earth |
|--|---|--|---|--|--|---|--|---|
| Qian<br><br>Heaven    | 1   | 43   | 14  | 34   | 9  | 5   | 26   | 11  |
| Dui<br><br>Lake       | 10  | 58   | 38  | 54   | 61   | 60  | 41   | 19  |
| Li<br><br>Fire        | 13  | 49   | 30  | 55   | 37   | 63  | 22   | 36  |
| Zhen<br><br>Thunder | 25  | 17   | 21  | 51   | 42   | 3   | 27   | 24  |
| Xun<br><br>Wind     | 44  | 28   | 50  | 32   | 57   | 48  | 18   | 46  |
| Kan<br><br>Water    | 6   | 47   | 64  | 40   | 59   | 29  | 4  | 7   |
| Gen<br><br>Mountain | 33  | 31   | 56  | 62   | 53   | 39  | 52   | 15  |
| Kun<br><br>Earth    | 12  | 45   | 35  | 16   | 20   | 8   | 23   | 2   |

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Part I

# Introductory Material

History and Development

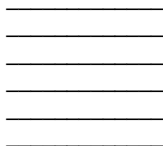
*Introductory Material*

*The evolution of the character Yì, meaning change:*



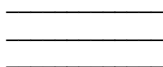
**Basic Terminology**

- **Hexagrams**, as their name implies, are graphic symbols composed of 6 lines.



- There are **64 hexagrams** in the Yi-Jing.

- Each Hexagram is composed of two, 3 line symbols called **Trigrams**.



- There are **8 trigrams**.

- Collectively known as the Ba Gua (8 symbols)

(In the Wade-Giles system this is spelled Pa Kua)

*pronounce like 'b' and 'g' not 'p' and 'k'*

(the WG spelling frequently leads to mispronunciations)

- The individual **Lines** (yao) that compose both trigrams and hexagrams are of two types:

- one is a **solid line** the other is a **divided line**

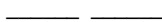


- the solid line is called a '**yang line**'



also known as a firm, decisive, strong, or bright line.

- the divided line is called a '**yin line**'



also known as a yielding, receptive, weak, or dark line

**One of the World's Oldest Books**

The Yi Jing is arguably the oldest of all Chinese books (along with the Book of Songs/Odes (詩經 Shī Jīng))  
As a written text it is traditionally attributed to 文王 Wén Wáng, **King Wen** around 1150 BCE.

(modern scholarship suggests 8th to 10th century BCE, with 1045 as an oft cited date)

It is considered to be the first/earliest and foremost of the “Five Classics” (originally six, the music classic was lost)  
attributed to 孔夫子, Kǒng Fū-zi, **Confucius**, circa 500 BCE & adopted by Han Wudi circa 100 BCE.

Confucius himself, a paragon of decorum & virtuous behavior, near the end of his life, is reputed to have said “if I had another 50 years, I would devote them all to studying the Yi, and might thereby, avoid falling into error.” *Analects: VII.16/17*

Si Ma Qian's bio of Confucius in the 史籍 Shǐjī, Historical Records/Registry 47, claims he wore through the binding of his Yijing 3 times, he used it so much [Selections p.22]

During my years of studying Chinese medicine, I consistently encounter references both historical and contemporary, from doctors to this effect:

“If you *really* want to understand Chinese medicine, you *have to study* the Yi.”

You might well ask (as I did) Why? It is certainly not a book about medicine.  
Its title tells us it is a book about change – sounds like philosophy or cosmology.

I suppose there are many answers. For me the root of it is this:

I think medicine is fundamentally about change.

What we call disease is one kind of change

Treatment is a stimulus to effect another type of change,  
which if “successful”, results in a “change for the better”.

If not “no change”, or the worst case scenario is a “change for the worse”. (iatrogenesis)

Change is just Qi moving, which is *its* nature, and the way of the Dao.

In fact, change is the most fundamental characteristic of the Dao.

Health & disease stand in a kind of yin-yang relationship

the Yi precedes the invention of these two terms, but is the prototype for yin-yang logic

hence many of those doctors I mentioned said:

*“if you want to understand yin-yang, study the Yi”*

in the Yi-Jing, yin-yang are represented graphically as a divided and an undivided line  
and numerically as 2 & 3 (1 represents the Dao)

2 & 3 in turn stand for all even & odd numbers

and together total 5, the number that came to symbolize change.

One of the things about symbols (& numbers are symbols) is they are not tied to just one interpretation or meaning, but imply many meanings, thus their universality, especially at a time when all inscription was deemed sacred.

We see again that 1, 2, & 3 stand for principles by which we can come to understand the 10,000 things, i.e. the intricacy of manifestation.

Thus, these two lines can represent heaven & earth, the sun & moon, light & dark, or health & disease.  
And 易學 Yì Xué (the study of the changes) = 醫學 Yī Xué (the study of medicine).



## **The Yi-Jing – What Is It?**

The Yi-Jing is an ancient Chinese book of wisdom

Yi-Jing is usually translated as the Book of Change or Book of Changes

The Yi-Jing was gathered into book form around 1100 BCE (modern scholarship suggests ~800 BCE)

Prior to that it was an oracle with a several thousand year history of oral transmission among the sage–shamans of the Zhou people in northwestern China.

The contents of the Yi-Jing were collected from the practice of divination.

It is a record of conversations with the spirit realm, the divine, or the cosmos itself.

Today, we usually think of it as a means of communicating with our “higher self” or a “collective unconscious”.

In contemporary use, besides being an excellent introduction to Eastern thought and wisdom, it is one of the best personal growth tools that I know of.

It is a source of information, insight, and inspiration.

### **Some myth-information surrounds the Yi-Jing**

It does Not ‘tell our fortune’ nor does it ‘predict’ the future, rather it suggests tendencies based on present (and past) circumstances.

It is a *teacher* that leads us toward greater autonomy in our lives.

It neither creates dependence on it, nor ties one to a predetermined fate.

The Yi can enlighten us to many “truths”, and can provide a myriad of insights, but essentially it informs us about the very nature of reality, and the basic fact that it is constantly changing. It thereby helps us reorient and adjust our attitudes and expectations.

**How Do We Use the Yi-Jing?  
Consulting the Oracle**

Of course the Yi-Jing can be studied directly,  
but the usual technique employed, is to ask the Yi-Jing a question.  
To consult the Yi as an oracle, or as a venerated teacher, counselor, ‘priest’.

This, in my opinion is tantamount to asking the universe ‘what time it is’?  
The Yi-Jing responds with more profound information than a clock does,  
though it also uses numbers and symbols to communicate its message.

In the divination/consulting process we enlist the aid of ritual, intention and chance,  
to connect us with the universal consciousness (Dao),  
whereupon, we receive a response in the form of a symbol called a **Hexagram**.

The specific hexagram symbol is then interpreted  
to arrive at insights pertinent to our question.

Parameters for interpretation are provided by traditional experience and commentaries.  
These commentaries were gathered together to complete the text we now know as the Yi-Jing.

Because we typically do the interpreting ourselves,  
the text is used as guidance, and the symbols serve as maps  
that lead us back to ourselves, and train our understanding and intuition.

As we get wiser, we don’t have to ask so many questions.

**Who Created the Yi-Jing**

Chinese tradition says the sages of ancient times created the Yi-Jing.  
These sages observed the heavens above and the earth below  
and translated nature's patterns into symbols so that people could understand them.  
They used symbols because they understood words were inadequate for the task.

These ancient sages were the magicians, priestesses, and shamans of their tribes.  
They were seers and visionaries who later in history became diviners.  
Their job was to peer into the unknown.  
Their gift was an ability to go into the spirit realm and come back with information.  
This process was usually very hard on the body.

Over time they developed easier methods for communicating with deities.  
One such method, still preserved, is the traditional way of consulting the Yi-Jing;  
“divining with stalks”.

The symbols became the basis for written language,  
and the wisdom held in oral tradition for so long, was finally written down as a book.

**What Was Its Purpose? What Was It Used For?**

Consulting the oracle was the key for grappling with and trying to understand  
the very essence of the unknown, which is the phenomenon of change itself.  
Divination became the most important of ancient sciences  
and every leader employed multiple diviners.

They used divination to decide things. Everything.  
especially questions about WHEN.  
When to do, or not do;  
when the time was “right” to start, or stop an activity.

For in the sea of change, which is our reality,  
Timing is the essence of success, and even survival.

**The Yi-Jing is a Book About *CHANGE***

CHANGE is the most obvious and observable universal constant.

The essence of the Dao.

The Yi Jing is a book about Change and TIME.

Time is how we measure change.

Without change, time stands still,  
everything is timeless.

It is also about **Specific Times**:

1. A specific Time-period in ancient China (and historical events, known to the people of that era)  
making it somewhat remote in both time & place  
this helps explain some of its difficulty for modern westerners  
the terseness of it's (poetic) style,  
the cryptic quality of its language,  
and the obscurity of its references.

In the same way that 'Water Gate' is obvious to us, but may prove an elusive reference to people several thousand years from now.

2. **Universal Times** we all recognize  
but probably don't fully understand.

Times like Conflict, Resolution, Danger, Preparation, Separation and Reunion, Loss and Gain,  
Beginnings and Endings.

Even Times of Peace, Prosperity and Joy  
as much as we want, and seek them,  
elude us because we don't understand The Nature of Change.

One purpose of the Yi-Jing is to elucidate & clarify this complex subject.

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\* Based on Gu Jie-gang's famous 1931 article referenced by Rutt p. 29-30

There are two place names mentioned in the Yi Jing:

1. 岐 Qí = Mt Qi in central Shǎn=Shaan Xi = Shensi province, the Zhou homeland H: 46.4
2. 易 Yì = believed to be in the northeastern part of the Shang territories (where King Hai loses livestock) see below

There are five historical references and six individuals mentioned in the text:

Three historical references to occurrences during the Shang period:

1. King Hai losing livestock (cattle/sheep/goats) in Yi H: 34.5 & 56.6
2. King Wu Ding & General Zhen suppressing the state of Gui H: 63.3 & 64.4
3. the marriage of King Di Yi's daughter? H: 11.5 & 54.5

There are two references to occurrences during the Zhou period:

1. reference to Ji Zi (Viscount of Ji), and conflict between Zhou & Shang H: 36.5
2. Marquis Hou aka Feng, younger son of King Wen receiving a gift of horses H: 35

**The Art of Timing**

To study the “Yi” is to study (& hopefully learn) the Art of Timing  
which means to be coordinated with Time / in harmony with the Times.

To consciously coordinate ourselves (attitude & behavior)  
with the cosmic flow of change (i.e. the Time-stream).

We usually talk about coordination as a muscular/physical thing,  
but to be in the right place - at the right time is a real & powerful occurrence  
and its not just a matter of luck!

It is a skill we can learn.

This is the Eastern insight - the gift of the ancient sages.

This is what Confucius meant when he suggested we could *learn to* avoid falling into error.

To be more “TIMELY” then, is to be more successful  
in our endeavors, in our relationships, in every aspect of life  
Life seems to “work” (better).

As we are more successful, we have the opportunity to help others.

To hoard or flaunt success is the surest way to lose it  
to share success is the best way to foster it.

And that attitude can Change the World.

One of my Yi-Jing teachers defined success this way:

|                |   |  |   |   |
|----------------|---|--|---|---|
| <b>Success</b> | = | <b>Preparation</b>                                     | + | <b>Opportunity</b>  |
|                |   | (prep. = study & development<br>i.e. self-cultivation) |   | (time & space coordinate<br>for the person who is prepared) |

**The Yi-Jing Delineates Three Types of Change**

\* The Dao might be defined as the universal constant,  
yet paradoxically its primary characteristic is change. Everything is in constant flux.  
The Yi Jing is the Classic that teaches us about the nature of change. It posits 3 types of change.

1. **Polar Change** – the oscillation of opposites  
(derived from the daily phenomenon of change  
from light to dark & dark to light),  
the metamorphosis of one time into its opposite,  
(like 2 sides of the same coin)
  
2. **Cyclic Change** – the progression & evolution of time  
derived from the movement of the seasons & the “passing” of years
  
3. **“Random” Change** – the unknown factors  
derived from universal Mystery  
the metaphysical aspect of time  
sometimes called change of fate  
using change is not an abandonment of self,  
but an Opening to the Unknown.  
This level is only accessible through “divination”

The YI JING discusses all these changes in a code of picture/symbols called...HEXAGRAMS

**The Character Yi**

易

This character is the ideogram *Yi* meaning change.  
Some scholars suggest it is a picture of a lizard (chameleon). Others feel it is composed of the character for the sun above the character for the moon. These explanations do not apply to the ancient character. (gu wen)

**PRONUNCIATION**

|                        |                              |   |
|------------------------|------------------------------|---|
| It is pronounced:      | (Y)EE                        | JING  |
| which literally means: | CHANGE<br>(changes/changing) | CLASSIC<br>(text, book, canon)                        |
| usually translated as: | THE BOOK of CHANGE(s)        | (characters can be interpreted as singular or plural) |

**Spelling Chinese Sounds**

There are three systems for Romanizing or transliterating Chinese sounds

|                                      |         |   |
|--------------------------------------|---------|---|
| Pin-yin spells it                    | YI-JING | (same jing as channel, implies a river and flow, from a source)<br>(and a pathway back to the source) |
| Wade-Giles spells it                 | I-CHING | (note, there is no apostrophe, therefore 'ch' is pronounced like a 'j')                               |
| the old Missionary system spelled it | YI-KING | ('K' is a southern dialect pronunciation)   |

**Tones**

Chinese is a tonal language.  
Mandarin Chinese uses four tones to distinguish sounds that are otherwise homonyms.  
The same syllable pronounced in different tone completely changes the word.

Yi is pronounced using the 4th tone, which starts high and falls sharply.  
(yi in the 1st tone means to cure or heal, and hence, a doctor. It is a completely different character 醫)  
Jing is pronounced using the 1st tone, which is a high, even pitched tone.

|   |                                    |
|---|------------------------------------|
| Pin-yin indicates the tone with marks above the vowel<br>(the tone marks provide a visual clue to intonation) | YÌ JĪNG                            |
| Wade-Giles uses superscript numbers   | I <sup>4</sup> -CHING <sup>1</sup> |

**A Little More History**

Before the Confucians designated it as a ‘classic/jing’ this ancient text was known as:  
the 周易 **Zhōu Yì** / Chou-I, the Changes of the Zhou/Chou (people).

The Zhou were a group/tribe of people in northwestern China,  
who subsequently founded the Zhou Dynasty (China’s longest dynasty 1122–221 BCE).  
The Yi Jing was originally their oracle.

It was first written down around 1100 BCE

by the Zhou leader, **King Wen** (文王 Wén Wáng, literally the Culture/Literary King),  
(文 wen is the character for characters and hence writing itself)

while he was imprisoned by the Shang ruler (帝乙 Dì Yǐ).

One of King Wen’s sons, later known as **King Wu** (武王 Wǔ Wáng, the Military/Martial King),  
actually overthrew Dì Yǐ to found the Zhou Dynasty.

King Wen is responsible for the present sequence of the hexagrams,  
and the basic text of each hexagram, known as the Judgment or the Decision.  
His sequence is known as the LATTER HEAVEN ARRANGEMENT of Hexagrams.

Another of King Wen’s sons, Tan, became regent and known as  
the Duke of Zhou/Chou, or **Duke Zhou** 周公 Zhōu Gōng  
finished his father’s work by writing a commentary on each line of each hexagram.  
These are known as the Line Texts. (Yao Ci)

The hexagrams, their names, and the Judgment Texts by King Wen,  
along with the Line Texts by his son (Duke Zhou)  
constitute the basic text (Zhou-Yi) and are the oldest layers.  
The basic text is relatively short, ~ 4,200 characters long.

**The Oracle Speaks Poetically**, it originally rhymed and was probably sung or chanted.  
The text we now call the Yi-Jing is comprised of these ancient texts interwoven with later commentaries.



**The Commentary Tradition**

Over the next 800 years, a great commentary tradition grew around the Zhou Yi especially during the Warring States period (450-221 BCE) and Han Dynasty (–206–+220) and among the Confucian school of thinker/philosopher/scholars.

Some were considered important enough to be included in the text, which has been designated as a classic and henceforth called the Yi Jing.

They became known as the 10 WINGS (Shí Yì) 十翼

There are actually only seven, the first three are each divided into two, making six

It was the inclusion of the Wings that gave Legge so much trouble translating the text.

Tradition attributes the Wings to Confucius (Kǒng Fū-zǐ) 孔夫子 (孔丘 Kǒng Qiū)

Modern scholarship suggests this is unlikely,

but their tone is definitely Confucian school Rú Jiā 儒家

All words/writing, are commentary,

on the symbols, i.e. the 6 line picture/graphs known as Hexagrams.

Hexagrams in Chinese are called 卦 Guà (Kua<sup>4</sup>)

圭 on the left: is the phonetic guī earth over earth = land, feudal territory;

a jade tablet symbolizing feudal authority

Rutt says its a baton (implying yarrow stalks)

卜 on the right: bū a pictograph of cracks in turtle shells meaning ‘to divine’

So Gua can refer to either trigrams *or* hexagrams

\* ‘The words Trigrams’ and ‘Hexagrams’ seem to originate with the French translator Visdelou in 1728.

The most significant of the 10 Wings philosophically, is the 5th & 6th, known as the **Great Treatise**

(大傳 Dà Zhuàn). This Wing comprises the bulk of Book II in the Wilhelm translation. (pp. 280-355)

Stephen Karcher has more recently produced a version entitled TA CHUAN The Great Treatise The Key to Understanding the I Ching and Its Place in Your Life (2000).

I propose a better translation of Da Zhuan would be the **Great Commentary**.

(both because zhuàn literally means ‘to comment on’ or ‘a commentary’ and because we commonly translate lùn as ‘treatise’)

For divination, the most important Wings are 3 & 4, called The **Image** (象/像 Xiàng) Commentary.

So why is the Image given two Wings? At first glance one might assume the division is due to the fact that there are two commentaries, the Large and Small Images (Dà Xiàng & Xiǎo Xiàng).

The **Large(r) Images** identifies and comments on the two component trigrams in each hexagram.

Even books that leave the Wings out will usually include these. Wilhelm titles them *The Image*.

The **Small(er) Images** pertain to the line texts. (in Wilhelm these are only found in Book III, under heading b)

Actually, the reason for two Wings, is that since the 大衍 Dà Yǎn (the Great Extension/Expansion), a section of the Great Commentary, written ~100 BCE, the 64 hexagrams have been divided into two sections.

Known as: The **Upper Canon** (Shàng Jīng), hexagrams 1-30 and the **Lower Canon** (Xià Jīng) H: 31-64.

The reason for this division is unknown. It does suggest that the Image texts were written after the Da Yan, despite their earlier number, but this too is uncertain.

The Da Yan chapter (IX in Wilhelm, p.308) is primarily concerned with numerological aspects of the Yi.

The so-called **received text** is thought to have been collated by Liu Xiang (79–08 BCE) or Fei Zhi (c50–10 BCE)

The version used by all translators comes from 1715, known as the Kang Xi edition. (2nd Qing emperor)

***Wings 1 & 2 – 彖傳 Tuàn Zhuàn:  
Comments on the Decisions/Determinations/Judgments***

See Wilhelm: p. 256 & 370

Rutt: p. 367-383

Wu combines the Tuan & Xiang p.219-262

*Commentary on the Decision*

*Commentary on the Hexagram Statements*

*The Great Appendix*

Legge/Sung includes this commentary in each Hexagram under the heading Thwan:

Nielsen p. 239: *The Commentary on the Decisions*

*distinguish Tuan Ci* = *Deciding Remarks*

- The character tuan is a pig/boar head, but is generally translated as ‘decision’ or ‘judgment’
- This is a commentary on the basic text for each hexagram usually titled *Judgment* or *Decision*.
- There is one for each of the 64 hexagrams.
- These are subdivided into two groups corresponding to the Upper and Lower Canon respectively.
  - Hence their designation as two wings.
  - The Upper Canon comprises hexagrams 1 to 30 and the Lower Canon, the latter 34 hexagrams, from 31 to 64.
  - Thus, these two wings are really just one commentary.
- In Wilhelm, this commentary is to be found in Book III, starting on page 370, under the title *Commentary on the Decision*. In a footnote Wilhelm makes it clear that the terms Judgment and Decision are equivalent. (I think he uses the two words to help preserve a distinction between these two components of the text.) *Judgments* are what King Wen wrote, while *Decision* refers to the words of later commentators as recorded in the Wings.
- This commentary helps to *explain* the Judgment which immediately precedes it.
- These are relatively short passages on each hexagram ranging from 27 (T:17) to 91 characters (T:32). They average 45 characters, yielding a text around 2900 characters long.
- They start with an identification of the hexagram under discussion, though often somewhat obliquely. The hexagrams are never identified by number the way we do now, but by their name or attributes that correspond, usually to its component trigrams or distinctive lines.
- In ancient Chinese these passages rhymed, which may in part explain their cryptic and truncated style.
- Their ultimate goal was to explain the meaning attached to the hexagram, especially its portend.
- Important interpretive concepts are first mentioned here:

|  |                                     |
|--|-------------------------------------|
| Correct and Incorrect positions        | (正位 zhèng wèi)                      |
| Matching positions                     | (當位 dāng wèi / wèi bu dāng)         |
| Attaining or Losing the position       | (得位 dé wèi / 失位 shī wèi)            |
| Central position or Central & Correct  | (中位 zhōng wèi / zhōng zhèng)        |
| Venerable/respected position (the 5th) | (尊位 zūn wèi)                        |
| Responding or Corresponding            | (應 yīng / wu <sup>lacks</sup> ying) |
| Waning & Waxing                        | (消息 xiāo xī)                        |

***Wings 3 & 4 – 象/像傳 Xiàng Zhuàn:  
Commentary on the Images/Symbols/Figures***

See Wilhelm: p. 257

Rutt: DaXiang: p. 383-88;

XiaoXiang: p. 388-404

***The Image***

***Greater Figures***

***Lesser Figures***

Legge/Sung includes this commentary in each Hexagram under the heading *Symbolism*:

Nielsen p. 272: *The Commentary on the Images, Remarks on the Images, or Commentary on the Remarks on the Images*

- There are two separate commentaries here.
- Known as the Greater/Larger Images (Da Xiang) and Smaller Images (Xiao Xiang), these are not the two wings as one might initially suppose.
- Rather, the division into two wings is the result of dividing the 64 hexagrams into upper (1-30) and lower (31-64) canons, as it was for Wings 1 & 2.
- The **Da Xiang Commentary** identifies the two trigrams for each hexagram, and the lesson(s) that a jun-zi or the ancient kings (founding fathers) extracted, based on understanding of them.
- There are 64 of these. They are relatively short and very formulaic.
- They range in length from 8 to 22 characters, and total 997 characters.  
This includes the two characters that start each line, Xiang Yue = The Image says:, which account for 128 characters, leaving 869 for the actual content of the commentary.
- The **Xiao Xiang** is a commentary on the line text for line of each of the 64 hexagrams. Thus, there are 384 of these.
- Wilhelm identifies them as *b)* under the line texts in Book III of his work.
- This text is more like the Tuan commentary and may be considered an extension of it. It *does not* deal with the trigrams or their images as the name might suggest.

***Wings 5 & 6 – 大傳 Dà Zhuàn: The Great Commentary***  
***aka 繫辭傳 Xì Cí Zhuàn: Comments on the Appended Statements***

See Wilhelm: p. 258 & 280-355

Lynn: Part I p. 47-74; Part II p. 75-101

Wu p. 263-281

Legge/Sung p. 271-337 *The Great Appendix*

Rutt: Wing 5 p. 404-420; Wing 6 p. 420-433

- How we should translate the title is something of an issue as most sources have dubbed it the Great Treatise. Zhuan literally means ‘to comment on’, or ‘a commentary’, thus I call it the Great Commentary, or Great Comments, or Enlarged Commentary, rather than, Great Treatise.  
(In CM we typically translate 論 lùn as ‘a treatise’, though that could also perhaps be better translated as a Discussion or Discourse, freeing *treatise* up altogether.)
- Given its importance, relatively few translations of this exist in English.  
In chronological order they are: James Legge (1899), Wilhelm/Baynes (1950), (constitutes the bulk of Book II) Gerald Swanson (1974) (dissertation), Wu Jing-nuan (1991), Richard Lynn (1994), Richard Rutt (1996) and a semi-translation, but the only autonomous book, by Stephen Karcher (2000).
- The Da Zhuan constitutes two of the Ten Wings and are designated as Wings 5 and 6.  
This is because the work itself is divided into two parts.  
The two parts are usually differentiated by Roman numerals as Part I or II.

Within each of the two parts there are 12 subsections (Wu divides into 11 each), which are further delineated into paragraphs or lines which are also numbered for clarity. Wilhelm and Rutt have attempted to title the subsections. Rutt’s are more synoptic and I have adapted both their versions here. There are clear parallels to be seen between the two Parts.

**Part I = Wing 5**

| #   | <u>Section Titles</u>        | <u># of Paragraphs / Lines</u> | <u>Wilhelm p. 280</u>                   |
|-----|------------------------------|--------------------------------|---|
| 1.  | Cosmic Analogies             | 8                              | p. 280 Changes in the Universe          |
| 2.  | Omens                        | 6                              | p. 287 On Composition & Use             |
| 3.  | The Statements (Judgments)   | 5                              | p. 290 On the Words Attached            |
| 4.  | Yi & Dao                     | 4                              | p. 293 Deeper Implications              |
| 5.  | Dao & Yin-yang               | 9                              | p. 297 Dao: Light & Dark Power          |
| 6.  | Yi embraces Heaven and Earth | 3                              | p. 301 Dao Applied to the Book          |
| 7.  | Yi is Supreme                | 2                              | p. 302 Effects of the Book on Man       |
| 8.  | Line Commentaries            | 11                             | p. 304 Use of the Appended Explanations |
| 9.  | Stalk Counting Symbolism     | 10                             | p. 308 On the Oracle                    |
| 10. | The Fourfold Dao of Yi       | 7                              | p. 314 The Fourfold Use of the Book     |
| 11. | The Sages and Spirits        | 9                              | p. 316 On the Yarrow Stalks             |
| 12. | Miscellany                   | 7                              | p. 321 Summary                          |

**Part II = Wing 6**

| #   | <u>Section Titles</u>            | <u># of Paragraphs / Lines</u> | <u>Wilhelm p. 325</u>             |
|-----|----------------------------------|--------------------------------|-----------------------------------|
| 1.  | Cosmic Analogies                 | 8                              | p. 325 On the Signs and Lines     |
| 2.  | The Sage Inventions              | 13                             | p. 328 History of Civilization    |
| 3.  | The Figures and their Statements | 4                              | p. 336 The Structure of Hexagrams |
| 4.  | The Trigrams                     | 3                              | p. 337 The Nature of the Trigrams |
| 5.  | Line Commentaries                | 14                             | p. 338 Explanation of Lines       |
| 6.  | The Statements (Judgments)       | 4                              | p. 343 On the Nature of the Book  |
| 7.  | Uses of Nine Hexagrams           | 4                              | p. 345 9 Hexagrams and Character  |
| 8.  | Alternation                      | 4                              | p. 348 Using the Changes: Lines   |
| 9.  | Line Positions                   | 6                              | p. 349 Lines (cont.)              |
| 10. | Yi Contains all Dao              | 2                              | p. 351 Lines (cont.)              |
| 11. | Cautions                         | 1                              | p. 352 The Value of Caution       |
| 12. | Miscellany                       | 7                              | p. 353 Summary                    |

**Wing 7 – 文言 *Wén Yán*: Words on the Text**

See Wilhelm: p. 259

Lynn: seems to not include

Rutt: p. 433-439

**Words of**

**Words** (*Glosses or Elegant Words*)

Nielsen p. 250: *The Refined Words*

- Wen is the same as Wen Wang (King Wen), therefore could be translated as ‘*On Wen’s Words*’
- This commentary is brief and only deals with the first two hexagrams (which are the doorways to the other 62)
- It comments on both Judgment and Line texts, i.e. there are two parts to this wing, (actually four, lines & J/D comments for both H:1 & 2)
- In Wilhelm these are found in Book III and listed under a heading called *On the Hexagram as a Whole*.

There are actually four distinct commentaries for Hexagram 1.

These are labeled: *a)*, *b)*, *c)*, and *d)* (see p.375–385)

There is only one for Hexagram 2 (see p.392–397).

\* This commentary is considered to be an important source of information concerning the four terms *yuan heng*, *li zhen*. see p. 151 of this text.

- Wei Tat’s 600 page tome *An Exposition of the I Ching* (1977) is a discussion of the ten Wings in general, with the bulk of its pages (119-588) devoted to all the specific commentaries on Hexagrams 1 & 2.

Hexagram 1 extends from p. 119-355

Hexagram 2 goes from p. 361-583.

***Pertaining to this Wing:***

Hex: 1 p. 267-355 = 86 pages divided into 36 paragraphs

Hex: 2 p. 521-583 = 62 pages divided into 10 paragraphs

\* There is a good presentation on the four attributes (p. 267-273), which is continued under Hex 2 on p. 375-379.

**Wing 8 – 說卦 *Shuō Guà*: *Speak/Talk About Trigrams*  
Explaining Gua (Hexagrams and Trigrams)**

See Wilhelm: p. 260 & 262-279

Lynn: p. 119-126

Rutt: p. 439-449

Wu p. 282-286

*Discussion*

*Explaining*

*Explanation*

*Discussion*

Legge/Sung p. 338 translates as *Remarks on the Trigrams*

Nielsen p. 214 translates as *Explaining the Trigrams*

- As a title I'm going to go with An **Explanation** of/on Trigrams, or more literally, or colloquially as **Talking** [about] Trigrams

\* It is the Shuo Gua that presents the concept of *Xian Tian* (Former Heaven) and *Hou Tian* (Latter Heaven) and assigns the trigrams to their respective directions in each.

- Though only one Wing, it is typically divided into two parts and multiple zhang/chapters.  
Kong Yingda's (574-648) version has 17.  
Zhu Xi's version (1130-1200) divides into 11.

\* **Part I:** Zhang 1-3

Paragraphs 1-3 deal mostly with general principles and history, similar to the Da Zhuan (Wings 5 & 6).

\* **Part II:** which may also be divided into two parts, is longer and deals mostly with Trigram correspondences. Hence the emphasis by most translators of this Wing as focusing on **Trigrams**.

*the First Part:*

Paragraph 4 or 4-5 in Zhu Xi discuss the cosmological sequence of trigrams and is the source of the Hou Tian / Later/Latter Heaven sequence.

*the Second Part:* is a relatively systematic assigning of attributes and correspondences that are understood to be representative associations of the individual trigrams.

KYD/ZX

Paragraph 5/6 lists physical and mental characteristics

Paragraph 6/7 lists animals

Paragraph 7/8 lists body parts

Paragraph 8/9 lists family members

Paragraph 9/10 a catalog of images referred to as 'extended images' (廣象 guǎng xiàng)

Paragraph 10-17/11 a further cataloging of correspondences sometimes referred to as 'escaped or lost images' (逸象 yì xiàng)

**Wing 9 – 序卦 Xù Guà: *On the Sequence of Hexagrams***

See Wilhelm: p. 260

*Sequence of the Hexagrams*

Lynn: p. 102-112

*Providing the Sequence*

Rutt: p. 449-453

*Ordered*

Wu p. 286-288

*An Orderly Sequence*

Legge/Sung p. 355 *On the Orderly Sequence of the Hexagrams*

Nielsen p. 279: *Ordering the Hexagrams*

- This is a presentation of the King Wen order of the hexagrams in a narrative form.
- In Wilhelm it is divided up into the individual hexagrams in Book III and listed under the heading *The Sequence*.
- This commentary is quite mnemonic and it would appear that its primary purpose was not so much about explaining the order of hexagrams as for memorizing it.
- Actually, only 61 of the 64 hexagrams are mentioned by name.  
The text begins with Heaven and Earth,  
which are obvious corollaries to Qian and Kun (H:1 & 2).

What follows Li (H:30) fails to mention Xian H:31 by name, but instead speaks again of H & E which produces all things including man and woman, husband and wife, which does correspond with a traditional interpretation of Xian as Attraction (to the opposite sex).

Thus, once again we have a division of the text into upper and lower canons after H:30, though in this instance it all remains together as one Wing.

**Wing 10 – 雜卦 *Zá Guà*: Co-Mingling Hexagrams**

**Miscellaneous Notes on Hexagrams**

See Wilhelm: p. 260      Lynn: p. 113-117      Rutt: p. 453-456      Wu p. 288-289      Legge/Sung p. 366  
*Misc. Notes*      *Irregular Order*      *Mingled*      *Mixed Order*      *Promiscuously*

Legge translates this as “Hexagrams Taken Promiscuously, According to the Opposition or Diversity of their Meaning”  
 Wilhelm divides this commentary and places the separated comments within the relevant Hexagram in Book III.  
 These are labeled *Miscellaneous Notes*.

- This commentary employs a unique style in that it presents the gua in pairs, but mixed up and sometimes in reverse order.
- It uses a rhyming scheme that undoubtedly was designed to facilitate memorization.
- The following tables list the hexagrams in pairs, in the order in which they are presented in the Za Gua.

\* In this table I have arranged them in rows of eight across: *I thought there might be a pattern.*

|       |       |       |       |       |       |       |       |    |
|-------|-------|-------|-------|-------|-------|-------|-------|----|
| 1/2   | 8/7   | 19/20 | 3/4   | 51/52 | 41/42 | 26/25 | 45/46 |    |
| 15/16 | 21/22 | 58/57 | 17/18 | 23/24 | 35/36 | 48/47 | 31/32 |    |
| 59/60 | 40/39 | 38/37 | 12/11 | 34/33 | 14/13 | 49/50 | 62/61 |    |
| 55/56 | 30/29 | 9/10  | 5/6   | 28    | 44/53 | 27/63 | 54/64 | 43 |

All 64 hexagrams are presented but ...  
 The overall pattern is quite mixed, with no apparent pattern or logic to the sequence.  
 11 pairs are in reverse order (shaded).  
 The last 8 hexagrams are even more mixed.  
 These are separated from the rest by the double-line box.

H:43 is an interesting choice for the final hexagram, and I think not random.  
 It is composed of five yang lines in the first five positions,  
 leaving one last yin line at the top.  
 When this line is changed to a yang line, it will convert it to hexagram 1,  
 and thus return to the beginning.

\* In this table I try show the rhyme scheme, following Rutt’s translation.  
 The rhyme is only apparent when one drops the final particle 也 ye, which is present in all but six of the lines.  
 The vertical double line here represents a change between rhyme groups:

|       |       |       |       |       |       |       |       |       |
|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1/2   | 8/7   | 19/20 | 3/4   | 51/52 | 41/42 | 26/25 | 45/46 | 15/16 |
| 21/22 | 58/57 | 17/18 | 23/24 | 35/36 | 48/47 | 31/32 | 59/60 | 40/39 |
| 38/37 | 12/11 | 34/33 | 14/13 | 49/50 | 62/61 | 55/56 |       |       |
| 30/29 | 9/10  | 5/6   | 28    | 44/53 | 27/63 | 54/64 | 43    |       |

Thus it seems to go:      8-4-6      = 18 hexagrams  
                                  6-2-6-4      = 18  
                                  6-6-2      = 14  
                                  4-3-2-2-2-1      = 14  
                                  The 5/6-28 constitutes a triplet.

The rhyme pattern in #43 repeats that used in 1/2-8/7 at the beginning.  
 The lines themselves vary in length from 2 to 7 characters.



**‘Schools’ of Yi Jing Study**

The two basic classical approaches to Yi Jing studies since the Han dynasty:

*School of Thought & their Basic Approach*

*Major Proponent or Representative*

義理 **Yì Lǐ** = the ‘**Meaning & Principle**’ school

Zheng Xuan (127–200), **Wang Bi** (226–249)

(**Yì** = right, just; moral **Lǐ** = structure, law, principle, doctrine, reason)

像數 **Xiàng Shù** = the ‘**Form & Number**’ school

Yu Fan (164–233), **Shao Yung** (1011–1077)

(**xiàng** = image, form **shù** = number / **shǔ** = to count)

• school = pài 派 or shù 塾

- The great philosopher **Zhu Xi** (1130–1200) espoused an integration of the two schools and maintained that the four elements: (理 lǐ) structure, (像 xiàng) images, (數 shù) numbers, and (辭 cí) words could not, and should not be separated.

**from Oracle to Philosophical Text**

The Yi-Jing is basically a two-fold work:

**1. AN ORACLE** - for divination purposes

- A. To communicate with the divine, i.e. Heaven  
to discover & understand “The will of Heaven”  
i.e. one’s destiny (mìng) 命
- B. How to deal with difficulty & uncertainty.  
How to live with the unknown.  
The unknown is always larger than the known  
it is never diminished, no matter how much is known.  
We never know how much is unknown, therefore the unknown is infinite.

**2. A BOOK of WISDOM (and PHILOSOPHY)**

- A. DAOISM - emphasizes NATURE, natural forces & processes.  
Nature is the model & standard of reference for Action (or non-action).  
These natural images comprise the oldest layers of the text (pre-moral).
- B. CONFUCIANISM - emphasizes SOCIETY & human affairs  
Establishes guidelines for “living together”.  
Codifies attitudes & behavior,  
the conduct appropriate to interactions between people (advent of ethics & morality)  
The family forms the basis of society and culture.

**GUIDE for LIVING**

The Yi Jing may be considered as a guide for living, par excellence.

It describes attitudes and behaviors for effectively functioning in life.

i.e. ‘Strategies for Living’ - Harmoniously – i.e. naturally.

Harmony in our Relationship to:

1. The Environment/Nature
2. Other People/Society
3. Ourselves (body-mind-spirit) self-cultivation

Of the three, “self” is the variable we have the most control over  
and are most able to change.

- others can be influenced, but have to change themselves,

- nature is the given (the definition of harmony & change)

we have little power, and should have little desire, to change nature

It is nature we must attune to.

The Yi-Jing serves as A BRIDGE - between the inner & the outer worlds.

Kerson Huang (physicist at MIT, and I-Ching author) says:

***“as Science deals more effectively with the outer world,  
we paradoxically, need more help with the inner world.”***

The Yi Jing provides exactly those inner guidelines we need.

**Dictionary Definitions of 易 Yì**

Yì has 3 distinct meanings: see M.2952  
(probably amalgamated from different words that sounded alike or similarly in the ancient tongue)

1. EASY (\*yig)
- the easy way, to be at ease (this is the meaning most typical of the Odes)
  - lenient
  - to clear land, cultivate fields (easier – compared to hunting & gathering or herding)
  - it also implies clear & lucid  
easy in the sense of natural  
easy to follow, simple to understand
  - easier than tortoise shell and shoulder blade (scapulomancy) methods of divination.

2. A LIZARD (\*yik)
- like a chameleon

- 2a. CHANGE/CHANGING/CHANGEABLE/EXCHANGE (\*yik)
- all phenomena change (this is clearly the meaning intended in the Zhou-Yi)
  - individuals do not endure (it especially refers to the fact of the lines within the 64 hexagrams changing/exchanging)

3. CONSTANT/CONSISTENT (derives from the more philosophical/cosmological period of the Da Zhuan)
- as in the rhythms of the sun & moon
  - ever changing, always constant  
cyclic change is enduring & therefore constant  
essence or principles do not change, but remain consistent

- A fourth use is as a place name: Yi, or 于易 Yu-Yi literally ‘in Yi’ see H: 34.5 & 56.6
  - believed to have been in northeastern China
  - L & L interpret yu-yi as ‘grain ground’ literally a place designated for drying grain

\* scholars best guess at the ancient pronunciation

**Other Chinese Words for Change**

As long as we are looking in the dictionary...

like most languages, there are synonyms, often with distinct connotations.

變 biàn = change, alter, vary, transmute (everyday change), (*X changes, but stays X*)  
 变 { simplified (person getting older, clothing wearing out) ('negative' change)  
 Swanson: '**alternation**' i.e. ordered change (Explorations p.73)

化 huà = transform, melt (al/chemical transformation), ('positive', creative change)  
 metamorphosis, evolution (*X turns into Y*)  
 change of form (tadpole into frog, caterpillar into butterfly) appears magical

ZZ 1: Kun (the great fish) hua/transforms into Peng (the huge bird)

DDJ 37-19: wan wu = all/10,000 things jiang = will zi **hua** = naturally/self transform

DDJ 57-67: wu wei = do nothing er min = and people zi **hua** = will spontaneously transform

Swanson: unexplainable change, random change, chance (Explorations p.73)

biàn-huà = change & transform-ation

SW 8: LI } **bian-hua** chu yan = change & transformation come from it

SI } **hua** wu chu yan = transformation of things/substances issue from it

換 huàn = exchange, substitute

革 gé = renew, reform, renovate; revolt, a revolution (overthrow)  
 this character is the name for Hex. 49 lit. a hide and by extrapolation leather

更 gēng = change (gēngyī = change clothes; euphemism for defecation)

成 chéng = become (turn into); to finish, complete, accomplish; to succeed at something  
 this is a very important word in Chinese philosophy  
 ZZ says: the organs are cheng/complete (2.3), how can there be a ruler among them?

通 tōng = go/pass through; penetrate; undergo; 'development' (Swanson)  
Mote (p.89, note 27) argues for 'process' or 'in process'

DDJ = Dao De Jing aka Lao-Zi # = chapter and character

ZZ = Zhuang Zi

SW = Su Wen (first book of the Nei Jing = Yellow Emperor's Classic of Medicine)

Swanson = Gerald Swanson paper in Explorations in Early Chinese Cosmology edited by H. Rosemont 2006

**The Underlying Principles of the Yi Jing**

The underlying principles of the Yi Jing are:

1. The universe changes - it is constantly changing, this is its nature (道 Dào)  
The Dao of change reveals that nothing stands still, that nothing lasts forever, and that for everything there is a proper time. (Chang p. 366)
2. Change can be understood  
- it is not as random as it first appears
3. One can attune to, co-ordinate with, and harmonize with these changes

The Yi Jing teaches one how to do this:

**see p. 27** *Strategies/Guide for Living - in an ever changing world*

Russian scholar Iulian Shchutskii in his *Researches on the I Ching* itemizes the following on p. 228.

- a) the world is both changeability and immutability and what is more, the natural unity between them.*
- b) at the basis of this lies the polarity which runs throughout the world, the antipodes of which are as opposed to each other as they are attracted to each other: in their relationship the world movement appears as a rhythm;*
- c) thanks to the rhythm, that which has been established and that which has not yet been established unite into one system, according to which the future already exists in the present as a “sprout” of coming events;*
- d) both the theoretical understanding and the practical realization of this are necessary, and if the activity of a person is thus normal, then he harmoniously takes part in his environment;*
- e) thus is excluded the conflict of internal and external, and they contribute to the development of each other only by [virtue of] the fact that the internal is defined by the external and [the internal] is creative in the external;*
- f) in this way the personality devotes sufficient attention to itself and to the society around it, and being satisfied with its position, finds the possibility of higher forms of creation: creation of the good and not just the fulfillment of any [some] copybook morality;*
- g) thus thanks to the sustaining unity of abstraction and concreteness, the full flexibility of the system is achieved.*

He goes on to say: “A passive reading of the Yi Jing ... is an idle waste of time.”

**Hexagrams as Archetypal Times**

Archetypal means universal/general, which is why the Yi-Jing remains relevant for us today

The Hexagrams (Gua) are 6 line symbolic pictures that represent a fundamental/archetypal life situation or theme which may be referred to as “the TIME”

The name of the hexagram is the name of the Time

Each hexagram is a particular time.

Each hexagram text is a short characterization of this life situation.

The meaning of the hexagram is extrapolated from an understanding of the essence of the Time/Situation that is symbolically coded in the lines.

Each life situation develops in time

The lines of each hexagram are stages in the process of the time unfolding.

Some Times/Hexagrams bode well, others do not

knowing this, one can prepare for even the worst of times

this is part of the teaching the Yi-Jing has to offer.

Remember, everything changes

Chinese proverb: 否極泰來

*Pǐ Jí Tài Lái = Adversity Extreme, Bliss Coming*

Pi & Tai are the names of Hexagrams 12 & 11

On the other side of that coin – In good times be humble and share.

**64 - 384 - 4,096 - Hike**

There are **64** Hexagrams

2 types of lines in configurations of 6 lines (2 to the 6th)

= 64 unique arrangements of lines called hexagrams.

**384** Lines

64 hex-a-grams means there are 384 actual lines ( $64 \times 6 = 384$ )

**4,096** Oracle Possibilities

Because every line has the potential to change,  
there are 4,096 ( $64^2$ ) unique divinatory possibilities.

4,096 is sufficiently intricate and detailed to make it specific for individual counsel.

**Any Hexagram Can Turn into Any Other Hexagram**

With the “right” configuration of moving/changing lines  
any hexagram can “change/turn” into any other hexagram.

Any Time can turn into any other Time.

If the energy is “correct” or sufficient, anything is possible

Some paths are more likely, but the possibility is there, according to laws of change

When the unlikely occurs we call it “magic” or “a miracle”.

This changing line concept was perhaps the most unique aspect of the oracle  
so important that the oracle came to be known by this feature  
the Changes of the Zhou.



## Introductory Material

### Building a Hexagram

Hexagrams are composed of 2 types of lines (representing Yin & Yang)

陽 **Yáng**

———— (+)

solid/firm

light, strong

assoc. with the Heavens (Tiān) 天

陰 **Yīn**

—— — (–)

divided/yielding

dark, weak

assoc. with the Earth (Dì) 地

Heaven and Earth interact to produce 4 pairs of lines (Bi-grams)

These pairs are called the Four Emblems/Symbols 四像 Sì Xiàng

|          |   |   |  |   |
|----------|---|---|--|---|
| Heaven } | ————  | ————  | —— —   | —— —  |
| Earth }  | ————  | —— —  | ————   | ————  |
|          | 太 陽   | 少 陽   | 少 陰  | 太 陰   |
|          |  |  |  |  |
|          | <b>Tài Yáng</b>   | <b>ShàoYáng</b>   | <b>ShàoYīn</b>   | <b>Tài Yīn</b>  |
|          | old yang  | young yang  | young yin  | old yin   |

*They represent the 4 seasons, the four phases of the moon, & four parts of the day:*

|                   |                    |                    |                   |
|-------------------|--------------------|--------------------|-------------------|
| summer (solstice) | spring (equinox)   | autumn (equinox)   | winter (solstice) |
| full moon         | half moon (waxing) | half moon (waning) | new moon          |
| mid-day (noon)    | dawn (sunrise)     | dusk (sunset)      | mid-night         |

\* *Note: Wilhelm reverses these shao yin & yang representations. (see p.319) (the 4 yin-yang circles are my interpretation)*  
*Many, even most sources use the above depictions. (Wei Tat p.30); (BN p.217)*

- The third creative force - People/Human (Ren) 人 interacts with Heaven and Earth to generate the symbols known as the 八 卦 **Bā Guà** (Pa-Kua) or 8 Trigrams

|        |      |      |      |      |      |      |      |      |
|--------|------|------|------|------|------|------|------|------|
| Heaven | —— — | —— — | —— — | —— — | —— — | —— — | —— — | —— — |
| Human  | —— — | —— — | —— — | —— — | —— — | —— — | —— — | —— — |
| Earth  | —— — | —— — | —— — | —— — | —— — | —— — | —— — | —— — |
| FH #   | 1    | 2    | 3    | 4    | 5    | 6    | 7    | 8    |

The Ba Gua were “discovered”/invented by 伏羲 Fú Xī /Fu Hsi circa 3000 BCE.

He was presented with the symbols by a spirit animal, emerging from the Yellow River.  
 Some accounts say a tortoise, others, a horse.

This numbering from 1-8 is known as Fu-Xi’s FORMER HEAVEN ARRANGEMENT

Continuing the addition of a yin and a yang line to each trigram yields

- 16, four line figures
- Adding a fifth line yields 32 figures
- and finally adding a sixth line yields 64 hexagrams.

A simpler method is to combine two trigrams to obtain a hexagram

The top three lines are called the **upper trigram**.

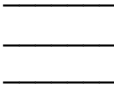
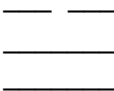
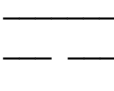
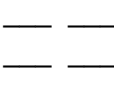
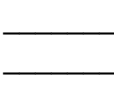
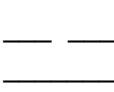
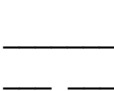
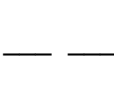
The bottom three lines are called the **lower trigram**.

Using the upper and lower trigrams, and a key is how we actually look up a hexagram.

|  |
|--|
| <b>8 Trigrams Introduced</b><br><b>The Graph, Name, and Primary Associations of the Trigrams</b> |
|--|

*All are equivalent in symbolic thinking*

*This page should be memorized.*

| # | <u>Symbol</u>   | <u>Name</u><br>1. Wade-Giles<br>2. Pin-Yin | <u>Natural Image</u>       | <u>Attribute</u><br><small>bold = Wilhelm's translation</small>                          |
|---|---|--|----------------------------|--|
| 1 |    | 乾<br>Ch'ien<br><b>Qián</b>                 | <b>Heaven</b>              | <b>Creativity</b> , inspiration, energetic   |
| 2 |    | 兌<br>Tui<br><b>Duì</b>                     | <b>Lake</b><br>marsh       | <b>Joyous</b><br>tranquil/reflective   |
| 3 |    | 離<br>Li<br><b>Lí</b>                       | <b>Fire</b>                | light, brilliance<br>illumination, clarity & intelligence<br><b>Clinging</b>             |
| 4 |  | 震<br>Chen<br><b>Zhèn</b>                   | <b>Thunder</b>             | <b>Arousing</b> , arousal/momentum<br>initiating, impulsive, shocking                    |
| 5 |  | 巽<br>Hsun/Sun<br><b>Xùn /Sùn</b>           | <b>Wind/breeze</b><br>wood | <b>Gentle, Penetrating</b>   |
| 6 |  | 坎<br>K'an<br><b>Kǎn</b>                    | <b>Water</b><br>darkness   | the Abyss (water in a gorge) <b>Abysmal</b><br>Danger/Difficulty<br>profound mystery     |
| 7 |  | 艮<br>Ken<br><b>Gèn</b>                     | <b>Mountain</b>            | <b>Keeping Still</b><br>meditation   |
| 8 |  | 坤<br>K'un<br><b>Kūn</b>                    | <b>Earth</b>               | <b>Receptive</b> , adaptive<br>devoted, supportive, nurturing<br>fertility, productivity |

Part II

# Access to the Oracle

Methods of Divination

## Four Aspects of Consulting the Oracle

\* *Obtain a copy of the Yi Jing.*      *See list of recommended versions.*

**1. Forming the Question** - focusing ones intention & formulating the “Right” question

some say this should take a month

if its still a Q. at the end of 30 days then its appropriate to ask the YI

This discourages frivolous questions.

**2. Studying the Response** - spending time with the Hexagram (symbol & commentary)

like a good poem – reflecting & interpreting its meaning for you

summarize your understanding in writing

the gist of its message

put it on the frig.

**3. Implementing the Advice** - taking Action or Not

amending one’s course, plan, attitude, or behavior

based on one’s understanding and interpretation of the reading

*or conversely a decision to ignore recommendations made*

*(this would seem to negate using the oracle in the first place)*

**4. Observing the Results** - of actions taken or not taken

how events unfold over time

learning how the Yi speaks to us

developing our relationship with the Yi over time

It is teaching us and training our intuition.

## Methods of Access

Many are possible, examples include:

- randomly open the book
- put lines, trigrams or hexagrams in a hat or bowl, shuffle and pick one out
- ask an uninvolved person to pick a number between one and sixty-four

### Two traditional methods

1. Stalk Method

Shang/Zhou Dynasty ~1500–1100 BCE, but the earliest account is from the Great Commentary c. 100 BCE

2. Coin Method

attributed to Wang Xi ~4th century BCE, soon after coinage was invented  
coins seem to have replaced stalks as a standard method during the Tang dynasty.

## The Coin Method

Three coins are used. (Determine which side will be yang & which will be yin, before you begin)

1. With your question clearly in mind shake the coins and drop them onto a level surface.

2. Examine the number of heads & tails } there are 4 possible combinations.

• 3 heads      • 3 tails      • 2 heads & 1 tail      • 2 tails & 1 head

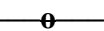
3. Assign a number value to the two sides of the coins and add them together.

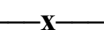
Heads = 3      Tails = 2      • there are 4 possible totals – **9, 8, 7, 6**

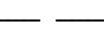
4. Translate the 6, 7, 8, 9 into the appropriate line as follows:

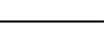
(you can save this step until the divination process is finished if you like)

Shortcut (*memorize instead of adding*)

**3 Heads** = 9 (3+3+3) =  a moving/changing yang line  
(i.e. tai yang      aka old yang)

**3 Tails** = 6 (2+2+2) =  a moving/changing yin line  
(i.e. tai yin      aka old yin)

**2 Heads (1T)** = 8 (3+3+2) =  a non-moving/stable yin line  
(i.e. shao yin      aka young yin)

**2 Tails (1H)** = 7 (2+2+3) =  a non-moving/stable yang line  
(i.e. shao yang      aka young yang)

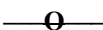
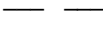
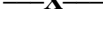
6 and 9 are relatively extreme and therefore unstable and changing, or moving  
7 and 8 lie between the two extremes and are therefore stable or unchanging.

5. Repeat this process 5 more times (6x altogether), once for each line of the hexagram.

Build your hexagram from the bottom to the top, i.e. the bottom is line is the first line.

• Changing lines (6 & 9) are 3x less likely than stable lines (7 & 8).

Probability suggests you will get 2 lines changing in a typical cast hexagram.

| Graphic   |                        | Pinyin  | Literally Meaning                           |
|---|------------------------|---------|---|
|  | <b>9</b> is designated | 重 chóng | = double, duplicated <i>double</i>          |
|  | <b>7</b> is designated | 單 dān   | = single, solitary <i>single</i>            |
|  | <b>8</b> is designated | 拆 zhé   | = break, broken <i>broken</i>               |
|  | <b>6</b> is designated | 交 jiāo  | = cross; turn over; exchange <i>crossed</i> |

本 **běn** guà = a root, the root; the foundation, base, the origin(al), initial hexagram

之 **zhī** guà = to replace or supersede; to go to as in one line or hexagram changing into another

## Yarrow Stalks

*Achillea sibirica* or *mongolica* is the Asiatic variety and traditionally used plant.

*Achillea millefolium* is a Western/British variety and the reason they are sometimes called milfoil stalks.

Milfoil means ‘a thousand leaves’ is descriptive of the many finely feathered, almost fern-like leaves.

*Achillea*, of course, suggests the medicinal properties associated with this plant since ancient times.

Surprisingly, it not a major herb in the modern Chinese materia medica. Smith & Stuart p. 6, say it benefits respiration, invigorates the skin & muscular system, brightens the eyes, promotes intelligence; if taken for a long time it prevents hunger and tissue wasting. It is often prescribed for dyspepsia and constipation.

蓍 Shī = yarrow lit. the old/elder herb; elder’s herb; revered herb

the bottom 耆 is pronounced qí meaning old or elderly, it is a variation of lǎo 老

- To divine with stalks is called shì 筮 (bamboo over shaman)
- 示 shì means to reveal, or be revealed, a sign or omen from the heavens.
- Diviners were called Shǐ 史 (history, chronicles, annals)  
often translated as a ‘scribe’ and later as ‘historian’ as in the Shi Ji = Historical Records of Si Ma Qian  
shì 士 is a scholar, and shī 師 is a teacher as in shi fu = master, expert

It grows throughout the northern hemisphere from low to high elevations, it prefers well drained soil.

The best for divination purposes was thought to come from plants found growing on graves.

Clearly suggestive of an affinity for communication with the spirits of ancestors.

It is said that it grows to this day on the grave of Confucius.

In addition to magical-medicinal properties, Yarrow is readily available and easier to prepare than either turtle plastrons or ox scapulae. They are long and straight, and quite durable. I’ve used mine for over twenty years with no signs of deterioration.

Length may have been an element of import, the Shi Ji 128 says: 1 zhang (2.3 meters), in ancient times, nowadays 6 chi (1.38 meters) nowadays being around 100 BCE.

(Smith & Stuart say 9 feet for the emperor, 7 feet for feudal princes, 5 feet for high officials, and 3 feet for graduates.)

The fragrance lingers in the wands for years and is thought to have medicinal / protective properties.

A yellow dye can be made from it. Yellow being an imperial color, at least by the Han era. It is also the color of the soil in the Yellow River valley homeland of the Shang and Zhou peoples.

Yellow is one of only four colors mentioned in the text and it occurs 8 times, more than any other color.

Yarrow is best harvested in the fall after going to seed, but the dry stalks linger through the winter quite nicely, a feature I believe the ancients found quite valuable.

I suggest either gathering in the wild or growing them in your garden, but they are sometimes available in new-age bookstores and boutiques. You need 50 stalks.

Yarrow is definitely the preferred plant, but I have seen beautiful sets made from bamboo.

Bamboo cooking skewers are readily available and inexpensive.

***The Stalk Method***

The basic instructions come from the Da Zhuan/Great Commentary (part I chapter 9, Da Yan) (Wilhelm p. 310 & 721)  
It was further delineated by Zhu Xi around 1200 CE

1. Begin with 50 stalks – one stalk is immediately set aside and not used.  
It represents the un-knowable, the Dao, Wu Ji (the undifferentiated, before the beginning)  
49 stalks are actually used. (7x7) 7 is the number associated with Heaven
  2. Randomly divide the 49 stalks into 2 groups. (analogous to tossing coins)  
(the two piles represent the 2 primal forces Yin & Yang, the Tai Ji, the great beginning)  
an odd # (49) when divided by 2 always yields an odd & even # i.e. a yang & a yin
  3. One stalk is taken (from the right-hand bundle)  
and placed between the 4th & 5th fingers of the left hand.  
this stalk in conjunction with the two piles represent the 3 Powers (Heaven, Earth & Humanity)
  4. Count through Left-hand group 4 stalks at a time – until you have 1 to 4 remaining.  
Place those stalks between 3rd & 4th fingers of the left hand. (4 represents the 4 seasons)
  5. Count through Right-hand group 4 stalks at a time – until you have 1 to 4 remaining.  
Place these stalks between the 2nd & 3rd fingers of the left hand.
  6. Set aside the stalks in your left hand – i.e. the stalks from steps 3, 4 and 5.  
There will be either 5 or 9 stalks (5 is 3x more likely than 9)
  7. Gather the leftover stalks (now 40 or 44) back into one pile.
  8. Divide this bundle into two groups and Repeat steps 3–6 (this is the **2nd division**).  
This time there will be either 4 or 8 stalks between your fingers.  
(4 & 8 are equally probable) Set these next to the first group.
  9. Gather the leftover stalks together again. (now there are 32, 36 or 40 stalks)
  10. Divide into two piles and Repeat steps 3–6 again (this is the **3rd division**).  
Again there will be either 4 or 8 stalks in hand at the end.  
Set these alongside the first & second groups.  
(1st = 5 or 9 stalks      2nd = 4 or 8 stalks      3rd = 4 or 8 stalks)
- Three divisions, steps 2 through 10 yield 1 line (3 bundles of stalks = the 3 coins)  
3 divisions represent the beginning, middle & end of a process (or past, present, future)  
The 2nd & 3rd divisions also represent the two leap/intercalary months  
inserted in a 5 yr. period (~ every 32 months) to rectify the lunar and solar calendars (7 in 19 yrs. to be precise)
11. Determine your line (see next page) & record it – (This is the first or bottom line of your hexagram)
  12. Repeat the entire process (steps 2–11) 5 more times (18 divisions altogether)  
to obtain the six lines of your hexagram.

To Determine Line Values in the Stalk Method

• The usual description of the calculation goes like this:

4 or 5 stalks = 3, a yang # (same as heads)

8 or 9 stalks = 2, a yin # (same as tails)

Three bundles were set aside – tally them just as you would the 3 coins

(3+3+3)      (3+3+2)      (3+2+2)      (2+2+2)      = **9, 8, 7, 6** (see table below)

• An easier way:

Simply subtract the total number of stalks set aside from 49:

(5 or 9) + (4 or 8) + (4 or 8) = 5 or 9 + 8, 12, or 16      = 13, 17, 21 or 25

subtracting from 49      = 36, 32, 28 or 24

dividing each of these numbers by 4      = 9, 8, 7, or 6

These numbers give you the lines:

**6** = —x—      **7** = ———      **8** = — —      **9** = —o—

• An even shorter way:

On the third division, leave the groups of four stalks as distinct bundles

there will be 6, 7, 8, or 9 bundles of four

which translates directly into the correct line (as shown above)

without having to do any conversions or ‘higher’ mathematics.

- Always build your hexagram from the **bottom** (1st line) to the **top** (6th line)  
working from Earth toward Heaven, from Beginning to End of the Time/Situation  
(all methods are the same in this regard)

- 4 or 5 stalks = 1 unit (odd = yang), the value assigned is 3, while 8 or 9 stalks is a double unit (even = yin), therefore the value assigned is 2

| # of Stalks | Value   | Divination # | Line Type           | Probability | Total Opportunities   |
|-------------|---------|--------------|---------------------|-------------|-----------------------|
| 9+8+8       | = 2+2+2 | = <b>6</b>   | = changing yin line | 1           | to get a 6 = <b>1</b> |
| 9+8+4       | = 2+2+3 | = <b>7</b>   | = stable yang line  | 1           |                       |
| 9+4+8       | = 2+3+2 | = <b>7</b>   | = stable yang line  | 1           | to get a 7 = <b>5</b> |
| 9+4+4       | = 2+3+3 | = <b>8</b>   | = stable yin line   | 1           |                       |

- Since the 5 is 3x more likely than the 9, the second group occurs 3x for every one of the first

|       |         |            |                      |   |                        |
|-------|---------|------------|----------------------|---|------------------------|
| 5+8+8 | = 3+2+2 | = <b>7</b> | = stable yang line   | 3 |                        |
| 5+8+4 | = 3+2+3 | = <b>8</b> | = stable yin line    | 3 | to get an 8 = <b>7</b> |
| 5+4+8 | = 3+3+2 | = <b>8</b> | = stable yang line   | 3 |                        |
| 5+4+4 | = 3+3+3 | = <b>9</b> | = changing yang line | 3 | to get a 9 = <b>3</b>  |



Line Probability Ratios

Comparing the coin and stalk methods  
as to the frequency of occurrence for each of the 4 types of lines:

| <u>Symbol</u> | <u>Line #</u> | <u>using Coins</u>                 | <u>using Stalks</u>               |                  |
|---------------|---------------|------------------------------------|-----------------------------------|------------------|
| — —           | 8             | 3 chances (37.5%)                  | 7 chances (44%)                   | stable = 75%     |
| — — —         | 7             | 3 chances (37.5%)                  | 5 chances (31%)                   |                  |
| —○—           | 9             | 1 chance (12.5%)                   | 3 chances (19%)                   | yin:yang = 50:50 |
| —x—           | 6             | 1 chance (12.5%)<br>(out of eight) | 1 chance (6%)<br>(out of sixteen) | changing = 25%   |

There is an obvious disparity between the two methods.  
The coin method homogenizes a mathematical uniqueness inherent in the stalk method.  
Coins sacrifice precision for ease of use.

**Likelihood of Occurrence**

Stable lines are more likely than changing lines by a ratio of 3 to 1.

- 8 - **stable yin** is the most common or frequently occurring line (7 in 16)
- 7 - **stable yang** is moderately frequent, but less common than an 8 (5 in 16)
- 9 - **changing yang** is relatively infrequent, but 3x more common than a 6 (3 in 16)
- 6 - **changing yin** is rare, the least frequently occurring line (1 in 16)

The overall proportion of yin and yang lines is equal, (50/50)  
but there is a hidden disproportion reflecting their diverse natures

**Yin lines (8 & 6)**

Stable yin lines are the most common, while changing yin are the least common  
In other words yin is more stable and less likely to change,  
which is in keeping with its quiescent nature.

**Yang lines (7 & 9)**

Yang is less frequent as a stable line, and more frequent as a moving line  
In other words yang is more active and therefore more changeable,  
which is in keeping with its dynamic character

These distinctions are obscured in the coin method  
which only preserves the ratio between moving and non-moving lines.

Although there is no difference between the two systems in terms of the overall probability of receiving a given hexagram. There is a difference in the likelihood of a given hexagram changing into a specific hexagram (i.e. Resultant Hex. probability), since you are three times more likely to get a changing yang line (9) than a changing yin line (6).

**The Bead Method**

- The Bead method combines the mathematical precision/accuracy of the stalks with the ease & simplicity of the coins.
- Here's how it works:  
4 different colors of beads or marbles are used  
in the proportions of 1-3-5-7  
making a minimum of 16 beads altogether.
- The colors chosen for the beads are arbitrary, but symbolic  
darker colors are yin / brighter colors are yang
- All the beads should be the same shape, size, texture & weight.

| <u>RATIO = # of BEADS</u> |   | <u>COLOR</u> | <u>LINE #</u> | <u>LINE SYMBOL</u> |
|---------------------------|---|--------------|---------------|--------------------|
| 1                         | 1 | color 1      | 6             | —x—                |
| 3                         | 3 | color 2      | 9             | —⊙—                |
| 5                         | 5 | color 3      | 7             | ————               |
| 7                         | 7 | color 4      | 8             | — —                |

- The ratio of 12 stable to 4 changing lines, still yields a probability of two changing lines per casting.

- My small set (brown bag) consists of:

|   |        |     |                 |           |
|---|--------|-----|-----------------|-----------|
| 1 | yellow | = 6 | <i>changing</i> | yin line  |
| 3 | red    | = 9 | <i>changing</i> | yang line |
| 5 | brown  | = 7 | stable          | yang line |
| 7 | green  | = 8 | stable          | yin line  |

- Any multiple of the fundamental ratios 1-3-5-7 is workable.

- I multiplied by 4 to make a set with 64 beads.

- My big set (green bag) consists of:

|    |        |     |                 |           |
|----|--------|-----|-----------------|-----------|
| 4  | brown  | = 6 | <i>changing</i> | yin line  |
| 12 | yellow | = 9 | <i>changing</i> | yang line |
| 20 | red    | = 7 | stable          | yang line |
| 28 | green  | = 8 | stable          | yin line  |

### The Significance of the Changing Line

The Moving/Changing line (or lines) is the most specific information the oracle gives to you  
it is **one** of 4,096 unique divinatory possibilities. Any given hexagram is only one of 64 possibilities.

Because it is more specific, the portend of the line can override the portend of the Judgment.

Although there are many possible interpretations of the changing line, in a general sense, moving lines can be thought about in two ways.

1. It tells you where you are Now  
the position of the present in the overall time/situation  
at what stage in the development of your situation/time you are currently
  
2. It tells you where or **when** *transitions* are likely (*cusp points*)
  - a. which stages are critical or most significant
  - b. where your opportunities for influence lie
  - c. what actions or attitudes you need to focus on at those (critical) stages  
as well as their likelihood for success or failure (i.e. probable outcomes), as indicated by the appended omen

### Seven Categories of Hexagrams, According to Number of Changing Lines

- |    |                  |                |   |
|----|------------------|----------------|---|
| 1. | 0 changing lines | 6 stable lines | a stable/unchanged hexagram (stays itself)                  |
| 2. | 1 changing line  | 5 stable lines |   |
| 3. | 2 changing lines | 4 stable lines |   |
| 4. | 3 changing lines | 3 stable lines |   |
| 5. | 4 changing lines | 2 stable lines |   |
| 6. | 5 changing lines | 1 stable line  |   |
| 7. | 6 changing lines | 0 stable lines | a completely transformed hexagram (turns into its opposite) |

### Probability of Generating One of the 49 Types of Hexagrams (7x7 =49\*)

#### *Number of Changing Lines*

| Yn/Yg  | 0      | 1      | 2      | 3      | 4     | 5     | 6       | Total   |
|--------|--------|--------|--------|--------|-------|-------|---------|---------|
| 0 / 6  | 0.09   | 0.33   | 0.55   | 0.40   | 0.18  | 0.04  | ~       | 1.59 %  |
| 1 / 5  | 0.78   | 2.45   | 3.15   | 2.09   | 0.74  | 0.13  | ~       | 9.34 %  |
| 2 / 4  | 2.73   | 7.35   | 7.80   | 4.14   | 1.15  | 0.14  | ~       | 23.40 % |
| 3 / 3  | 5.10   | 11.40  | 9.77   | 4.04   | 0.83  | 0.08  | ~       | 31.22 % |
| 4 / 2  | 5.36   | 9.50   | 6.26   | 1.95   | 0.31  | 0.02  | ~       | 23.40 % |
| 5 / 1  | 3.00   | 3.94   | 1.90   | 0.45   | 0.05  | ~     | ~       | 9.34 %  |
| 6 / 0  | 0.70   | 0.60   | 0.21   | 0.04   | ~     | ~     | ~       | 1.59 %  |
| Totals | 17.76% | 35.57% | 29.64% | 13.15% | 3.26% | 0.41% | < 0.01% | 100%    |

~ means < 0.01% all numbers are rounded off

rare      very rare      extremely rare

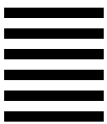
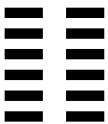


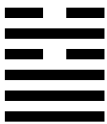



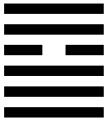
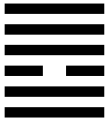

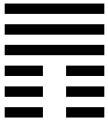
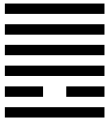
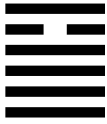
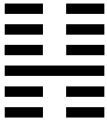



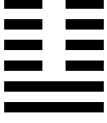



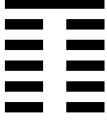




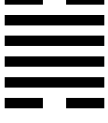





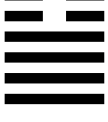








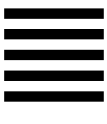
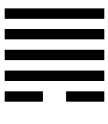

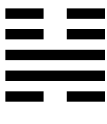



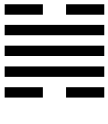



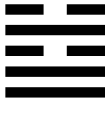
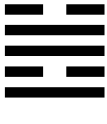







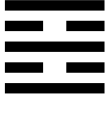

• the probability of receiving a particular hexagram in a particular state is 1/16,777,216 (i.e. 16<sup>6</sup>)

\* There are 7 possible yn/yg configurations (vertical) x 7 possible numbers of changing lines 0–6 (horizontal) = 49.

## Accessing the Oracle

*What is the pattern / organizing principle(s) used in:*

### King Wen's Latter Heaven Sequence of Hexagrams

|   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|
| 1<br>    | 2<br>    | 3<br>    | 4<br>    | 5<br>    | 6<br>    | 7<br>    | 8<br>    |
| 9<br>    | 10<br>   | 11<br>   | 12<br>   | 13<br>   | 14<br>   | 15<br>   | 16<br>   |
| 17<br>   | 18<br>   | 19<br>   | 20<br>   | 21<br>   | 22<br>   | 23<br>   | 24<br>   |
| 25<br>  | 26<br>  | 27<br>  | 28<br>  | 29<br>  | 30<br>  | 31<br>  | 32<br>  |
| 33<br> | 34<br> | 35<br> | 36<br> | 37<br> | 38<br> | 39<br> | 40<br> |
| 41<br> | 42<br> | 43<br> | 44<br> | 45<br> | 46<br> | 47<br> | 48<br> |
| 49<br> | 50<br> | 51<br> | 52<br> | 53<br> | 54<br> | 55<br> | 56<br> |
| 57<br> | 58<br> | 59<br> | 60<br> | 61<br> | 62<br> | 63<br> | 64<br> |

\* aka as the 'received order', was engraved in stone in 175 CE

**THE QUESTION: The Function &/or Purpose of the Q.**

- *This section derives from my experiences doing YJ consultations and especially trying to help people confused by their YJ reading. In my experience it often originates with an unclear question.*

- The Question is the bridge between you, the microcosm,  
and the macrocosmic context in which you exist.

It is the path along which you go outside yourself to obtain new information & insight.  
The info comes back to you along that same path.

- The Q. Focuses You  
your **intention** & your **attention**  
use it like a mantra.

- The Q. is the Focus for the Response  
It is the Q. you **ask/intend** that will be responded to  
so spend the time to **clarify** what you really need/want to know  
& the time to phrase it well.

- A clear & focused Q.  
usually yields a straightforward Oracle response.

Conversely, an ambiguous intention or sloppy Q.  
is usually difficult to interpret & understand.

**Before Consulting:**

- Write your questions down (drafts to final version)
- Work with the question until you're satisfied it is the right one  
it may go through many stages and transformations. (traditional wait time)

**CHECKLIST (Before you Ask)**

- Make sure you haven't already decided  
or already know the answer or appropriate action  
if so create a different Q.  
(The more it teaches you - the less frequently you have to ask about what to do)  
  
Become more interested in the *implications* of actions, rather than the decision itself.
- Make sure you have the time to carefully consider the Response
- Make sure you are willing to follow its "Advice" (as best you can)  
that you are open to what it suggests  
you don't "have to" follow it, or do anything, for that matter  
just make sure you are willing to listen.
- Make sure your Q. is worthy  
that its not idle, frivolous, or self aggrandizing.
- Ask yourself Why you want to know  
and what you will do with the information.  
Will it help you become a better person, i.e. a jun-zi

The Jun-Zi (Chun-Tzu)

君子 Jūn-Zǐ

literally the ruler's or lord's son, the crown prince, it can be "A Prince" or "The Ruler";  
(remember the ruler is known as "The Son of Heaven" and is the holder of the "Mandate of Heaven" 天命 Tiān Mìng)  
it can refer to, a member of the aristocracy, ruling class, nobility; a nobleman  
the landed gentry, people with 'a name'.

(\*Wilhelm translates chun tzu as "superior man")

'man' here, is intended to be genderless, like the Chinese, 人 rén/a person, humankind) "superior person"  
i.e. our best self

A jūn-zǐ is an individual personifying all the cultivation and virtues of a noble person.

Honorable, a person of high integrity, our highest self.

(The famous herb formula Si Jun Zi Tang is usually translated as the Four Gentlemen Decoction)

The jun-zi is 'exemplary person' or 'an exemplar'

A jun-zi is a role model, an ideal person, a cultivated, perfect/perfected person  
(a person who has cultivated / is cultivating themselves)

- Stephen Karcher refers to jun-zi as the "realizing person" in his translation of the Ta Chuan.  
In his I Ching he uses the Chinese term, but defines it as the "ideal of a person who uses divination  
to order his/her life in accordance with tao rather than willful intention". p. 29 & 701
- I might suggest 'one who follows Dao'
- Timothy White defines jun-zi as "A noble-hearted, self-governing person"

**Jun-zi occurs 20x in the main text:**

- 4x in the Judgments: 2.0, 12.0, 13.0, 15.0 // [# = H# dot line# & // = Upper Canon // Lower Canon]
- 16x in Line texts: 1.3, 3.3, 9.6, 15.1, 15.3, 20.1, 20.5, 20.6, 23.6, // 33.4, 34.3, 36.1, 40.5, 43.3, 49.6, 64.5
- in 53 of the 64 Image texts (Wings 3 & 4). *Not in these eleven: 8, 11, 16, 20, 21, 23, 24, 25, 30, // 44, & 59*

**Jun occurs 6 more times in Line texts:**

- 3x as 大君 dà jūn, = big/great ruler (7.6, 10.3, 19.5)
- 3x preceded by 其 qí, a 3rd person pronoun = his/one's/their ruler (24.6, // 54.5, 62.2)
- A primary quality of a jun-zi, is xīn = sincerity 信 A person who stands by their word(s).

\* R. Wilhelm transcribes this as chūn-tzu and translates as 'superior man'.

\* M. Pearson translates as 'you should' and explains her choice on p.37-39.

### Forming & Phrasing the Question (The Art of Asking)

- Make sure what you Ask & what you Intend are Aligned
- Make the Q. succinct, concise & to the point.  
Telegraphic (like a telegram, or instant message)  
or a poem (haiku)  
it does not need to be a complete sentence, or grammatically correct
- Make every word count  
say what you mean, and mean what you ask
- **Test:** Does it roll off your tongue easily  
does it sound “right” out loud  
work with it until your sure it is the right Q.  
that it speaks to the core/essence of your situation.
- Write it down (don’t just do it in your head)

### Common Mistakes

- Ask only One Q. at a time  
the Q. may include qualifiers that make it clear & precise
- Are the Who, What, When, Where, How & Why’s clearly implied and *understood* by you  
They do not necessarily need to be spelled out in the Q.  
Don’t make it too complicated
- The Question ***should not*** be a:
  - Compound Q. - the text can’t possibly respond to two questions at once.
  - Either/Or Q. - this is the most typical compound Q
  - Cluttered Q. - too many details or implications to allow a clear interpretation
- Don’t ask YES/NO type Questions  
- might as well flip a coin
- Avoid “SHOULD I” type Questions  
dependent, too childlike and asks the Yi to be parental with you  
remember “ noble hearted **and** self governing”  
  
Instead ask:  
What is likely to occur/happen if...?  
What result can I expect upon...?

Remember consulting is like asking the universe what time it is.



## Developing Rituals

Ritual **transforms** you, the time, and the place.

Ritual puts you 'in touch' with your 'higher self' and the 'collective unconscious'.

- **Create a Special Place** - set aside/cleared/purified
- **Set Aside Special Times** - of the day/week/year  
(traditionally considered inappropriate to divine after dark)
  - **Hexagram for the Week**
    - Day 1 study the Initial hexagram, changing lines and resultant hexagram
    - Days 2-7 study the lines (one line per day) in context of above
  - **Hexagram for the Year**
    - on New Year's Day (each line covers 2 months)
    - on your birthday
- **Prepare Yourself**  
relax, open up, clear and focus yourself  
meditate, do some tai-ji, take a hot bath etc. (whatever works for you)
- **Directional Symbolism**  
book faces South - direction of Li, illumination & clarity, insight  
you face North (i.e. the book) - direction of Kan, darkness, mystery & the unknown
- **Method**  
coins, stalks, beads, etc. - each involves its own ritual process
- **Develop your own Style**  
personal style of consulting - develop your own ritual(s)

## Create Your Own Yi Jing Notebook/Journal

- Keep a record/notebook/journal of Questions asked and Oracle responses (date them)
- **Spend Time with the Response**
  - study it - reflect on it
  - select the most pertinent sections and quote them in your journal
  - use different sources to deepen & broaden your understanding
- Summarize your interpretation of the Response to your Q.  
Identify and record your proposed course of action  
or the learning you want to practice
- Apply your interpretation of the Response to your life-situation  
periodically make notes as to how the situation unfolded  
or if ongoing, how it progresses

# Personal (Natal) Hexagrams

**EXAMPLE CALCULATION**

**Step 1 – Print your FULL NAME** (as it is on your birth certificate) **in CAPITAL LETTERS**

JOHN                  JACOB                  JOHNSON

**Step 2 – Convert the Alphabet into Numbers** (stroke count)

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |              |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|--------------|
| A | B | C | D | E | F | G | H | I | J | K | L | M | N | O | P | Q | R | S | T | U | V | W | X | Y | Z |              |
| 3 | 3 | 1 | 2 | 3 | 3 | 3 | 3 | 1 | 1 | 3 | 1 | 3 | 3 | 1 | 2 | 2 | 3 | 1 | 2 | 1 | 2 | 2 | 2 | 3 | 2 | {Lam's count |
|   |   |   |   |   |   |   | 2 |   | 3 | 2 |   |   | 4 |   |   |   |   |   |   | 2 |   | 4 |   | 2 | 1 | {alt. count  |

**Use the first row numbers and do all the calculations**, then go back and pay close attention to how many strokes you use to write the letters that have an alternate count. Redo your calculations as appropriate and compare the results.

**Step 3 – Convert your Name into Numbers**

- a. Write the number corresponding to each letter of your name under the letter.

|        |          |             |                               |
|--------|----------|-------------|-------------------------------|
| JOHN   | JACOB    | JOHNSON     |                               |
| 21 3 3 | 23 1 1 3 | 21 3 31 1 3 | (I used the alt. count for J) |

- b. Add the numbers in each name to arrive at a Total for Each Name.

|                 |                  |                  |
|-----------------|------------------|------------------|
| JOHN            | JACOB            | JOHNSON          |
| 21 3 3          | 23 1 1 3         | 21 3 3 1 1 3     |
| <b><u>9</u></b> | <b><u>10</u></b> | <b><u>14</u></b> |

- c. Add the totals for your Given Names (1st & 2nd etc.) (everything except your family surname)

$$9 + 10 = \mathbf{19}$$

- d. Add the total for each name to arrive at a Total for your Whole Name.

$$9 + 10 + 14 = \mathbf{33}$$

- You now have **five totals**: (first, middle & last name; + 1<sup>st</sup> & 2<sup>nd</sup> names total, + whole name total)

|   |           |              |             |
|---|-----------|--------------|-------------|
| JOHN  | JACOB     | JOHNSON      |             |
| 21 3 3  | 23 1 1 3  | 21 3 3 1 1 3 |             |
| <b>9</b>  | <b>10</b> | <b>14</b>    | <b>= 33</b> |
| <b>1<sup>st</sup> &amp; 2<sup>nd</sup> = 19</b> |           |              |             |

**Step 4 – Convert Name Totals into Remainders.**

Subtract by 8's from each of the five totals until you have 8 or less. [i.e. divide by 8]

Record the Remainder (1-8; 0 remainder = 8)

|               |                |                |                |                |
|---------------|----------------|----------------|----------------|----------------|
| JOHN          | JACOB          | JOHNSON        | Given Names    | Whole Name     |
| <b>9 = R1</b> | <b>10 = R2</b> | <b>14 = R6</b> | <b>19 = R3</b> | <b>33 = R1</b> |

# Personal Hexagrams

Worksheet p. 1

USE PENCIL

## Calculate Your Personal Hexagrams

**Step 1**      **Print your FULL NAME** (as it is on your birth certificate) **in CAPITAL LETTERS**  
(Later you can do this process with other names you may have used/had)

Name:

- at end of step 3, see bullet below d. on previous page (the space above should look like that)

**Step 2**      **Convert the Letters of Your Name into Numbers** (stroke count)

Write the number corresponding to each letter of your name under the letter (use 1st row)

Pay close attention to how you write the letters G, I, J, U, Y, & Z (some people cross the Z)  
see my alternate stroke count for options (I think 'M' & 'W' should both be 4 strokes)  
(count the number of times you lifted, or should have lifted the pen, i.e. # of strokes)

**Step 3**      **Convert your Names into Numbers**

3b. Add the numbers in each name to arrive at a Total for Each Name

3c. Add the totals for your Given Names (1st & 2nd +) (everything except your family surname)

3d. Add the total for each name to arrive at a Total for your Whole Name

- You now have five totals: (\*first, middle & last name; + 1<sup>st</sup> & 2<sup>nd</sup> name total, + whole name total)

**Step 4**      **Convert Name Totals into Remainders**

4a. Subtract by 8's from each of the five totals until you have 8 or less. [i.e. divide by 8]

4b. **Record the Remainder** (1-8; 0 remainder = 8)

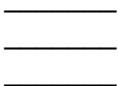
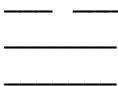
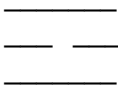
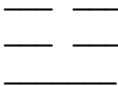
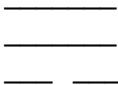
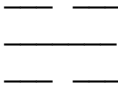
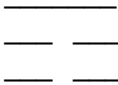
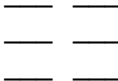
|    | <u>Names</u> | <u>Total</u> | $\div 8 =$ | <u>Remainder</u> | $=$ | <u>Trigram</u> (see next page) |
|----|--------------|--------------|------------|------------------|-----|--------------------------------|
| 1. | _____        | _____        |            | <u>R</u>         | $=$ | _____                          |
| 2. | _____        | _____        |            | <u>R</u>         | $=$ | _____                          |
| 3. | _____        | _____        |            | <u>R</u>         | $=$ | _____                          |
| 4. | _____        | _____        |            | <u>R</u>         | $=$ | _____                          |
| 5. | _____        | _____        |            | <u>R</u>         | $=$ | _____                          |

## Personal Hexagrams

Example p. 2 and Trigram Key

### Step 5 – Convert Remainders into Trigrams

Remainder #'s = the FH # of the trigrams (1–8)

| <u>Remainders</u> | <u>Graph</u>  | <u>Image</u> | <u>Attributes</u>                                 | <u>Phase/Element</u>     |
|-------------------|---|--------------|---|--------------------------|
| <b>R1 = Qian</b>  |    | Heaven       | decisive, creative                                | (yang) <b>Metal</b>      |
| <b>R2 = Dui</b>   |    | Lake         | joyous, reflective                                | (yin) <b>Metal</b>       |
| <b>R3 = Li</b>    |    | Fire         | light, clarity                                    | <b>Fire</b> (yang)       |
| <b>R4 = Zhen</b>  |    | Thunder      | arousing, action                                  | (yang) <b>Wood</b>       |
| <b>R5 = Xun</b>   |   | Wind         | compliant, penetrating<br>respectful, reverential | (yin) <b>Wood</b>        |
| <b>R6 = Kan</b>   |  | Water        | dark, difficulty                                  | <b>Water</b> (yin)       |
| <b>R7 = Gen</b>   |  | Mountain     | stillness, quietude                               | (yang) <b>Earth/Soil</b> |
| <b>R8 = Kun</b>   |  | Earth        | responsive, productive                            | (yin) <b>Earth/Soil</b>  |

|                          |                                    |                 |                 |                    |                   |
|--------------------------|------------------------------------|-----------------|-----------------|--------------------|-------------------|
| 5.                       | JOHN                               | JACOB           | JOHNSON         | <u>Given Names</u> | <u>Whole Name</u> |
| a.                       | <b>R1 = Qian</b>                   | <b>R2 = Dui</b> | <b>R6 = Kan</b> | <b>R3 = Li</b>     | <b>R1 = Qian</b>  |
| b. <i>Image:</i>         | heaven                             | lake            | water           | fire               | heaven            |
| <i>Attribute:</i>        | decisive                           | joyful          | difficult       | intelligent        | determined        |
| <i>Element:</i>          | Metal                              | Metal           | Water           | Fire               | Metal             |
| c. <i>insufficiency:</i> | <u>wood (0) &amp; earth (0)</u>    |                 |                 |                    |                   |
| <i>surplus:</i>          | <u>metal (3) – (1 yin, 2 yang)</u> |                 |                 |                    |                   |
| <i>balanced:</i>         | <u>fire (1) &amp; water (1)</u>    |                 |                 |                    |                   |

## Personal Hexagrams

Worksheet p. 2

### Step 5 Convert Remainders into Trigrams

- 5a. Remainder #'s from step 4 = the FH # of the trigrams (1–8)
- 5b. Assign trigram name, image, and attributes to each of your name groups.
- 5c. Create a 5 element chart/pentagram – look for missing and predominant elements / attributes

| <u><b>Your Trigrams:</b></u> | <u><b>Element</b></u> | <u><b>Attributes</b></u> |
|------------------------------|-----------------------|--------------------------|
| <b>1st name:</b> _____       | _____                 | _____                    |
| <b>2nd name:</b> _____       | _____                 | _____                    |
| <b>last name:</b> _____      | _____                 | _____                    |
| <b>given names:</b> _____    | _____                 | _____                    |
| <b>whole name:</b> _____     | _____                 | _____                    |

### **5 Element Count:** *(ideal is one of each element)*

|                      | <b>Yin</b> | <b>Yang</b> | <b>(of Phase)</b> |
|----------------------|------------|-------------|-------------------|
| <b>Wood</b> = _____  |            |             | 木 mù              |
| <b>Fire</b> = _____  |            |             | 火 huǒ             |
| <b>Soil</b> = _____  |            |             | 土 tǔ              |
| <b>Metal</b> = _____ |            |             | 金 jīn             |
| <b>Water</b> = _____ |            |             | 水 shuǐ            |
| <b>Total</b>         |            |             |                   |

**Analysis:**      0 = insufficient/**xu**                      1 = balanced                      2 or more = surplus/excess/**shi**

Balanced: \_\_\_\_\_

Too Much: \_\_\_\_\_

Too Little: \_\_\_\_\_

## Natal Hexagram Formulas

### Step 6 – Compute Your 3 Initial Hexagrams (Ben Gua, lit. root or original hexagram)

- Construct hexagrams by placing appropriate trigrams, one over the other, according to the following formulas; then identify the hexagram number and look up its name in your text.

*Formula 1:*

$$\frac{\text{YOUR ORIGINAL NATURE}}{\text{Given Names}} = \frac{\text{surname trigram}}{\text{rest of name trigram}}$$

$$\frac{\text{JOHNSON}}{\text{Given Names}} = \frac{\text{Kan}}{\text{Li}} = \text{Hex 63 } \} \text{ Ji Ji = After Crossing the River}$$

*Formula 2:*

$$\frac{\text{YOUR INNER NATURE}}{\text{Given Names}} = \frac{\text{first name}}{\text{second name}}$$

\* if you don't have a second name – use first over first

$$\frac{\text{JOHN}}{\text{JACOB}} = \frac{\text{Qian}}{\text{Dui}} = \text{Hex 10 } \} \text{ Lü = Conduct, Step Carefully}$$

*Formula 3:*

$$\frac{\text{YOUR OUTER NATURE}}{\text{Given Names}} = \frac{\text{surname}}{\text{first name}}$$

\* if no 2nd name: use 1st name over surname (otherwise it's the same as your Orig. Nature)  
this may be more accurate for westerners anyway.

$$\frac{\text{JOHNSON}}{\text{JOHN}} = \frac{\text{Kan}}{\text{Qian}} = \text{Hex 5 } \} \text{ Xu = Strategic Waiting}$$

- You now have 3 hexagrams }  
for the example they are:      Original N.      Inner N.      Outer N.  
   Hex. 63      Hex. 10      Hex. 5

## Personal Hexagrams

Worksheet p. 3

- Step 6**      **Compute your Initial Hexagrams (according to the following formulae)**  
**Step 7**      **Calculate the Number of the Moving Line in each Initial Hexagram**  
                 a. Total the numerator & denominator in each formula  
                 b. Divide the total by 6 & record the remainder (remainder = the moving line)  
**Step 8**      **Mark the Moving Line in each Initial Hexagram (X for yin or O for yang lines)**  
**Step 9**      **Convert Initial Hexagrams into Resultant Hexagrams (see subsequent pages)**

| Original Nature   | Initial Hexagram                | Resultant Hexagram |
|---|---------------------------------|--------------------|
|   | L6                              | L6                 |
|   | L5                              | L5                 |
|   | L4                              | L4                 |
|   | L3                              | L3                 |
|   | L2                              | L2                 |
|   | L1                              | L1                 |
|   | Ben Gua # _____ Zhi Gua # _____ |                    |
| surname    #                      = Trig. _____<br>rest of name #                    = Trig. _____<br>Total = _____ ÷ 6 = R _____ |                                 |                    |

---

| Inner Nature  | Initial Hexagram                | Resultant Hexagram |
|---|---------------------------------|--------------------|
|   | L6                              | L6                 |
|   | L5                              | L5                 |
|   | L4                              | L4                 |
|   | L3                              | L3                 |
|   | L2                              | L2                 |
|   | L1                              | L1                 |
|   | Ben Gua # _____ Zhi Gua # _____ |                    |
| first name    #                      = Trig. _____<br>second name #                    = Trig. _____<br>Total = _____ ÷ 6 = R _____ |                                 |                    |

---

| Outer Nature  | Initial Hexagram                | Resultant Hexagram |
|---|---------------------------------|--------------------|
|   | L6                              | L6                 |
|   | L5                              | L5                 |
|   | L4                              | L4                 |
|   | L3                              | L3                 |
|   | L2                              | L2                 |
|   | L1                              | L1                 |
|   | Ben Gua # _____ Zhi Gua # _____ |                    |
| surname    #                      = Trig. _____<br>first name   #                    = Trig. _____<br>Total = _____ ÷ 6 = R _____ |                                 |                    |



## Progressed Hexagrams

### Step 7. Calculate the Moving Line for each Initial hexagram

- a. Go back to number totals for each name **9-10-14-19 & 33**  
 Add the numbers for the names in each of the three formulas  
 You need one new total, add the first and last name together ( $14 + 9 = 23$ )
- b. Divide or subtract by 6's each formula total and record the Remainder.  
 A remainder of 0 is counted as remainder 6  
 The remainder is the number of the moving line (counting up from the bottom)

|                 |   |                   |                                      |
|-----------------|---|-------------------|--------------------------------------|
|                 |   | surname = 14      |                                      |
| ORIGINAL NATURE | = | _____             | = $33 \div 6 = \mathbf{R3}$ = line 3 |
|                 |   | rest of name = 19 |                                      |

|              |   |                  |                                      |
|--------------|---|------------------|--------------------------------------|
|              |   | first name = 9   |                                      |
| INNER NATURE | = | _____            | = $19 \div 6 = \mathbf{R1}$ = line 1 |
|              |   | second name = 10 |                                      |

|              |   |                |                                      |
|--------------|---|----------------|--------------------------------------|
|              |   | surname = 14   |                                      |
| OUTER NATURE | = | _____          | = $23 \div 6 = \mathbf{R5}$ = line 5 |
|              |   | first name = 9 |                                      |

### Step 8 – Indicate the Moving Line in each Initial Hexagram

| line | <u>Original N.</u> | <u>Inner N.</u> | <u>Outer N.</u> |
|------|--------------------|-----------------|-----------------|
| 6    | — —                | —               | —               |
| 5    | —                  | —               | — <b>⊖</b> —    |
| 4    | — —                | —               | — —             |
| 3    | — <b>⊖</b> —       | — —             | —               |
| 2    | — —                | —               | —               |
| 1    | —                  | — <b>⊖</b> —    | —               |
|      | Hex. 63            | Hex. 10         | Hex. 5          |

## Personal Hexagrams

Example p. 5

### Step 9 – Convert Initial Hexagrams into Resulting Hexagrams (Zhi Gua, literally the ‘replacement gua’ or ‘go to gua’)

#### Original Nature

| line | <u>Initial Hex.</u> |                           | <u>Resultant Hex.</u> |                                      |
|------|---------------------|---------------------------|-----------------------|--------------------------------------|
| 6    | — —                 |                           | — —                   |                                      |
| 5    | — — — —             | Kan                       | — — — —               | = Kan                                |
| 4    | — —                 |                           | — —                   |                                      |
| 3    | — — <b>⊖</b> —      |                           | — —                   |                                      |
| 2    | — — — —             | Li                        | — — — —               | = Zhen                               |
| 1    | — — — —             |                           | — — — —               |                                      |
|      | <i>Hex. 63</i>      | <i>After the Crossing</i> | <i>Hex. 3</i>         | <b>= Difficulty at the Beginning</b> |

#### Inner Nature

| line | <u>Initial Hex.</u> |                                   | <u>Resultant Hex.</u> |   |
|------|---------------------|-----------------------------------|-----------------------|---|
| 6    | — — — —             |                                   | — — — —               |   |
| 5    | — — — —             | Qian                              | — — — —               | = Qian                                    |
| 4    | — — — —             |                                   | — — — —               |   |
| 3    | — — — —             |                                   | — — — —               |   |
| 2    | — — — —             | Dui                               | — — — —               | = Kan                                     |
| 1    | — — <b>⊖</b> —      |                                   | — — — —               |   |
|      | <i>Hex. 10</i>      | <i>Conduct<br/>Step Carefully</i> | <i>Hex. 6</i>         | <b>= Contention, Conflict; Litigation</b> |

#### Outer Nature

| line | <u>Initial Hex.</u> |                | <u>Resultant Hex.</u> |                             |
|------|---------------------|----------------|-----------------------|-----------------------------|
| 6    | — — — —             |                | — — — —               |                             |
| 5    | — — <b>⊖</b> —      | Kan            | — — — —               | = Kun                       |
| 4    | — — — —             |                | — — — —               |                             |
| 3    | — — — —             |                | — — — —               |                             |
| 2    | — — — —             | Qian           | — — — —               | = Qian                      |
| 1    | — — — —             |                | — — — —               |                             |
|      | <i>Hex. 5</i>       | <i>Waiting</i> | <i>Hex. 11</i>        | <b>= Peace, Tranquility</b> |

## Personal Hexagrams

### Step 10 – Interpret Your Personal Hexagrams

- These hexagrams are responding to the question – Who Am I ?  
You are looking to understand yourself better, both your strengths/virtues and your limitations/challenges. These hexagrams provide insights into your process and evolution. They explore your development and personal growth on many possible levels.

*Original Nature hexagrams refer to:*

- your basic nature, your core being, your true and original self, your fundamental character
- what you're born with, your karma (and karmic lessons)
- often unconscious,  
these hexagrams represent your relationship with the cosmos (micro to macro-cosm)

*Inner Nature hexagrams refer to:*

- how you see & know yourself
- your inner feelings about yourself (true not transitory)
- your “self image”
- sometimes subconscious,  
these hexagrams represent your subjective strengths & weaknesses

*Outer Nature hexagrams refer to:*

- your self in relation to others
- how others see & relate to you, and you to them
- your “public image”
- all the stuff, both positive & negative, you bring to external relationships
- the lessons of relationship

| Each Line Roughly Corresponds to a Decade of Your Life |  |  |  |  |  |  |
|--|--|--|--|--|--|--|
|--|--|--|--|--|--|--|

|              |            |       |       |        |         |              |
|--------------|------------|-------|-------|--------|---------|--------------|
| Initial Gua: | = birth-10 | 10-20 | 20-30 | 30-40  | 40-50   | 50-60 years  |
| Result Gua:  | = 60-70    | 70-80 | 80-90 | 90-100 | 100-110 | 110-120 yrs. |

- or follow this pattern in the Initial Hex. up through the changing line  
then continue through all six lines in the Resultant Hex.
- Another way to calculate years is to count **yin lines as 8 years** & **yang lines as 7 years**, and count a changing yin line as 6 years and a changing yang line as 9 years.

## *Personal Hexagrams*

### **Step 11 – Analysis of Your Hexagrams**

*Apply everything you learn about how to interpret a hexagram. (next section)*

*These are your LIFE hexagrams and are therefore worthy of detailed investigation.*

*They should be revisited many times over the years. **Fill in the worksheets on next several pages.***

- start with the symbol, the hexagram itself - no preconceptions
- study the name of the hexagram
- study the line texts
  - especially the changing line
  - positional associations
- study the line pairs (3 pairs)
  - for adjacency, correspondence, parallelism (heart, mind, environment pairs)
- study the component trigrams (archetypes) and their many associations
- study the text (use several sources)
  - study the image text (what would/should a jun-zi do/be?)
- study the nuclear hexagrams and hexagram pairs
  - its odd/even # pair
  - Latter Heaven hexagram

### **Step 12 – Utilizing One's Personal Hexagrams – Becoming a Jun-zi**

- for general self understanding and awareness
  - deep insight into our personality
  - using your knowledge of yourself to understand how the Yi Jing speaks to you
  - reflecting upon past events & growing from their lessons
  - planning for future changes
  - understanding and thereby avoiding habitual patterns that undermine you
  - confronting life issues and understanding your limitations
  - appreciating your strengths and learning how to best apply them
  - getting focused on your life work
  - understanding the psychological and spiritual aspects of ourselves
  - relating practical problems to your style of being in the world
  - long term observation and reflection
- often, asking the YJ a question is unnecessary, if you reflect on your personal hexagrams.

## ***Personal Hexagram Worksheets***

*Notes on Original Nature:*

## Personal Hexagram Worksheets

**Original Nature: Initial Hexagram** (本卦 Běn Guà = lit. root/base hexagram)

| Běn Guà | Component Trigrams | Nuclear / Core Nuclear | Former Heaven | Antigram | Trigram Reversal | Inverse | Paragram |
|---------|--------------------|------------------------|---------------|----------|------------------|---------|----------|
|         | /                  | /                      |               |          |                  |         |          |
|         | { correct lines }  |                        |               |          |                  |         |          |
|         | { host lines }     |                        |               |          |                  |         |          |
|         | { hold together }  |                        |               |          |                  |         |          |
|         | { correspond }     |                        |               |          |                  |         |          |

Notes:

**Original Nature: Resultant/Derived Hexagram** (之卦 Zhī Guà = lit. go/goes to hexagram)

| Zhī Guà | Component Trigrams | Nuclear / Core Nuclear | Former Heaven | Antigram | Trigram Reversal | Inverse | Paragram |
|---------|--------------------|------------------------|---------------|----------|------------------|---------|----------|
|         | /                  | /                      |               |          |                  |         |          |
|         | { correct lines }  |                        |               |          |                  |         |          |
|         | { host lines }     |                        |               |          |                  |         |          |
|         | { hold together }  |                        |               |          |                  |         |          |
|         | { correspond }     |                        |               |          |                  |         |          |

Notes:

## *Personal Hexagram Worksheets*

*Notes on Inner Nature:*

## Personal Hexagram Worksheets

### Inner Nature: Initial/Root/Base Hexagram (本卦 Běn Guà)

| Běn Guà | Component Trigrams | Nuclear / Core Nuclear | Former Heaven | Antigram | Trigram Reversal | Inverse | Paragram |
|---------|--------------------|------------------------|---------------|----------|------------------|---------|----------|
|         | /                  | /                      |               |          |                  |         |          |
|         | { correct lines }  |                        |               |          |                  |         |          |
|         | { host lines }     |                        |               |          |                  |         |          |
|         | { hold together }  |                        |               |          |                  |         |          |
|         | { correspond }     |                        |               |          |                  |         |          |

Notes:

### Inner Nature: Resultant/Derived Hexagram (之卦 Zhī Guà)

| Zhī Guà | Component Trigrams | Nuclear / Core Nuclear | Former Heaven | Antigram | Trigram Reversal | Inverse | Paragram |
|---------|--------------------|------------------------|---------------|----------|------------------|---------|----------|
|         | /                  | /                      |               |          |                  |         |          |
|         | { correct lines }  |                        |               |          |                  |         |          |
|         | { host lines }     |                        |               |          |                  |         |          |
|         | { hold together }  |                        |               |          |                  |         |          |
|         | { correspond }     |                        |               |          |                  |         |          |

Notes:



## *Personal Hexagram Worksheets*

*Notes on Outer Nature:*

## Personal Hexagram Worksheets

### Outer Nature: Initial/Root/Base Hexagram (本卦 Běn Guà)

| Běn Guà | Component<br>Trigrams | Nuclear /<br>Core Nuclear | Former<br>Heaven | Antigram | Trigram<br>Reversal | Inverse | Paragram |
|---------|-----------------------|---------------------------|------------------|----------|---------------------|---------|----------|
|         | /                     | /                         |                  |          |                     |         |          |
|         | { correct lines }     |                           |                  |          |                     |         |          |
|         | { host lines }        |                           |                  |          |                     |         |          |
|         | { hold together }     |                           |                  |          |                     |         |          |
|         | { correspond }        |                           |                  |          |                     |         |          |

Notes:

### Outer Nature: Resultant/Derived Hexagram (之卦 Zhī Guà)

| Zhī Guà | Component<br>Trigrams | Nuclear /<br>Core Nuclear | Former<br>Heaven | Antigram | Trigram<br>Reversal | Inverse | Paragram |
|---------|-----------------------|---------------------------|------------------|----------|---------------------|---------|----------|
|         | /                     | /                         |                  |          |                     |         |          |
|         | { correct lines }     |                           |                  |          |                     |         |          |
|         | { host lines }        |                           |                  |          |                     |         |          |
|         | { hold together }     |                           |                  |          |                     |         |          |
|         | { correspond }        |                           |                  |          |                     |         |          |

Notes:

Part III

# The Structure of Hexagrams

## *The Structure of Hexagrams – 1 (Lines)*

### Outline of Structural Components

Using the symbols/hexagram graphs as **basis for interpretation**.

First to understand all the internal components & their inter-relationships,  
in order to understand the traditional conventions, and thus the commentaries.

Secondly, to develop your own relationship with the symbols and symbolic thinking of the Yi.

Each aspect of hexagram structure has interpretive significance.

The Yi Jing's Symbolic Language  
Yin-Yang Associations

#### I. **Spaces**

- 6 Stages of Development
- Significance of the 6 Positions
- Time Flow

#### II. **Lines**

- Symbolism of yin and yang
- Lines Moving
  - changing the situation
  - yin to yang & vice versa
- Pairs of Lines

#### III. **Trigrams**

- 8 Trigrams as Archetypes
- Trigram Associations and attributes
- Nuclear trigrams
- Former & Latter Heaven Arrangements of Trigrams

#### IV. **Hexagrams**

- the picture graphs / symbolic code / interactions of yin & yang
- Hex. Names as depictions of archetypal times
- Hex. Pairs and their distribution pattern
- the Sequence of 64
- Permutations of Hexagrams

## *The Structure of Hexagrams – 1 (Lines)*

### **The Yi Jing Speaks a Symbolic Language**

A grammar of Lines, Numbers, Associations, Images, & Relationships  
with a natural Logic called Yin and Yang.

Not being “things” themselves, Y/Y are used to describe and understand the relationships  
between other things and processes.

They describe the dynamics of Change,  
everything happening between the two poles of possibility.

Thus many associations & correspondences are summed up under the generic & archetypal  
headings YIN/YANG.

- The Yi Jing represents Y/Y graphically as Lines  
the divided line is the symbol of YIN  
the solid line is symbolic of YANG
- Y/Y can be understood/interpreted in a great many ways  
which is part of what makes the Yi Jing so universally applicable
- specific interpretation depends on the field of inquiry.
- The terms Yin & Yang however do not appear in the text  
their introduction into the Chinese language comes later  
therefore one has to extrapolate from the line,  
or to correlate other words being used as referents  
such as strong or firm, and weak or yielding.

## The Structure of Hexagrams – 1 (Lines)

### Common Associations & References to Yin/Yang in the Yi Jing

The hexagrams originate in Yin or Yang.

Yang initiates with the 1st hexagram, and with the 1st line;

Yin follows & completes, the second hexagram.

- 32 hexagrams begin with a Yang line

#### 陽 YÁNG

light (esp. sunlight)  
 sky, heavens  
 sun  
 illuminated, clear, clarity  
 strong  
 hard, firm, solid, rigid, (剛 gāng)  
 unyielding, coarse, stubborn  
 decisive, authoritative

creative      as in energizing,  
                          the idea

inspiring, inspiration  
 motivating, motivation

active, moving out or forward  
 rising, ascending  
 dynamic, transforming  
 foreground, manifest  
 affirmation, yes  
 auspicious, good fortune  
 flowing, full  
 originating, leading

male  
 nine

noble aspirations  
 superior people  
 mind, reason, enlightened  
 perspective of the Dao (whole)

- 32 hexagrams begin with a Yin line

#### 陰 YĪN

dark, shadow  
 earth, water  
 moon  
 obscured, hidden, cloudy (misty)  
 weak  
 soft, tender, pliable, supple, (柔 róu)  
 yielding, gentle, submissive  
 adaptive, responsive

receptive      as in absorbing energy,  
                          energy condensing into matter  
                          something taking shape or forming

productivity, fecundity  
*(need both yin & yang to “produce” the world)*

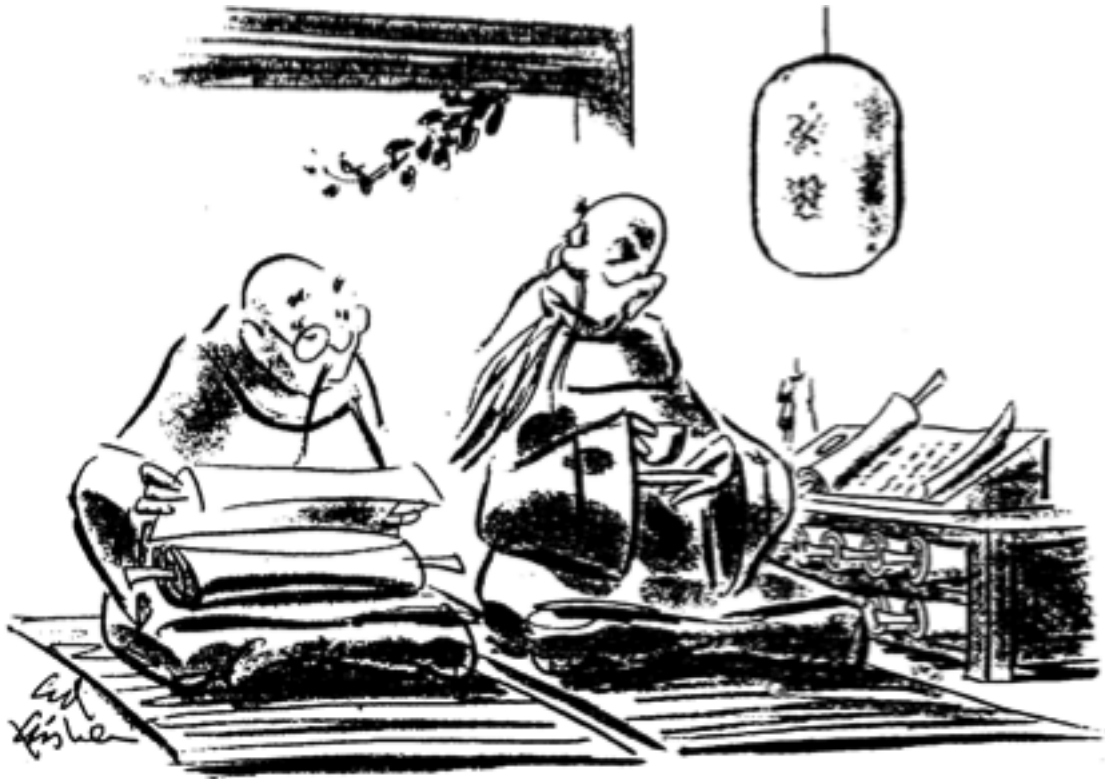
passive, going in or backward  
 sinking, descending  
 stable, resting, inhibiting  
 background, latent  
 negation, no  
 inauspicious, misfortune  
 blocked, empty  
 diversifying, following

female  
 six

petty desires  
 inferior people  
 body, desire, ignorance  
 human (limited) perspective

- Remember as you’re reading the text; yin and yang won’t be spelled out as such, they will be inferred by the use of one (or more) of these “terms”
- Check the line graph to confirm the character of the line being referred to.
- Also, upon interpreting your own situation utilize terms that fit your question & situation don’t always think strong-weak etc., pick the term that is most relevant.
- This is the beauty of y/y logic & symbolic thinking; it is very flexible, capable of so much meaning, using only two little lines.

## The Structure of Hexagrams – 1 (Lines)



*“In strictest confidence, there are times when even I cannot tell yin from yang”*

**Upper Canon** (H: 1–30 = 30):

- 17 Hexagrams **begin** with a Yang line:
- 13 Hexagrams **begin** with a Yin line:

**Bold = H: number disagrees with line polarity**

1, 3, 5, 9, **10**, 11, 13, **14**, 17, 19, 21, **22**, **24**, 25, 26, 27, **30**

2, 4, 6, 7, 8, 12, **15**, 16, 18, 20, **23**, 28, 29

UC: = 6 yang + 4 yin = **10 do not agree**

**Lower Canon** (H: 31–64 = 34):

- 15 Hexagrams **begin** with a Yang line:
- 19 Hexagrams **begin** with a Yin line:

**34**, **36**, 37, **38**, 41, **42**, 43, 49, 51, **54**, 55, **58**, **60**, 61, 63

**31**, 32, **33**, **35**, **39**, 40, 44, **45**, 46, **47**, 48, 50, 52, **53**, 56, **57**, **59**, 62, 64

LC: = 7 yang + 9 yin = **16 do not agree**

- Overall 13 yang & 13 yin = 26 or 40.6% do not agree; **thus only 59% do agree.**

**Upper Canon** (H: 1–30 = 30):

- 17 Hexagrams **conclude** with a Yang line:
- 13 Hexagrams **conclude** with a Yin line:

1, 4, 6, 9, **10**, **12**, 13, **14**, **18**, **20**, 21, **22**, 23, 25, 26, 27, **30**

2, **3**, **5**, 7, 8, **11**, **15**, 16, **17**, **19**, 24, 28, 29

UC: = 9 yang + 7 yin = **16 do not agree**

**Lower Canon** (H: 31–64 = 34):

- 15 Hexagrams **conclude** with a Yang line:
- 19 Hexagrams **conclude** with a Yin line:

33, 35, 37, **38**, 41, **42**, **44**, **50**, **52**, 53, **56**, 57, 59, 61, **64**

**31**, 32, 34, 36, **39**, 40, **43**, **45**, 46, **47**, 48, **49**, **51**, 54, **55**, 58, 60, 62, **63**

LC: = 7 yang + 9 yin = **16 do not agree**

- Overall 16 yang & 16 yin = 32 or 50% do not agree; **thus only 50% agree.**

**Upper Canon** (H: 1–30 = 30):

- 14 Hexagrams wherein the **5th line** is a Yang line: 1, 3, 5, **6**, 8, 9, **10**, **12**, 13, 17, **20**, 25, **28**, 29
- 16 Hexagrams wherein the **5th line** is a Yin line: 2, 4, 7, **11**, 14, **15**, 16, 18, **19**, **21**, **22**, **23**, 24, 26, 27, **30**

UC: = 6 yang + 7 yin = **13 do not agree**

**Lower Canon** (H: 31–64 = 34):

- 18 Hexagrams wherein the **5th line** is a Yang line: 31, 33, 37, 39, **42**, 43, **44**, 45, 47, **48**, 49, 53, 57, **58**, 59, **60**, 61, 63
- 16 Hexagrams wherein the **5th line** is a Yin line: 32, 34, **35**, 36, 38, 40, **41**, 46, 50, **51**, 52, 54, **55**, 56, 62, 64

LC: = 5 yang + 4 yin = **9 do not agree**

- Overall 11 yang & 11 yin = 22 or 34% do not agree; **thus 66% agree.**

- Clearly yin/yang was not a dominant organizing principle for the King Wen sequence.

# Spaces & Line Positions

The Structure of Hexagrams – Part I



## The Structure of Hexagrams – 1 (Lines)

### SPACES – The Six Positions (六位 Liù Wèi)

SPACES - empty - potential - waiting to be filled (六 虛 liù xū = 6 vacancies)

Hierarchy of Roles associated with line positions (1-6)  
indicates Proper Relationships between & among lines.

Must understand traditional Confucian ethics first. (ethics = lúnlǐ = relations + principles)

### 五 倫 Wǔ LÚN = FIVE RELATIONSHIPS

(see Wilhelm p.144; Zhang p.321)

| 倫 Lún RELATIONSHIP                 | CHARACTERIZED BY 五常 Wǔ Cháng (5 constant virtues) ↓  |
|------------------------------------|--|
| 1. RULER – MINISTER<br>君臣 jūn-chén | LOYALTY (faithfulness, trust, dependability) 信 Xìn   |
| 2. FATHER – SON<br>父子 fù-zǐ        | RESPECT (propriety, courtesy, etiquette) 禮 Lǐ  |
| 3. HUSBAND – WIFE<br>夫婦 fū-fù      | RESTRAINT/DUTY (righteousness, justice) 義 Yì<br>not a Love relationship, but a social role<br>restraint of self, and duty to society<br>Marriage as foundation of family, & family is the pillar of society. |
| 4. ELDER – YOUNGER<br>兄弟 xiōng-dì  | DEFERENCE, PROTECTION (wisdom) 智 Zhì   |
| 5. FRIEND – FRIEND<br>朋友 péng-yǒu  | LOVE (kindness, compassion, benevolence) 仁 Rén<br>(human-ness – humaneness)  |

The relationships are hierarchical, but also reciprocal

The Five Constants are associated with the five directions/seasons and a corresponding trigram:

|                      |   |                             |                |
|----------------------|---|-----------------------------|----------------|
| <b>Ren</b> /kindness | with Zhen–East  | <b>Li</b> /courtesy/respect | with Li–South  |
| <b>Yi</b> /fairness  | with Dui–West   | <b>Xin</b> /trust           | with Kan–North |
| <b>Zhi</b> /wisdom   | with the Center, integrating all eight trigrams. (i.e. Latter Heaven configuration) |                             |                |

*Thus it is said that good conduct is promoted by love (kindness), established by propriety (fairness), made orderly by righteousness (courtesy/respect), made definite by good faith (trust), and completed by wisdom.* (Fung Yu-lan, History of Chinese Philosophy Vol. II p. 105) parentheses are my substitutions.

The point of all this is that you have a code of ethics attached to societal roles.

If one behaves according to the dictates of one's role, the world, or at least society, will be in harmony.

What orders relationships are *li-rituals* of behavior. Both members must understand their role and fulfill it appropriately, for the relationship to work.

Confucius would say that the relationship can't work if the rituals/code of conduct is unknown or ignored.

The intricate part of this, is the fact that each of us have multiple roles to fulfill.

If we presume each role to be an opportunity to practice a particular virtue, then every relationship becomes an opportunity for developing ourselves i.e. becoming a *jun-zi*.

*From the Tuan Zhuan, Commentary on the Decision for Hex. 37 see Wilhelm p.144 & 570 (Based on Analects: 12.11.1&2)*

*If a father is really a father,  
and the son is truly a son,  
if the elders fulfill their position and the young fulfill theirs;  
if a husband behaves like a husband,  
and the wife acts like a wife  
then the family will be in order.  
When the family is in order,  
all social relationships will be aligned.**(Legge p. 256)  
(Da Xue: X p.373)  
(see also 孝經 Xiào Jīng = Classic of/on Filial Piety)  
Thus sayeth the Master (meaning KongZi i.e. Confucius)*

## *The Structure of Hexagrams – 1 (Lines)*

### **Spaces/Positions – A General Scheme**

#### Line/Space #

6. conclusion/stop, or continuing becomes excessive (over the top)
5. things peak, fully ripen
4. limited success, partial fruition
3. struggle and transition, take a leap (caution-danger)
2. growth & development (things sprout, emerge, take off)
1. beginnings, like roots are underground & not obvious / not yet ready to emerge

The general flavor of the OMEN/COUNSEL for each line-position:

**Spaces 2 & 5** are usually auspicious (action is successful)

**Spaces 3 & 4** are transitional, best to be on ones guard

**Spaces 1 & 6** being on the edges and thus exposed, are cause for caution

1 is either underdeveloped &/or insufficient (resources)

6 is overdeveloped &/or excessive (gone to extremes - overdone)

More specific associations/omens are:

**Line 6** is Cautious - lest one overstep - become arrogant or excessive

**Line 5** is Successful - achievements are accomplished and recognized

**Line 4** is Stressful - subordinate to others &/or higher goals

**Line 3** is Dangerous or Unfortunate - easy to make mistake at this stage

**Line 2** is Encouraging & Praiseworthy - maturation is proceeding nicely

**Line 1** is Without Blame or Success - preparatory - just the beginning

### **Societal Position / Social Role**

|                              |  |
|------------------------------|--|
| <b>Line 6 = the Sage</b>     | stands for <b>Wisdom</b>   |
| <b>Line 5 = the Ruler</b>    | stands for <b>Authority</b>  |
| <b>Line 4 = the Minister</b> | stands for <b>Service - Social Consciousness</b>                             |
| <b>Line 3 = Feudal Lords</b> | stand for <b>Personal Endeavor and Accomplishments</b> (in the world)        |
| <b>Line 2 = the Official</b> | stands for <b>Personal Growth &amp; Development</b> (cultivation of skills)  |
| <b>Line 1 = the People</b>   | stands for <b>Basic Needs &amp; Personal Survival</b> (instinct & intuition) |

## *The Structure of Hexagrams – 1 (Lines)*

### **Societal Position - Social Role** *(cont.)*

- Line 6: SAGE** - usually stands outside of worldly human affairs  
WISDOM: wisdom knows when to stop  
a word to the wise - danger at the top  
Reserved: lest you become arrogant or excessive  
be cautious, you're at the limit/edge
- Line 5: RULER/PRINCE** - child of heaven - authority on earth - pure in conduct & principle  
mediator between laws of heaven, guiding the laws of man  
AUTHORITY Power, good judgment - emperor/king/queen - governor - leader  
Meritorious & Auspicious - achieves your goal - pinnacle of success  
Active in the world - HUSBAND
- Line 4: MINISTER** (Court Official) - the interface between authority & society  
the intermediary between the PRINCE & everyone else (a critical but delicate role)  
(the rulers right hand man) - in court vs. the provinces.  
SOCIAL CONSCIOUSNESS - Society more important than individual endeavors  
Stressful - with limited (personal) success - position is precarious & anxiety producing  
under the "thumb" of the ruler - too close to "authority" for comfort.  
WIFE (this could be the queen, or one of many secondary wives, compare with line 2)
- Line 3: FEUDAL LORDS** (諸侯 zhū hóu) - aristocracy & high ranking gov't. officials  
not in capitol - nor necessary aligned with court (contending lords)  
MESSENGER - minor officials  
DANGER - MISFORTUNE - transition from inside to outside,  
the leap is fraught with danger
- Line 2: OFFICIALS** - subordinate - rural officials - in the provinces, distant from capitol  
ideally & more consistently aligned with ruler (compared to line 3)  
SELF INTEREST Personal goals aspirations and desires  
the subject of the Hex., i.e. the Inquirer  
a Military Leader / General  
the WIFE - Active in the Household - inside the home (a woman)  
a SON  
Auspicious & Praiseworthy - successful inner development - maturation
- Line 1: PEOPLE** – the POPULACE - society at large - farmers - commoners, peasants  
people without name - low social status - but comprise the social base  
INSTINCTS - intuition - survival - the individual person  
there is no fault or blame in this so it is not inauspicious  
BEGINNINGS & PREPARATION - without power or strength  
not yet able to accomplish much - don't know where/how things will go  
not much can be expected yet - best to have beginners mind - open & sincere

- These are general & cannot be applied with equal usefulness, or plausibility to every Hexagram.
- Wilhelm may over emphasize this aspect due to his Confucian tutelage.
- Establish your own designations/values for the 6 stages depending on the nature of your inquiry.

## *The Structure of Hexagrams – 1 (Lines)*

| LINE POSITIONS: | Related to the Body / Body Associations |
|-----------------|---|
|-----------------|---|

**6th LINE**      THE CROWN                      (connection to Celestial)                      (the head)                      (GV-20–Bai Hui)  
 final expression of the time  
 transition to future  
 what is remembered

**5th LINE**      THE HEAD, MIND    (the shoulders)  
 the peak of creative energy  
 Fruit is ripe  
 focus of all the time can hope to be/express  
 what is most apparent & obvious  
 its value lies in relation to other lines - Humility

**4th LINE**      THE HEART, SOUL    (the torso)  
 Maturation - the fruit appears  
 beginning of culmination  
 full development becomes apparent  
 passion finds depth of feeling  
 the union of hope & reality

**3rd LINE**      THE BELLY, WOMB    (the thighs)  
 GUTS the passion & intensity of the time  
 drive  
 a seeking outside of self  
 top of beginning stage  
 trying to connect (adolescence)

**2nd LINE**      THE LEGS, BONES/SKELETON    (the calves)  
 core/structure/foundations  
 starting to move, grow; becoming apparent  
 but still internal & mostly hidden  
 its importance is often overlooked

**1st LINE**      THE FEET,    ROOTS                      (connection to Earth)                      (the toes)                      (Kd-1–Yong Quan)  
 (stirring, arousing, sprouting; beginning, initiating)  
 past transition from all that was...to here & now

EMPHASIS is ADDED by the nature of the Line occupying Space

—————  
*active, highlighted, focused*  
*foreground*

—————    —————  
*restive, hidden, inconspicuous*  
*background*

## *The Structure of Hexagrams – 1 (Lines)*

### TIME and SEQUENCE

THE HEXAGRAM - indicates the nature or character of the Time

The LINE POSITIONS (1-6) indicate  
the Sequence of Events  
the Stages of Development  
the Unfolding of the Time

#### **Each TIME Has SIX PARTS/STAGES**

**LINE 1 Bottom** - the Beginnings  
could be now, but frequently precedes the present  
connects to the past and prior events - often obscure - the roots  
an inside, but somewhat external position  
perspective from below or within  
from earth - looking up - from the basement  
approaching or entering the situation  
refers to events leading up to the current situation  
foundation/roots of the time

**LINES 2 thru 5** - the Middle of the Time - the Present  
the Crux or Core of the Matter  
the main event  
the focus of your endeavor and attention  
development & fruition of the time  
a subjective position - within - the nuclear Hex. (heart of situation)  
Shchutskii (p. xxxii)  
2nd line - the height of the situation's internal development  
3rd line - represents its transition from internal to external - (critical) transition  
4th line - the beginning of its external appearance  
5th line - its maximal exposure

**LINE 6 Top** - represents Endings  
the conclusion  
after the climax  
the implications of the time/event extending into the future  
an outside, objective position - from above - looking down - from the roof  
withdrawing - leaving - afterwards, looking back on situation  
highlights remembered  
results emphasized, as opposed to the process  
over development - situation becomes atypical or turns into its opposite

#### **TIME FRAMES**

Each line represents a time interval  
may be an HOUR, DAY, WEEK, MONTH, SEASON, YEAR, or DECADE  
whole hexagram = 60 yrs. (i.e. average lifetime) see personal hexagrams

## The Structure of Hexagrams – 1 (Lines)

### LINES & POSITION (爻位 Yáo Wèi)

#### Correct or Proper Lines

位 wèi = position (location)

正位 zhèng wèi = correct, proper, upright (aka 當 dàng wèi = proper or appropriate)

不當位 bù dàng wèi = improper or inappropriate

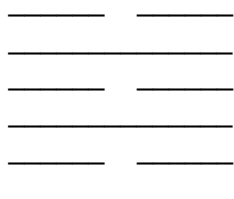
(B.Nielsen calls zheng wei 'correct' p. 333 and dang wei 'matching positions' p.45)

A line is considered “**Correct**” (Proper, Appropriate, Fitting, Congenial, or Matching) when its Yin–Yang character correlates with the nature of the Position.

ODD numbers and therefore line positions 1-3-5 are associated with YANG

EVEN numbers and therefore line positions 2-4-6 are associated with YIN

When all lines find their *proper* place the result is Hexagram 63 = After Completion



When all lines are **Incorrect** the result is Hexagram 64 = Before Completion

Generally, *correctness* is considered advantageous and thought to be Auspicious,

but it is not always an advantage,

sometimes a yang line in yang position can be too firm or rigid

conversely a yin line in yin position may be too soft or yielding

*Example: H:7 the yin line in the 6th place. Although success is achieved, the yin line suggests inferior people are present. They should be paid for their help, but not be rewarded beyond that.*

Sometimes an Incorrect line balances or compensates for the position

*Example: H:14 the yin line in the 5th position of authority represents leadership through sincerity, the 5 yang lines respond positively to it because it possesses dignity.*

When line & position accord, this is considered a good/comfortable match

in which your temperament, desires, talents and skills, are in accord with one's position, station, duties, etc.

The converse occurs when one is forced (by circumstances) into a situation that is inappropriate and/or stifling - like an artist who gets drafted, or the ‘*peter principle*’.

#### Inventory of Correct Lines    Hexagram

|             |                  |   |
|-------------|------------------|---|
| 1 Hex with  | <b>0 Correct</b> | 64  |
| 6 Hex with  | <b>1 Correct</b> | 4 - 6 - 35 - 38 - 40 - 50   |
| 15 Hex with | <b>2 Correct</b> | 7 - 10 - 12 - 14 - 16 - 18 - 21 - 23 - 32 - 41 - 44 - 47 - 54 - 56 - 59     |
| 20 Hex with | <b>3 Correct</b> | 1/2 - 19/20 - 25/26 - 27/28 - 29/30 - 33/34 - 45/46 - 51/52 - 57/58 - 61/62 |
| 15 Hex with | <b>4 Correct</b> | 8 - 9 - 11 - 13 - 15 - 17 - 22 - 24 - 31 - 42 - 43 - 48 - 53 - 55 - 60      |
| 6 Hex with  | <b>5 Correct</b> | 3 - 5 - 36 - 37 - 39 - 49   |
| 1 Hex with  | <b>6 Correct</b> | 63  |

## *The Structure of Hexagrams – 1 (Lines)*

### **Interpretation of a Hexagram Based on the Number of Correct Lines**

#### **A. Count the number of “correct lines” in your hexagram**

- more correct lines = more external opportunity and success
- fewer correct lines = more internal opportunities for growth & self discovery

#### **1-2 correct** might be interpreted as:

- inappropriate fit - uncomfortable - doesn't sit well
- you and aspects of the situation don't accommodate one another or agree in some way
- may mean insufficient boundaries - too loose - out of control, disorganized
- a politically liberal or radical stance
- a break with tradition (sometimes rebellion is necessary & called for) possibly too indiscriminate (baby with the bath water syndrome)

#### **3-4 correct** might be interpreted as:

- proper - balanced & stable - moderate & proportional
- comfortable - a good fit - you wear it well - casual, (but not too casual)
- not everything is perfect, but its ok  
to err is human - to understand/forgive is divine
- politically moderate

#### **5-6 correct** might be interpreted as:

- exceptionally good - fortuitous
- everything going perfectly
- could be too tight - restrictive
- conservative, stiff, rigid, (a stuffed shirt)
- too much control
- the pompousness of rules, and dogma for their own sake (red tape)
- the pretense of always being correct/right
- politically conservative, wants to preserve the status quo, or even reactionary

#### **B. Count the number of yin & yang lines that are 'correct'**

##### **Correct Yin lines predominate**

= more inward focus, reflective etc.  
but could be self-indulgent, too internal, or even melancholic

##### **Correct Yang lines predominate**

= more outer focus - success in the world  
but may become arrogant or self righteous, into power and wealth

**Incorrect Lines** might suggest a disadvantage in the situation, or something is inappropriate for the time.

## The Structure of Hexagrams – 1 (Lines)

### 卦主 Guà Zhǔ = Hexagram Masters/Governors i.e. RULING/HOST LINES

*see Wilhelm p. 364-65*

*Bent Nielsen p. 85-92*

*A. Huang p. 95-109*

Different from, but related to, the association of the 5th line as the Ruler of the hexagram.

This mostly pertains to the line or lines in the hexagram that are “distinctive”.

Seems to originate with Jing Fang (77-37 BCE)

Usually the SINGLE Yin or Yang Line of:

- a) the Hexagram as a whole      Yin = 9/10, 13/14, 43/44      Yang = 7/8, 15/16, 23/24
- b) within a Trigram
- c) esp. of the Upper Trigram
- d) esp. if it is the Central Line of the Trigram      yin=Li > 14, 21, 30, 35, 38, 50, 56, 64
- i.e. the 2nd &/or 5th lines (76 out of 115)      yg=Kan > 3, 5, 8, 29, 39, 48, 60, 63<sup>x</sup>
- (5th position as host occurs 51x or 44%)
- (2nd position as host occurs 25x or 22%)

**Two Types of Rulers:**      both types are only indicated in Wilhelm (derived from Li Guangdi 1642-1718)  
(he produced the 1715 Kang Xi edition)

主卦之主 zhǔ guà zhī zhǔ = ‘the ruler that governs the hexagram’

**THE GOVERNING RULER** - designated by a ○ circle in Wilhelm (sideways triangles ► in Wing)

Is a line of ‘good character’, ruler by virtue of its position (i.e. line 2 or 5 = 66%)

Every hexagram has at least one GR (usu. the 5th place & auspicious)      **92 GR's total.**

成卦之主 chéng guà zhī zhǔ = ‘the ruler of the complete hexagram’ or the whole hexagram's ruler

**THE CONSTITUTING RULER** - designated by a □ square in Wilhelm.

Is a particularly distinctive line that gives the hexagram its characteristic flavor & meaning.

See rules listed above.

The 5th line is never a Constituting Ruler.

(see Hex. 9 where L:4 is CR & L:5 is GR)

CR's occur in 15 Hex – for a total of 23 lines

**= 23 CR's**

5 hexagrams in which there is 1 CR & 1 GR

(H: 9, 10, 12, 43, & 46)

= 5 lines

2 hexagrams have 2 of each

(H: 42 & 58)

= 4 lines

2 hexagrams have 1 CR and 2 GR's

(H: 33 & 44)

= 2 lines

6 hexagrams have 2 CR's and 1 GR

(H: 36, 41, 54, 57, 59, 61)

= 12 lines

A hexagram may have one or both types. They may be in the same or different positions,  
thus a hexagram could have up to four ‘rulers’.

Table Analyzing Ruling/Host Lines (I tallied Wilhelm to create this table – see next page for more details)

| Line          | Occurs     | % of Hex   | % of all R | G. Ruler        | C. Ruler | Yang     | Yin      |
|---------------|------------|------------|------------|-----------------|----------|----------|----------|
| Line 6        | 12x        | 19%        | 10%        | 7               | 5        | 8        | 4        |
| <b>Line 5</b> | <b>51x</b> | <b>80%</b> | <b>44%</b> | <b>51</b>       | <b>0</b> | 30       | 21       |
| Line 4        | 10x        | 16%        | 9%         | 5               | 5        | 5        | 5        |
| Line 3        | 6x         | 09%        | 5%         | 1               | 5        | 1        | 5        |
| <b>Line 2</b> | <b>25x</b> | <b>39%</b> | <b>22%</b> | 22              | 3        | 13       | 12       |
| Line 1        | 11x        | 17%        | 10%        | 6               | 5        | 7        | 4        |
| Total:        | 115x       |            | 100%       | <b>92 = 80%</b> | 23 = 20% | 64 = 56% | 51 = 44% |



## The Structure of Hexagrams – 1 (Lines)

### NUMBER of RULERS/HOSTS

#### 115 Ruling/HOST Lines (following Wilhelm)

○ 92 Governing Rulers: 31 yin / 61 yang

□ 23 Constituting Rulers: 20 yin / 3 yang 51 yin / 64 yang

*this page should agree with the previous page and be plus 1 yin & minus 1 yang from next page Li 50 / 65 = 115*

**1 HOST** (occurs in 25 hexagrams) 25 GR / 0 CR **9 yin** / 16 yang lines = **25**

**bold=Yn** H: 1, **2**, 5, 6, 8, **14**, 15, 16, **18, 21**, 23, 24, // 32, 34, **35**, 39, 48, 49, 51, 52, **55, 56**, 60, **63, 64** = 25

- Means the CR & GR are the SAME and simply designated as a GR,  
i.e. the CR is in a position that accords with the time; this is always considered auspicious.

**2 HOSTS** (occurs in 29 hexagrams) 53 GR / 5 CR **22 yin** / 36 yang lines = **58**

H: 3, **4, 7, 9, 10, 11, 12, 13**, 17, 19, 20, **22, 25, 26, 27**, 28, 29, **30** // 31, **37, 38, 40, 43**, 45, **46**, 47, **50, 53, 62** = 29

(bold means one line is yin = 16H, with underline means both are yin lines = 3H; not bold means both are yang = 10H)

- If both Rulers are Governing Rulers (as occurs in 24 of the 29 hexagrams),  
it indicates they are in harmony and assist one another.
- If however the CR & GR are different, it indicates some conflict or discord.  
The character & position of the CR is not in accord with the time & GR,  
(this occurs in 5 hexagrams: 9, 10, 12, 43, 46) (Li Guangdi places H:36 here)

**3 HOSTS** (occurs in 8 hexagrams) 10 GR / 14 CR **16 yin** / 8 yang lines = **24**

- Intricate & confusing situations (too many cooks), situation is complex (who's in charge?)  
2 GR/1CR=2H: 36 Darkening of the Light (3yn), 44 Temptation (1yn, 2yg) = 4/2  
1 GR/2CR=6H: 33 Retreat (2yn, 1yg), 41 Decrease (2yn, 1yg), 54 Marrying Maiden (3yn), = 7/2  
57 Submission (2yn, 1yg), 59 Scattering (1yn, 2yg), 61 Inner Truth (2yn, 1yg) = 5/4

\* Wilhelm has 3 Rulers for H:36 (Li shows two GR; = less 1 yin CR)

\* Wilhelm has 3 Rulers for H:61 (Li shows four 2-GR & 2-CR; = plus 1 yang GR)

**4 HOSTS** (occurs in 2 hexagrams) 4 GR / 4 CR **4 yin** / 4 yang lines = **8**

2 GR & 2CR=2H: 42 Increase & 58 Joyous (Li Guangdi puts H:61 here)

In H:42: 1 GR is yin (2nd), 1 is yang (5th), 1 CR is yin (4th), 1 is yang (1st) In H:58 both GR's are yang (2&5), both CR's are yin (3&6)

- The theme of the hexagram predominates any other interpretation and gives meaning to the lines rather than the line characteristics lending meaning to the hexagram.

#### Interesting Note:

- Only once is the 3rd line a GR (indicative of its usually difficult, tenuous & transitional position)  
This occurs as the only yang line in Hex. 15 Modesty/Humility.  
This is also the only hexagram in which all 6 lines are auspicious,  
indicating the power of genuine modesty and humility.
- the 3rd line is a CR 5x (H: 10, 41, 54, 58, 61)

Alfred Huang's I Ching Numerology chapter 8 p. 95-109 discusses each hexagram's host lines, but only covers GR's.

My tally of **A. Huang** finds **89 Hosts**: 35 yin & 54 yang

UC = 11 yin & 32 yang = 43

(Wing follows Wilhelm, GR's only)

LC = 24 yin & 22 yang = 46

My tally of **RL Wing** finds **92 Hosts**: 31 yin & 61 yang

UC = 13 yin & 32 yang = 45

LC = 18 yin & 29 yang = 47

## The Structure of Hexagrams – 1 (Lines)

**Ruling Lines According to Li Guang Di (1715)** (Wilhelm follows Li except H:36 + 1 Yn CR & 61 – 1 Yg GR)

| H:# }<br>Line | 1 <sup>1</sup>  | 2 <sup>1</sup>  | 3 <sup>2</sup>  | 4 <sup>2</sup>  | 5 <sup>1</sup>  | 6 <sup>1</sup>  | 7 <sup>2</sup>  | 8 <sup>1</sup>  | 9 <sup>2</sup>  | 10 <sup>2</sup> | 11 <sup>2</sup> | 12 <sup>2</sup> | 13 <sup>2</sup> | 14 <sup>1</sup> | 15 <sup>1</sup> | 16 <sup>1</sup> | GR/CR<br>Yn/Yg |
|---------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|----------------|
| 6th           |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 | 0/0<br>0/0     |
| 5th           | GR<br>Yg        |                 | GR<br>Yg        | GR<br>Yn        | GR<br>Yg        | GR<br>Yg        | GR<br>Yn        | GR<br>Yg        | GR<br>Yg        | GR<br>Yg        | GR<br>Yn        | GR<br>Yg        | GR<br>Yg        | GR<br>Yn        |                 |                 | 13/0<br>4/9    |
| 4th           |                 |                 |                 |                 |                 |                 |                 |                 | CR<br>Yn        |                 |                 |                 |                 |                 |                 | GR<br>Yg        | 1/1<br>1/1     |
| 3rd           |                 |                 |                 |                 |                 |                 |                 |                 |                 | CR<br>Yn        |                 |                 |                 |                 | GR<br>Yg        |                 | 1/1<br>1/1     |
| 2nd           |                 | GR<br>Yn        |                 | GR<br>Yg        |                 |                 | GR<br>Yg        |                 |                 |                 | GR<br>Yg        | CR<br>Yn        | GR<br>Yn        |                 |                 |                 | 5/1<br>3/3     |
| 1st           |                 |                 | GR<br>Yg        |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 | 1/0<br>0/1     |
| H:# }<br>Line | 17 <sup>2</sup> | 18 <sup>1</sup> | 19 <sup>2</sup> | 20 <sup>2</sup> | 21 <sup>1</sup> | 22 <sup>2</sup> | 23 <sup>1</sup> | 24 <sup>1</sup> | 25 <sup>2</sup> | 26 <sup>2</sup> | 27 <sup>2</sup> | 28 <sup>2</sup> | 29 <sup>2</sup> | 30 <sup>2</sup> | 31 <sup>2</sup> | 32 <sup>1</sup> | GR/CR<br>Yn/Yg |
| 6th           |                 |                 |                 | GR<br>Yg        |                 | GR<br>Yg        | GR<br>Yg        |                 |                 | GR<br>Yg        | GR<br>Yg        |                 |                 |                 |                 |                 | 5/0<br>0/5     |
| 5th           | GR<br>Yg        | GR<br>Yn        |                 | GR<br>Yg        | GR<br>Yn        |                 |                 |                 | GR<br>Yg        | GR<br>Yn        | GR<br>Yn        |                 | GR<br>Yg        | GR<br>Yn        | GR<br>Yg        |                 | 10/0<br>5/5    |
| 4th           |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 | GR<br>Yg        |                 |                 | GR<br>Yg        |                 | 2/0<br>0/2     |
| 3rd           |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 |                 | 0/0<br>0/0     |
| 2nd           |                 |                 | GR<br>Yg        |                 |                 | GR<br>Yn        |                 |                 |                 |                 |                 | GR<br>Yg        | GR<br>Yg        | GR<br>Yn        |                 | GR<br>Yg        | 6/0<br>2/4     |
| 1st           | GR<br>Yg        |                 | GR<br>Yg        |                 |                 |                 |                 | GR<br>Yg        | GR<br>Yg        |                 |                 |                 |                 |                 |                 |                 | 4/0<br>0/4     |
| H:# }<br>Line | 33 <sup>3</sup> | 34 <sup>1</sup> | 35 <sup>1</sup> | 36 <sup>2</sup> | 37 <sup>2</sup> | 38 <sup>2</sup> | 39 <sup>1</sup> | 40 <sup>2</sup> | 41 <sup>3</sup> | 42 <sup>4</sup> | 43 <sup>2</sup> | 44 <sup>3</sup> | 45 <sup>2</sup> | 46 <sup>2</sup> | 47 <sup>2</sup> | 48 <sup>1</sup> | GR/CR<br>Yn/Yg |
| 6th           |                 |                 |                 |                 |                 |                 |                 |                 | CR<br>Yg        |                 | CR<br>Yn        |                 |                 |                 |                 |                 | 0/2<br>1/1     |
| 5th           | GR<br>Yg        |                 | GR<br>Yn        | GR<br>Yn        | GR<br>Yg        | GR<br>Yn        | GR<br>Yg        | GR<br>Yn        | GR<br>Yn        | GR<br>Yg        | GR<br>Yg        | GR<br>Yg        | GR<br>Yg        | GR<br>Yn        | GR<br>Yg        | GR<br>Yg        | 15/0<br>6/9    |
| 4th           |                 | GR<br>Yg        |                 |                 |                 |                 |                 |                 |                 | CR<br>Yn        |                 |                 | GR<br>Yg        |                 |                 |                 | 2/1<br>1/2     |
| 3rd           |                 |                 |                 |                 |                 |                 |                 |                 | CR<br>Yn        |                 |                 |                 |                 |                 |                 |                 | 0/1<br>1/0     |
| 2nd           | CR<br>Yn        |                 |                 | GR<br>Yn        | GR<br>Yn        | GR<br>Yg        |                 | GR<br>Yg        |                 | GR<br>Yn        |                 | GR<br>Yg        |                 |                 | GR<br>Yg        |                 | 7/1<br>4/4     |
| 1st           | CR<br>Yn        |                 |                 |                 |                 |                 |                 |                 |                 | CR<br>Yg        |                 | CR<br>Yn        |                 | CR<br>Yn        |                 |                 | 0/4<br>3/1     |
| H:# }<br>Line | 49 <sup>1</sup> | 50 <sup>2</sup> | 51 <sup>1</sup> | 52 <sup>1</sup> | 53 <sup>2</sup> | 54 <sup>3</sup> | 55 <sup>1</sup> | 56 <sup>1</sup> | 57 <sup>3</sup> | 58 <sup>4</sup> | 59 <sup>3</sup> | 60 <sup>1</sup> | 61 <sup>4</sup> | 62 <sup>2</sup> | 63 <sup>1</sup> | 64 <sup>1</sup> | GR/CR<br>Yn/Yg |
| 6th           |                 | GR<br>Yg        |                 | GR<br>Yg        |                 | CR<br>Yn        |                 |                 |                 | CR<br>Yn        |                 |                 |                 |                 |                 |                 | 2/2<br>2/2     |
| 5th           | GR<br>Yg        | GR<br>Yn        |                 |                 | GR<br>Yg        | GR<br>Yn        | GR<br>Yn        | GR<br>Yn        | GR<br>Yg        | GR<br>Yg        | GR<br>Yg        | GR<br>Yg        | GR<br>Yg        | GR<br>Yn        |                 | GR<br>Yn        | 13/0<br>6/7    |
| 4th           |                 |                 |                 |                 |                 |                 |                 |                 | CR<br>Yn        |                 | CR<br>Yn        |                 | CR<br>Yn        |                 |                 |                 | 0/3<br>3/0     |
| 3rd           |                 |                 |                 |                 |                 | CR<br>Yn        |                 |                 |                 | CR<br>Yn        |                 |                 | CR<br>Yn        |                 |                 |                 | 0/3<br>3/0     |
| 2nd           |                 |                 |                 |                 | GR<br>Yn        |                 |                 |                 |                 | GR<br>Yg        | CR<br>Yg        |                 | GR<br>Yg        | GR<br>Yn        | GR<br>Yn        |                 | 5/1<br>3/3     |
| 1st           |                 |                 | GR<br>Yg        |                 |                 |                 |                 |                 | CR<br>Yn        |                 |                 |                 |                 |                 |                 |                 | 1/1<br>1/1     |

GR = Governing Ruler = 93

CR = Constituting Ruler = 22

93/22 = 115

(Yn = 31; Yg = 62 = 93)

(Yn = 19; Yg = 3 = 22)

Total: Yn = Yin = 50; Yg = Yang = 65

50/65 = 115

Superscript numbers indicate the number of Rulers in each hexagram.

1 Ruler: 25 hexagrams = 25

2 Rulers: 30 hexagrams = 60

3 Rulers: 6 (H:33, 41, 44, 54, 57, 59) = 18

4 Rulers: 3 (H:42, 58, 61) = 12

= 115 Rulers

# The Structure of Hexagrams – 1 (Lines)

## Ruling Lines According to Zhu Qi Jing (1994)

| H:# }<br>Line | 1        | 2        | 3        | 4        | 5       | 6       | 7        | 8        | 9       | 10      | 11      | 12       | 13       | 14       | 15       | 16       | A/B/AB<br>Yn/Yg |
|---------------|----------|----------|----------|----------|---------|---------|----------|----------|---------|---------|---------|----------|----------|----------|----------|----------|-----------------|
| 6th           |          |          |          |          |         |         |          |          |         |         |         |          |          |          |          |          | 0/0/0<br>0/0    |
| 5th           | AB<br>Yg |          | B<br>Yg  |          | B<br>Yg | B<br>Yg |          | AB<br>Yg | B<br>Yg | B<br>Yg | B<br>Yn | B<br>Yg  | B<br>Yg  | AB<br>Yn |          |          | 0/8/3<br>2/9    |
| 4th           |          |          |          |          | A<br>Yn |         |          |          | A<br>Yn |         |         |          |          |          |          | A<br>Yg  | 3/0/0<br>2/1    |
| 3rd           |          |          |          |          |         |         |          |          |         | A<br>Yn |         |          |          |          | A<br>Yg  |          | 2/0/0<br>1/1    |
| 2nd           |          | AB<br>Yn |          | AB<br>Yg |         | A<br>Yg | AB<br>Yg |          |         |         | A<br>Yg | A<br>Yn  | A<br>Yn  |          | B<br>Yn  | B<br>Yn  | 4/2/3<br>5/4    |
| 1st           |          |          | A<br>Yg  |          |         |         |          |          |         |         |         |          |          |          |          |          | 1/0/0<br>0/1    |
| H:# }<br>Line | 17       | 18       | 19       | 20       | 21      | 22      | 23       | 24       | 25      | 26      | 27      | 28       | 29       | 30       | 31       | 32       | A/B/AB<br>Yn/Yg |
| 6th           |          |          |          |          |         | A<br>Yg | A<br>Yg  |          |         | A<br>Yg | A<br>Yg |          |          |          |          |          | 4/0/0<br>0/4    |
| 5th           | B<br>Yg  | B<br>Yn  |          | AB<br>Yg | B<br>Yn |         | B<br>Yn  |          | B<br>Yg | B<br>Yn | B<br>Yn | B<br>Yg  | B<br>Yg  | A<br>Yn  | B<br>Yg  |          | 1/10/1<br>6/6   |
| 4th           |          |          |          |          | A<br>Yg |         |          |          |         |         |         |          |          |          |          |          | 1/0/0<br>0/1    |
| 3rd           |          |          |          |          |         |         |          |          |         |         |         |          |          |          | A<br>Yg  |          | 1/0/0<br>0/1    |
| 2nd           |          |          | B<br>Yg  |          |         | B<br>Yn |          | B<br>Yn  |         |         |         |          | A<br>Yg  | B<br>Yn  |          | B<br>Yg  | 1/5/0<br>3/3    |
| 1st           | A<br>Yg  | A<br>Yn  | A<br>Yg  |          |         |         |          | A<br>Yg  | A<br>Yg |         |         | A<br>Yn  |          |          |          | A<br>Yn  | 7/0/0<br>3/4    |
| H:# }<br>Line | 33       | 34       | 35       | 36       | 37      | 38      | 39       | 40       | 41      | 42      | 43      | 44       | 45       | 46       | 47       | 48       | A/B/AB<br>Yn/Yg |
| 6th           |          |          |          | A<br>Yn  |         |         |          |          |         |         | A<br>Yn |          |          |          |          |          | 2/0/0<br>2/0    |
| 5th           | B<br>Yg  |          | AB<br>Yn |          | B<br>Yg | B<br>Yn | B<br>Yg  |          | B<br>Yn | B<br>Yg | B<br>Yg | B<br>Yg  | AB<br>Yg | B<br>Yn  | B<br>Yg  | AB<br>Yg | 0/10/3<br>4/9   |
| 4th           |          | A<br>Yg  |          |          |         |         |          | A<br>Yg  |         |         |         |          |          |          |          |          | 2/0/0<br>0/2    |
| 3rd           |          |          |          |          |         | A<br>Yn | A<br>Yg  |          | A<br>Yn |         |         |          |          |          |          |          | 3/0/0<br>2/1    |
| 2nd           | A<br>Yn  | B<br>Yg  |          | B<br>Yn  | A<br>Yn |         |          | B<br>Yg  |         |         |         |          |          |          | A<br>Yg  |          | 3/3/0<br>3/3    |
| 1st           |          |          |          |          |         |         |          |          |         | A<br>Yg |         | A<br>Yn  |          | A<br>Yn  |          |          | 3/0/0<br>2/1    |
| H:# }<br>Line | 49       | 50       | 51       | 52       | 53      | 54      | 55       | 56       | 57      | 58      | 59      | 60       | 61       | 62       | 63       | 64       | A/B/AB<br>Yn/Yg |
| 6th           |          |          |          | A<br>Yg  |         |         |          |          |         | A<br>Yn |         |          |          |          |          |          | 2/0/0<br>1/1    |
| 5th           | B<br>Yg  | AB<br>Yn | B<br>Yn  | B<br>Yn  | B<br>Yg | B<br>Yn | B<br>Yn  | AB<br>Yn | B<br>Yg | B<br>Yg | B<br>Yg | AB<br>Yg | B<br>Yg  | B<br>Yn  |          | B<br>Yn  | 0/12/3<br>8/7   |
| 4th           |          |          |          |          | A<br>Yg |         |          |          | A<br>Yn |         | A<br>Yn |          | A<br>Yn  | A<br>Yg  |          |          | 5/0/0<br>3/2    |
| 3rd           |          |          |          |          |         | A<br>Yn |          |          |         |         |         |          |          |          |          |          | 1/0/0<br>1/0    |
| 2nd           | A<br>Yn  |          |          |          |         |         | A<br>Yn  |          |         |         |         |          |          |          | AB<br>Yn | A<br>Yg  | 3/0/1<br>3/1    |
| 1st           |          |          | A<br>Yg  |          |         |         |          |          |         |         |         |          |          |          |          |          | 1/0/0<br>0/1    |

A = CR = Constituting Ruler

B = GR = Governing Ruler

A+B = Both = 14

50/50/14 = 114

(Yn = 24; Yg = 26 = 50)

(Yn = 21; Yg = 29 = 50)

(Yn = 6; Yg = 8 = 14)

Total = 51/63

51/63 = 114

In Zhu's version every hexagram has two rulers (one of each type), but in 14 cases one line is both, so instead of there being 128 Ruling lines there are only 114

## The Structure of Hexagrams – 1 (Lines)

### LINES IN TRANSITION

#### Kinetic, Moving, Changing, (Transforming) Lines

Any and all lines of a hexagram have (equal) potential for change  
In a sense ALL lines are moving (in time, natural sequence 1-6)

6 or 9 indicates the line is actively changing

(into its opposite) —x— becomes ——— —○— turns into — —

An OLD line (6 or 9), having progressed to its natural limit,  
renews & rejuvenates itself by transforming into a YOUNG line (7 or 8).

A changing line is a symbol that denotes

- 1) a lines' potential to change is Actual
  - 2) that in doing so it is totally changing the time or situation (i.e. the Hex)  
it also changes the internal relationships between lines, trigrams etc.(can change rulers)
- They indicate (by changing Hex) the direction change is taking  
the trend or tendency of the time & where the situation is heading

The Changing line focuses our attention on the exact place or places that are in transition, most pivotal, significant & informative, tells you where you are, which stage, in development of the situation you're in now, or at which stage things can or will most likely or easily change.

It is the Most specific information the Oracle gives (384 line texts authored by Duke Zhou)  
Its portend is specific enough to override the overall "Judgment" of the Hexagram.

They indicate the direction change is taking, the trend or tendency of this time, where and how the situation is going and by changing to a new Hex where its going to end.

Any Hexagram can change into any other Hexagram  
depending on the number of changing lines (4,096 possible configurations)  
anything is possible, but some things are more likely (i.e. 5 or 6 changing lines changing is extremely rare)

**Cusp points:** with two (or more moving lines) and contrary to the usual method, change just one line at a time and examine the hexagram(s) in-between your Initial and Resultant hexagrams.

Analyze and try to understand the intermediary stages of your process.

View the results at each stage, learn where the opportunities lie.

Each line and Resultant hexagram speak to the appropriate action or attitude for each stage.

### MODIFIED STANDARD PROCEDURE – (Modification for 2 changing lines)

1. Read basic text of CAST HEX. (Judgment & Image) 本卦 Běn Guà = Root Hex. = Original Hex.
  2. Read **all line texts**, then focus on the changing line texts of the Ben Gua.
  - 2a. Change the lowest of the lines to reveal an Intermediate Hexagram.**
  - 2b. Read the one remaining changing line in this Hex.**
  3. Change the **upper changing line** to form RESULTANT HEX. 之卦 Zhī Guà = 'Go to' Hex. = Resulting Hex.
  4. Read basic text for RESULTANT HEX (Judgment & Image) (aka Derived/Derivative Hex.)  
no line texts are relevant, but again read through all 6 lines in this 3rd Hexagram. (see BN p.20)
- If no changing lines, only step 1 & first part of step 2 are relevant
  - \* R.L.Wing comments on stable hexagrams in her *Workbook*, at the bottom of the left hand page.
  - *The procedure for interpreting multiple changing lines is on the next page and p. 87.*

## *The Structure of Hexagrams – 1 (Lines)*

### **Interpreting Your Hexagram Based on the Number of Moving Lines**

There is a 33% chance of any given line cast being a changing one  
therefore, odds are there will be 2 moving lines per hexagram  
and it is 3x more likely to be a 9 (a yang line that is changing)

Based on these probabilities one can immediately deduce something about the situation  
by noticing the number of moving lines present in the hexagram  
Therefore we can interpret from the number of changing lines alone.

#### **1-2 lines changing**

represents normal flux,  
which can be monitored and directed

#### **3-4 lines changing**

is volatile, unstable, and/or readily changing,  
perhaps too easily, or quickly for understanding or integration  
could mean confusing times

#### **5-6 lines changing**

is explosive, cathartic change,  
which cannot be controlled,  
certainly not stopped

**0 lines changing** = stationary, little or no change is occurring, or is called for  
implies relatively stable times,  
which could mean a time of great clarity and focus,  
a clear path, being on course, on track (following your dao)  
a time of stability in your life, a plateau (in a good/positive sense)

**conversely**, in the negative sense - plateaued  
a time of stagnation or stuck-ness,  
being stuck in a rut, habituated,  
a need to break out or away, a change is necessary

In either case it will require some energy to move/change the situation.

## *The Structure of Hexagrams – 1 (Lines)*

### Direction of Change

from the 大傳 Dà Zhuàn (Ta Chuan) Great Treatise (chapter II.4 W/B p. 289; Swanson p.101 & 289)  
(should probably be translated as the Great Commentary)

YIN to YANG is called: 變 biàn = CHANGE, ALTERNATION

Increase, something is added, gained or accumulated  
(6 to 7), winter to spring is considered *Progression*  
things appear (nothingness manifests something)  
unfolding (seed becomes tree) [explicate order]

YANG to YIN is called: 化 huà = TRANSFORMATION

Decrease, something diminishes, is subtracted, lost or given up  
(9 to 8), summer to fall is considered *Retrogression*  
things disappear (something returns to nothingness)  
enfolding (tree becomes a seed) [implicate order]

—X— to ———

**6 to 7** progress, moving forward (into the future)

what was empty, receives & fills  
what was potential actualizes/manifests  
energy is gathered, the system organizes  
the situation moves from background to foreground  
into the light (night into day), into the future, into focus

—○— to — —

**9 to 8** retrograde, moving backward (retreat into the past)

what was full, drains & empties  
what was manifest diversifies & randomizes (entropy)  
what was firm, softens/melts  
energy is released/expended  
the situation moves from foreground to background,  
recedes into the shadows (day into night),  
into the past, out of focus or awareness

## *The Structure of Hexagrams – 1 (Lines)*

### NUMBER of MOVING LINES & HOW TO INTERPRET

How to deal with and prioritize multiple moving lines.

from 朱熹 Zhū Xī (Chu Hsi) [1130-1200] (Yi Xue Qi Meng = Change Study Primer (1186 CE))

**NO MOVING LINES** (no changes or movement, possible stasis)

Base your interpretation on the Judgment, Image & commentaries of the cast hexagram.

Read the line texts for their images & allegorical support of the hexagram text,  
but place no weight on their omen portends.

He also suggests interpreting the lower trigram as the Ben Gua and the upper trigram as the Zhi Gua.

(i.e. convert each trigram into its "Pure" Hexagram 純卦 Chún Guà)

(see BN p.21)

The oracle is being exceptionally clear & concise with you. (see R.L. WING text)

**ONE MOVING LINE** (normal flux)

Read both hexagram texts, but consider the line text as the final word,  
base your interpretation/decision on this.

Consider the Resultant hexagram to be remote, a somewhat distant, future.

**TWO MOVING LINES** (normal flux)

Both line texts are important, they represent earlier & later significant factors,  
tradition gives more weight to the outcome/upper line.

[Change the lower line 1st to form its new hexagram,

use this to understand the transition between the two lines, then change whole hexagram.]

**THREE MOVING LINES** (major transition)

Consider all 3 line texts. Focus on the middle one (some say the upper one).

Give equal weight to the Initial (ben gua) & Resultant (zhi gua) hexagrams  
as you are midway between the old & the new, the past & the future.

The 3 lines represent the 3 principle stages in the development of the situation, all are relevant.

**FOUR MOVING LINES** (cathartic transition)

Read all line texts in both hexagrams.

Focus on the 2 unchanging lines (esp. in R. Hex.) especially the lower of the two.

Begin to give more significance to the texts of the new hexagram.

**FIVE MOVING LINES** (volatile change)

Read all line the texts, emphasize the one unchanging line in both hexagrams,  
especially in the R. hexagram.

Focus on the new hexagram.

**SIX MOVING LINES** (inevitable transformation)

Read everything in both hexagrams, but base your interpretation & decision on the outcome described  
by the Judgment (etc.) of the R. hexagram.

Also read “all nines” in Hex 1 & “all sixes” in Hex 2.

## The Structure of Hexagrams – 1 (Lines)

### Common Omens Appended to Line Texts

(CAPS = Wilhelm)

see also p. 155

- If one's action/intent is harmonious (with the Dao)

Attainment of desired goal is likely.

Kunst translation

吉 Jí

GOOD FORTUNE (good luck)

**Auspicious**

(147 occurrences)

- If the action/intent is **not** harmonious (with the Dao)

To proceed leads to loss and invites disaster.

凶

Xiōng

MISFORTUNE

(bad luck) Stop!

**Ominous**

(58 occurrences)

(pitfall(s), ill fated)

- If action is in error, but feel sorrow in time to correct

To turn back, or apologize can bring good fortune back.

悔

Huǐ

REMORSE/REGRET (Repent)

**Trouble**

(34 occurrences)

[Hui Gua = Remorseful trigram = upper trig. BN p.21, 120, 198]

- If intent was right at the beginning, but deteriorated (through indifference or arrogance)

吝

Lin

HUMILIATION results

**Distress**

(20 occurrences)

(lit. stingy, miserly, tight fisted) [perhaps hard-lean times]

Arduous/Stressful

To rectify: exercise more forethought & discipline.

This may return one to good fortune.

- Minor deviation from the path constitutes a

咎

Jiù

MISTAKE

**Misfortune**

if made innocently, without realizing it.

and if amended *then*

無咎

Wú Jiù

NO FAULT/BLAME/ERROR

*results in*

**No Misfortune**

(93 occurrences)

(Jiu occurs 100x, but never by itself, 93 are Wu Jiu)  
perhaps a 'victim of circumstances'

- \* Generally lines 2 & 5 are auspicious (for action)

- lines 3 & 4 being transitional & close to authority, are cause to be on one's guard

- lines 1 & 6 being on the edges, are also cause for caution

L:1 is usually due to being ill prepared, or insufficient resources

L:6 typically involves over doing it, being excessive in some way



## *The Structure of Hexagrams – 1 (Lines)*

### SUMMARIZING LINES

1. Notice the yin/yang nature of the lines & their distribution pattern in the hexagram.
2. Are they Correct or Incorrect.      How many?
3. Are any lines ***Changing***      - use standard procedure to see where its going (new Hex)
  - what specifically do these lines auger (read line texts, & check omens)
  - How many are moving? and what does this suggest about the nature of the time?
  - if several lines are moving how to place emphasis (so as not to get too confused)
  - Which direction are they moving?      yin to yang?      yang to yin?
  - What does this suggest relative to your situation/Q.
4. Are any Ruling/Host lines?
  - usually the significant yin or yang line(s) in a hexagram pattern
  - does it conflict or compliment the hexagrams natural ruler (the 5th place)
5. Remember the traditional Confucian designations associated with the line positions.
  - notice how they are referred to & used in interpretation. *Reframe if necessary.*
  - mostly in the line texts, especially in Book III of Wilhelm.
6. Pay attention to the flow of time through your hexagram (beg. to end).
  - the basic Time Frame is established in/by your Question.
  - the “transition points” by the moving line(s), make special note of their placement.

# Pairs of Lines

The Structure of Hexagrams – Part II

## *The Structure of Hexagrams – 2 (Line Pairs)*

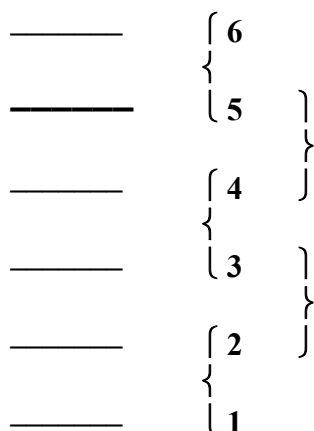
### Pairs of Lines (爻 Yáo)

There are **three types** of line pairs in every hexagram.

**I. The First Pair** are lines **next to** or **adjacent** to one another, sometimes called **neighbors**.  
These two lines are immediately above and below each other in the hexagram.

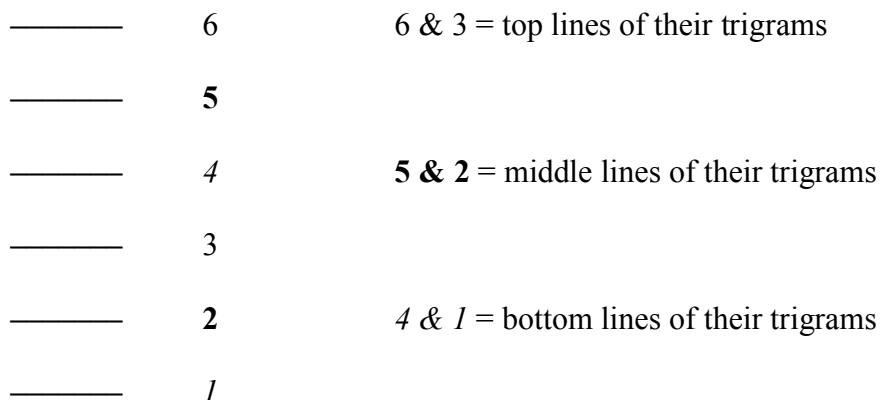
There are **5 pairs** of **Adjacent Lines** in each hexagram.

1 & 2   2 & 3   3 & 4   4 & 5   5 & 6



**II. The Second Pair** matches lines in same positions in the upper and lower trigrams.  
i.e. the top, middle and bottom lines of their respective trigrams.  
These are **Analogous Lines**.

There are **3 pairs** of **Analogous Lines** in each hexagram.



## *The Structure of Hexagrams – 2 (Line Pairs)*

**III. The Third Pair** are lines at the same distance from a hypothetical center of the hexagram,  
i.e. between lines 3 & 4.

These 3 pairs do not have a traditional name, I refer to them as the **3 Steps**

|   |               |               |                                   |
|---|---------------|---------------|-----------------------------------|
| 6 | three steps   | = lines 1 & 6 | (are the “edges” of the hexagram) |
| 5 | two steps     | = lines 2 & 5 | (are also analogous lines)        |
| 4 | one step      | = lines 3 & 4 | (are also adjacent lines)         |
| • | <i>center</i> |               |                                   |
| 3 | first step    |               |                                   |
| 2 | second step   |               |                                   |
| 1 | third step    |               |                                   |

Let’s look a little closer at these last three pairs.

Frank Kegan identifies and explains them like this:

lines 3 & 4 = **the Heart/Feeling pair**

lines 5 & 2 = **the Mind/Mental pair**

lines 6 & 1 = **the Environmental pair**

**The Heart Pair:** pertains to the core of the situation/hex,  
it is the most subjective perspective,  
that which is most deeply felt and least clearly seen or understood.  
These two lines represent the most internal and/or emotional response,  
or preconditions for the current situation.

*by contrast:*

**The Environment Pair:** is a most objective position,  
that which is most clearly seen and least clearly felt.  
These two lines represent the transitional edges of the hex/situation  
blending into the fore and background (past and future)  
The places where the effects of the environment are influencing the situation, *or*  
*conversely* where the subjective interfaces with, and is projected onto the environment.

**The Mind Pair:** represents the meeting and integration of internal and external forces  
involved in the present situation/hexagram.  
Where the heart and the environment interface.  
The mind mediates and integrates the two.  
That which is both seen and felt can be brought together,  
understood, and expressed by the mind.

## *The Structure of Hexagrams – 2 (Line Pairs)*

### **Central Lines (中爻 Zhōng Yáo)**

The 2nd & 5th lines are designated by the special term 中 Zhōng i.e. Central

i.e. the center of their respective trigrams.

They are physically in the middle of their trigrams.

The center of the upper trigram is known as 'the most honored or honorable position' (貫位 guàn wèi)  
i.e. the position of the Ruler.

The center of the lower trigram is known as 'the humble position' (賤位 jiàn wèi)  
i.e. the position of the Official.

They are insulated or protected on both sides (by the top and bottom lines of their trigrams) and therefore regarded as the safest positions. They have support all around them.

They lie between the two extremes (of inner & outer lines) and therefore symbolize moderation and the 'middle path'.

(The middle way is an extremely important concept in Chinese thought and philosophy)

Due to these advantages they are accorded positions of power in the hexagram, (Ruler & Official) and because they are responsible (moderate) they are accorded the authority to act.

Their omens usually indicate action, or OK to proceed, with the proposed course of action.

Because of their centrality, lines 2 & 5 usually have auspicious omens.

This may also be referred to as (得中 dé zhōng) 'attaining the center' or 'attaining a central position'.

\* Swanson Explorations p.91, note 51 suggests de as 'receiving' or 'attaining' a position is another line attribute and may also refer to attaining other positions.

## *The Structure of Hexagrams – 2 (Line Pairs)*

### **Lines that Hold Together, or Ride Together**

also referred to as: **Associating Lines** (比爻 Bǐ Yáo)  
which I might translate as 'Allying Lines' or 'Lines in Alliance'

Lines are said to **Hold Together**,

**when:** they are Adjacent, and one of the pair is a yin line, and the other is a yang line.

Thus they attract and are complimentary. (Like N & S poles of a magnet.)

**Holding Together** is an important concept in terms of traditional Confucian commentary.

Frequent reference is especially made to the relationship between **lines 5 & 4**,

which is to say the relationship between the ruler and minister.

Less frequently relations between **lines 5 & 6** are discussed,

which is the relationship between the ruler and the sage.

The sage, in most instances should stay out of worldly and political affairs.

Rarely are other pairs of lines discussed this way.

It is especially inappropriate for **lines 3 & 4**.

There is considered to be an invisible boundary between the two trigrams such that these two lines, though juxtaposed/adjacent, should not associate and certainly not bind together.

Moreover, any other association would be deemed improper for line 4, the Minister, whose loyalty to the Sovereign is supposed to be absolute.

Likewise, it would be inappropriate for the Official (line 2) to associate with either line 1 or line 3.

When these lower lines do form a relationship, (and it is mentioned in the commentaries), it is considered negative, as it implies factionalism or collusion that is inappropriate.

A line text may be inauspicious or cautious for this reason.

Negative connotations are also noted when two adjacent lines are of the same polarity.

These lines seem to form an obstacle or impediment to ones progress, or at the very least there seems to be some time or distance between you and your goal.

## The Structure of Hexagrams – 2 (Line Pairs)

### Examples of Holding Together

#### I. When Lines 4 & 5 Hold Together (the Minister - Ruler relationship)

These two lines will hold together in 32 of the 64 hexagrams

Each configuration will occur 16x (in one, yang is above, in the other, yin is above)

#### Holding Together – Configuration A

line 5 ————— *often / may be interpreted as*  
a strong capable ruler (who directs and guides)

line 4 ——— ——— a loyal & competent minister

Generally a **Favorable** prognostication

(notice the lines are also Correct)

Hex. 8, 9, 20, 29, 37, 42, 48, 53, 57, 59, 60, 61      12 are quite **favorable**

Hex. 3, 5, 39, 63      4 are less so, but not unfavorable

#### Holding Together – Configuration B

line 5 ——— ——— *often / may be interpreted as*  
a weak, incompetent ruler (who stifles & misguides)

line 4 ————— an able minister  
or a powerful, ambitious minister (who may usurp or undermine a weak ruler)

Generally **Unfavorable**

(notice the lines are also Incorrect)

Hex. 30, 32, 35, 50, 51      5 are distinctly **unfavorable**

Hex. 14, 38, 40, 54, 56, 62      6 are mildly **unfavorable**

Hex. 16\*, 21, 34\*, 55, 64      5 are essentially **favorable**  
sometimes due to the fact that the strong 4th line is a ruling/host line.\*

## *The Structure of Hexagrams – 2 (Line Pairs)*

### **II. When Lines 5 & 6 Hold Together (the Ruler – Sage Relationship)**

#### **Configuration A**

line 6    —————    *often / may be interpreted as*  
a revered Sage

line 5    —    —       and a humble, respectful Ruler

When it is mentioned, as in Hex 14, 26, 27, & 50, it is **Auspicious**  
despite the Incorrectness of the lines.

#### **Configuration B**

line 6    —    —       *often / may be interpreted as*  
represents a Sage who is too involved in worldly affairs

line 5    —————    a Ruler who is overly ambitious &/or arrogant

Typically **Inauspicious** despite the Correctness of the lines  
see Hex 28, 31, 43, & 58.

\* an exception occurs in Hex 17 Sui/Following-Adapting  
which presumes the allegiance of the strong ruler to the sage who, though retired accepts the king as student.

|                            |
|----------------------------|
| <b>aka Riding Together</b> |
|----------------------------|

Adjacent lines can be said to ride together  
the upper line mounts (乘 chéng) or rides upon the lower line, which supports it (承 chéng)

What is generally considered proper is  
Yang line should “lead” (be above) and a yin line should “follow” (be below) supportive, humble)  
this is considered the natural way, especially when the pair are also in their correct positions.

When the reverse occurs its thought that yin covers and obscures the yang,  
to the detriment of both.

Another way to describe this relationship is with the metaphor of a horse and rider.  
The rider/person should be on top.

whereas    Yin over yang is difficult,    (horse is on top) like trying to ride a rearing stallion (rider falls off)  
Yang over yin is easier,    like riding a docile mare    (rough vs. smooth ride)

\* A. Huang calls this 'mounting & carrying', i.e. the upper line mounts, the lower line carries.  
See his I Ching Numerology p. 92-94.



## The Structure of Hexagrams – 2 (Line Pairs)

### Corresponding Lines

Lines are said to “**Correspond**” 應 **Yīng** = to agree, to respond, to correspond (BN p.239 & 312)

**when** the two lines in analogous positions in their respective trigrams are

of opposite polarity (i.e. one yin - one yang)

analogous positions are: 1 & 4                      2 & 5                      3 & 6

(i.e. the 1st, 2nd, or 3rd lines of both trigrams)

when they are the same polarity, they are said to be 無應 wú yīng = 'without correspondence'

- Wilhelm/Baynes call it Correspondence.
- Alfred Huang refers to them as Corresponding [positions] and Responding [lines].
- Other interpreters refer to these as Correlating, Harmonizing, Consonant or **Resonant/Resonating** lines.
- Lines that correspond, form harmonious relationships, and this is considered auspicious and thought to offset or ameliorate other, less auspicious, factors.

Note: In H:64 all 3 pairs of lines correspond even though none of the lines are 'correct'.

### Examples of Correspondence

#### III. When lines 2 & 5 Correspond (Relationship between an Official and the Ruler)

This is the relationship most frequently considered important in the text.

##### A. often / may be interpreted as

line 5    ———    a responsive Ruler, one who listens and takes advice from

line 2    —————    a strong, i.e. competent & trustworthy Official/magistrate

- essentially **Favorable** in all 16 cases
  - very favorable in Hexagrams                      4, 7, 11, 14, 18, 19, 32, 34, 38, 40, 41, 46, & 50.
  - somewhat less favorable in Hex.                      26, 54, & 64 (due to conditions of the Time)

##### B. often / may be interpreted as

line 5    —————    a strong Ruler, possibly one who is headstrong and overly domineering

line 2    ———    a weak, incompetent, or disloyal Official/magistrate

- generally **Unfavorable**
  - esp. unfavorable in Hexagrams                      12, 13, 17, 20, & 31                      = 5
  - difficult in Hexagrams                      3, 33, 39, & 63                      = 4
  - only slightly problematic in Hex.                      8, 25, 37, 42, 45, 49, & 53                      = 7

## *The Structure of Hexagrams – 2 (Line Pairs)*

|   |
|---|
| <b>Examples of Correspondence (cont.)</b> |
|---|

### **IV. Correspondence between lines 1 & 4 (the People and the Minister)** (only occasionally considered)

- A.** often / may be interpreted as
- line 4    ——— ———    an obedient Minister seeks and finds
- line 1    —————    willing and capable people    in the service to the ruler
- generally **Favorable**    see Hex. 3, 22, 26, 27, & 41.

- B.** often / may be interpreted as
- line 4    —————    the Minister is tempted to associate with    (may demand bribe)
- line 1    ——— ———    inferior persons    (may offer bribe)
- obviously **Unfavorable**    see Hex. 28, 40, & 50.

### **V. Correspondence between lines 3 & 6 (the Mandarins and the Sage)** (only rarely considered    the relationship is too inappropriate)

The sage would forfeit his integrity to become entangled in political affairs  
and the mandarins would be considered extremely disloyal to go over the rulers head.

An exception occurs in Hex. 26 wherein lines 3 & 6 are considered to be on the same course  
and have similar objectives (but both are yang lines anyway).

## The Structure of Hexagrams – 2 (Line Pairs)

### Correspondence/Resonance (cont.)

**Titus Yu** considers all correspondence very positive, & overrides the previous interpretations.  
He says:

In difficult times or situations it implies the ability to step outside the system,  
understand the limitations and take the time to cultivate oneself.

In more harmonious times & situations correspondence is extremely constructive  
even transcendental.

He talks about **two types of development**:

1. **sequential** i.e. a linear flow of time, and step by step transitions

2. **non-sequential** **sublimation** or **metamorphosis**  
a profound transformation or change of state  
one could think of it as jumping octaves  
usu. from a lower to a higher state  
or as **unexpected help** from above or below

- It is this second type of change/transformation that is described by correspondence.  
A situation in which there is harmonious cooperation or assistance available.  
Enabling or expediting, we may think of these lines as being in alliance,  
or a relationship of reciprocity.

### Count the Number of Corresponding Line Pairs

**More Correspondence** in a hexagram enables one to bridge the gaps, move between realms,  
go beyond apparent limitations, jump octaves, transcend (sublimate), leap forward  
Opportunity knocks

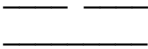
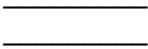
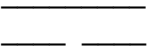
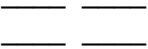
**Less Correspondence** in a hexagram implies less opportunity for sublimation and  
suggests the need to go through all the stages step by step.  
More opportunity for inner development, or more preparation is needed.

|  |   |
|--|---|
|  | UC: <i>begin end //</i>   |
| 8 Hex. have <b>zero</b> correspondence:<br>(these are the 8 <u>trigram doubled hexagrams</u> ) | 1/2, 29/30, // 51/52, 57/58   |
|  | [+10] // <i>begin</i> [+10] <i>end</i>  |
| 8 Hex. have all <b>three pairs</b> corresponding:  | 11/12, // 31/32, 41/42, 63/64   |
| 24 Hex. have <b>two pairs</b> corresponding:   | 3/4, 5/6, 19/20, 25/26, 27/28, // 33/34,<br>35/36, 37/38, 39/40, 45/46, 49/50, 61/62  |
| 24 Hex. have <b>one pair</b> corresponding:  | 7/8, 9/10, 13/14, 15/16, 17/18, 21/22,<br>23/24, // 43/44, 47/48, 53/54, 55/56, 59/60 |

## The Structure of Hexagrams – 2 (Line Pairs)

### Bigrams & 5 Element Interpretation

Within each hexagram, one can identify **five bi-grams** which may be associated with the 5 elements according to the 4 Symbols as follows:


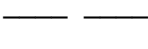
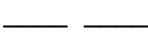
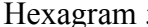
|   |  |   |   |
|---|--|---|---|
| <br><b>Shao Yang</b><br>spring/east<br><b>Wood</b><br>木 Mù | <br><b>Tai Yang</b><br>summer/south<br><b>Fire</b><br>火 Huǒ | <br><b>Shao Yin</b><br>autumnn/west<br><b>Metal</b><br>金 Jīn | <br><b>Tai Yin</b><br>winter/north<br><b>Water</b><br>水 Shuǐ |
|---|--|---|---|

\* How one designates shao-yin and shao-yang makes a big difference here. (see p. 33)

|                                |   |
|--------------------------------|---|
| <b>Five Phase Interactions</b> | <b>= <u>interpreted as:</u></b>                         |
| A. 生 Shēng                     | = generation; productive, creative relations            |
| B. 剋 Kè                        | = restraining, limiting, binding, destructive relations |
| C. Reverse Ke                  | = ineffective, dis-empowering, shaming relations        |
| D. Reverse Sheng               | = depleting, exhausting, demanding, draining relations  |
| E. Same Phase                  | = reinforcing, supporting, supplemental relation        |

The 5 bi-grams will constitute **4 interactions** within each hexagram.

Assign elements, then relationship between each of the four, then interpret all 4 relationships for a composite picture.

| Bigrams   | <u>Elements</u>    | <u>Elemental Interaction</u>  | <u>Interpretation</u>             |
|---|--------------------|-------------------------------|-----------------------------------|
|  | Fire }<br>Metal }  | 4. <b>Metal insults Fire</b>  | = C. <b>ineffective</b>           |
|  | Wood }<br>Metal }  | 3. <b>Wood insults Metal</b>  | = C. <b>ineffective</b>           |
|  | Metal }<br>Water } | 2. <b>Metal controls Wood</b> | = B. <b>limiting, restraining</b> |
|  | Water }            | 1. <b>Water drains Metal</b>  | = D. <b>depleting</b>             |
| Hexagram 53   |                    | Gradual Progress              | (Slowly/Gradually Developing)     |

**Analysis:** read from the bottom to the top.

One might read this as a depleting, limiting/restrained, and ineffective situation therefore the best one could hope for is gradual development.

Or perhaps because of its limitations, one is challenged, and through meeting the challenges, one does make progress, though it be only incremental. (to use Wilhelm's phrase, "Perseverance Furthers")

\* Note the absence of the Earth phase in step one.

卦

# Trigrams

The Structure of Hexagrams – Part III

## *The Structure of Hexagrams – 3 (Trigrams)*

### **The Genesis of the Trigrams**

Undifferentiated Oneness

**The Dào**

道

無極

Wú Jí = without beginning, nothingness, or no-thing-ness (primal state of universe)

**1st Differentiation** - Polarization into

**Yīn & Yáng**

陰陽

太極

Tài Jí = the great polarization

the Dao (1) polarizes into Yin & Yang, Heaven & Earth; 2 & 3

**2nd Differentiation** - Bifurcation

**Tài & Shào**

太少

Yin & Yang interact to create the Four Divisions/Stages/Seasons    Sì Xiàng    四像  
symbolized by the Bigrams/Digrams (tai & shao yin & yang) and the #'s 6-7-8-9

**3rd Differentiation** - Trilogy

**Tiān, Dì, Rén**

天地人

the three Realms Heaven, Earth and Human  
graphically represented by the trigrams  
engender the 8 Archetypes (Ba Gua) and their directions (space)

**4th-5th & 6th Differentiations** - Manifestation-Multiplication & Evolution

the trigrams combine to form the 64 Hex  
which represent the manifestation of all things in time and space  
all processes (time) and events

the 10,000 or the myriad things

**Wàn Wù**

萬物

\* 'Trigram' is first used in English by Alexander Wylie in 1867 apparently picked up from the Frenchman Visdelou's 'Notice' of 1728. In Chinese, trigrams are known as ba-gua (8 gua), while hexagrams are called liu-shi-si-gua (64 gua).

\* Although it is easy to visualize a hexagram as being composed of two trigrams, and indeed this is how we 'look them up', many scholars think that historically hexagrams preceded trigrams.

## *The Structure of Hexagrams – 3 (Trigrams)*

|   |
|---|
| <b>Individual Trigram Lines Symbolize</b> |
|---|

|                 |   |                          |               |
|-----------------|---|--------------------------|---------------|
| <b>Top line</b> | = | <b>Heaven/Celestial</b>  | <b>Tiān</b> 天 |
| <b>Middle</b>   | = | <b>Human</b>             | <b>Rén</b> 人  |
| <b>Bottom</b>   | = | <b>Earth/Terrestrial</b> | <b>Dì</b> 地   |

*Trigrams expanded into a Hexagram:*

Template A

\* **amplification or resonance:** assistance from within same realm

|   |               |              |
|---|---------------|--------------|
| 6 | <b>Heaven</b> | upper heaven |
| 5 | <i>Human</i>  | upper human  |
| 4 | Earth         | upper earth  |
| 3 | <b>Heaven</b> | lower heaven |
| 2 | <i>Human</i>  | lower human  |
| 1 | Earth         | lower earth  |

Template B

\* **sublimation & transcendence:** assistance from another realm

|   |               |             |                   |                                   |
|---|---------------|-------------|-------------------|-----------------------------------|
| 6 | <b>Heaven</b> | yin aspect  | = moon/dark       |                                   |
| 5 | <b>Heaven</b> | yang aspect | = sun/light       |                                   |
| 4 | <i>Human</i>  | yin aspect  | = female/feminine | * 4–1=human relationship to Di    |
| 3 | <i>Human</i>  | yang aspect | = male/masculine  | * 3–6=human relationship to Tian  |
| 2 | Earth         | yin aspect  | = water/wet       | * 2–5=sublimation: Earth into Sky |
| 1 | Earth         | yang aspect | = land/dry        |                                   |

## *The Structure of Hexagrams – 3 (Trigrams)*

### Alternative Symbols for the Trigrams

*from Lama Govinda:      These are handy shorthand for the line graphs.  
especially useful when working with circular arrangements of trigrams.*

| <u>Trigram</u> | <u>Simple Symbol</u> | <u>Image/Name</u> |
|----------------|----------------------|-------------------|
| ☰              | ○ circle             | = Heaven/Qián     |
| ☷              | □ square             | = Earth/Kūn       |
| ☲              | △ up triangle        | = Fire/Lí         |
| ☵              | ▽ down triangle      | = Water/Kǎn       |
| ☳              | ∪ bowl               | = Thunder/Zhèn    |
| ☶              | ∩ dome               | = Mountain/Gèn    |
| ☱              | ∟ cup/mouth          | = Lake/Dui        |
| ☴              | ∧ picnic table/legs  | = Wind/Xùn        |



## *The Structure of Hexagrams – 3 (Trigrams)*

### Trigram Names Explained

It might well be argued that the trigram names should not be translated, but simply regarded as ‘names’.

The **8th Wing** 說卦 Shuō Guà ‘Speaking of/on/about Trigrams’ is the *locus classicus*, wherein the following equations are made.

乾 **Qián** is like 健 **jiàn** = strong, healthy, stout

坤 **Kūn** is like 順 **shùn** = compliant, obedient, yielding

震 **Zhèn** is like 動 **dòng** = mobile; move, motion, movement; stir, shake,  
take action, act; start, initiate

巽 **Xùn** is like 入 **rù** = entering/penetrating; enter, go into

坎 **Kǎn** is like 陷 **xiàn** = sinking/sunken, fall into

離 **Lí** is like 麗 **lì** = bright & beautiful, nice looking, handsome;  
splendid, magnificently ornamented  
modern scholarship suggests Lí is a bird, most likely the oriole

艮 **Gèn** is like 滯 **zhì** = stationary; not moving, stagnant, stubborn

兌 **Duì** is like 悅 **yuè** = pleasing (to the senses), pleased, delighted, gratified

### *The Structure of Hexagrams – 3 (Trigrams)*

### Directional Characteristics of the Trigrams

Useful for determining the interactions between trigrams

|             |             |            |            |                                       |   |                     |
|-------------|-------------|------------|------------|---------------------------------------|---|---------------------|
| <b>Qián</b> | <b>Zhèn</b> | <b>Lí</b>  | <b>Duì</b> | move <b>upward</b> /forward/outward   | ↑ | bottom line is yang |
| <b>Kūn</b>  | <b>Xùn</b>  | <b>Kǎn</b> | <b>Gèn</b> | move <b>downward</b> /backward/inward | ↓ | bottom line is yin  |

Examine the **two**/four trigrams in your hexagram: (**LP-LN-UN-UP**) (N = nuclear see [page 129-136](#))  
and observe their potential for interaction. (P = primary trigram)

*more upward tending trigrams indicates:* an outward act is called for  
do something in the world - proceed

*more downward tendencies indicates:*

|                                |
|--------------------------------|
| an inward act is called for    |
| such as work on your character |
| more preparation is needed     |

*if up and down are equal:* work on relationships

*General Interpretation of the two trigrams interacting:*

↑ 1. **Rising**            going up together            = moving forward, advancing, proceeding

↓ 2. **Sinking**      moving down together      = retreat, pulling or pushed back, stuck

**↓ 3. Meeting/Joining**      in the center      = interacting with one another, joining forces  
**↑**                                  sticking together, productive alliances  
                                       (could also mean butting heads, conflicting)  
                                       (see H: 11 & 63)

**↑ 4. Diverging**

**↓**

pulling apart      = separating from one another, not relating  
unproductive  
(see H: 12 & 64)

### The Structure of Hexagrams – 3 (Trigrams)

Qián, Zhèn, Lí, Duì:           ↑   upward, outward, forward

Kūn, Xùn, Kǎn, Gèn:           ↓   downward, inward, backward

| Hexagram | Graph | Primary Trigrams | Trigram Direction | Interaction | General Interpretation                  |
|----------|-------|------------------|-------------------|-------------|---|
| 1        | ☰     | Qian             | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☷     | Qian             | ↑                 |             |   |
| 2        | ☷     | Kun              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☰     | Kun              | ↓                 |             |   |
| 3        | ☷     | Kan              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☰     | Zhen             | ↑                 |             |   |
| 4        | ☷     | Gen              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☰     | Kan              | ↓                 |             |   |
| 5        | ☷     | Kan              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☰     | Qian             | ↑                 |             |   |
| 6        | ☰     | Qian             | ↑                 | Diverging   | separating, pulling apart, unproductive |
|          | ☷     | Kan              | ↓                 |             |   |
| 7        | ☷     | Kun              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☰     | Kan              | ↓                 |             |   |
| 8        | ☷     | Kan              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☰     | Kun              | ↓                 |             |   |
| 9        | ☷     | Xun              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☰     | Qian             | ↑                 |             |   |
| 10       | ☰     | Qian             | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☷     | Dui              | ↑                 |             |   |
| 11       | ☷     | Kun              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☰     | Qian             | ↑                 |             |   |
| 12       | ☰     | Qian             | ↑                 | Diverging   | separating, pulling apart, unproductive |
|          | ☷     | Kun              | ↓                 |             |   |
| 13       | ☰     | Qian             | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☷     | Li               | ↑                 |             |   |
| 14       | ☷     | Li               | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☰     | Qian             | ↑                 |             |   |
| 15       | ☷     | Kun              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☰     | Gen              | ↓                 |             |   |
| 16       | ☷     | Zhen             | ↑                 | Diverging   | separating, pulling apart, unproductive |
|          | ☰     | Kun              | ↓                 |             |   |

### The Structure of Hexagrams – 3 (Trigrams)

Qián, Zhèn, Lí, Dui:           ↑   upward, outward, forward

Kūn, Xùn, Kǎn, Gèn:           ↓   downward, inward, backward

| Hexagram | Graph | Primary Trigrams | Trigram Direction | Interaction | General Interpretation                  |
|----------|-------|------------------|-------------------|-------------|---|
| 17       | ☲     | Dui              | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☳     | Zhen             | ↑                 |             |   |
| 18       | ☲     | Gen              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☳     | Xun              | ↓                 |             |   |
| 19       | ☲     | Kun              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☳     | Dui              | ↑                 |             |   |
| 20       | ☲     | Xun              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☳     | Kun              | ↓                 |             |   |
| 21       | ☲     | Li               | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☳     | Zhen             | ↑                 |             |   |
| 22       | ☲     | Gen              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☳     | Li               | ↑                 |             |   |
| 23       | ☲     | Gen              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☳     | Kun              | ↓                 |             |   |
| 24       | ☲     | Kun              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☳     | Zhen             | ↑                 |             |   |
| 25       | ☲     | Qian             | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☳     | Zhen             | ↑                 |             |   |
| 26       | ☲     | Gen              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☳     | Qian             | ↑                 |             |   |
| 27       | ☲     | Gen              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☳     | Zhen             | ↑                 |             |   |
| 28       | ☲     | Dui              | ↑                 | Diverging   | separating, pulling apart, unproductive |
|          | ☳     | Xun              | ↓                 |             |   |
| 29       | ☲     | Kan              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☳     | Kan              | ↓                 |             |   |
| 30       | ☲     | Li               | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☳     | Li               | ↑                 |             |   |
| 31       | ☲     | Dui              | ↑                 | Diverging   | separating, pulling apart, unproductive |
|          | ☳     | Gen              | ↓                 |             |   |
| 32       | ☲     | Zhen             | ↑                 | Diverging   | separating, pulling apart, unproductive |
|          | ☳     | Xun              | ↓                 |             |   |

### The Structure of Hexagrams – 3 (Trigrams)

Qián, Zhèn, Lí, Duì:                   ↑   upward, outward, forward

Kūn, Xùn, Kǎn, Gèn:                   ↓   downward, inward, backward

| Hexagram | Graph | Primary Trigrams | Trigram Direction | Interaction      | General Interpretation                  |
|----------|-------|------------------|-------------------|------------------|---|
| 33       | ☰     | Qian             | ↑                 | <b>Diverging</b> | separating, pulling apart, unproductive |
|          | ☷     | Gen              | ↓                 |                  |   |
| 34       | ☳     | Zhen             | ↑                 | <b>Rising</b>    | move forward, advance, proceed          |
|          | ☰     | Qian             | ↑                 |                  |   |
| 35       | ☳     | Li               | ↑                 | <b>Diverging</b> | separating, pulling apart, unproductive |
|          | ☷     | Kun              | ↓                 |                  |   |
| 36       | ☷     | Kun              | ↓                 | <b>Meeting</b>   | interacting, joining, productive        |
|          | ☳     | Li               | ↑                 |                  |   |
| 37       | ☳     | Xun              | ↓                 | <b>Meeting</b>   | interacting, joining, productive        |
|          | ☳     | Li               | ↑                 |                  |   |
| 38       | ☳     | Li               | ↑                 | <b>Rising</b>    | move forward, advance, proceed          |
|          | ☳     | Dui              | ↑                 |                  |   |
| 39       | ☳     | Kan              | ↓                 | <b>Sinking</b>   | retreat, hold back, held back, stuck    |
|          | ☷     | Gen              | ↓                 |                  |   |
| 40       | ☳     | Zhen             | ↑                 | <b>Diverging</b> | separating, pulling apart, unproductive |
|          | ☷     | Kan              | ↓                 |                  |   |
| 41       | ☳     | Gen              | ↓                 | <b>Meeting</b>   | interacting, joining, productive        |
|          | ☳     | Dui              | ↑                 |                  |   |
| 42       | ☳     | Xun              | ↓                 | <b>Meeting</b>   | interacting, joining, productive        |
|          | ☳     | Zhen             | ↑                 |                  |   |
| 43       | ☳     | Dui              | ↑                 | <b>Rising</b>    | move forward, advance, proceed          |
|          | ☳     | Qian             | ↑                 |                  |   |
| 44       | ☳     | Qian             | ↑                 | <b>Diverging</b> | separating, pulling apart, unproductive |
|          | ☳     | Xun              | ↓                 |                  |   |
| 45       | ☳     | Dui              | ↑                 | <b>Diverging</b> | separating, pulling apart, unproductive |
|          | ☷     | Kun              | ↓                 |                  |   |
| 46       | ☷     | Kun              | ↓                 | <b>Sinking</b>   | retreat, hold back, held back, stuck    |
|          | ☳     | Xun              | ↓                 |                  |   |
| 47       | ☳     | Dui              | ↑                 | <b>Diverging</b> | separating, pulling apart, unproductive |
|          | ☷     | Kan              | ↓                 |                  |   |
| 48       | ☳     | Kan              | ↓                 | <b>Sinking</b>   | retreat, hold back, held back, stuck    |
|          | ☳     | Xun              | ↓                 |                  |   |

### The Structure of Hexagrams – 3 (Trigrams)

Qián, Zhèn, Lí, Dui:           ↑   upward, outward, forward

Kūn, Xùn, Kǎn, Gèn:           ↓   downward, inward, backward

| Hexagram | Graph | Primary Trigrams | Trigram Direction | Interaction | General Interpretation                  |
|----------|-------|------------------|-------------------|-------------|---|
| 49       | ☲     | Dui              | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☲     | Li               | ↑                 |             |   |
| 50       | ☲     | Li               | ↑                 | Diverging   | separating, pulling apart, unproductive |
|          | ☲     | Xun              | ↓                 |             |   |
| 51       | ☲     | Zhen             | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☲     | Zhen             | ↑                 |             |   |
| 52       | ☲     | Gen              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☲     | Gen              | ↓                 |             |   |
| 53       | ☲     | Xun              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☲     | Gen              | ↓                 |             |   |
| 54       | ☲     | Zhen             | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☲     | Dui              | ↑                 |             |   |
| 55       | ☲     | Zhen             | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☲     | Li               | ↑                 |             |   |
| 56       | ☲     | Li               | ↑                 | Diverging   | separating, pulling apart, unproductive |
|          | ☲     | Gen              | ↓                 |             |   |
| 57       | ☲     | Xun              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☲     | Xun              | ↓                 |             |   |
| 58       | ☲     | Dui              | ↑                 | Rising      | move forward, advance, proceed          |
|          | ☲     | Dui              | ↑                 |             |   |
| 59       | ☲     | Xun              | ↓                 | Sinking     | retreat, hold back, held back, stuck    |
|          | ☲     | Kan              | ↓                 |             |   |
| 60       | ☲     | Kan              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☲     | Dui              | ↑                 |             |   |
| 61       | ☲     | Xun              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☲     | Dui              | ↑                 |             |   |
| 62       | ☲     | Zhen             | ↑                 | Diverging   | separating, pulling apart, unproductive |
|          | ☲     | Gen              | ↓                 |             |   |
| 63       | ☲     | Kan              | ↓                 | Meeting     | interacting, joining, productive        |
|          | ☲     | Li               | ↑                 |             |   |
| 64       | ☲     | Li               | ↑                 | Diverging   | separating, pulling apart, unproductive |
|          | ☲     | Kan              | ↓                 |             |   |

## *The Structure of Hexagrams – 3 (Trigrams)*

|                                       |
|---------------------------------------|
| <b>Trigrams Related to Body Parts</b> |
|---------------------------------------|

| <u>Trigram</u> | <u>Name</u> | <u>Body Part</u> | <u>Sense</u>                             |
|----------------|-------------|------------------|--|
| ☰              | Qián        | Head             | mind - intellect                         |
| ☷              | Kūn         | Belly/Womb       | fertility/fecundity                      |
| ☲              | Lí          | Eyes             | vision                                   |
| ☵              | Kǎn         | Ears             | hearing                                  |
| ☶              | Zhèn        | Feet/toes        | locomotion - kinesthetic sense           |
| ☱              | Gèn         | Hands            | touch                                    |
| ☴              | Duì         | Mouth            | taste & speech (Sp / Ht)                 |
| ☴              | Xùn         | Thigh/Legs       | smell (odors wafting on the wind/breeze) |

### *The Structure of Hexagrams – 3 (Trigrams)*

## Family Relations and Trigram Associations

The trigrams are often associated with and referred to as members of a family.

Family relations are especially important in Confucian thought and interpretation.

• Yin = **female**                      Yang = **male**                      *family members*

- All yin = mother
- All yang = father

Thus:       ☵      Kūn    = Mom       ☷      Qián    = Dad

and: *The Six Children* 六子卦 Liù Zǐ Guà  
3 daughters & 3 sons

☰ Zhèn = **eldest son**                      **1st son**                      *yang in the first position*

≡ Xùn = **eldest daughter**      **1st daughter**      *yin in the first position*

☵ Kǎn = **middle son**      **2nd son**      *yang in the second position*

≡      Lí      =   **middle daughter**                      **2nd daughter**                      *yin in the second position*

☵      Gèn      = **youngest son**                      **3rd son**                      *yang in the third position*

☷ Dui = youngest daughter      3rd daughter      *yin in the third position*

- The position of the single yin or yang line within a trigram represents birth order.



# Trigram Arrangements

## Former & Latter Heaven

Xián Tiān & Hòu Tiān

These two arrangements of trigrams derive from the 8th Wing (Shuo Gua)

## The Structure of Hexagrams – 3 (Trigrams)

### *Hé Tú* = [Yellow] River Map

attributed to Fu Xi (~2800 BCE)

(in fact both are probably Han dynasty creations and seem to derive from the Da Zhuan IX.1 & 2)

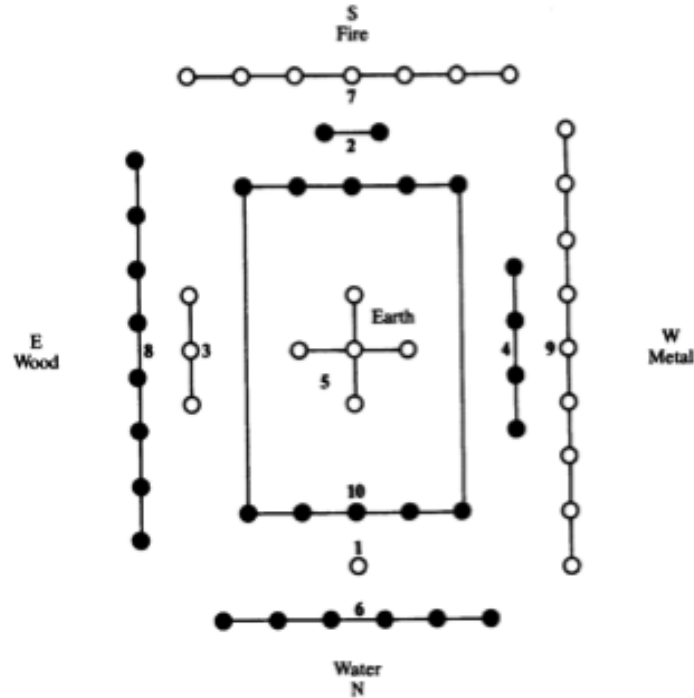
### *Luò Shū* = Luo [River] Writing

attributed to Da Yu (~2200 BCE)

### 河圖 *Hé Tú*

4 Directions + Center = 5

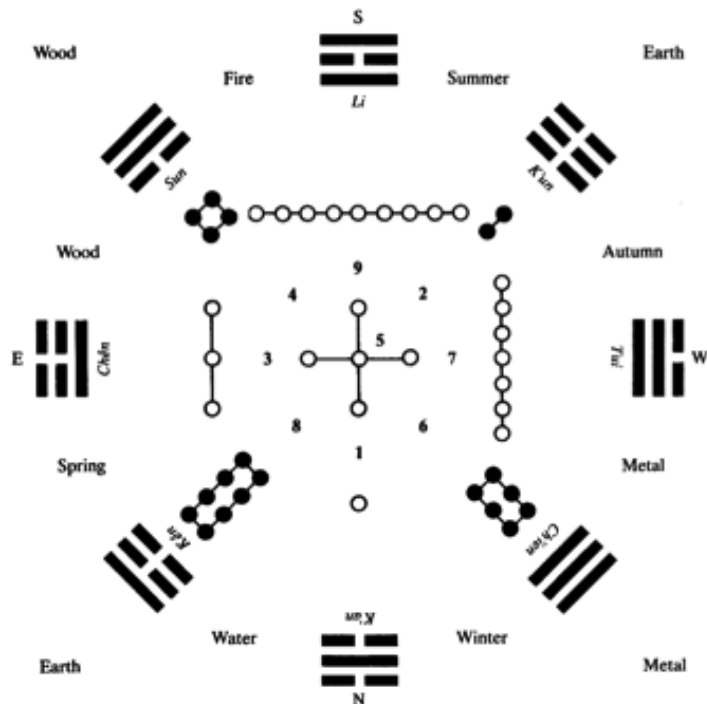
[open circles=bright/light=yang: odd #'s=25 filled in=dark=yin: even #'s=30] 1 yin & 1 yang in each direction = 10 #'s=55



### 洛書 *Luò Shū*

8 Directions + Center = 9

Water=1 Fire=9 Wood=7 (3+4) Metal=13 (6+7) Earth=10 (2+8) all opposite pairs add to 10 = 40 + center 5 = 45



## The Structure of Hexagrams – 3 (Trigrams)

### Former and Latter Heaven Arrangements of the Ba Gua (八卦 Bā Guà)

#### *Xian Tian / Former Heaven (Fu Xi)*

4 upper L all have a yang line on bottom

4 lower R all have a yin line on bottom



#### *Hou Tian / Latter Heaven (King Wen)*



## *The Structure of Hexagrams – 3 (Trigrams)*

### I. The Former Heaven Arrangement

Xiān Tiān

先天

The Former Heaven Arrangement attributed to 伏羲 Fū Xī circa 2800 BCE  
arranges the trigrams in pairs of opposites at either end of an axis  
The axes represent the dynamic tension and balancing of Y/Y.

Thus:

- |      |                                 |                  |                              |     |
|------|---------------------------------|------------------|------------------------------|-----|
| I.   | Qíán & Kūn are paired along the | South–North axis | 4 cardinals create a diamond | ◇ + |
| II.  | Lí & Kǎn are paired along the   | East–West axis   |                              |     |
| III. | Zhèn & Xùn are paired along the | NE–SW axis       |                              |     |
| IV.  | Duì & Gèn are paired along the  | SE–NW axis       | 4 corners create a square    | □ x |

**Arranged in a circle:** with Qíán in the South at the top

the trigrams follow a *counter-clockwise rotation* from South to NE

1 = Qíán (S)                  2 = Duì (SE)                  3 = Lí (E)                  4 = Zhèn (NE)

diagonally up and across the circle to Xùn in the SW

then follow a *clockwise rotation* to the North pole at the bottom of the circle

5 = Xùn (SW)                  6 = Kǎn (W)                  7 = Gèn (NW)                  8 = Kūn (N)

## The Structure of Hexagrams – 3 (Trigrams)









### II. The Latter Heaven Arrangement

Hòu Tiān

後天

This arrangement is attributed to 文王 Wén Wáng (King Wen) circa 1100 BCE

Begin in the East with Zhèn and follow a clockwise rotation:

|  |   |   |
|--|---|---|
| (SE)<br><br>Xùn | (S)<br><br>Lí  | (SW)<br><br>Kūn  |
| (E)<br><br>Zhèn |   | (W)<br><br>Dùi   |
| (NE)<br><br>Gèn | (N)<br><br>Kǎn | (NW)<br><br>Qián |

The numbers associated with the trigrams also differ from the FHA

|                    |                             |                    |
|--------------------|-----------------------------|--------------------|
| <b>Xùn</b><br>(4)  | <b>Lí</b><br>(9)            | <b>Kūn</b><br>(2)  |
| <b>Zhèn</b><br>(3) | transition<br>change<br>(5) | <b>Dùi</b><br>(7)  |
| <b>Gèn</b><br>(8)  | <b>Kǎn</b><br>(1)           | <b>Qián</b><br>(6) |

|          |          |          |
|----------|----------|----------|
| <b>4</b> | <b>9</b> | <b>2</b> |
| <b>3</b> | <b>5</b> | <b>7</b> |
| <b>8</b> | <b>1</b> | <b>6</b> |

\* Notice all columns, rows and diagonals add up to 15  
this arrangement is a “magic” square of 15 (十五 shí wǔ)

\* Notice the pattern of odd & **even** numbers. (axial vs. corners)

- This is first presented as the Luo Shu – Luo River Writing  
which is attributed to Da Yu (the Great Yu) circa 2200 BCE.
- King Wen based his arrangement of the trigrams on the numerology from this diagram.
- Notice that his arrangement becomes the 5 Element pentagram as used in Chinese medicine.  
(sheng cycle)

### *The Structure of Hexagrams – 3 (Trigrams)*

#### **Latter Heaven - Hòu Tiān 後天**

also known as the Later Heaven Sequence, represents the world of time and space/form

It is the World of the Senses - Phenomena - Manifestation

Being related to the senses it is observable and apparent  
its nature is material form - the produce of creation  
it refers to the tangible “real” world we live in

It describes Temporal Order - which is characterized by cyclic change

and what we often refer to as linear time (hence ‘temporal arrangement’)

but in the bigger picture it is understood to be cyclic

cycles of birth and death constitute life on earth and in the universe from people to stars

People are born - interactions between people occur,

as well as between people and the environment.

The nature of time is change

without change time does not exist

time is how we measure change

Events are born and have a life and die, just as all biological life does

Society is established - institutions are created

the institution of the family is fundamental to both individuals and society

Thus we can find the family reflected in the archetypes of the trigrams

#### **Former Heaven - Xiān Tiān 先天**

also known as Earlier Heaven - Before the World Sequence - the Primal Arrangement

The Cosmic Order – It is the World of Thought - Idea - Mind

It represents the prototypical pattern of the universe

analogous to gravitational force and electromagnetic fields

its nature is mathematical

It is the blueprint behind all events, but is beyond discernment by the senses

It describes the universal creative force - the Way of Heaven (天道 Tiān Dào) vs. 地道 Dì Dào, the Dao of Earth

the spirit inside all things

the influence behind all action

It represents the level of aspiration and motive on a cosmological scale

idea precedes action

Its principle is complimentary polarity (yin yang) characterized by polar change and

the laws of reversal

Use the FH hexagram to look behind the scene of temporal events - into the Dao

## *The Structure of Hexagrams – 3 (Trigrams)*

### Gender in Trigrams

**Male & Female Trigrams** (yet another way to understand/interpret yin & yang)

- In **Former Heaven** the nature of the bottom line determines the gender of the trigram

|       |      |     |     |      |                   |
|-------|------|-----|-----|------|-------------------|
| Thus: | Qián | Dùi | Lí  | Zhèn | are <b>male</b>   |
|       | ☰    | ☱   | ☲   | ☴    |                   |
|       | Kūn  | Gèn | Kǎn | Xùn  | are <b>female</b> |
|       | ☷    | ☶   | ☵   | ☴    |                   |

- In **Latter Heaven** gender is determined by the single yin or yang line of the trigram  
its position in the trigram denotes its relative age or family position  
thus the bottom line represents the 1st or eldest  
the top line represents the 3rd or youngest

|       |      |      |     |     |                   |
|-------|------|------|-----|-----|-------------------|
| Thus: | Qián | Zhèn | Kǎn | Gèn | are <b>male</b>   |
|       | ☰    | ☴    | ☵   | ☱   |                   |
|       | Kūn  | Xùn  | Lí  | Dùi | are <b>female</b> |
|       | ☷    | ☴    | ☲   | ☶   |                   |

- In LH the trigrams are often referred to as members of a family  
Family relations are very important in Confucian thought and interpretation.

- Mom & Dad = Kūn & Qián
- eldest (son & daughter) = Zhèn & Xùn
- middle (son & daughter) = Kǎn & Lí
- youngest (son & daughter) = Gèn & Dùi

- in **LH** } gender may be thought of as **male & female**
- in **FH** } gender should be thought of as **masculine & feminine**

## *The Structure of Hexagrams – 3 (Trigrams)*

### Structural Relations Among Trigrams

#### 4 Symmetrical Trigrams:

(same when inverted)

Qián & Kūn      ☰      ☷

Kǎn & Lí      ☵      ☲

#### 4 Asymmetrical Trigrams:

(change when inverted)

Zhèn & Xùn      ☳      ☴

Gèn & Dui      ☶      ☱

*Compare the paired trigrams in the A & B columns:*

**A**      **B**

#### Paired as Opposites:

Qián & Kūn      ☰      ☷

Kǎn & Lí      ☵      ☲

Zhèn & Xùn      ☳      ☴

Gèn & Dui      ☶      ☱

(3 lines different)

[LH gender opposites, but same sibling order]

#### Paired as Inverses:

(symmetrical trigrams stay themselves, only asymmetrical pairs are shown below)

Zhèn & Gèn      ☳      ☶

Xùn & Dui      ☴      ☱

(2 lines different)

(top & bottom lines switch, middle line stays the same)  
[LH gender stays same, siblings paired as eldest & youngest]

#### Paired as Converses:

Zhèn & Dui      ☳      ☱

Xùn & Gèn      ☴      ☶

Qián & Lí      ☰      ☲

Kūn & Kǎn      ☷      ☵

(1 line different)

(middle line changes, top & bottom stay the same)  
[LH gender switches, asymmetrical trigrams are paired eldest & youngest]



## *The Structure of Hexagrams – 3 (Trigrams)*

### Trigram Interactions According to 5 Phase Dynamics

From the Latter Heaven arrangement, 5 Element correlations become possible.  
By extension using 5 phase dynamics to interpret trigram interactions within a hexagram  
is a very useful way to use the Yi Jing for medical purposes.

#### Correlating Trigrams and Phase/Elements

|            |   |       |           |  |
|------------|---|-------|-----------|--|
| Zhèn & Xùn | = | Wood  | (E & SE)  | Zhèn = yang wood (GB)<br>Xùn = yin wood (Lr)   |
| Lí         | = | Fire  | (S)       | Fire is pure yang (Ht & SI, Pc & TB)           |
| Kūn & Gèn  | = | Earth | (NE & SW) | Kūn = yin soil (Sp)<br>Gèn = yang soil (ST)    |
| Qián & Dui | = | Metal | (W & NW)  | Qián = yang metal (LI)<br>Dui = yin metal (Lu) |
| Kǎn        | = | Water | (N)       | Water is pure yin (Kd & BL)                    |

#### Phase/Element Interactions

1. CL circle = 生 **Shēng** = **productive**, nurturing, creative relationship
2. CL star = 剋 **Kè** = **controlling**, restraining, limiting, destructive relationship
3. CCL star = **Reverse Ke** = **insulting**, ineffective, dis-empowering, shaming relations
4. CCL circle = **Reverse Sheng** = **exhausting**, depleting, demanding, draining relationship
5. *within the* **same phase** = **reinforcing**, mutually supportive, strengthening highly collaborative relations

#### Interpreting a Hexagram Using this Method:

Interpret a lower trigram as influencing an upper one

- **Two Trigram Approach:** read the lower primary trigram relating to the upper primary trigram (see the following four tables)
- **Nuclear Trigram Approach:** read the lower nuclear trigram relating to the upper nuclear trigram
- **Four Trigram Approach:** interpret all four (inner & outer gua) from bottom to top

### The Structure of Hexagrams – 3 (Trigrams)

Lí = Fire

Kǎn = Water

Duì = Yin Metal

Qián = Yang Metal

Xùn = Yin Wood

Zhèn = Yang Wood

Kūn = Yin Earth

Gèn = Yang Earth

| Hexagram | Graph | Primary Trigrams | Trigram Element | Interaction                        | General Interpretation of Situation/Relations              |
|----------|-------|------------------|-----------------|------------------------------------|--|
| 1        | ☰     | Qian             | Metal           | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening, positive collaboration |
|          | ☷     | Qian             | Metal           |                                    |  |
| 2        | ☷     | Kun              | Earth           | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening, positive collaboration |
|          | ☷     | Kun              | Earth           |                                    |  |
| 3        | ☵     | Kan              | Water           | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                             |
|          | ☴     | Zhen             | Wood            |                                    |  |
| 4        | ☷     | Gen              | Earth           | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                       |
|          | ☵     | Kan              | Water           |                                    |  |
| 5        | ☷     | Kan              | Water           | Sheng<br><b>Productive</b>         | productive, nourishing, creative                           |
|          | ☰     | Qian             | Metal           |                                    |  |
| 6        | ☰     | Qian             | Metal           | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                             |
|          | ☵     | Kan              | Water           |                                    |  |
| 7        | ☷     | Kun              | Earth           | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                       |
|          | ☵     | Kan              | Water           |                                    |  |
| 8        | ☷     | Kan              | Water           | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained; destructive        |
|          | ☷     | Kun              | Earth           |                                    |  |
| 9        | ☷     | Xun              | Wood            | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained; destructive        |
|          | ☰     | Qian             | Metal           |                                    |  |
| 10       | ☰     | Qian             | Metal           | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening, positive collaboration |
|          | ☷     | Dui              | Metal           |                                    |  |
| 11       | ☷     | Kun              | Earth           | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                             |
|          | ☰     | Qian             | Metal           |                                    |  |
| 12       | ☰     | Qian             | Metal           | Sheng<br><b>Productive</b>         | productive, nourishing, creative                           |
|          | ☷     | Kun              | Earth           |                                    |  |
| 13       | ☰     | Qian             | Metal           | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained; destructive        |
|          | ☷     | Li               | Fire            |                                    |  |
| 14       | ☷     | Li               | Fire            | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                       |
|          | ☰     | Qian             | Metal           |                                    |  |
| 15       | ☷     | Kun              | Earth           | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening, positive collaboration |
|          | ☷     | Gen              | Earth           |                                    |  |
| 16       | ☷     | Zhen             | Wood            | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                       |
|          | ☷     | Kun              | Earth           |                                    |  |

Interpret lower trigram to upper    same phase = 14;    Sheng = 12;    Ke = 13;    Rev. Ke = 13;    Rev. Sheng = 12    = 64

14 Reinforcing:    1, 2, 10, 15, 23, 29, 30, // 32, 42, 43, 51, 52, 57, 58    (non-bold = 8 double trigram hexagrams)

### The Structure of Hexagrams – 3 (Trigrams)

4 Yin: Kǎn = Water

Kūn = Yin Earth

// Xùn = Yin Wood

Duì = Yin Metal

4 Yang: Lí = Fire

Gèn = Yang Earth //

Zhèn = Yang Wood

Qián = Yang Metal

| Hexagram | Graph | Primary Trigrams | Trigram Direction | Interaction                        | General Interpretation of Situation/Relations                 |
|----------|-------|------------------|-------------------|------------------------------------|---|
| 17       | ☵     | Dui              | Metal             | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                          |
|          | ☴     | Zhen             | Wood              |                                    |   |
| 18       | ☷     | Gen              | Earth             | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained;<br>destructive        |
|          | ☴     | Xun              | Wood              |                                    |   |
| 19       | ☷     | Kun              | Earth             | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                                |
|          | ☴     | Dui              | Metal             |                                    |   |
| 20       | ☴     | Xun              | Wood              | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                          |
|          | ☷     | Kun              | Earth             |                                    |   |
| 21       | ☴     | Li               | Fire              | Sheng<br><b>Productive</b>         | productive, nourishing, creative                              |
|          | ☳     | Zhen             | Wood              |                                    |   |
| 22       | ☷     | Gen              | Earth             | Sheng<br><b>Productive</b>         | productive, nourishing, creative                              |
|          | ☴     | Li               | Fire              |                                    |   |
| 23       | ☷     | Gen              | Earth             | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening,<br>positive collaboration |
|          | ☷     | Kun              | Earth             |                                    |   |
| 24       | ☷     | Kun              | Earth             | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained;<br>destructive        |
|          | ☳     | Zhen             | Wood              |                                    |   |
| 25       | ☴     | Qian             | Metal             | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                          |
|          | ☳     | Zhen             | Wood              |                                    |   |
| 26       | ☷     | Gen              | Earth             | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                                |
|          | ☴     | Qian             | Metal             |                                    |   |
| 27       | ☷     | Gen              | Earth             | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained;<br>destructive        |
|          | ☳     | Zhen             | Wood              |                                    |   |
| 28       | ☴     | Dui              | Metal             | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                          |
|          | ☴     | Xun              | Wood              |                                    |   |
| 29       | ☷     | Kan              | Water             | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening,<br>positive collaboration |
|          | ☷     | Kan              | Water             |                                    |   |
| 30       | ☴     | Li               | Fire              | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening,<br>positive collaboration |
|          | ☴     | Li               | Fire              |                                    |   |
| 31       | ☴     | Dui              | Metal             | Sheng<br><b>Productive</b>         | productive, nourishing, creative                              |
|          | ☷     | Gen              | Earth             |                                    |   |
| 32       | ☷     | Zhen             | Wood              | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening,<br>positive collaboration |
|          | ☴     | Xun              | Wood              |                                    |   |

Sheng = 12: 5, 12, 21, 22,

// 31, 33, 36, 40, 45, 50, 59, 60

Ke = 13: 8, 9, 13, 18, 24, 27,

// 34, 39, 46, 49, 54, 61, 64

### The Structure of Hexagrams – 3 (Trigrams)

Sheng/Generation Cycle:    **Wood** (Xùn & Zhèn)    ⇨    **Fire** (Lí)    ⇨    **Earth** (Kūn & Gèn)    ⇨  
    **Metal** (Qián & Duì)    ⇨    **Water** (Kǎn)    ⇨    **Wood** (Xùn & Zhèn)

| Hexagram | Graph | Primary Trigrams | Trigram Direction | Interaction                        | General Interpretation of Situation/Relations                 |
|----------|-------|------------------|-------------------|------------------------------------|---|
| 33       | ☰     | Qian             | <b>Metal</b>      | Sheng<br><b>Productive</b>         | productive, nourishing, creative                              |
|          | ☷     | Gen              | <b>Earth</b>      |                                    |   |
| 34       | ☷     | Zhen             | <b>Wood</b>       | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained;<br>destructive        |
|          | ☰     | Qian             | <b>Metal</b>      |                                    |   |
| 35       | ☷     | Li               | <b>Fire</b>       | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                                |
|          | ☷     | Kun              | Earth             |                                    |   |
| 36       | ☷     | Kun              | Earth             | Sheng<br><b>Productive</b>         | productive, nourishing, creative                              |
|          | ☷     | Li               | <b>Fire</b>       |                                    |   |
| 37       | ☷     | Xun              | Wood              | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                                |
|          | ☷     | Li               | <b>Fire</b>       |                                    |   |
| 38       | ☷     | Li               | <b>Fire</b>       | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                          |
|          | ☷     | Dui              | Metal             |                                    |   |
| 39       | ☷     | Kan              | Water             | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained;<br>destructive        |
|          | ☷     | Gen              | <b>Earth</b>      |                                    |   |
| 40       | ☷     | Zhen             | <b>Wood</b>       | Sheng<br><b>Productive</b>         | productive, nourishing, creative                              |
|          | ☷     | Kan              | Water             |                                    |   |
| 41       | ☷     | Gen              | <b>Earth</b>      | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                                |
|          | ☷     | Dui              | Metal             |                                    |   |
| 42       | ☷     | Xun              | Wood              | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening,<br>positive collaboration |
|          | ☷     | Zhen             | <b>Wood</b>       |                                    |   |
| 43       | ☷     | Dui              | Metal             | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening,<br>positive collaboration |
|          | ☷     | Qian             | <b>Metal</b>      |                                    |   |
| 44       | ☷     | Qian             | <b>Metal</b>      | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                          |
|          | ☷     | Xun              | Wood              |                                    |   |
| 45       | ☷     | Dui              | Metal             | Sheng<br><b>Productive</b>         | productive, nourishing, creative                              |
|          | ☷     | Kun              | Earth             |                                    |   |
| 46       | ☷     | Kun              | Earth             | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained;<br>destructive        |
|          | ☷     | Xun              | Wood              |                                    |   |
| 47       | ☷     | Dui              | Metal             | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                                |
|          | ☷     | Kan              | Water             |                                    |   |
| 48       | ☷     | Kan              | Water             | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                                |
|          | ☷     | Xun              | Wood              |                                    |   |

13 Reverse Ke:                      4, 7, 14, 16, 17, 20, 25, 28, // 38, 44, 53, 62, 63

### The Structure of Hexagrams – 3 (Trigrams)

Ke/Control Cycle:    **Wood** (Xùn & Zhèn)    ⇨    **Earth** (Kūn & Gèn)    ⇨    **Water** (Kǎn)    ⇨  
                                  **Fire** (Lí)                                   ⇨    **Metal** (Qián & Duì)    ⇨    **Wood** (Xùn & Zhèn)

| Hexagram | Graph | Primary Trigrams | Trigram Direction | Interaction                        | General Interpretation of Situation/Relations                 |
|----------|-------|------------------|-------------------|------------------------------------|---|
| 49       | ☲     | Dui              | Metal             | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained;<br>destructive        |
|          | ☲     | Li               | Fire              |                                    |   |
| 50       | ☲     | Li               | Fire              | Sheng<br><b>Productive</b>         | productive, nourishing, creative                              |
|          | ☲     | Xun              | Wood              |                                    |   |
| 51       | ☲     | Zhen             | Wood              | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening,<br>positive collaboration |
|          | ☲     | Zhen             | Wood              |                                    |   |
| 52       | ☲     | Gen              | Earth             | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening,<br>positive collaboration |
|          | ☲     | Gen              | Earth             |                                    |   |
| 53       | ☲     | Xun              | Wood              | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                          |
|          | ☲     | Gen              | Earth             |                                    |   |
| 54       | ☲     | Zhen             | Wood              | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained;<br>destructive        |
|          | ☲     | Dui              | Metal             |                                    |   |
| 55       | ☲     | Zhen             | Wood              | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                                |
|          | ☲     | Li               | Fire              |                                    |   |
| 56       | ☲     | Li               | Fire              | Reverse Sheng<br><b>Exhausting</b> | depleting, demanding, draining                                |
|          | ☲     | Gen              | Earth             |                                    |   |
| 57       | ☲     | Xun              | Wood              | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening,<br>positive collaboration |
|          | ☲     | Xun              | Wood              |                                    |   |
| 58       | ☲     | Dui              | Metal             | same phase<br><b>Reinforcing</b>   | mutually supportive, strengthening,<br>positive collaboration |
|          | ☲     | Dui              | Metal             |                                    |   |
| 59       | ☲     | Xun              | Wood              | Sheng<br><b>Productive</b>         | productive, nourishing, creative                              |
|          | ☲     | Kan              | Water             |                                    |   |
| 60       | ☲     | Kan              | Water             | Sheng<br><b>Productive</b>         | productive, nourishing, creative                              |
|          | ☲     | Dui              | Metal             |                                    |   |
| 61       | ☲     | Xun              | Wood              | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained;<br>destructive        |
|          | ☲     | Dui              | Metal             |                                    |   |
| 62       | ☲     | Zhen             | Wood              | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                          |
|          | ☲     | Gen              | Earth             |                                    |   |
| 63       | ☲     | Kan              | Water             | Reverse Ke<br><b>Insulting</b>     | ineffective, dis-empowering, shaming                          |
|          | ☲     | Li               | Fire              |                                    |   |
| 64       | ☲     | Li               | Fire              | Ke<br><b>Controlling</b>           | limiting, inhibited, bound, restrained;<br>destructive        |
|          | ☲     | Kan              | Water             |                                    |   |

12 Reverse Sheng:                    3, 6, 11, 19, 26, // 35, 37, 41, 47, 48, 55, 56

## *The Structure of Hexagrams – 3 (Trigrams)*

### **Trigram Associations & Attributes**

Positive and negative, **healthy and unhealthy** manifestations/presentations of each Trigram.  
Each has a noble (jun-zi) side and an inferior aspect, or shadow side.

#### ☰ 乾 Qián

**Healthy:** = strong, creative, powerful, inspirational, decisive, resourceful

**Unhealthy:** = forceful, overbearing, authoritarian, arbitrary, rigid

#### ☷ 坤 Kūn

**Healthy:** = devoted, adaptable, flexible, receptive, responsive, yielding, nourishing

**Unhealthy:** = mothering to a fault, meek, lost sense of self,  
overly dependent, lack of autonomy

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#### ☲ 離 Lí

**Healthy:** = clarity, understanding, intelligence, beauty, elegance, cohesion

**Unhealthy:** = superficial, shallow intellectualism, vain,  
over concern with appearances, clingy

#### ☵ 坎 Kǎn

**Healthy:** = willing to take risks, face danger, go with the flow,  
flow with change, accept ambiguity and the mysteries of life, committed

**Unhealthy:** = careless, superstitious, fearful,  
succumbing to ones fears, easily overwhelmed

## *The Structure of Hexagrams – 3 (Trigrams)*

*positive & negative attributes continued:*

### ☳ 震 Zhèn

**Healthy:** = the ability to act & arouse to action, the enthusiasm of new beginnings, freshness, ability to motivate excite, initiate

**Unhealthy:** = zealous, impetuous, impulsive, prone to mistakes (bull in china shop), extroverted to a fault, can be violent or shocking, inability to follow through, insufficient understanding of ones motives and actions.

### ☶ 艮 Gèn

**Healthy:** = solid, stable, steadfast, enduring, secure, calm, ability to concentrate, patient, exercises forethought & restraint

**Unhealthy:** = can be stubborn, passive, withdrawn, introverted to a fault

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### ☱ 兌 Duì

**Healthy:** = pleasure & enjoyment, buoyant, ebullient, sensual, eloquent, open, tranquil

**Unhealthy:** = self indulgent, over indulgent esp. in sensual pleasures, decadent, hedonistic

### ☵ 巽 Xùn/Sùn

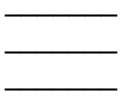
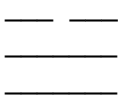
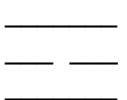
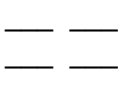
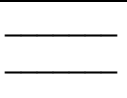
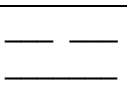
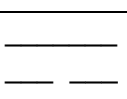
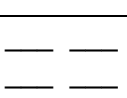
**Healthy:** = gentle, sensitive, intuitive, simple, honest & straightforward, respectful, reverential, sincere, real, ability to follow, or accept another's leadership

**Unhealthy:** = submissive, sheep like follower, addictive, slave to one's conditioning and illusions

## Trigram Associations

Trigrams:

*Primary Associations & Secondary Associations*

| Graph   | Pīn-Yīn<br>(Wade-Giles)      | natural<br>Image | Attribute<br>Wilhelm/Baynes <sup>W/B</sup>         | F. Heaven<br># / compass | L. Heaven<br># / compass | Phase/<br>Element      | Body Part               | Family<br>Member             |
|---|------------------------------|------------------|--|--------------------------|--------------------------|------------------------|-------------------------|------------------------------|
|    | 乾<br><b>Qián</b><br>(Ch'ien) | Heaven           | Creative <sup>W/B</sup><br>(Energy/Energetic)      | 1 / <b>South</b>         | 6 / NW                   | <b>Metal</b><br>(yang) | head                    | Father                       |
|    | 兌<br><b>Duì</b><br>(Tui)     | Lake             | Joyous <sup>W/B</sup><br>(Open-ness)               | 2 / SE                   | 7 / <b>West</b>          | Metal<br>(yin)         | mouth                   | 3rd/<br>youngest<br>daughter |
|    | 離<br><b>Lí</b><br>(Li)       | Fire             | Clinging <sup>W/B</sup><br>(Brilliance)            | 3 / <b>East</b>          | 9 / <b>South</b>         | <b>Fire</b><br>(yang)  | eyes                    | 2nd/middle<br>daughter       |
|    | 震<br><b>Zhèn</b><br>(Chen)   | Thunder          | Arousing <sup>W/B</sup><br>(Sprouting)             | 4 / NE                   | 3 / <b>East</b>          | <b>Wood</b><br>(yang)  | feet/toes               | 1st/eldest<br>son            |
|    | 巽<br><b>Xùn</b><br>(Sun)     | Wind             | Gentle-<br>Penetrating <sup>W/B</sup><br>(Rooting) | 5 / SW                   | 4 / SE                   | Wood<br>(yin)          | legs/thighs<br>(vagina) | 1st/eldest<br>daughter       |
|   | 坎<br><b>Kǎn</b><br>(K'an)    | Water            | Abyss <sup>W/B</sup><br>Danger<br>(Darkness)       | 6 / <b>West</b>          | 1 / <b>North</b>         | Water<br>(yin)         | ears                    | 2nd/middle<br>son            |
|  | 艮<br><b>Gèn</b><br>(Ken)     | Mountain         | Keeping-<br>Still <sup>W/B</sup><br>(Boundaries)   | 7 / NW                   | 8 / NE                   | <b>Soil</b><br>(yang)  | hands                   | 3rd/<br>youngest<br>son      |
|  | 坤<br><b>Kūn</b><br>(K'un)    | Earth            | Receptive <sup>W/B</sup><br>(Space, Quietude)      | 8 / <b>North</b>         | 2 / SW                   | Soil<br>(yin)          | abdomen<br>(uterus)     | Mother                       |



# Nuclear Trigrams & Hexagrams

互卦 Hù Guà  
**Nuclear Trigrams and Hexagrams**

互 Hù = each other, one another; mutual or reciprocal  
literally Interlocking Hexagrams,  
they are almost universally referred to as Nuclear Hexagrams (probably due to the influence of Wilhem's book)

\* Huang calls them Mutual Gua

\* Also referred to as Hu Ti = 'Overlapping System' see Lynn p. 43-44 n39

The Hu Gua tradition seems to originate in the middle Han dynasty  
usually attributed to either Jing Fang (77–37 BCE), or Fei Zhi (50 BCE–10 CE)

Nuclear, in part because it is composed of Lines 2-3-4-5 of the Original hexagram.

Nuclear too, because the nuclear hexagram informs us about the heart of the time  
the core of the situation described in the original hexagram (本卦 Běn Guà)  
the subtle, inner workings of the hexagram/situation.

The Nuclear gua speak of the subjective aspects of the situation  
the personal and human perspective on events  
what is felt, or thought about them (heart & mind pairs of lines)

Nuclears' can elucidate the internal/hidden or subconscious motives involved,  
the personal feelings or response to the time and events.

The meaning and implications of the time for people involved in the situation.  
Aspects that are vitally important, but often ignored or misunderstood.

Forming a Nuclear hexagram is like using a magnifying glass to examine the time/events,  
to get a close-up view, or an inside perspective on the situation.

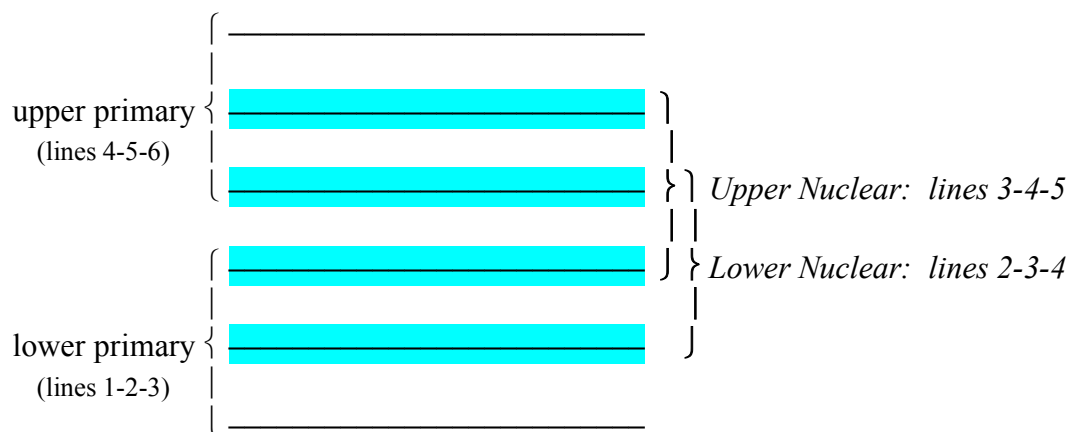
Refer back to p.106 (trigram directional tendencies and interactions)

## How to Construct the Hù Guà / Nuclear Hexagram

The four inner lines of a hexagram (Lines 2–5) are extracted and expanded to form a new hexagram. This new hexagram is usually referred to as the Nuclear Hexagram.

Each hexagram can be seen as comprised of four trigrams:

|                                    |                                      |                         |
|------------------------------------|--------------------------------------|-------------------------|
| 2 <b>Outer</b> trigrams<br>called: | lines 1-2-3 & 4-5-6<br>lower & upper | <b>primary</b> trigrams |
| 2 <b>Inner</b> trigrams<br>called: | lines 2-3-4 & 3-4-5<br>lower & upper | <b>nuclear</b> trigrams |



The two inner trigrams are combined to make the Nuclear Hexagram.  
the top and bottom (lines 1 & 6) of the original hexagram drop away  
the four inner lines expand to fill the six positions  
lines 3 & 4 are repeated in the center  
lines 2 & 5 move to the edges

Thus the heart and mind line pairs of the original hexagram form the new hexagram  
while the environmental pair fade from view.  
This is a purely subjective look at the Time.

The conspicuous transition between the upper and lower primary trigrams is now seen as  
a more complex and subtle transition with an intricate interplay of heart and mind.

**Interpreting the Multiple Gua Within a Hexagram**

**There are 2 hexagrams in every Hexagram**

the Original & the Nuclear

referred to as Outer & Inner hexagrams.

**There are 4 trigrams in every Hexagram**

the 2 Primary & the 2 Nuclear trigrams

referred to as Outer & Inner trigrams.

The 外 **Outer/Wài Guà** speak about the nature of the situation

the time you are in and the context in which it is occurring

it refers to real time and external events

their form is more visible, so when interpreting **use the natural images.**

The 內 **Inner/Nèi Guà** speak about the subjective processes at work in the situation

the meaning and implications of the time for the persons involved

the internal thoughts, feelings, drives, motivations behind events

or the personal response to those events

these things have no external form - rather they are qualities,

so **use the trigram attributes** when interpreting.

## Nuclear Trigrams

### The 16 Nuclear Hexagrams – The Heart of the Yi

**8 pairs:**        three from the upper canon, and five from the lower canon.

**1-2      23-24      27-28    //    37-38      39-40      43-44      53-54      63-64**

Each of the 64 hexagrams has an inner/nuclear hexagram

Actually four hexagrams share the same inner hexagram

so four hexagrams will reduce to one nuclear

those four hexagrams will share the same 4 middle lines    (remember lines 1 & 6 are dropped)

Thus there are just 16 nuclear hexagrams altogether

The **middle four lines are the same** in four different hexagrams

with only four possible combinations of yin & yang lines in the top and bottom positions

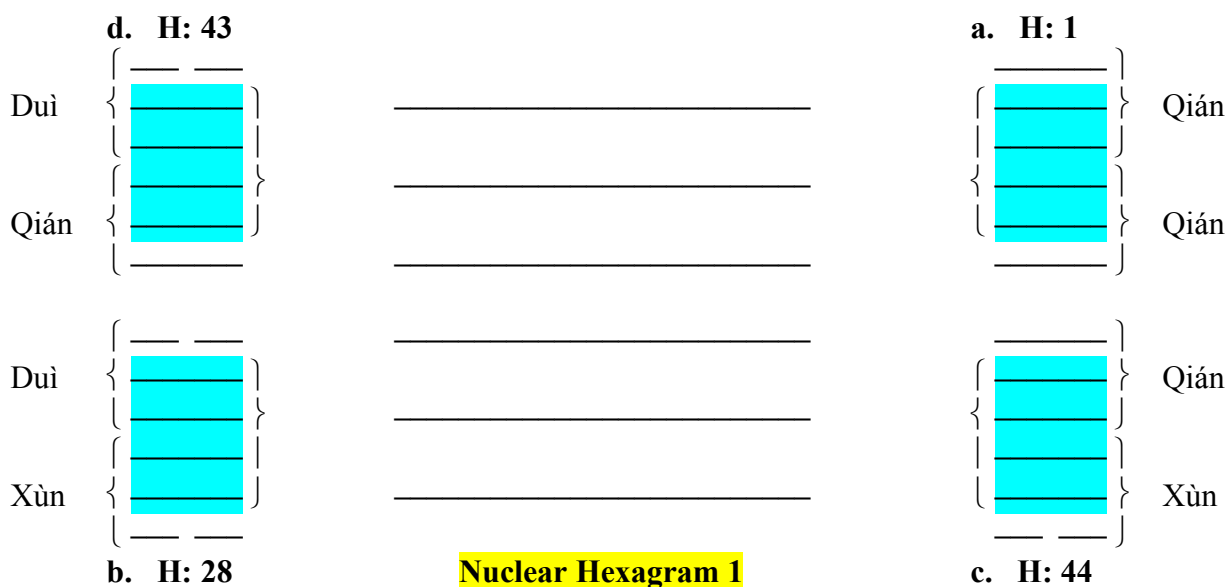
a. top & bottom yang

c. top yang/bottom yin

b. top & bottom yin

d. top yin/bottom yang

**Example:**    Hexagrams 1-28-43-44 all have four yang lines in their center  
yang lines in positions 2-3-4-5  
thus when extracted and expanded all four become Nuclear Hexagram 1



*They also have trigrams in common:*

**28 & 44**    share **Xùn**    as the lower trigram

*horizontal*

**1 & 43**    share **Qíán**    as the lower trigram

*horizontal*

**1 & 44**    share **Qíán**    as the upper trigram

*vertical*

**28 & 43**    share **Duì**    as the upper trigram

*vertical*

# Nuclear Trigrams

## 互卦 Hù Guà = Nuclear Hexagrams “The Sixteen”

| <b>64 Hexagrams</b><br>(each set of four reduce to one Nuclear) | <b>16 Nuclear Hexagrams</b><br>(each Nuclear will in turn reduce to one Core Nuclear) | <b>4 Core Nuclears</b><br>(there are only four Core Nuclear Hexagrams) |
|---|---|--|
| <b>1-28-43-44</b>   | <b>Hex. 1</b>   | <b>1</b>   |
| <b>2-23-24-27</b>   | <b>Hex. 2</b>   | <b>2</b>   |
| <b>3-8-20-42</b>  | <b>Hex. 23</b>  | <b>2</b>   |
| <b>4-7-19-41</b>  | <b>Hex. 24</b>  | <b>2</b>   |
| <b>29-59-60-61</b>  | <b>Hex. 27</b>  | <b>2</b>   |
| <b>30-55-56-62</b>  | <b>Hex. 28</b>  | <b>1</b>   |
| <b>6-10-47-58</b>   | <b>Hex. 37</b>  | <b>64</b>  |
| <b>5-9-48-57</b>  | <b>Hex. 38</b>  | <b>63</b>  |
| <b>16-21-35-51</b>  | <b>Hex. 39</b>  | <b>64</b>  |
| <b>15-22-36-52</b>  | <b>Hex. 40</b>  | <b>63</b>  |
| <b>14-32-34-50</b>  | <b>Hex. 43</b>  | <b>1</b>   |
| <b>13-31-33-49</b>  | <b>Hex. 44</b>  | <b>1</b>   |
| <b>12-17-25-45</b>  | <b>Hex. 53</b>  | <b>64</b>  |
| <b>11-18-26-46</b>  | <b>Hex. 54</b>  | <b>63</b>  |
| <b>38-40-54-64</b>  | <b>Hex. 63</b>  | <b>64</b>  |
| <b>37-39-53-63</b>  | <b>Hex. 64</b>  | <b>63</b>  |

\* The 16 are 8 pairs: 4 of the pairs are a 3/4 pair (i.e. 23/24, 43/44; 53/54; 63/64), 2 are 7/8 pairs (27/28; 37/38) probably not significant, but may help memorize.

## Nuclear Trigrams

### The Core Nuclear (Nuclear of the Nuclear)

(see 4 tables in Appendix p. 186-189)

The heart of the heart - the essence of the time  
like looking at the situation through a microscope

The 16 nuclear hexagrams reduce to 4 core nuclears

These four hexagrams are Hex. 1, 2 & 63, 64

|                                 |    |    |    |    |
|---------------------------------|----|----|----|----|
| Hex. 1 is the core of nuclears  | 1  | 28 | 43 | 44 |
| Hex. 2 is the core of nuclears  | 2  | 27 | 23 | 24 |
| Hex. 63 is the core of nuclears | 38 | 40 | 54 | 64 |
| Hex. 64 is the core of nuclears | 37 | 39 | 53 | 63 |

**Hex 1 & 2 represent origins - the beginnings of things, time, hexagrams**

**Hex 63 & 64 represent endings - completion - outcomes - conclusions**

- Thus half of all hexagrams return to their origins - roots  
Times whose *essence is embodied in their beginnings*  
enfolding processes
- The other half move forward toward fruition and completion  
Times whose *essence is embodied in their endings*  
unfolding processes
- Of course unfolding never ends and we see this reflected in hexagrams 63 & 64 (all 6 lines have found their place)  
63 = After Crossing/Completion  
64 = Before Crossing is Complete
- Hex. 63 & 64 continuously change into one another  
oscillating back and forth  
between completion and incompleteness indefinitely  
each conclusion implies a new beginning  
into a future that is never ending - forever unfolding  
Finished-Equilibrium & Transition-Process
- Hex. 1 & 2 stabilize and remain themselves forever  
Idea & Manifestation - Conception & Production
- Thus, we find that 16 hexagrams resolve into one of these four hexagrams that interestingly enough begin and end the sequence of 64 that represent all Times.

• These four possibilities are analogs to the 4 Emblematic Digrams: Tai & Shao Yin & Yang

**H:1 = Tai Yang**  
(yang over yang)

**H:2 = Tai Yin**  
(yin over yin)  
(This is true looking at any of the 3 pairs of lines)

**H:63 = Shao Yang**  
(yin over yang)

**H:64 = Shao Yin**  
(yang over yin)

*analogous hexagrams:* H:11 Kūn/Qián

H:12 Qián/Kūn

|                                  |
|----------------------------------|
| <i>Core Nuclears (continued)</i> |
|----------------------------------|

- Hex. 1 & 2 represent Heaven & Earth, the origins of all things and processes.  
They are the graphic manifestations of yin and yang.  
The archetypal manifestation of yang in the world is **fire**.  
The archetypal manifestation of yin in the world is **water**.
- Hex. 63 & 64 represent the actual (vs. archetypal) interactions of Fire & Water in the world,  
which is ongoing.
- *More specifically:*

Those 16 that share **Hex: 1** as their essence can be thought of as returning to  
their **original idea, or conception**.

1–13–14–28–30 // 31–32–33–34–43–44–49–50–55–56–62

Those 16 that share **Hex: 2** as their essence can be thought of as returning to  
their **original manifestation, or form**.

2–3–4–7–8–19–20–23–24–27–29 // 41–42–59–60–61

Those 16 that share **Hex: 63** as their essence can be thought of as moving toward  
**fruition and completion**.

5–9–11–15–18–22–26 // 36–37–39–46–48–52–53–57–63

Those 16 that share **Hex: 64** as their essence can be thought of as moving toward  
**transition and new beginnings**.

6–10–12–16–17–21–25 // 35–38–40–45–47–51–54–58–64

\* // separates upper and lower canon



**Tǐ Guà and Yǒng Guà**

Another approach to interpretation using trigrams.

- Use all four trigrams:      (LP                  LN                  UN                  UP)  
    (lower primary      lower nuclear      upper nuclear      upper primary)

- Identify the trigram with the fewest moving lines,

this is the **Tǐ Guà**                  體 卦

make that trigram the subject, or baseline trigram, and interpret the other trigrams in relation to it.

These are called **Yǒng Guà**      用 卦

- **The Ti Gua represents oneself or the primary subject of the divination.**
- **The Yong Gua represent the manifestations, implications or effects in the environment and/or external aspects of the time.**

- 
- **Tǐ and Yǒng** are important philosophical terms/concepts from the Warring States period on. The pair may be translated in various ways, with ***Substance and Function*** as perhaps the best for general purposes. In an Yi Jing context, the earlier ***Root and Function*** might be preferred.

They are an attempt to describe the relation between an object and its inherent activity, the fundamental metaphysical nature of a thing and its expression, or between moral principles and their being carried out by individuals.

體      Tǐ      = literally the body, trunk, torso; the substance, the essentials

用      Yǒng      = to use, employ, make use of; use, effect; need to, have to, applications

|  |
|--|
| <b>Trigram Symbolism within a Hexagram</b> |
|--|

*Trigrams within a Hexagram represent various things ...*

|                                |                                 |                 |                                     |   |  |
|--------------------------------|---------------------------------|-----------------|-------------------------------------|---|--|
| A.                             |                                 |                 |                                     |   |  |
| <b>Upper T.</b><br>(shàng guà) | = the <b>outer</b> gua<br>(wài) | <b>external</b> | before<br><b>in front</b><br>(qián) | <b>going, leaving</b> - leading - into the future<br>(wǎng) |  |

|                              |                                 |                 |                                   |   |  |
|------------------------------|---------------------------------|-----------------|-----------------------------------|---|--|
|                              |                                 |                 |                                   |   |  |
| <b>Lower T.</b><br>(xià guà) | = the <b>inner</b> gua<br>(nèi) | <b>internal</b> | behind<br><b>in back</b><br>(hòu) | entering - <b>coming</b> - from the past<br>(lái) |  |

|                 |   |  |  |  |  |
|-----------------|---|--|--|--|--|
| B.              |   |  |  |  |  |
| <b>Upper T.</b> | relates to <b>Cosmic Ideals &amp; Aspirations</b> |  |  |  |  |

|                 |  |  |  |  |  |
|-----------------|--|--|--|--|--|
|                 |  |  |  |  |  |
| <b>Lower T.</b> | relates to <b>Worldly Matters or Personal Affairs (base instincts)</b><br>(smt. considered the province of the nuclear trigrams) |  |  |  |  |

|                 |               |                      |                       |  |  |
|-----------------|---------------|----------------------|-----------------------|--|--|
| C.              |               |                      |                       |  |  |
| <b>Upper T.</b> | = <b>Time</b> | 3 Dimensions of time | = past-present-future |  |  |

|                 |                |                                  |                             |                                 |  |
|-----------------|----------------|----------------------------------|-----------------------------|---------------------------------|--|
|                 |                |                                  |                             |                                 |  |
| <b>Lower T.</b> | = <b>Space</b> | 3 Dimensions of space            | = length-width-depth/height |                                 |  |
|                 |                | w/ yin&yang yields 6 directions: | L:                          | front/back (anterior/posterior) |  |
|                 |                |                                  | W:                          | left/right (medial/lateral)     |  |
|                 |                |                                  | D:                          | up/down (superior/inferior)     |  |

六合 Liù Hé = 6 closings/unions/combinations//ways/**directions**/coordinates

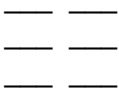
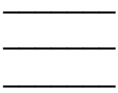
3D: 2 poles/directions

|                       |                              |
|-----------------------|------------------------------|
| Nán-Běi = South-North | = length: forward & backward |
| Dōng-Xī = East-West   | = width: left & right        |
| Tiān-Dì = Sky-Earth   | = height: up & down          |

## Nuclear Trigrams

### The Six Divisions Within the Trigrams

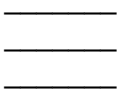
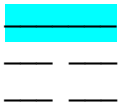
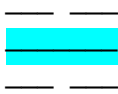
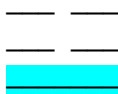
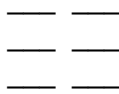
*The two pure trigrams contain the other six:*

|   |  |   |   |
|---|--|---|---|
| <u><b>Kūn</b></u><br><br><i>Di/Earth</i> | <u><b>= all Yin</b></u><br><b>Tai-Yin</b><br><b>Shao-Yin</b><br><b>Jue-Yin</b> | <u><b>Qián</b></u><br><br><i>Tian/Sky-Heaven</i> | <u><b>= all Yang</b></u><br><b>Tai-Yang</b><br><b>Shao-Yang</b><br><b>Yang-Ming</b> |
|---|--|---|---|

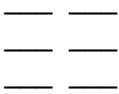
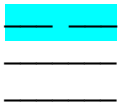
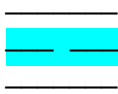
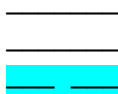
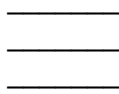
**The Two Pure Trigrams manifest the other Six:**

Heaven & Earth interact to produce all phenomena (the 10,000 things)

Three times Qián offers one of its lines, which Kūn receives to produce three offspring, or three stages of being.

|  |   |  |   |   |
|--|---|--|---|---|
| <u><b>Qián gives:</b></u><br> | <u><b>Gèn</b></u><br>          | <u><b>Kǎn</b></u><br> | <u><b>Zhèn</b></u><br> | <u><b>Kūn receives</b></u><br> |
| <b>Pure Yang</b><br><i>outer door:</i>   | <b>Tai Yang</b><br><i>kai/opens</i><br><i>opens out</i><br><i>represents surface</i><br><i>the top, the lid</i> | <b>Shao Yang</b><br><i>shu/pivots</i><br><i>hinge/pivot</i>  | <b>Yang Ming</b><br><i>he/closes</i><br><i>closes outward movement</i><br><i>limits/stops ascent</i>      | <b>Pure Yin</b>   |

Three times Kūn offers one of its lines, which Qián receives to produce three offspring, or three stages of being.

|  |  |   |   |  |
|--|--|---|---|--|
| <u><b>Kūn offers:</b></u><br> | <u><b>Duì</b></u><br> | <u><b>Lí</b></u><br> | <u><b>Xùn</b></u><br>                      | <u><b>Qián receives</b></u><br> |
| <b>Pure Yin</b><br><i>inner door:</i>  | <b>Tai Yin</b><br><i>kai/opens</i><br><i>opens in</i><br><i>opens the interior</i>                       | <b>Shao Yin</b><br><i>shu/pivots</i><br><i>hinge/pivot</i>  | <b>Jue Yin</b><br><i>he/closes</i><br><i>closes inward movement</i><br><i>limits/stops descent</i><br><i>the bottom, end of</i> | <b>Pure Yang</b>   |

### The Yin-Yang Gate

•----- ↑ ↑ -----•

•----- ↓ ↓ -----•

(• represents the hinge) (showing closed position)

(outer door swings up/out)

(the inner door swings down/in)

# Hexa-grams

## The Structure of Hexagrams – Part IV

卦 畫 Guà Huà = Hexagram Graph(ic), illustration (strokes)

卦 名 Guà Míng = Hexagram Name

卦 詞 Guà Cí = Hexagram Statements

*In ancient times these were known as:*

彖 Tuàn = the Judgment or Decision  
(Deciding Remarks)

(may be a loan character for a homonym meaning 'engraved text')

see p. 44 for King Wen Sequence

### Shào Yōng's (Fū Xī's) Circle and Square Diagram

141

## The Structure of Hexagrams – 4 (Hexagrams)

### Building Hexagrams Line by Line

#### Genesis of Hexagrams

building a hexagram line by line      (FH approach) vs. (trigrams = LH approach)  
 very systematic (mathematical)      2 lines to the 6th power = 64 hexagrams

Dao = wholeness, unity; the One, is represented by a circle

|  |                               |                               |                               |                               |                               |                               |                               |                               |
|--|-------------------------------|-------------------------------|-------------------------------|-------------------------------|-------------------------------|-------------------------------|-------------------------------|-------------------------------|
| 1st level <i>creates</i><br><i>polarization</i><br><b>2</b> lines, yin-yang,·<br><i>matter &amp; energy</i>      | — — — —                       |                               |                               |                               | — — — —                       |                               |                               |                               |
| 2nd level <i>creates</i><br><b>4</b> (di-grams)<br>tai & shao yn & yg<br><i>4 seasons – time</i>                 | — — — —<br>— — — —            |                               | — — — —<br>— — — —            |                               | — — — —<br>— — — —            |                               | — — — —<br>— — — —            |                               |
| 3rd level <i>creates</i><br><b>8</b> (trigrams)<br>ba gua = <i>archetypes</i><br><br><i>8 directions – space</i> | — — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — — |

3 Realms = 3 kingdoms: *plant animal, mineral*

Continuing to add a yin and a yang line to each trigram yields:

|   |  |  |  |  |  |  |  |  |
|---|--|--|--|--|--|--|--|--|
| 4th level      4<br><i>creates</i> 3<br><b>16</b> 2<br>Tetra-grams      1<br><i>manifestation Level I</i><br><i>Forms (trees)</i>                     | — — — —<br>— — — —<br>— — — —<br>— — — —                       |  |  |  | — — — —<br>— — — —<br>— — — —<br>— — — —                       |  |  |  |
| 5th level      5<br><i>creates</i> 4<br><b>32</b> 3<br>Penta-grams      2<br>1<br><i>manifestation Level II</i><br><i>Kinds/Types (oaks)</i>          | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —            |  | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —            |  | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —            |  | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —            |  |
| 6th level      6<br><i>creates</i> 5<br><b>64</b> 4<br>Hexa-grams      3<br>2<br>1<br><i>manifestation Level III</i><br><i>Varieties (white oaks)</i> | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — — | — — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — —<br>— — — — |

6 Lines and taxonomy: *phylum, class, order, family, genus, species*

Shào Yōng's Sequence - circa 1100 CE

- see: *the Circle and the Square Diagram* (on previous page)
- find Qián/Chien at the top, and Kūn at the bottom of the circle
- find Qián/Chien at the lower right, and Kūn at the upper left of the square (see next two pages)

## The Structure of Hexagrams – 4 (Hexagrams)

*What is the pattern / organizing principle used in:*

Shào Yōng's (Fū Xī's) Former Heaven Sequence of Hexagrams – **The Square**

|        |        |        |        |        |        |        |        |
|--------|--------|--------|--------|--------|--------|--------|--------|
| 2<br>  | 23<br> | 8<br>  | 20<br> | 16<br> | 35<br> | 45<br> | 12<br> |
| 15<br> | 52<br> | 39<br> | 53<br> | 62<br> | 56<br> | 31<br> | 33<br> |
| 7<br>  | 4<br>  | 29<br> | 59<br> | 40<br> | 64<br> | 47<br> | 6<br>  |
| 46<br> | 18<br> | 48<br> | 57<br> | 32<br> | 50<br> | 28<br> | 44<br> |
|        |        |        |        |        |        |        |        |
| 24<br> | 27<br> | 3<br>  | 42<br> | 51<br> | 21<br> | 17<br> | 25<br> |
| 36<br> | 22<br> | 63<br> | 37<br> | 55<br> | 30<br> | 49<br> | 13<br> |
| 19<br> | 41<br> | 60<br> | 61<br> | 54<br> | 38<br> | 58<br> | 10<br> |
| 11<br> | 26<br> | 5<br>  | 9<br>  | 34<br> | 14<br> | 43<br> | 1<br>  |






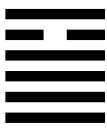
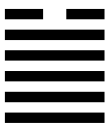
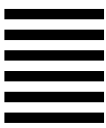

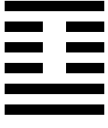
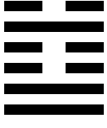
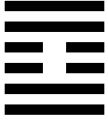
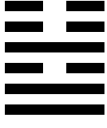
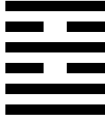
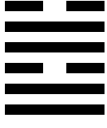
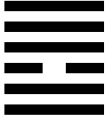

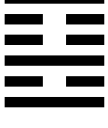

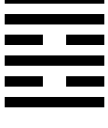
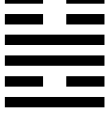
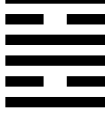
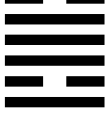









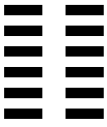
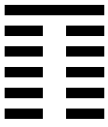


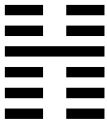

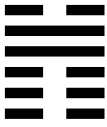










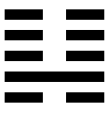


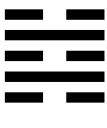









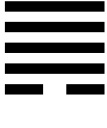

## The Structure of Hexagrams – 4 (Hexagrams)

### Shào Yōng's (Fū Xī's) Former Heaven Sequence of Hexagrams – **The Circle**

With Hex. 1 (Qián/Ch'ien) at 12 o'clock, proceed CCL (counter-clockwise)

Read top four rows R to L

Read bottom four rows L to R

|   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|
| 11<br>   | 26<br>   | 5<br>    | 9<br>    | 34<br>   | 14<br>   | 43<br>   | 1<br>    |
| 19<br>   | 41<br>   | 60<br>   | 61<br>   | 54<br>   | 38<br>   | 58<br>   | 10<br>   |
| 36<br>   | 22<br>   | 63<br>   | 37<br>   | 55<br>   | 30<br>   | 49<br>   | 13<br>   |
| 24<br>  | 27<br>  | 3<br>   | 42<br>  | 51<br>  | 21<br>  | 17<br>  | 25<br>  |
|   |   |   |   |   |   |   |   |
| 2<br>  | 23<br> | 8<br>  | 20<br> | 16<br> | 35<br> | 45<br> | 12<br> |
| 15<br> | 52<br> | 39<br> | 53<br> | 62<br> | 56<br> | 31<br> | 33<br> |
| 7<br>  | 4<br>  | 29<br> | 59<br> | 40<br> | 64<br> | 47<br> | 6<br>  |
| 46<br> | 18<br> | 48<br> | 57<br> | 32<br> | 50<br> | 28<br> | 44<br> |



## The Structure of Hexagrams – 4 (Hexagrams)

### How to Derive the Former Heaven Hexagram – 先天卦 Xiān Tiān Guà

The Hexagram as cast, is ***understood to be*** a Latter Heaven phenomenon,  
 i.e. 後天卦 Hòu Tiān Guà *or* LH hexagram.  
 (8 Coin Method would be an exception, and some computational methods yield a FH hexagram)

Think of the FH hexagram as a kind of blueprint or underlying design for the LH manifestation.  
 As such it can provide information about what's going on behind the scenes,  
 what is trying to manifest, or what wants to happen.

Another way to view it might be as a marionette (LH), being moved by the invisible strings of FH,  
 or the inside scoop on a magic trick, i.e. the mysteries of the Time/situation.

Correlate the two trigrams associated with the same direction in FH & LH.

1. Take your LH hexagram and associate the upper and lower trigrams with their direction.

|  |                  |         |                  |
|--|------------------|---------|------------------|
|  | <u><b>LH</b></u> |         | <u><b>FH</b></u> |
| 2. Replace the upper and lower LH trigrams with the trigrams | Lí               | = South | = Qián           |
| associated with the same direction in the FH arrangement.    | Kǎn              | = North | = Kūn            |

|  |               |      |           |      |
|--|---------------|------|-----------|------|
| 3. The new hexagram is the FH Hexagram of the first one. | <i>behind</i> | H:64 | <i>is</i> | H:12 |
|--|---------------|------|-----------|------|

The following table shows all eight:

| <u><b>Direction</b></u> | <u><b>LH</b></u> | <b>to</b>      | <u><b>FH</b></u> |
|-------------------------|------------------|----------------|------------------|
| East =                  | <b>Zhèn</b>      | <i>becomes</i> | <b>Lí</b>        |
| SE =                    | <b>Xùn</b>       | <i>becomes</i> | <b>Duì</b>       |
| South =                 | <b>Lí</b>        | <i>becomes</i> | <b>Qián</b>      |
| SW =                    | <b>Kūn</b>       | <i>becomes</i> | <b>Xùn</b>       |
| West =                  | <b>Duì</b>       | <i>becomes</i> | <b>Kǎn</b>       |
| NW =                    | <b>Qián</b>      | <i>becomes</i> | <b>Gèn</b>       |
| North =                 | <b>Kǎn</b>       | <i>becomes</i> | <b>Kūn</b>       |
| NE =                    | <b>Gèn</b>       | <i>becomes</i> | <b>Zhèn</b>      |

\* As in interpreting Hu/nuclear gua, use trigram attributes for FH, and use the natural images for LH.

## *The Structure of Hexagrams – 4 (Hexagrams)*

### Permutations of a Hexagram (see table on p. 192-93)

#### Exploring a Hexagram in Depth

*(apply to your Personal Hexagrams see p. 62-64-66)*

How to extract more information from your hexagram

further clarification, more insight and/or a specific kind of insight

#### 1. The Nuclear Hex. - one of 16 hexagrams

the heart or core of the time / situation

the subjective perspective - personal thoughts & feelings - attitudes

#### 2. The Core Nuclear - one of 4 hexagrams

the heart of the heart - innermost feelings

resolution - how does the time resolve - where does it ultimately end

roots or branches - past or future - stable or continuing to evolve

\* In terms of the Three Treasures: if cast hexagram = Qi, Nuclear = Jing, Core Nuclear = Shen

#### 3. The Former Heaven Hex - the blueprint vs. the manifestation

what is trying to happen

what is pulling the strings - things beyond our control

the Will of Heaven, or what destiny has to do with this situation

the root cause, the core reason

#### 4. The Antigram

the line for line opposite hexagram - what it's Not

the opposite point of view

a male/female perspective

an 'other' side (another's shoes)

#### 5. The Paragram

the same hexagram except for the final/top line [the last two possibilities]

what almost was, or could have been

the path you didn't take, wasn't available, or an option (what if scenarios)

#### 6. Trigrams Reversed – upper trigram switches places with the lower trigram [only 2 hexagrams]

the interplay of archetypes (use Image text)

two different times composed of the same two archetypes

a complete role reversal allows you to change your point of view/perspective

an inside vs. outside perspective (looking out vs. looking in(ward) and vice versa)

a subjective vs. an objective perspective internal vs. external viewpoint

the implicate & explicate order - explored in both directions (the observer perspective)

#### 7. Hexagram Inverted - upside down perspective [these are paired in LH sequence]

the same world looks completely different

the mirror image (mt reflected in the lake is upside down)

(moonlight vs. sunlight)

the Time reflected, and reflected upon

as paired Hex: next hexagram provides hindsight, the previous hex. provides foresight

## *The Structure of Hexagrams – 4 (Hexagrams)*

### Hexagram Pairs

It is often valuable to look at and study the hexagrams in pairs. The following guide should prove useful.

- First notice the 8 double trigram hexagrams are paired:      1 & 2    29 & 30    //    51 & 52    57 & 58

#### 1. Sequence Pairs - are Inverses      (32 pairs are readily studied in sequence) except for the following eight, which stay the same when inverted.

They are also Antigrams (line for line opposites) see below #2

|           |                                 |   |
|-----------|---------------------------------|---|
| (1 & 2)   | Heaven & Earth                  | Qian doubled & Kun doubled (all yang & all yin)       |
| (29 & 30) | Water & Fire (Darkness & Light) | Kan doubled & Li doubled                              |
| (27 & 28) | Nourishment & Great Excess      | 4 yin in the middle & 4 yang in the middle; G/Z & D/S |
| (61 & 62) | Inner Truth & Small Excess      | 2 yin in the middle & 2 yang in the middle; S/D & Z/G |

Pairs provide knowledge about both sides of the coin (heads & tails)

A temporal and relative yin-yang unity  
yin within yang or yang within yin    apples & oranges  
a bigger picture - a small but whole piece of the mosaic

#### 2. Opposites/Antigram - the line for line opposite hexagram      helps you understand what its **Not** (These 32 pairs are numerically mixed up) (to find out the exact opposite hexagram see Table in Appendix [p. 192-93](#)) a pure, more absolute and universal yin-yang relationship like light & dark      more mathematical in nature Represents a kind of completion or wholeness as of a continuum

Four more pairs that are interesting in that when inverted, they are also their antigrams:

|           |                                    |  |
|-----------|------------------------------------|--|
| (11 & 12) | Flowing & Not Flowing              | Kun over Qian & Qian over Kun (H & E mix)          |
| (63 & 64) | Already Across & Not Yet Across    | Kan over Li    &    Li over Kan (Fire & Water mix) |
| (17 & 18) | Following & Decaying               | Dui over Zhen & Gen over Xun                       |
| (53 & 54) | Gradual Progress & Marriage Maiden | Xun over Gen & Zhen over Dui                       |

#### 3. Trigram Reversal - only 2 hexagrams have the same two trigrams      (again the 32 pairs are numerically mixed) upper and lower trigrams trade places      (see Table in Appendix [p. 192-93](#)) Archetypes switch to form a completely different situation related by virtue of two essential/archetypal qualities in common      (Ex: Fire & Mt = H:22 & 56)

#### 4. Paired Hexagram Families:      (6 Hexagrams intimately related by virtue of pairings)

A. = Primary Hex. (odd #)      B. = A's Sequence Pair (even #) usu. the Inverse

A-1. = A's Antigram      B-1 = B's Antigram

A-2. = A's Trigram Reversal      B-2 = B's Trigram Reversal

\* analogous to channel pairings:      Phase      Division      Clock (T. Reverse / Inverse / Antigram)

## The Structure of Hexagrams – 4 (Hexagrams)

### Hexagram Overview

**The Graph:** 卦畫 Guà Huà the symbol upon which everything else is based.

The lines of the hexagrams may represent the origins of both Chinese writing and arithmetic.

As previously mentioned, it is believed that the hexagrams precede the trigrams historically, although there is some conjecture about a pentagram stage.

It seems easier to divide the hexagram into trigrams for memorization & analytic purposes.

**The Order:** The received order remains enigmatic, though there is clearly a pattern of pairing, the ordering of the pairs is a mystery.

The most obvious difference between **the Ma Wang Dui manuscript** and the ‘Received Text’ is the order of their presentation. Though the MWD is older than the oldest version of the received text by nearly four hundred years, there is no reason to assume it was the original version. (see p. 194 for MWD order)

(The MWD tomb was sealed in 168 BCE, but the best guess as to date for composition is closer to 200 BCE during the reign of the first Han emperor (202–195 BCE), whereas the earliest version of the RT is 175 CE).

The MWD tombs were discovered and opened in 1973.

**The Name:** 卦名 Guà Míng the name-tag associated with the hexagram, the first character(s) of the text

Comparing the ‘Received Text’ with the MWD manuscript, which is remarkably similar, 35 Hexagrams have different names. In most instances the differences are minor and do not lead to a substantially different translation or interpretation.

#### The Hexagram Text:

#### The Judgment or Decision

|               |  |                     |
|---------------|--|---------------------|
| 卦詞 Guà Cí     | = Hexagram Statement (words, phrases)                                      | (modern character)  |
| 繫辭 Xì Cí      | = Appended Statements (Xi Ci Zhuan aka Da Zhuan)                           | (ancient character) |
| 彖傳 Tuàn Zhuàn | = Comments on the Decision / Commentary on the Decision / Deciding Remarks |                     |

The *Hexagram Statement or Judgment Texts*, attributed to King Wen, are relatively brief.

Not counting the name which immediately precedes, and arguably begins the text, they range in length from a mere two characters in H:14 & 34, to twenty-nine for Hexagram 2.

## The Structure of Hexagrams – 4 (Hexagrams)

### Hexagrams in Sequence

**The 9th Wing** (序卦 Xù Guà / Hsu Kua) tells the story of the hexagrams in the King Wen order.

First, there is **Heaven** and **Earth**, then individuation occurs and there is **Difficulty in the Beginning** and a time of **Obscurity and Inexperience** is followed by a period of **Waiting** and the development of patience, which is often insufficient and **Conflict** occurs, which requires Strategic Intervention and sometimes the **Military** etc., etc. *(my wording, bold indicates hexagram titles for H: 1–7)*

see Whincup p. 211 for his unique rendition.

see Wilhelm Book III under the individual hexagrams entitled The Sequence.

in A. Huang under the individual hexagrams entitled Sequence of the Gua.

### Symmetry in the Latter Heaven / King Wen Sequence

**Two more pairs are worthy of special attention:**

Analogous to interval between 1-2 & 11-12 in terms of sequence symmetry.

31-32 start the Lower Canon. Ten hexagrams later come 41-42:

|         |                     |  |
|---------|---------------------|--|
| 31 & 32 | Fleeting & Enduring | (31 = Dui over Gen & 32 = Zhen over Xun) |
| 41 & 42 | Decrease & Increase | (41 = Gen over Dui & 42 = Xun over Zhen) |

*31 & 41 are Antigrams & Trig Rev, as are 32 & 42.*

| Upper Canon  | //  | Lower Canon (is 4 Hex. longer) |
|--|---|--------------------------------|
| The Numerical Sequence: 1-2      11-12      27-28, 29-30<br><div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;">↘ ↗</div> <div style="text-align: center;">↘ ↗</div> </div> Intervals:                  ten                  sixteen | // 31-32      41-42      61-62, 63-64<br><div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;">↘ ↗</div> <div style="text-align: center;">↘ ↗</div> </div> ten                  twenty (are proportional) |                                |

- The Upper Canon begins with pure H & E 1-2, 11-12 are mixed H & E.                  It ends with 29-30 pure Water & Fire.
- The Lower Canon begins with Dui/Gen 31, Zhen/Xun 32, and ten later finds Gen/Dui 41 & Xun/Zhen 42, (i.e. trigrams reversed)  
It ends with the mixed Water & Fire pair 63-64, a clear parallel to the upper canon ending with pure Water & Fire 29-30.

- Of the four pairs of Antigrams (1-2, 29-30, 27-28 & 61-62)
- 27-28 & 61-62 (the pairs immediately preceding the end of each canon), are also each others' Trigram Reversals.

Gen/Zhen **27** & Dui/Xun **28** // Xun/Dui **61** & Zhen/Gen **62**

- Visually they are clear parallels as well.

|   |  |              |
|---|--|--------------|
| 27 has 4 yin lines in the middle four positions | 28 has 4 yang lines in the middle four positions | (2, 3, 4, 5) |
| 61 has 2 yin lines in the middle two positions  | 62 has 2 yang lines in the middle two positions  | ( 3 & 4 )    |

## *The Structure of Hexagrams – 4 (Hexagrams)*

### 卦名 Guà Míng – Hexagrams Names (Tags)

- The Chinese don't typically number the hexagrams, names are used to remember and reference the hexagrams.
- Legge and Kunst do not translate the names as titles.  
Wilhelm translated twenty of them with two different names.
- 15 hexagrams use two character tags, the other 49 use just one. = 79 characters (several repeat = 71)  
These 15 are: 9, 13, 14, 21, 25, 26, 28 // 34, 36, 37, 54, 61, 62, 63, 64  
The repeat characters are: xiǎo (9 & 62), dà (14, 26, 28, 34), chù/xù (9 & 26), rén (13 & 37), guò (28 & 62), and jì (63 & 64)
- It is not known exactly when the names came into use.  
In the Ma Wang Dui text 35 of the names are different, though only in minor ways.
- Most of the names also appear in the line texts, (58 hexagrams), see themes below RR says 59 on p.118  
but in six, they do not appear at all (H: 2, 9, 11, 26, 61, 63)
- A couple hexagram pairs stand out as being paired by virtue of their names:  
28 & 62      Da & Xiao Guo = Large Excess & Small Excess      (4 yang in middle & 2 yang in the middle)  
9 & 26      Xiao & Da Chu = Small Livestock & Big Livestock      (1 yin in the 4th, & 2 yin in the 4th & 5th places)
- There are two man-made objects that serve as names of hexagrams (#48 The Well and #50 The Caldron)
- The names typically stand apart at the beginning of the text as titles, but in 5 hexagrams the name seems to be an integral part of the Judgment text: 10, 12, 13, 51 & 52.  
All five appear to be more like line statements than Judgment texts, but that is another issue.  
It might be argued that H: 9, 11, and 14 names also go with their JT, which makes a group of 6 in a row 9–14. Kunst notes that the same might be true for the six hexagrams 48–53, in which the name is especially relevant and all line texts seem to accord with the name.

### Hexagram Themes

- Many hexagrams have an obvious theme running through their lines texts, usually related to the name of the Hexagram, but sometimes not.
- 13 hexagrams maintain the same theme or image through all 6 of the line statements:  
(8, 10, 19, 20, 22, 24, 39, 47, 48, 50, 51, 52, 53)      (RR says 14 on p. 96; p. 119 says 15, adding 4 & 5, and deleting 54)
- 11 or more hexagrams maintain a theme or image in 5 of the line statements:  
(1), (3), 4, 5, 7, (13), (15), 18, 23, 27, 31, 33, 36, (56), 58, (59)  
(RR says 15 on p. 96, I add #23 and agree with 1, ~13, 15, & 59, I'm not so sure about 56, and 3 is debatable)
- Some of the most notable ones include the theme of the dragon in H:1, and wild geese in H:53.

### *The Structure of Hexagrams – 4 (Hexagrams)*

## The Four Terms

- The most distinctive feature of the hexagram statements is the presence of four ‘divinatory’ terms,
- Sometimes called the ‘Four Virtues’ (四德 Sì Dé) (yuan=ren/humanity, heng=li/rites, li=yi/morality, zhen=zhi/wisdom)
- They are also considered synonymous with the four seasons (four directions, numerals 1-4, anything there are four of)
- The four characters are: **yuán**, **hēng**, **lì** and **zhēn**.
- They are the among most common characters in the Yi, collectively occurring 304 times, nearly half of which are in the Judgment texts.
- Indeed the four comprise the entire Judgment for H: 1, and thus constitute the first four words of the book.
- Many hexagrams begin with these as, or in, their opening statement (suggesting their ancient origins)
  - eight contain all four           H: 1, 2, 3, 17, 19, 25, 45, 49
  - five contain three terms       H: 30, 31, 58, 62, 63
  - ten contain two terms         H: 14, 18, 21, 26, 34, 36, 37, 46, 47, 50
  - eighteen contain one (usu. heng) H: 4, 7, 9, 15, 22, 24, 27, 32, 33, 36, 37, 40, 45, 51, 55, 59, 60, 64
- Most will contain some of the four within the Judgment, and often several times.
- Only six Judgment texts do not contain any of the four (H: 20, 35, 38, 44, 48, 52).

## Translating the Four Terms

*They must work singly, as two word pairs yuan-heng & li-zhen, and as a four word phrase yuan-heng-li-zhen.*

| Char | Term | Wilhelm (1950) | Cleaver (1998)                                    | Gotshalk (1999) | Rutt (2002) |
|------|------|----------------|---|-----------------|-------------|
| 元    | Yuán | sublime        | initial(ly)                                       | grand           | supreme     |
| 亨    | Hēng | success        | sacrifice   | sacrifice       | offering    |
|      |      |                | <i>is a prerequisite,<br/>or the basis for a:</i> |                 |             |
| 利    | Lì   | furthering     | favorable   | beneficial      | favorable   |
|      |      | <i>through</i> |   |                 |             |
| 貞    | Zhēn | perseverance   | divination  | divination      | divination  |

Yuan-heng could be a noun, the name of a particular type of sacrifice, which I might translate as a “foundational or originating sacrifice”. It could also be translated as a verb “initiate the sacrifice” or “begin with a sacrificial offering” (something to initialize an endeavor).

- My point is that perhaps some sort of “sacrifice” is appropriate, if not necessary, for there to be a successful outcome. (BN: p.238/318 (2003) translates as ‘great sacrificial offerings, a favorable divination’ or ‘it is favorable to divine’

|   |  |
|---|--|
| 享      xiǎng    (note similarity to heng)<br>(occurs in H: 41.0*) | offering (as in a sacrificial offering)<br>(is very close to heng both graphically and in meaning) |
|---|--|

\* This is probably a mistake and should be hēng.

I considered *hēng* to be Judgment Text language, while *xiǎng* is Line Text terminology.

The other two occurrences of *xiang* are in line texts: 42.2 & 47.2

## The Structure of Hexagrams – 4 (Hexagrams)

**Four Terms Table**

J: = Judgment Text      L: = Line Text      (see top rows Hexagram 1 & 33)

Six hexagrams without any of the four terms in the Judgment text. (20 // 35, 38, 44, 48, 52)

Three hexagrams in which xiang occurs (heng & xiang are almost identical) (41.0, 42.2, 47.2) These are noted in the Heng column.

| Hexagram | Yuán 元       | Hēng 亨       | Lì 利                           | Zhēn 貞                    | Occurs              |
|----------|--------------|--------------|--------------------------------|---------------------------|---------------------|
| 1        | J: 1.0<br>L: | J: 1.0<br>L: | J: 1.0<br>L: 1.2, 1.5          | J: 1.0<br>L:              | J: 4 +<br>L: 2 = 6x |
| 2        | 2.0<br>2.6   | 2.0          | 2.0, 2.0<br>2.2, 2.7           | 2.0, 2.0<br>2.3, 2.7      | 6 +<br>5 = 11x      |
| 3        | 3.0          | 3.0          | 3.0, 3.0<br>3.1, 3.1, 3.4      | 3.0<br>3.1, 3.2, 3.5, 3.5 | 5 +<br>7 = 12x      |
| 4        |              | 4.0          | 4.0<br>4.1, 4.3, 4.6, 4.6      | 4.0                       | 3 +<br>4 = 7x       |
| 5        |              | 5.0          | 5.0<br>5.1                     | 5.0<br>5.5                | 3 +<br>2 = 5x       |
| 6        | 6.5          |              | 6.0, 6.0                       | 6.3, 6.4                  | 2 +<br>3 = 5x       |
| 7        |              |              | 7.5                            | 7.0<br>7.5                | 1 +<br>2 = 3x       |
| 8        | 8.0          |              |                                | 8.0<br>8.2, 8.4           | 2 +<br>2 = 4x       |
| 9        |              | 9.0          |                                | 9.6                       | 1 +<br>1 = 2x       |
| 10       | 10.6         | 10.0         |                                | 10.2, 10.5                | 1 +<br>3 = 4x       |
| 11       | 11.5         | 11.0         |                                | 11.3, 11.6                | 1 +<br>3 = 4x       |
| 12       |              | 12.1, 12.2   | 12.0                           | 12.0<br>12.1              | 2 +<br>3 = 5x       |
| 13       |              | 13.0         | 13.0, 13.0                     | 13.0                      | 4 +<br>0 = 4x       |
| 14       | 14.0         | 14.0<br>14.3 | 14.6                           |                           | 2 +<br>2 = 4x       |
| 15       |              | 15.0         | 15.4, 15.5, 15.5, 15.6         | 15.2                      | 1 +<br>5 = 6x       |
| 16       |              |              | 16.0                           | 16.2, 16.5                | 1 +<br>2 = 3x       |
| 17       | 17.0         | 17.0<br>17.6 | 17.0<br>17.3                   | 17.0<br>17.1, 17.3, 17.4  | 4 +<br>5 = 9x       |
| 18       | 18.0         | 18.0         | 18.0                           | 18.2                      | 3 +<br>1 = 4x       |
| 19       | 19.0         | 19.0         | 19.0<br>19.2, 19.3             | 19.0<br>19.1              | 4 +<br>3 = 7x       |
| 20       |              |              | 20.2, 20.4                     | 20.2                      | 0 +<br>3 = 3x       |
| 21       |              | 21.0         | 21.0<br>21.4                   | 21.4, 21.5                | 2 +<br>3 = 5x       |
| 22       |              | 22.0         | 22.0                           | 22.3                      | 2 +<br>1 = 3x       |
| 23       |              |              | 23.0<br>23.5                   | 23.1, 23.2                | 1 +<br>3 = 4x       |
| 24       | 24.1         | 24.0         | 24.0                           |                           | 2 +<br>1 = 3x       |
| 25       | 25.0         | 25.0         | 25.0, 25.0<br>25.2, 25.6       | 25.0<br>25.4              | 5 +<br>3 = 8x       |
| 26       | 26.4         | 26.6         | 26.0, 26.0<br>26.1, 26.3, 26.3 | 26.0<br>26.3              | 3 +<br>6 = 9x       |
| 27       |              |              | 27.3, 27.6                     | 27.0<br>27.3, 27.5        | 1 +<br>4 = 5x       |
| 28       |              | 28.0         | 28.0<br>28.2                   |                           | 2 +<br>1 = 3x       |
| 29       |              | 29.0         |                                |                           | 1 +<br>0 = 1x       |
| 30       | 30.2         | 30.0         | 30.0                           | 30.0                      | 3 +<br>1 = 4x       |
| 31       |              | 31.0         | 31.0                           | 31.0<br>31.4              | 3 +<br>1 = 4x       |
| 32       |              | 32.0         | 32.0, 32.0<br>32.1             | 32.0<br>32.1, 32.3, 32.5  | 4 +<br>4 = 8x       |



## The Structure of Hexagrams – 4 (Hexagrams)

| Hexagram          | Yuán 元       | Hēng 亨                | Lì 利                           | Zhēn 貞                   | Occurs              |
|-------------------|--------------|-----------------------|--------------------------------|--------------------------|---------------------|
| <b>33</b>         | J:<br>L:     | J: 33.0<br>L:         | J: 33.0<br>L: 33.6             | J: 33.0<br>L: 33.5       | J: 3 +<br>L: 2 = 5x |
| <b>34</b>         |              |                       | 34.0<br>34.6                   | 34.0<br>34.2, 34.3, 34.4 | 2 +<br>4 = 6x       |
| <b>35</b>         |              |                       | 35.5                           | 35.1, 35.2, 35.4, 35.6   | 0 +<br>5 = 5x       |
| <b>36</b>         |              |                       | 36.0<br>36.5                   | 36.0<br>36.3, 36.5       | 2 +<br>3 = 5x       |
| <b>37</b>         |              |                       | 37.0                           | 37.0<br>37.2             | 2 +<br>1 = 3x       |
| <b>38</b>         | 38.4         |                       |                                |                          | 0 +<br>1 = 1x       |
| <b>39</b>         |              |                       | 39.0, 39.0, 39.0<br>39.6       | 39.0                     | 4 +<br>1 = 5x       |
| <b>40</b>         |              |                       | 40.0<br>40.6                   | 40.2, 40.3               | 1 +<br>3 = 4x       |
| <b>41</b>         | 41.0<br>41.5 | 41.0* xiǎng 享         | 41.0<br>41.2, 41.6             | 41.0<br>41.2, 41.6       | 3 + 1<br>5 = 8x + 1 |
| <b>42</b>         | 42.1, 42.5   | 42.2* xiǎng 享         | 42.0, 42.0<br>42.1, 42.4       | 42.2                     | 2 +<br>5 = 7x + 1   |
| <b>43</b>         |              |                       | 43.0, 43.0                     |                          | 2 +<br>0 = 2x       |
| <b>44</b>         |              |                       | 44.2                           | 44.1                     | 0 +<br>2 = 2x       |
| <b>45</b>         | 45.5         | 45.0, 45.0            | 45.0, 45.0, 45.0<br>45.2, 45.3 | 45.0<br>45.5             | 6 +<br>4 = 10x      |
| <b>46</b>         | 46.0         | 46.0<br>46.4          | 46.2, 46.6                     | 46.5, 46.6               | 2 +<br>5 = 7x       |
| <b>47</b>         |              | 47.0<br>47.2* xiǎng 享 | 47.2, 47.5                     | 47.0                     | 2 +<br>2 = 4x + 1   |
| <b>48</b>         | 48.6         |                       |                                |                          | 0 +<br>1 = 1x       |
| <b>49</b>         | 49.0         | 49.0                  | 49.0                           | 49.0<br>49.3, 49.6       | 4 +<br>2 = 6x       |
| <b>50</b>         | 50.0         | 50.0                  | 50.1, 50.5, 50.6               | 50.5                     | 2 +<br>4 = 6x       |
| <b>51</b>         |              | 51.0                  |                                |                          | 1 +<br>0 = 1x       |
| <b>52</b>         |              |                       | 52.1                           | 52.1                     | 0 +<br>2 = 2x       |
| <b>53</b>         |              |                       | 53.0<br>53.3                   | 53.0                     | 2 +<br>1 = 3x       |
| <b>54</b>         |              |                       | 54.0<br>54.2, 54.6             | 54.2                     | 1 +<br>3 = 4x       |
| <b>55</b>         |              | 55.0                  |                                |                          | 1 +<br>0 = 1x       |
| <b>56</b>         |              | 56.0                  |                                | 56.0<br>56.2, 56.3       | 2 +<br>2 = 4x       |
| <b>57</b>         |              | 57.0                  | 57.0, 57.0<br>57.1, 57.5       | 57.1, 57.5, 57.6         | 3 +<br>5 = 8x       |
| <b>58</b>         |              | 58.0                  | 58.0                           | 58.0                     | 3 +<br>0 = 3x       |
| <b>59</b>         | 59.4         | 59.0                  | 59.0, 59.0                     | 59.0                     | 4 +<br>1 = 5x       |
| <b>60</b>         |              | 60.0<br>60.4          |                                | 60.0<br>60.6             | 2 +<br>2 = 4x       |
| <b>61</b>         |              |                       | 61.0, 61.0                     | 61.0<br>61.6             | 3 +<br>1 = 4x       |
| <b>62</b>         |              | 62.0                  | 62.0                           | 62.0<br>62.4             | 3 +<br>1 = 4x       |
| <b>63</b>         |              | 63.0                  | 63.0                           | 63.0                     | 3 +<br>0 = 3x       |
| <b>64</b>         |              | 64.0                  | 64.0<br>64.3                   | 64.2, 64.4, 64.5         | 2 +<br>4 = 6x       |
| <b>Total</b>      | <b>27x</b>   | <b>47x + 3</b>        | <b>119x</b>                    | <b>111x</b>              | <b>304x + 3</b>     |
| <i>Judgments:</i> | <i>13x</i>   | <i>40x + 1</i>        | <i>58x</i>                     | <i>35x</i>               | <i>146x + 1</i>     |
| <i>Lines:</i>     | <i>14x</i>   | <i>7x + 2</i>         | <i>61x</i>                     | <i>76x</i>               | <i>158x + 2</i>     |

## The Structure of Hexagrams – 4 (Hexagrams)

### 爻 Yáo – Lines

#### Authorship:

Remember, tradition attributes authorship of the lines to Zhou Gong / Duke Zhou or the Duke of Zhou

#### Numbering:

The line texts are identified clearly in each hexagram according to the following formula:

A *six* or *nine* (indicating a changing yin or yang line respectively)

六 **liù** = 6                      九 **jiǔ** = 9

In a position of the hexagram from bottom to top (i.e. 1 through 6).

Position one is referred to as 初 **chū** = the bottom or base

Position six is referred to as 上 **shàng** = the top or upper

Furthermore, lines one and six start with *chu* and *shang*, whereas lines 2–5 start with the divinatory number (six or nine), then the line position number.

As an **example** Hexagram 3 line texts would be presented:

|    |                  |                          |   |
|----|------------------|--------------------------|---|
| 初九 | <b>chu jiu</b>   | = bottom nine            | = a changing yang line in the bottom position |
| 六二 | <b>liu er</b>    | = 6, 2 i.e. 6 in the 2nd | = a changing yin line in the 2nd position     |
| 六三 | <b>liu san</b>   | = 6, 3 i.e. 6 in the 3rd | = a changing yin line in the 3rd position     |
| 六四 | <b>liu si</b>    | = 6, 4 i.e. 6 in the 4th | = a changing yin line in the 4th position     |
| 九五 | <b>jiu wu</b>    | = 9, 5 i.e. 9 in the 5th | = a changing yang line in the 5th position    |
| 上六 | <b>shang liu</b> | = top six                | = a changing yin line in the top position     |

The implication is that the line text is only relevant, and to be read, if the divinatory number is a 6 or 9.

384 lines x 2 characters accounts for 768 characters of the text.

H: 1 & 2 each have a 7th line text: yong jiu & yong liu respectively, usu. translated as *all 9's or 6's* or *use 9's or 6's*

This set-up is believed to have become standard during the late Warring States period. They occur in the Ma Wang Dui manuscript, but not in the Shuang Gu Dui bamboo slips from around the same period. (These strips, however, are badly deteriorated and only fragments of about 40 hexagrams have been recovered.)

This presentation becomes standardized by the Han stone tablets from 175 CE.

#### 爻辭 Yáo Cí = Line Text Statements, or simply Line Texts or Line Statements:

Scholars now subdivide the line texts into four distinct parts:

1. Shì Cí    **Oracles**                      the story-line, often in the form of a parable/proverb when consistent across several line texts = a theme
2. Gào Cí    **Indications**                      for whom, or for what, the oracle principally applies
3. Duàn Cí    **Prognostications**                      omens suggesting the probable outcome
4. Yàn Cí    **Observations**                      (first distinguished by Shaughnessy in 1983 from oracle bone studies) also called '**verifications**', though they do not always validate the omen, but modify, or sometimes even contradict them.

## The Structure of Hexagrams – 4 (Hexagrams)

### Line Text Statements – Yáo Cí 爻辭 or 詞

辭 = a type of classical literature    詞 = word, term, statement    (the two are used interchangeably)

#### 1. 示辭 Shì Cí    Oracles

The main part of the text probably represents diviners statements in the form of familiar sayings. They often describe astronomical phenomena, the weather, historical events, the behavior of animals & birds, well known features of the landscape etc.

#### 2. 告辭 Gào Cí    Indications *for* ...    examples include:

- finding and/or choosing a wife or husband
- building a house, establishing a fiefdom
- planning an trip, or military expedition etc..

#### 3. 斷辭 Duàn Cí    Prognostications/Omens    (lit. Judgment Statements or Deciding Terms)    (also see p. 88)

*Positive Omens:*

*The most common omens are:*

**Occurs**

|     |          |  |   |                        |
|-----|----------|--|---|------------------------|
| 吉   | Jí       | = <b>Auspicious</b>                                    | good fortune, lucky                                 | 147x                   |
| 無咎  | Wú Jiù   | = <b>No Misfortune</b>                                 | without misfortune/mishap<br>fault, blame, or error | 93x                    |
| 利   | Lì       | = <b>Favorable</b>                                     | (see Judgment Texts, one of the four terms)         | 119x<br>(61x in lines) |
| 無不利 | Wú Bù-Lì | = <b>Not UnFavorable</b> or <b>Nothing Unfavorable</b> |   | 13x                    |

*Negative Omens:*

|    |       |  |                                  |     |
|----|-------|--|----------------------------------|-----|
| 不利 | Bù-Lì | = Not Favorable, <b>Unfavorable</b>                              |                                  | 8x  |
| 厲  | Lì    | = Threat, <b>Threatening</b> ; dangerous (derived from scorpion) |                                  | 27x |
|    |       | stern, severe, cruel, harsh, oppressive (stressful)              |                                  |     |
|    |       | whetstone, sharpen, grind  |                                  |     |
| 凶  | Xiōng | = <b>Ominous</b>   | a pitfall, calamitous, ill fated | 58x |

#### 4. 驗辭 Yàn Cí    Observations/Verifications    (lit. to inspect, examine, test, check; prove Terms/Statements)

*I think of these as follow-up observations, hence verifications of what happened:*

|   |     |  |        |
|---|-----|--|--------|
| 悔 | Huǐ | = <b>Trouble</b> , troubles    (yǒu huǐ = there is, or will be trouble)            | 34x    |
|   |     | something is troublesome    (feel regret; regretful, repentant, remorseful) M:2336 |        |
| 吝 | Lìn | = <b>Distress</b> , distressing, arduous, stressful                                | 20x    |
|   |     | shame, humiliation; regret    (miserly, stingy)                                    | M:4040 |

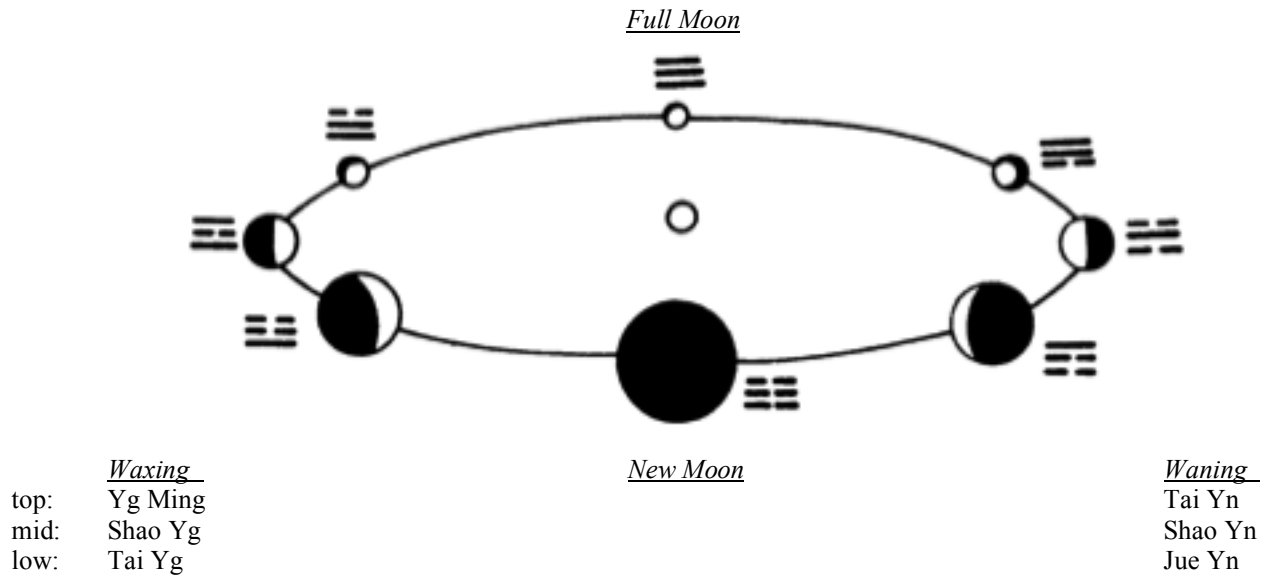
Part IV

# Miscellaneous Topics

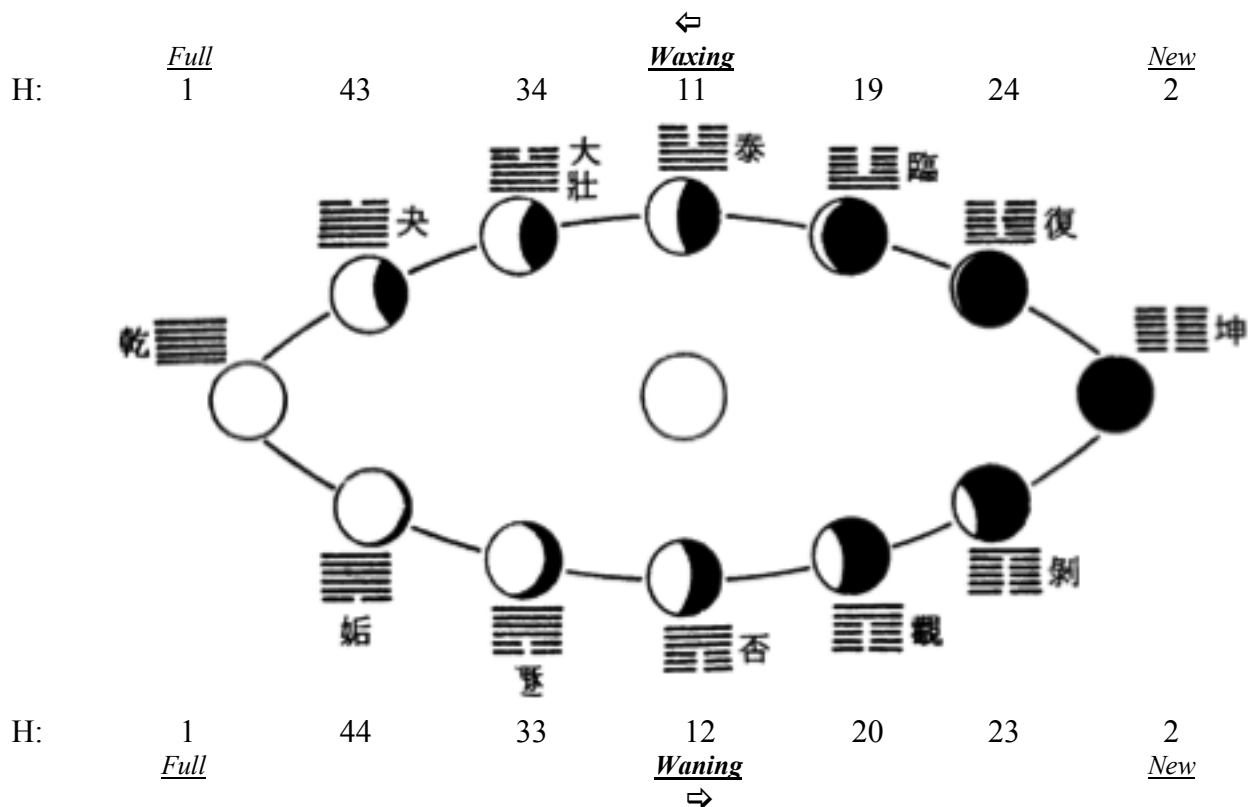
# Yi Jing and the Calendar

## Phases of the Moon – Lunar Calendar

### Moon Phases Represented by Trigrams



### Moon Phases Represented by Hexagrams



**The Four Seasonal Hexagrams**

Winter is ruled by: Kan (Hex. 29)

Spring is ruled by: Zhen (Hex. 51)

Summer is ruled by: Li (Hex. 30)

Autumn is ruled by: Dui (Hex. 58)

Some sources use Gen H:52 for Fall, but as we can see, the logic here is the trigram's position in the LH arrangement; If North & South are used for Winter & Summer, and East for Spring, West must represent Fall and that hexagram is #58.

**Four Gua Govern the 4 Seasons (四正卦 Sì Zhèng Guà = Four Proper Gua)**

| Season           | Winter  | Spring  | Summer   | Fall  |
|------------------|---|---|--|---|
| Hexagram         | 29<br>Kan   | 51<br>Zhen  | 30<br>Li   | 58<br>Dui   |
| Image            | Water   | Thunder   | Fire   | Lake  |
| upper<br>Trigram |   |   |   |   |
| lower<br>Trigram |  |  |  |  |

*The names of these hexagrams can be translated to depict the seasonal energy quite clearly.*

# 29 = **Darkness** • long nights of winter

# 30 = **Brightness** • long days of summer

# 51 = **Arousing** • thunder arouses, nature awakens & life returns;  
arousing to action, time to act

# 58 = **Reflecting** • the lake is quiet (still water),  
time to settle down, take stock, reflect & enjoy

• Furthermore these four hexagrams contain 24 lines which then correlate with the 24 Solar Terms.  
*see following page for table.*

# Yi Jing and the Calendar

| Seasonal Hexagram                                | Component Trigrams | Line #<br>(yin or yang) | Node #     | Solar Period 節氣 Jié Qì = Nodes of Qi    |
|--|--------------------|-------------------------|------------|---|
| <b>H: 51</b><br><b>Zhèn</b><br>Thunder<br>Spring | <b>Zhèn</b>        | <b>51.1</b><br>yang     | <b>4.</b>  | 立春 Lì Chūn = Spring Stands Up           |
|  |                    | <b>51.2</b><br>yin      | <b>5.</b>  | 雨水 Yǔ Shuǐ = Rain & Water Flow          |
|  |                    | <b>51.3</b><br>yin      | <b>6.</b>  | 驚蟄 Jīng Zhé = Awakening of Insects      |
|  | <b>Zhèn</b>        | <b>51.4</b><br>yang     | <b>7.</b>  | 春分 Chūn Fēn = Spring Divide (Equinox)   |
|  |                    | <b>51.5</b><br>yin      | <b>8.</b>  | 清明 Qīng Míng = Clear & Bright           |
|  |                    | <b>51.6</b><br>yin      | <b>9.</b>  | 穀雨 Gǔ Yǔ = Grain Rains                  |
| <b>H: 30</b><br><b>Lí</b><br>Fire<br>Summer      | <b>Lí</b>          | <b>30.1</b><br>yang     | <b>10.</b> | 立夏 Lì Xià = Summer Stands Up            |
|  |                    | <b>30.2</b><br>yin      | <b>11.</b> | 小滿 Xiǎo Mǎn = Small Fullness            |
|  |                    | <b>30.3</b><br>yang     | <b>12.</b> | 芒種 Máng Zhǒng = Seed-heads Swell        |
|  | <b>Lí</b>          | <b>30.4</b><br>yang     | <b>13.</b> | 夏至 Xià Zhì = Summer Arrives (Solstice)  |
|  |                    | <b>30.5</b><br>yin      | <b>14.</b> | 小暑 Xiǎo Shǔ = Small/Slight Heat         |
|  |                    | <b>30.6</b><br>yang     | <b>15.</b> | 大暑 Dà Shǔ = Big/Great Heat              |
| <b>H: 58</b><br><b>Duì</b><br>Lake<br>Fall       | <b>Duì</b>         | <b>58.1</b><br>yang     | <b>16.</b> | 立秋 Lì Qiū = Autumn Stands Up            |
|  |                    | <b>58.2</b><br>yang     | <b>17.</b> | 處暑 Chǔ Shǔ = End of Summer-Heat         |
|  |                    | <b>58.3</b><br>yin      | <b>18.</b> | 白露 Bái Lù = White Dew                   |
|  | <b>Duì</b>         | <b>58.4</b><br>yang     | <b>19.</b> | 秋分 Qiū Fēn = Autumn Divide (Equinox)    |
|  |                    | <b>58.5</b><br>yang     | <b>20.</b> | 寒露 Hán Lù = Cold Dew                    |
|  |                    | <b>58.6</b><br>yin      | <b>21.</b> | 霜降 Shuāng Jiàng = Frosts Descend        |
| <b>H: 29</b><br><b>Kǎn</b><br>Water<br>Winter    | <b>Kǎn</b>         | <b>29.1</b><br>yin      | <b>22.</b> | 立冬 Lì Dōng = Winter Stands Up           |
|  |                    | <b>29.2</b><br>yang     | <b>23.</b> | 小雪 Xiǎo Xuě = Small/Light Snow          |
|  |                    | <b>29.3</b><br>yin      | <b>24.</b> | 大雪 Dà Xuě = Big/Heavy Snow              |
|  | <b>Kǎn</b>         | <b>29.4</b><br>yin      | <b>1.</b>  | 冬至 Dōng Zhì = Winter Arrives (Solstice) |
|  |                    | <b>29.5</b><br>yang     | <b>2.</b>  | 小寒 Xiǎo Hán = Small/Slight Cold         |
|  |                    | <b>29.6</b><br>yin      | <b>3.</b>  | 大寒 Dà Hán = Big/Great Cold              |

Each Season (90 days) is governed by a Hexagram and each of the 6 lines of these 4 hexagrams correlates with a Solar Period (15 days)

## Yi Jing and the Calendar

### The 12 Monthly/Lunar Hexagrams (月卦 Yuè Guà)

Twelve hexagrams symbolize the 12 months of the year. These 12 are referred to as 辟 bì monarchs or 君卦 jūn guā = sovereign hexagrams or 主卦 zhǔ guà = ruling hexagrams.

The 12 hexagrams are chosen in a very logical manner and referred to as 'waxing & waning hexagrams' (消息卦 xiāo xī guà). Notice the pattern of yin and yang lines in the series.

Start with one yang line in the bottom position, which represents the moment/day/week/month after Winter solstice. This is depicted by Hex. 24, named 'Return'.

Add one yang line each month, representing the increasing amount of daylight, for six months, concluding with the longest day of the year at Summer solstice, represented by the 6 yang lines of Hex #1 'Vigor' (All Yang).

Then add one yin line a month, representing increasing darkness, for six months/hexagrams, beginning with Hex. 44 'Meet'. Continue to the shortest day of the year at Winter Solstice, represented by the 6 yin lines of Hex. #2 'Quietude' (All Yin).

The months are actually split across the western months as in a typical astrological table, thus month 11, labeled Dec. is actually more like Dec. 21 to Jan. 20.

Hence the equinoxes and solstices occur at the end of the month in which they are shown.

| Season | Winter = Kan #29          |                 |                   | Spring = Zhen #51 |                |                    | Summer = Li #30             |                |                   | Fall = Dui #58 |                |                    |
|--------|---------------------------|-----------------|-------------------|-------------------|----------------|--------------------|-----------------------------|----------------|-------------------|----------------|----------------|--------------------|
| month  | 11th<br>Dec-Jan           | 12th<br>Jan-Feb | 1st<br>Feb-Mar    | 2nd<br>Mar-Apr    | 3rd<br>Apr-May | 4th<br>May-Jun     | 5th<br>Jun-Jul              | 6th<br>Jul-Aug | 7th<br>Aug-Sep    | 8th<br>Sep-Oct | 9th<br>Oct-Nov | 10th<br>Nov-Dec    |
| Hex. # | 24                        | 19              | 11                | 34                | 43             | 1                  | 44                          | 33             | 12                | 20             | 23             | 2                  |
|        | 1<br>yang                 | 2<br>yang       | 3<br>yang         | 4<br>yang         | 5<br>yang      | 6<br>yang          | 1<br>yin                    | 2<br>yin       | 3<br>yin          | 4<br>yin       | 5<br>yin       | 6<br>yin           |
|        | yang / light increasing ⇨ |                 |                   |                   |                |                    | yin / darkness increasing ⇨ |                |                   |                |                |                    |
| graph  |                           |                 |                   |                   |                |                    |                             |                |                   |                |                |                    |
| marker |                           |                 | vernal<br>equinox |                   |                | summer<br>solstice |                             |                | autumn<br>equinox |                |                | winter<br>solstice |

*The names of these 12 hexagrams fit the month they govern, and the energetic nature of the time.*

|    |                       |   |
|----|-----------------------|---|
| 24 | = Return              | yang returns, days start to lengthen                                      |
| 19 | = Approach            | spring approaches, days get longer  |
| 11 | = Flowing             | everything flowers, light & dark are equal                                |
| 34 | = Robust              | growing robustly, light exceeds darkness                                  |
| 43 | = Expel               | days really lengthen, yin about to be expunged                            |
| 1  | = Vigor               | yang at its most vigorous; brightest (hot)                                |
| 44 | = ReEnter (Meet/mate) | re-entry of the yin, days start to shorten (time to mate for spring baby) |
| 33 | = Retreat             | yang pulling back, days get shorter                                       |
| 12 | = Standstill          | growth stops, comes to a halt, day & night are equal                      |
| 20 | = Contemplate         | go inside, observe, more dark than light                                  |
| 23 | = Collapse            | yang about to collapse; trees stripped bare                               |
| 2  | = Quietude            | hibernation, dormancy, storage; receptivity; darkest (cold)               |

• The **72 lines** of these 12 hexagrams correspond to the 72 Hou (small-5 day weeks of the year 72x5 = 360) [see p.198-99](#)



## Yi Jing and the Calendar

### The 60 Weekly Hexagrams – Part I

| Season               | Winter = Kan #29 |           |           | Spring = Zhen #51 |           |          | Summer = Li #30  |           |           | Fall = Dui #58 |           |           |
|----------------------|------------------|-----------|-----------|-------------------|-----------|----------|------------------|-----------|-----------|----------------|-----------|-----------|
| mo. }                | 11<br>Dec        | 12<br>Jan | 1<br>Feb  | 2<br>Mar          | 3<br>Apr  | 4<br>May | 5<br>June        | 6<br>July | 7<br>Aug  | 8<br>Sept      | 9<br>Oct  | 10<br>Nov |
| Week                 | Hex. #           | Hex. #    | Hex. #    | Hex. #            | Hex. #    | Hex. #   | Hex. #           | Hex. #    | Hex. #    | Hex. #         | Hex. #    | Hex. #    |
| 1 =<br>3 days        | 64               | 3         | 62        | 5                 | 16        | 56       | 14               | 50        | 32        | 57             | 54        | 52        |
| 2 =<br>6 days        | 39               | 15        | 4         | 17                | 6         | 7        | 37               | 55        | 60        | 49             | 25        | 63        |
| 3 =<br>6 days        | 27               | 38        | 42        | 35                | 18        | 8        | 48               | 59        | 13        | 26             | 36        | 21        |
| 4 =<br>6 days        | 61               | 46        | 53        | 40                | 45        | 9        | 31               | 10        | 41        | 22             | 47        | 28        |
| <b>5 =</b><br>6 days | <b>24</b>        | <b>19</b> | <b>11</b> | <b>34</b>         | <b>43</b> | <b>1</b> | <b>44</b>        | <b>33</b> | <b>12</b> | <b>20</b>      | <b>23</b> | <b>2</b>  |
| 6 =<br>3 days        | 3                | 62        | 5         | 16                | 56        | 14       | 50               | 32        | 57        | 54             | 52        | 64        |
| 30 days              | Winter = 90 days |           |           | Spring = 90 days  |           |          | Summer = 90 days |           |           | Fall = 90 days |           |           |

The basic idea here is that there are 5, six day weeks in each month.

$5 \times 6 = 30$  days in an average month.  $30 \times 12 = 360$  days in the year.

Each day is ruled by one line of a hexagram, proceeding from bottom to top of the hexagram.

The Monthly hexagrams are in **bold** and occur at the end, i.e. the 5th week of the month.

The 5th line of a hexagram is, of course, the Ruler of the hexagram.

Each line of the seasonal hexagram rules a 15 day period, i.e. half a month, called a solar period.

Each column represents two solar periods (separated by the double line).

In actual practice it is a little more complicated. First, I show six weeks instead of five.

Notice that each column begins with the same hexagram that ended the previous column.

That hexagram is actually split into its two trigrams, with the lower trigram governing the last 3 days of the previous month/week, and the upper trigram ruling the first 3 days of the next.

Thus, I have numbered the Week rows 1 through 6, but weeks 1 & 6 are really just 3 days long.

Even that is a bit simplified, because some months are short (29 days), some are long (30 days), due to the actual lunation period being 29.5 days.

So in a short month only 2 of the 3 days would be counted. The other line is said to be hidden.

We still have a year that is short by 5.25 days

These days are periodically made up by adding a whole extra month, called an intercalary month.

Seven such intercalary months will be added in a 19 year period. (Meton cycle) (or ~2 every five yrs.)

The Metonic cycle (actually 19.1 yrs.), is the length of time required for the sun and moon to come back to the same place in the sky (against the backdrop of the stars/constellations)

In Chinese, the Meton period is called a zhāng 章

The name of Lr-13 is 章門 Zhāng Mén, usually translated as Chapter or Section Gate.

Knowing the celestial correspondence makes this more meaningful, especially when considering the name of Lr-14 期門 Qī Mén, Cycle Gate. The cycle referred to by this point name is the cycle of energy circulating through the twelve channels which ends at this point, but may also infer a cycle of four zhang i.e. 76.4 years, (a Callipic cycle) called a bù 部.

In modern dictionaries 'qi' can be any long period, a full year, a decade, or a century.

# Yi Jing and the Calendar

## The 60 Weekly Hexagrams – Part II

五 爵 Wǔ Jué = Five Nobles (5 Ranks of Nobility)

| 12 Months | 12 Branches  | 24 Solar Periods/Nodes (15 days each) | Hóu Marquis | Fū Official | Qīng Minister | Gōng Duke | Jūn Sovereign |
|-----------|--------------|---------------------------------------|-------------|-------------|---------------|-----------|---------------|
| 1         | 3.<br>寅 Yín  | 4. Spring Begins<br>5.                | 62          | 4           | 42            | 53        | 11            |
| 2         | 4.<br>卯 Mǎo  | 6.<br>7. Spring Equinox               | 5           | 17          | 35            | 40        | 34            |
| 3         | 5.<br>辰 Chén | 8.<br>9.                              | 16          | 6           | 18            | 49        | 43            |
| 4         | 6.<br>巳 Sì   | 10. Summer Begins<br>11.              | 56          | 7           | 8             | 9         | 1             |
| 5         | 7.<br>午 Wǔ   | 12.<br>13. Summer Solstice            | 14          | 37          | 48            | 31        | 44            |
| 6         | 8.<br>未 Wèi  | 14.<br>15.                            | 50          | 55          | 59            | 10        | 33            |
| 7         | 9.<br>申 Shēn | 16. Autumn Begins<br>17.              | 32          | 60          | 13            | 41        | 12            |
| 8         | 10.<br>酉 Yǒu | 18.<br>19. Autumn Equinox             | 57          | 45          | 26            | 22        | 20            |
| 9         | 11.<br>戌 Xū  | 20.<br>21.                            | 54          | 25          | 36            | 47        | 23            |
| 10        | 12.<br>亥 Hàì | 22. Winter Begins<br>23.              | 52          | 63          | 21            | 28        | 2             |
| 11        | 1.<br>子 Zǐ   | 24.<br>1. Winter Solstice             | 64          | 39          | 27            | 61        | 24            |
| 12        | 2.<br>丑 Chǒu | 2.<br>3.                              | 3           | 15          | 38            | 46        | 19            |

### Another method of working through the Weekly Hexagrams

Each month is governed by five hexagrams, each associated with one of the five ranks.

Every day changes a rank. Working through the six lines of all five hexagrams takes 30 days.

The first month looks like this: 12 months x 5 Ranks of Hexagrams = 60 hexagrams as shown above.

| Days of the Month<br>(work across the five columns from L to R) | 諸侯<br>Zhū Hóu<br>Feudal Princes<br>Mandarins<br>Marquises | 大夫<br>Dà Fū<br>Great/Senior<br>Officials | 九卿<br>Jiǔ Qīng<br>Nine<br>Ministers<br>(of State) | 三公<br>Sān Gōng<br>Three Dukes<br>(3 highest ranking<br>officials) | 天子<br>Tiān Zǐ<br>Celestial Sons<br>(The Sovereign) |
|---|---|--|---|---|--|
| Days 1–5 Wk 1   | 62.1  | 4.1                                      | 42.1  | 53.1  | 11.1   |
| Days 6–10 2   | 62.2  | 4.2                                      | 42.2  | 53.2  | 11.2   |
| Days 11–15 3  | 62.3  | 4.3                                      | 42.3  | 53.3  | 11.3   |
| Days 16–20 4  | 62.4  | 4.4                                      | 42.4  | 53.4  | 11.4   |
| Days 21–25 5  | 62.5  | 4.5                                      | 42.5  | 53.5  | 11.5   |
| Days 26–30 6  | 62.6  | 4.6                                      | 42.6  | 53.6  | 11.6   |

\* see table on p. 198-99 for yet another version that correlates these 60 hexagrams with the 72 Hou.

## Miscellaneous Topics

### Binary Math

Base 2 numeration. Uses only zeros and ones to count. (is simply yin/yang logic applied to counting)

German philosopher/mathematician Gottfried Wilhelm von Leibniz (1646-1716) is usually credited with the development of binary arithmetic. It is now known that he was not actually the first.

Leibniz was co-developer of calculus, along with Isaac Newton.

He published his treatise on dyadic counting in 1679.

This was followed by a decade (1697–1707) of correspondence with French Jesuit missionary Father Joachim Bouvet. Sent to China by Louis XIV, Bouvet was mathematics instructor to Emperor Kang Xi.

It was Bouvet who recognized the relationship between Leibniz's binary system and the Fu Xi / Shao Yong (1011-1077) arrangement of hexagrams, which he sent to Leibniz in November of 1701.

Binary logic is the language of computers: on / off; something / nothing;  
its just a western version of yin-yang logic

#### Binary Counting:

- the 'one' column is always the farthest to the **right**
- there are an infinite number of columns
- each column represents twice the number of the previous column
- if there is a '1' in the column it indicates it is 'full', and should be added to the total,  
if a zero, do not add that number.

I will limit my example to 6 columns (i.e. the '32' column) because that will be sufficient to obtain the numbers from 0 to 63 (i.e. 64 hexagrams)

| 32                      | 16                      | 8                      | 4                      | 2                      | 1                      |
|-------------------------|-------------------------|------------------------|------------------------|------------------------|------------------------|
| 1 = add 32<br>0 = add 0 | 1 = add 16<br>0 = add 0 | 1 = add 8<br>0 = add 0 | 1 = add 4<br>0 = add 0 | 1 = add 2<br>0 = add 0 | 1 = add 1<br>0 = add 0 |

I will use examples of 3 and 6 digits to reflect trigrams and hexagrams even when the zeros on the left would be unnecessary for the calculation.

|             | <u>3 digit</u>   | <u>6 digit</u>   |
|-------------|--|------------------|
| thus 1 = 1  | 001 also = 1   | 000001 still = 1 |
| 10 = 2      | 010 also = 2   | 000010 still = 2 |
| 100 = 4     |  |                  |
| 1000 = 8    |  |                  |
| 10000 = 16  |  |                  |
| 100000 = 32 |  |                  |
| 111111 = 63 | R to L (1 + 2 + 4 + 8 + 16 + 32 = 63)    L to R (32 + 16 + 8 + 4 + 2 + 1 = 63) |                  |

## Miscellaneous Topics

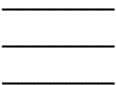
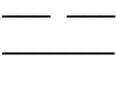
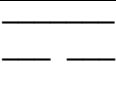
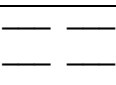
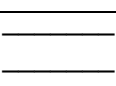
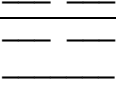
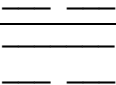
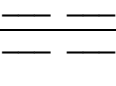
### Binary Numbers & Trigram Correlations – A

0 & 1 are just symbols and another way to depict yin & yang  
Which is which? Does not really matter.

#### Method A

physical resemblance suggests:      0 = yin (rou/pliable)      1 = yang (gang/firm)

**Method A**    Applied to trigrams    provides the **better visual correspondence**

| FH # | Pinyin | Vertical<br>line for line | Graph   | Horizontal<br>read L to R<br>(bottom to top) | Binary # |
|------|--------|---------------------------|---|--|----------|
| 1    | Qian   | 1<br>1<br>1               |    | 111  | 7        |
| 2    | Dui    | 0<br>1<br>1               |    | 110  | 6        |
| 3    | Li     | 1<br>0<br>1               |   | 101  | 5        |
| 4    | Zhen   | 0<br>0<br>1               |  | 100  | 4        |
| 5    | Xun    | 1<br>1<br>0               |  | 011  | 3        |
| 6    | Kan    | 0<br>1<br>0               |  | 010  | 2        |
| 7    | Gen    | 1<br>0<br>0               |  | 001  | 1        |
| 8    | Kun    | 0<br>0<br>0               |  | 000  | 0        |

Using this system Hex. 1, Qian would be ‘63’ [111111]

Hex. 2, Kun will be ‘0’ [000000]

Applied to the Fu Xi / Shao Yong circular hexagram arrangement, start at bottom with Hex. 2 and proceed CCL to H:44 Gou, across the circle to H:24 Fu then CL to H:1 at the top.

Applied to the square start at the Top L corner and proceed L to R across the top row, down to row seven and back to the Left side, continue downward through all 8 rows ending at the bottom R with H:1 Qian. [the top line is the ‘1’ column.]

## Miscellaneous Topics

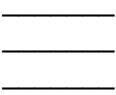
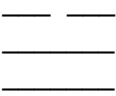
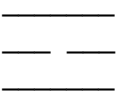
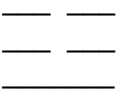
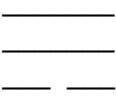
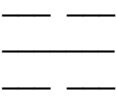
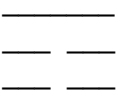
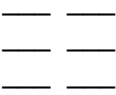
### Binary Numbers & Trigram Correlations – B

#### Method B Symbolic:

Yang represents a more rarified state; energy, the sky, which is best depicted by ‘0’.

Yin by contrast implies materialization and manifestation, something substantive, and therefore ‘1’.

**Method B** Applied to trigrams provides the **better correlation with established FH numbers**.

| FH # | Pinyin | Vertical<br>line for line | Graph   | Horizontal<br>read L to R<br>(bottom to top) | Binary # |
|------|--------|---------------------------|---|--|----------|
| 1    | Qian   | 0<br>0<br>0               |    | 000  | 0        |
| 2    | Dui    | 1<br>0<br>0               |    | 001  | 1        |
| 3    | Li     | 0<br>1<br>0               |    | 010  | 2        |
| 4    | Zhen   | 1<br>1<br>0               |  | 011  | 3        |
| 5    | Xun    | 0<br>0<br>1               |  | 100  | 4        |
| 6    | Kan    | 1<br>0<br>1               |  | 101  | 5        |
| 7    | Gen    | 0<br>1<br>1               |  | 110  | 6        |
| 8    | Kun    | 1<br>1<br>1               |  | 111  | 7        |

Using this system Hex. 1, Qian will be ‘0’ [000000]      Hex. 2, Kun will be ‘63’ [111111]

Applied to the Fu Xi / Shao Yong circular hexagram arrangement, start at the top with Hex:1 and proceed CCL to H:24 Fu, across the circle to H:44 Gou, then CL to H:2 at the bottom.

Applied to the square: start at the bottom R corner and proceed R to L across the bottom row, then up to row two and back to the R side, continue upward through all 8 rows ending at the top L with H:2 Kun. [the top line is the ‘1’ column.]

## *Miscellaneous Topics*

### *Shao Yong's Black & White Diagram*

Won't insert unless I convert to newer format (docx I presume, that messes up other things)

## The Yi Jing and the Genetic Code

Both are universal codes.      There are clear correlations between the two codes.

| Genetic Code   | Yi Jing  |
|--|--|
| <ul style="list-style-type: none"> <li>• double helix structure; &amp; L vs. R rotation</li> <li>• ascending &amp; descending chains</li> <li>• 32 codons &amp; anticodons<br/>(two sides of a zipper)</li> <li>• peptides are of two types:<br/> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <b>purines</b><br/>(3 hydrogen bonds)<br/>(strong bond) </div> <div style="text-align: center;"> <b>&amp;</b> </div> <div style="text-align: center;"> <b>pyrimidines</b><br/>(2 hydrogen bonds)<br/>(weak bond) </div> </div> </li> <li>• 4 peptide/bases      always in pairs<br/> <div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <b>Adenine &amp; Thymine</b> (2 H bonds) </div> <div style="width: 10%; text-align: center;">(weak bonds)</div> <div style="width: 45%;"> <b>Cytosine &amp; Guanine</b> (3 H bonds) (strong bonds) </div> </div> </li> </ul> <div style="margin-top: 20px;"> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="width: 45%;"> <b>T</b> = 0<br/>(RNA = <b>Uracil</b>) 0 </div> <div style="width: 10%; text-align: center;">0</div> <div style="width: 45%;"> <b>C</b> = 1<br/>1 </div> </div> <div style="display: flex; justify-content: space-between; align-items: center; margin-top: 10px;"> <div style="width: 45%;"> <b>G</b> = 1<br/>0 </div> <div style="width: 10%; text-align: center;">0</div> <div style="width: 45%;"> <b>A</b> = 1<br/>1 </div> </div> </div> | <ul style="list-style-type: none"> <li>• yin - yang logic</li> <li>• yang ascends      yin descends</li> <li>• hexagrams are clearly paired whether in King Wen or Fu Xi sequence = 32 pairs of hexagrams</li> <li>• yang/light      yin/dark</li> <li>• #3 (odd #'s)      #2 (even #'s)<br/>(firm)      (supple)</li> <li>• 4 bigrams [tai yin, shao yang, shao yin, tai yang]<br/> <div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> represented by line #'s 6 &amp; 9 (old yin &amp; yang)<br/>are more likely to change, i.e. 6 or 9) </div> <div style="width: 10%; text-align: center;">(young yin &amp; yang)</div> <div style="width: 45%;"> represented by line #'s 8 &amp; 7 </div> </div> </li> </ul> <div style="margin-top: 10px;"> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="width: 45%;"> — — —<br/>— — — </div> <div style="width: 10%; text-align: center;">tai yin</div> <div style="width: 45%;"> — — — 6<br/>— — — </div> </div> <div style="display: flex; justify-content: space-between; align-items: center; margin-top: 10px;"> <div style="width: 45%;"> — — —<br/>— — — </div> <div style="width: 10%; text-align: center;">shao yang</div> <div style="width: 45%;"> — — — 7<br/>— — — </div> </div> <div style="display: flex; justify-content: space-between; align-items: center; margin-top: 10px;"> <div style="width: 45%;"> — — —<br/>— — — </div> <div style="width: 10%; text-align: center;">shao yin</div> <div style="width: 45%;"> — — — 8<br/>— — — </div> </div> <div style="display: flex; justify-content: space-between; align-items: center; margin-top: 10px;"> <div style="width: 45%;"> — — —<br/>— — — </div> <div style="width: 10%; text-align: center;">tai yang</div> <div style="width: 45%;"> — — — 9<br/>— — — </div> </div> </div> |
| <ul style="list-style-type: none"> <li>• 3 bases make an amino acid (triplet)<br/>(the basic building blocks of life)</li> <li>• the sequence of polypeptides is specific to each amino acid (read in specific direction)<br/>example:    AGG = Arginine      (L to R)</li> <li>• there are 64 possible combinations of triplets (4<sup>3</sup>)<br/>only 23 are unique (20 amino acids)<br/>+ 3 instructional codes (begin / end)</li> <li>• ~10 rungs in a 360° twist of the DNA spiral<br/>= 1 turn</li> <li>• there are 3 major forms of DNA<br/>they are A, B, &amp; Z types (A &amp; B are R-handed; Z is L-handed)<br/>base pairs per turn: A=11, B=10.5, Z=12, B is most common</li> <li>• There are 6 axes or coordinates that characterize the geometry of base pairs within the helix. (shift, slide, rise, tilt, roll, &amp; twist)</li> <li>• major (wide) &amp; minor (narrow) groove (binding sites)</li> </ul>   | <ul style="list-style-type: none"> <li>• 3 lines make a trigram / 3 pairs of lines make a Hex.<br/>(the basic building blocks of a hexagram)</li> <li>• the sequence of lines is specific to each trigram/archetype<br/>yin-yang-yin = Kan</li> <li>• there are 64 hexagrams (2<sup>6</sup>) or (8<sup>2</sup>)<br/>all are unique, but some are similar in meaning<br/>hexagram names suggest starting or stopping</li> <li>• the 8 directions are associated with # 1-10 (5&amp;10 in center)<br/>the ba gua is often arranged as a circle (360°)</li> <li>• corresponds to trigrams &amp; the 3 Realms (Tian-Di-Ren)</li> <li>• handedness corresponds to yin &amp; yang</li> <li>• 12 corresponds to Terrestrial Branches</li> <li>• the six directions/coordinates are (front, back left &amp; right + up &amp; down)</li> <li>• the 6 lines are referred to as (people, official, feudal lord, minister, ruler, sage)</li> <li>• yin &amp; yang could be said to represent the two types of grooves</li> </ul>   |

**1. Historical Outline and Review of Books**

**2. Methods of Accessing the Oracle**

- Coins  
    standard procedure
- Stalks  
    probability ratios (comparing coins & stalks)
- Beads

**3. Developing Rituals**

- Special place - time - preparation
- Direction (face North)
- Hexagram for the Week

**4. The Art of Formulating the Question**

- clarity
- worthiness

**5. The Art of Studying the Response**

- time to read and reflect
- implementing your understanding
- observing the course of events (feedback)



#### 1. Spaces & Position

- societal roles and relationships - their abstraction
- time flow and the stages of development

#### 2. Lines

- yin yang associations
- correct lines
- central lines
- host lines
- moving lines
  - interpreting the number of moving lines
  - multiple moving lines

#### 3. Line Pairs

3 pairs:

- **Adjacent lines:**  
Holding Together (adjacent lines of opposite polarity)      mostly lines 4 & 5
- **Analogous lines:**  
Correspondence (analogous lines of opposite polarity)      esp. lines 2 & 5
- **Parallel lines:** (3 steps from center = Heart – Mind – Environment pairs)

#### 4. Trigrams

- Symbol – Name – Natural Image – Attributes
- gender and family relations
- bodily associations
- directional correlations in FH & LH
- directional tendencies ascending or descending
- 5 Element associations

#### 5. Nuclear Trigrams and Hexagrams

- 16 nuclears
- 4 core nuclears

#### 6. Permutations of Hexagrams

- Nuclears
- Former Heaven Hex
- Antigram
- Paragram
- Trigram Reversal
- Inverted

#### 7. Sequence of Hexagrams

- King Wen's Temporal Order 1-64 – Xu Gua storyline      • 32 pairs
- Shao Yong's Universal Order
- Calendar Correlation
  - 4 Seasonal Hexagrams
  - 12 Monthly Hexagrams
  - 60 Weekly Hexagrams

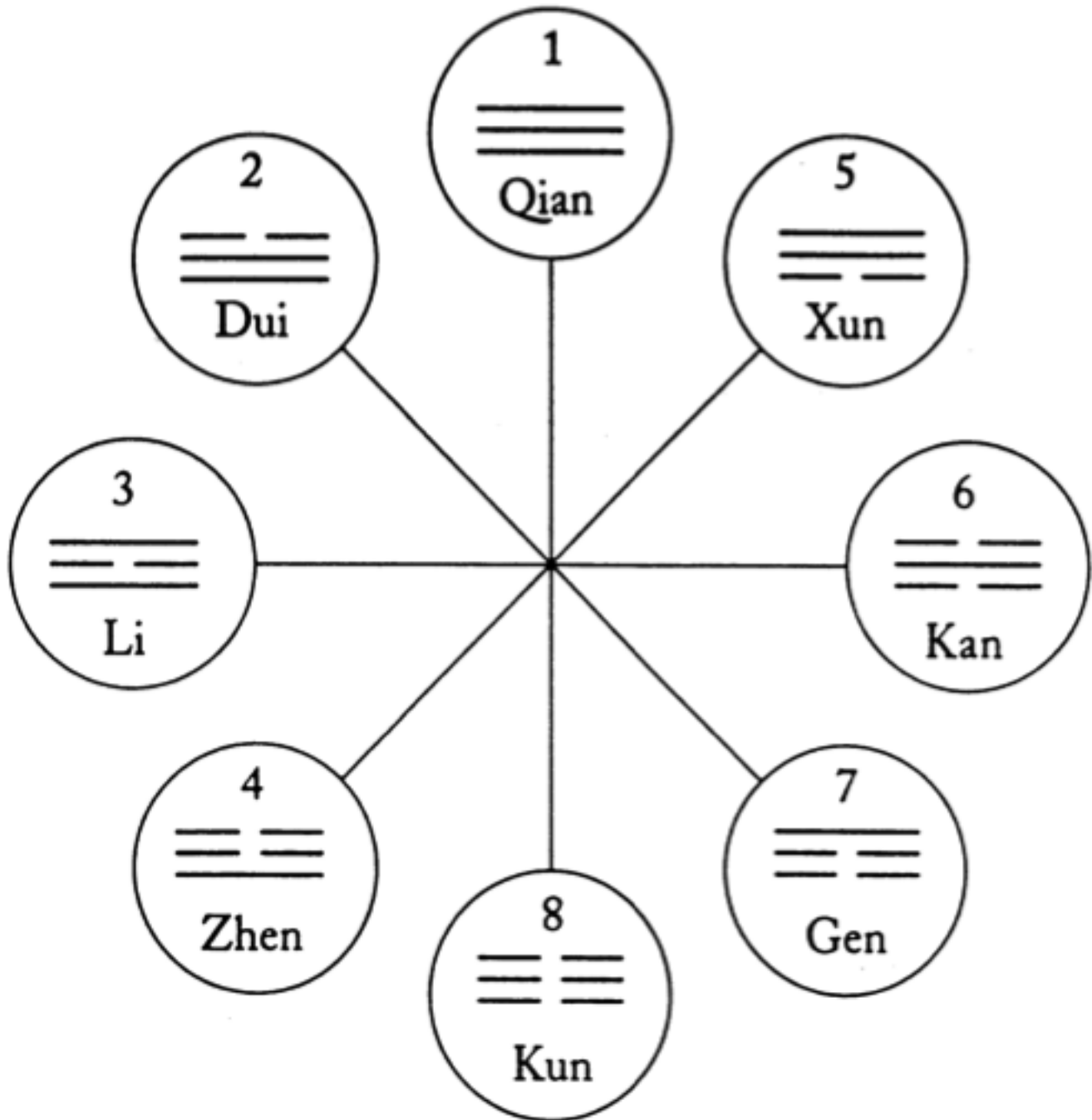
## Part V

# Appendices

- Other Divination Methods
  - Other Ancient Oracles
    - Numerology
    - Trigram Tables
    - Nuclear Tables
    - Hexagram Tables
    - Sequence Tables
  - Organs & Hexagrams
  - Calendar Sequence
    - Booklist
- Hexagram Names Worksheets
  - Feng Shui Directionology
  - Glossary of Yí Jīng Terms

## More Divinations Methods

The 八錢 Bā Qián or 8 Coin Method (Fu Xi Ba Gua)



from Alfred Huang's Complete I Ching p. 12

used with permission

## More Divinations Methods

## Other Methods of Accessing the Oracle

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*methods used or proposed in various texts*

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*Edward Hacker's I Ching Handbook does an excellent review*

| <b><u>Method</u></b>   | <b><u>Author or Text</u></b>  | <b><u>Page #</u></b>        | <b><u>Hacker</u></b> |
|--|---|-----------------------------|----------------------|
| <b><i>6 Wands</i></b>  | A. Douglas<br>6 slats are used, one side is yin one side is yang<br>slats are shuffled & rolled out on a table, then arranged into a hexagram<br>(there is no indication of changing line)<br>(he also describes stalk & coin methods)  | p. 40<br><br><br>(p. 33-39) | p. 142               |
| <b><i>12 Sticks</i></b>  | Fortune Tellers I Ching<br>12 wands are used, 6 are yin, 6 are yang<br>wands are shuffled & drawn one at a time to generate the hexagram<br>(only 6 of the 12 are used; again there is no indication for a changing line)<br>Jim: can always cast a die to derive a changing line   | p. 38                       | p. 143               |
| <b><i>Pa Ch'ien = 8 Coins</i></b>  | Fortune Tellers I Ching   | p. 41                       | p. 144               |
| <b><i>Ba Qian = 8 Money</i></b>  | Shamanic Oracle<br>8 coins, one with an indicator mark, and a Fu Xi ba gua<br>1. coins are randomized and placed one at a time around the ba gua in a CCL fashion, (?)<br>the coin with the mark indicates the lower trigram.<br>2. repeat step one to determine the upper trigram<br>3. remove two unmarked coins, so you have six,<br>randomly select and place the 6 coins over the six lines of the hexagram,<br>the marked coin indicates the changing line. | p. 44 uses correct sequence |                      |
|  | Huang: Complete I Ching is a little different<br>mark is on tail side of one coin, all coins are shuffled heads up.<br>Place coins around the ba gua, then turn over. Mark indicates the lower trigram.<br>Repeat for upper & moving line as above.   | p. 12 uses correct sequence |                      |
| * This produces an interesting mix of a Former Heaven Ba Gua yielding a Latter Heaven hexagram (Jim) |   |                             |                      |
| <b><i>Seeds / Rice Kernels</i></b>   | Ni<br>1. six pinches of seeds/kernels are chosen in succession = lines 1 to 6<br>2. the number of seeds in each pile are counted an odd # = yang line, an even # = yin line<br>3. one more pinch is made, subtract by sixes until you have 6 or fewer seeds = the line that changes   | p. 202                      |                      |

*Note: Karcher describes the same three methods I do, except he calls the beads, tokens. (p. 21-22)*

**Other Methods (cont.)**

*Yi Lin = Change Forest* from Master Jiao circa 50 BCE [Chiao Yen-shou fl. 85-40 BC]  
taught to me by Liu, Li-hong

On p. 143 Hacker lists Forest of Change and attributes Schultz's unpublished dissertation as only source.  
As described it is different than what I present here.

24 small stalks are used (should be able to fit hidden in the palm of your hand)

12 stalks are yin & 12 stalks are yang (marked so that the ends give no indication of which is which)

1. draw 6 stalks, one at a time to build your first hexagram (bottom to top)

2. continue drawing stalks 6 more times to construct a second hexagram

3. the two hexagrams correspond to one of the 4,096 possibilities

• these are systematically presented in Master Jiao's Yi Lin as a distinct reading for each.

This book has not translated into English.

JC: \* the changing lines can be inferred by comparing the lines of the second hexagram to the first.

Stalk Variation: described by Jou p. 65-67

- 6 slats represent yin & yang
- start by creating the Tai hexagram (kun over qian) in front of you with the slats
- 50 stalks, remove 1 and place in the vase (cup) in the center
- divide into two piles and place on either side of the vase (L & R)
- remove 1 from R (and hold between small & ring finger of L hand)
- R pile: remove 2 stalks (yin-yang) at a time to create a pile of eight (ba gua)
- repeat this process until you have zero to seven stalks remaining
- adding the one stalk in your L hand gives a total from 1 to 8
- this number is correlated with the Fu Xi number associated with each trigram

1 = Qian      2 = Dui      3 = Li      4 = Zhen

5 = Xun      6 = Kan      7 = Gen      8 = Kun

- This is the lower trigram.
- Re-gather all 49 stalks and repeat the above process this time using the **L hand pile**.
- the result becomes the upper trigram.
- Rearrange the Tai Hexagram into the new hexagram
- Re-gather the 49 stalks & divide into L & R as before
- Using the R hand pile count through by two's, but make piles of six  
continue until you have zero to five remaining
- adding the stalk in your L hand = 1 to 6, this indicates the moving line (Bian Yao)

## Other Chinese Oracles

### Other Ancient Chinese Oracles

The Zhou Li (Rites & Rituals of the Zhou) mentions three ancient oracles: Lian Shan, Gui Cang, & Zhou Yi. The first two are lost. Zheng Xuan (127-200) said Lian Shan belonged to the Xia dynasty, Gui Cang to the Shang dynasty and the Zhou Yi obviously to the Zhou. It appears however that they all were using hexagrams in that he goes on to state that the Lian Shan began with current H:52 Gen/Mt and the Gui Cang began with H:2 Kun/Earth. This may also help to explain their names, Lian Shan means 'Connected Mts', while Gui Cang means 'Return & Store' (all of which are Earth attributes)

*There are two other ancient Chinese divination manuals published in English:*

**1. T'ai Hsuan Ching** = Tai Xuan Jing of Master Yang Hsiung (Yang Xiong) (written in 2 BC)  
= The Classic of Great Mystery or The Classic of the Great & Mysterious

Translations:      1. Derek Walters      1983      *The Hidden Classic*  
                                 2. Michael Nylan      1994      *The Elemental Changes*

It consists of 81 four line figures called **tetra-grams**,  
composed of three types of lines: **solid**,                      **once divided**, &    **twice divided**

• Methods of divining are described by Nylan p. 19-20, and Walters starting on p. 43-55.  
These traditional methods are complicated.

• R.L. Wing describes a much simpler method using a single die on p. 18 of her book *The Tao of Power* 1986.  
**die shows:      1 or 2 = —————      3 or 4 = ——— ———      5 or 6 = — — — —**

Wing proceeds to correlate the 81 tetra-grams with the 81 chapters of the Dao De Jing instead of the traditional text. Key: p.19

**2. Ling Ch'i Ching or Ling Qi Jing** author unknown, attributed to Shuo, Tung-fang (written between 222 & 419 CE)  
= The Spiritual Chess Classic or Classic of the Numinous Chessmen [Sawyer: Canon of the Supreme Mystery]

Translated by:      1. Ralph & Mei-chun Sawyer      1995      subtitled A Classic Chinese Oracle  
                                 2. Ivan Kashiwa      1997      Spirit Tokens of the Ling Qi Jing

12 disks (like checker pieces) are used each with a blank & an inscribed side (yin-yang)

4 are inscribed with the character    上 shang = upper                      = tian

4                      with                      中 zhong = middle                      = ren

4                      with                      下 xia = lower                      = di

The 12 pieces are cast and arranged into their respective levels creating a 'tri-graph'  
The three levels represent Tian-Di-Ren = Heaven-Earth & People (just like a trigram)  
Each level has 5 possibilities: 0, 1, 2, 3, or all 4 showing the inscribed side.  
(1 & 3 may be correlated with young & old yang respectively, while 2 & 4 are young & old yin)

|   |   |   |   |       |  |
|---|---|---|---|-------|--|
| O | O | O | O | shang | count the number of inscription side up = 0 to 4 |
| O | O | O | O | zhong | count the number of inscription side up = 0 to 4 |
| O | O | O | O | xia   | count the number of inscription side up = 0 to 4 |

In Kashiwa:    the three digit number is looked up in the text for your oracle reading.                      (much simpler)  
In Sawyer:    consult the table in the back of the book p. 293-94.                      (more complicated)

There are 125 (5<sup>3</sup>) possible 'tri-graphs' and oracle verses in the text.

*Suggestion:* Use coins, head up = inscribed side, to avoid confusion, cast only 4 at a time, 3 casts; first = top line

## Numerology

### Numerology

Da Zhuan:

W: p.311-12

McKenna p. 126-

Unschuld SW p.478-

- The number of stalks is 50, in Chinese wǔ shí (5 10's) 5 & 10 are both numbers of completion and related to the center, i.e. the earth position; but more importantly, the center of the earth *axis mundi*, where Earth & Heaven connect. Fifty may be arrived at by adding the 10 Stems, 12 Branches, & 28 Xiu, or by adding Tai Ji (1) + Yin-Yang (2), + sun & moon (2), + seasons (4), + Phases (5), + (12) months + (24) solar breaths.
- reversing the wu & the shi yields shí wǔ = 10 + 5 = 15 another sacred number.
- notice that 2 + 3 (the primordial numbers that relate to yin & yang) = 5 (x 3 coins = 15)
- notice that both 6 + 9 & 8 + 7 (the 4 numbers associated with yin & yang lines) add up to 15.

Tian = Heaven = Yang = odd #

(生數 shēngshù = engendering #)

1st H engenders **water**

3rd H engenders wood/wind

5th H engenders soil

7th H *completes* fire

9th H *completes* metal

Di = Earth = Yin = even #

(成數 chéngshù = completion #)

2nd E engenders fire

4th E engenders metal

6th E *completes* **water**

8th E *completes* wood

10th E *completes* soil

The pattern here is neither a sheng nor a ke cycle relationship as one might expect, rather it is a directional pattern of north, south, east, west, & center. This is depicted in a diagram known as the 河圖 He Tu (Yellow) River Map. (see p. 114 for diagram)

|                              | <u>Total</u> | <u>Reduces to (ordinal #, i.e. the 2nd digit)</u> |
|------------------------------|--------------|---|
| Thus: 1 & 6 pertain to water | = 7          | 7   |
| 2 & 7 pertain to fire        | = 9          | 9   |
| 3 & 8 pertain to wood        | = 11         | 1   |
| 4 & 9 pertain to metal       | = 13         | 3   |
| 5 & 10 pertain to soil       | = 15         | 5   |
|                              | = 55         | 5   |
|                              |              | 5 odd integers = 25                               |

- The first nine numbers can be arranged in a square in such a way that all rows, columns & diagonals add up to 15 (called a magic square of 15) and this arrangement correlates with the Latter Heaven sequence of the ba gua attributed to King Wen or Yu the Great and called the 洛書 Luo Shu or Luo (River) Writing/Document. This square is also referred to as 九宮 Jiǔ Gōng = 9 Palaces.
- if one adds the yang/odd basic numbers: 1+3+5+7+9 = 25 (an odd #)
- if one adds the yin/even basic numbers: 2+4+6+8+10 = 30 (an even #)
- and the total of these two numbers is 55 (wǔ shí wǔ); another sacred number.
- Some sources say the number of stalks at the beginning should be 55 (but then you leave out 6 instead of 1)
- Derived from the Yi Jing this numerology figures prominently in the Nèi Jīng and other medical classics. see **SW71**

## *Numerology*

### Stalk Numerology & Calendrical Science

- to obtain a '9' means 36 stalks remain (49 – 5-4-4 = 13 from 49 = 36)
- if all lines were 9's = 36 x 6 = **216** (stalks) = Yang total
- likewise to obtain a '6' means 24 stalks remain (49 – 9-8-8 = 25 from 49 = 24)
- if all lines were 6's = 24 x 6 = **144** (stalks) = Yin total
- **144 + 216 = 360**, the approximate number of days in a year & number of degrees in a circle.
- of the 384 lines composing the 64 hexagrams, 192 are yin lines & 192 are yang lines.
- 192 yin lines x 24 (stalks for a changing yin line) = 4,608 days = ~ 12 yrs. ~ 1 Jupiter cycle (11.86)  
or 4,333 days (the ~ 12 year Jupiter cycle is called a chi)  
The 12 year Jupiter cycle is probably the basis for the series of 12 Terrestrial Branches.
- 192 yang lines x 36 (stalks for a changing yang line) = 6,912 days = ~ 19 yrs. ~ 1 Meton cycle (19.1)  
This period is called a 章 zhāng (1 Metonic period = 235 lunation's)
- the total number for all 64 hexagrams = 11,520 or ~ the 10,000 things
- the total number of days represented = 11,520 = or ~ 32 years (~ 3 sunspot cycles i.e. a trigram) (33.33)  
The 29.5 year Saturn cycle is 10,759 days is also an approximate match.  
The 29.5 year Saturn cycle correlates with a lunation period of 29.5 days

### Hexagram Numerology & Calendrical Science

- The 6 & 9 represent the solstices; winter & summer respectively. (Tai Yin & Tai Yang)
- The 7 & 8 represent the equinoxes; vernal & autumnal respectively. (Shao Yang & Shao Yin)
- Thus we can read the 6 to 7 [extreme yin to stable yang] as representing an increase of light from winter to spring, and 9 to 8 [extreme yang to stable yin] as representing the decreasing light from summer to fall.
- 6 x 64 = 384, the number of days in a 13 month lunar year (13 x 29.53 = 383.9)  
This calendar is extremely accurate, only losing 2.4 hrs. in 384 days or 0.1 day,  
which means you only need to subtract a day once every 10 years; i.e. one 383 day year every ten years.  
The Mayans developed a similar 13 month calendar. I'm not sure how they dealt with the shortfall.
- 64 x 384 = 24,576 = 67.35 years = ~ 6 sunspot cycles (11.22 yrs. each)



## Appendix: Trigrams

### The 16 Occurrences of Each Trigram

Each trigram occurs 16x (15 hexagrams). In one hexagram it will occur twice.

The first/top # is the hexagram in which the trigram is doubled.

The numbers in the column are in order of occurrence.

On the Left side of the midline are the 4 **symmetrical** trigrams (*same when inverted*)

these hexagrams pair up vertically. (Their 2-Trigram hexagrams are all in Upper Canon)

On the Right side of the midline are the 4 **asymmetrical** trigrams (*change when inverted*)

these hexagrams pair up horizontally. (Their 2-Trigram hexagrams are all in Lower Canon)

| ☰         | ☷         | ☵         | ☲         | ☳         | ☴         | ☱         | ☶         |
|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| 乾         | 坤         | 坎         | 離         | 震         | 艮         | 巽         | 兌         |
| Qián      | Kūn       | Kǎn       | Lí        | Zhèn      | Gèn       | Xùn       | Duì       |
| Heaven    | Earth     | Water     | Fire      | Thunder   | Mt        | Wind      | Lake      |
| <b>1</b>  | <b>2</b>  | <b>29</b> | <b>30</b> | <b>51</b> | <b>52</b> | <b>57</b> | <b>58</b> |
| 5         | 7         | 3         | 13        | 3         | 4         | 9         | 10        |
| 6         | 8         | 4         | 14        | 16        | 15        | 18        | 17        |
| 9         | 11        | 5         | 21        | 17        | 18        | 20        | 19        |
| 10        | 12        | 6         | 22        | 21        | 22        | <b>28</b> | <b>27</b> |
| 11        | 15        | 7         | 35        | <b>24</b> | <b>23</b> | 32        | 31        |
| 12        | 16        | 8         | 36        | 25        | 26        | <b>37</b> | <b>38</b> |
| 13        | 19        | <b>39</b> | <b>37</b> | <b>27</b> | <b>28</b> | 42        | 41        |
| 14        | 20        | <b>40</b> | <b>38</b> | 32        | 31        | <b>44</b> | <b>43</b> |
| 25        | <b>23</b> | 47        | 49        | 34        | 33        | 46        | 45        |
| 26        | <b>24</b> | 48        | 50        | <b>40</b> | <b>39</b> | 48        | 47        |
| 33        | 35        | 59        | 55        | 42        | 41        | 50        | 49        |
| 34        | 36        | 60        | 56        | <b>54</b> | <b>53</b> | <b>53</b> | <b>54</b> |
| <b>43</b> | 45        | <b>63</b> | <b>63</b> | 55        | 56        | 59        | 60        |
| <b>44</b> | 46        | <b>64</b> | <b>64</b> | 62        | 62        | 61        | 61        |

UC = 12

12

8

6

9

9

4

4

LC = 4

4

8

10

7

7

12

12

The - - - - - dashed line separates Upper Canon (Hex. 1-30) & Lower Canon (Hex. 31-64)

The ————— double line isolates paired hexagrams

**highlight** = Nuclear hexagrams

## Appendix: Trigram Table 1 – Component Trigrams

*Trigram Graphic*

| Hex.<br># | Lower<br>Trigram | Upper<br>Trigram | Trigram<br>Reversal |
|-----------|------------------|------------------|---------------------|
| 1         | ☰                | ☰                | 1                   |
| 2         | ☱                | ☱                | 2                   |
| 3         | ☱                | ☱                | 40                  |
| 4         | ☱                | ☱                | 39                  |
| 5         | ☰                | ☱                | 6                   |
| 6         | ☱                | ☰                | 5                   |
| 7         | ☱                | ☱                | 8                   |
| 8         | ☱                | ☱                | 7                   |
| 9         | ☰                | ☱                | 44                  |
| 10        | ☰                | ☰                | 43                  |
| 11        | ☰                | ☱                | 12                  |
| 12        | ☱                | ☰                | 11                  |
| 13        | ☱                | ☰                | 14                  |
| 14        | ☰                | ☱                | 13                  |
| 15        | ☱                | ☱                | 23                  |
| 16        | ☱                | ☱                | 24                  |
| 17        | ☱                | ☰                | 54                  |
| 18        | ☰                | ☱                | 53                  |
| 19        | ☰                | ☱                | 45                  |
| 20        | ☱                | ☰                | 46                  |
| 21        | ☱                | ☰                | 55                  |
| 22        | ☰                | ☱                | 56                  |
| 23        | ☱                | ☱                | 15                  |
| 24        | ☱                | ☱                | 16                  |
| 25        | ☱                | ☰                | 34                  |
| 26        | ☰                | ☱                | 33                  |
| 27        | ☱                | ☱                | 62                  |
| 28        | ☰                | ☱                | 61                  |
| 29        | ☱                | ☱                | 29                  |
| 30        | ☱                | ☱                | 30                  |
| 31        | ☱                | ☰                | 41                  |
| 32        | ☰                | ☱                | 42                  |

*Trigram Graphic*

| Hex.<br># | Lower<br>Trigram | Upper<br>Trigram | Trigram<br>Reversal |
|-----------|------------------|------------------|---------------------|
| 33        | ☱                | ☰                | 26                  |
| 34        | ☰                | ☱                | 25                  |
| 35        | ☱                | ☱                | 36                  |
| 36        | ☰                | ☱                | 35                  |
| 37        | ☰                | ☰                | 50                  |
| 38        | ☰                | ☱                | 49                  |
| 39        | ☱                | ☱                | 4                   |
| 40        | ☱                | ☱                | 3                   |
| 41        | ☰                | ☱                | 31                  |
| 42        | ☱                | ☰                | 32                  |
| 43        | ☰                | ☰                | 10                  |
| 44        | ☰                | ☰                | 9                   |
| 45        | ☱                | ☱                | 19                  |
| 46        | ☰                | ☱                | 20                  |
| 47        | ☱                | ☱                | 60                  |
| 48        | ☰                | ☱                | 59                  |
| 49        | ☱                | ☱                | 38                  |
| 50        | ☰                | ☱                | 37                  |
| 51        | ☱                | ☱                | 51                  |
| 52        | ☱                | ☱                | 52                  |
| 53        | ☱                | ☱                | 18                  |
| 54        | ☰                | ☱                | 17                  |
| 55        | ☰                | ☱                | 21                  |
| 56        | ☱                | ☱                | 22                  |
| 57        | ☰                | ☱                | 57                  |
| 58        | ☰                | ☱                | 58                  |
| 59        | ☱                | ☱                | 48                  |
| 60        | ☰                | ☱                | 47                  |
| 61        | ☰                | ☱                | 28                  |
| 62        | ☱                | ☱                | 27                  |
| 63        | ☱                | ☱                | 64                  |
| 64        | ☱                | ☱                | 63                  |

## *Appendix: Trigram Table 2 – Component Trigrams Pin Yin*

*Trigrams by Pin-yin Name*

| Hex. # | Lower Trigram | Upper Trigram | Trigram Reversal |
|--------|---------------|---------------|------------------|
| 1      | Qian          | Qian          | 1                |
| 2      | Kun           | Kun           | 2                |
| 3      | Zhen          | Kan           | 40               |
| 4      | Kan           | Gen           | 39               |
| 5      | Qian          | Kan           | 6                |
| 6      | Kan           | Qian          | 5                |
| 7      | Kan           | Kun           | 8                |
| 8      | Kun           | Kan           | 7                |
| 9      | Qian          | Xun           | 44               |
| 10     | Dui           | Qian          | 43               |
| 11     | Qian          | Kun           | 12               |
| 12     | Kun           | Qian          | 11               |
| 13     | Li            | Qian          | 14               |
| 14     | Qian          | Li            | 13               |
| 15     | Gen           | Kun           | 23               |
| 16     | Kun           | Zhen          | 24               |
| 17     | Zhen          | Dui           | 54               |
| 18     | Xun           | Gen           | 53               |
| 19     | Dui           | Kun           | 45               |
| 20     | Kun           | Xun           | 46               |
| 21     | Zhen          | Li            | 55               |
| 22     | Li            | Gen           | 56               |
| 23     | Kun           | Gen           | 15               |
| 24     | Zhen          | Kun           | 16               |
| 25     | Zhen          | Qian          | 34               |
| 26     | Qian          | Gen           | 33               |
| 27     | Zhen          | Gen           | 62               |
| 28     | Xun           | Dui           | 61               |
| 29     | Kan           | Kan           | 29               |
| 30     | Li            | Li            | 30               |
| 31     | Gen           | Dui           | 41               |
| 32     | Xun           | Zhen          | 42               |

*Trigrams by Pin-yin Name*

| Hex. # | Lower Trigram | Upper Trigram | Trigram Reversal |
|--------|---------------|---------------|------------------|
| 33     | Gen           | Qian          | 26               |
| 34     | Qian          | Zhen          | 25               |
| 35     | Kun           | Li            | 36               |
| 36     | Li            | Kun           | 35               |
| 37     | Li            | Xun           | 50               |
| 38     | Dui           | Li            | 49               |
| 39     | Gen           | Kan           | 4                |
| 40     | Kan           | Zhen          | 3                |
| 41     | Dui           | Gen           | 31               |
| 42     | Zhen          | Xun           | 32               |
| 43     | Qian          | Dui           | 10               |
| 44     | Xun           | Qian          | 9                |
| 45     | Kun           | Dui           | 19               |
| 46     | Xun           | Kun           | 20               |
| 47     | Kan           | Dui           | 60               |
| 48     | Xun           | Kan           | 59               |
| 49     | Li            | Dui           | 38               |
| 50     | Xun           | Li            | 37               |
| 51     | Zhen          | Zhen          | 51               |
| 52     | Gen           | Gen           | 52               |
| 53     | Gen           | Xun           | 18               |
| 54     | Dui           | Zhen          | 17               |
| 55     | Li            | Zhen          | 21               |
| 56     | Gen           | Li            | 22               |
| 57     | Xun           | Xun           | 57               |
| 58     | Dui           | Dui           | 58               |
| 59     | Kan           | Xun           | 48               |
| 60     | Dui           | Kan           | 47               |
| 61     | Dui           | Xun           | 28               |
| 62     | Gen           | Zhen          | 27               |
| 63     | Li            | Kan           | 64               |
| 64     | Kan           | Li            | 63               |

## Appendix: Trigram Table 3 – Trigram Images

*Trigrams Represented by Natural Image*

| Hex. # | Lower Trigram | Upper Trigram | Trigram Reversal |
|--------|---------------|---------------|------------------|
| 1      | Heaven        | Heaven        | 1                |
| 2      | Earth         | Earth         | 2                |
| 3      | Thunder       | Water         | 40               |
| 4      | Water         | Mountain      | 39               |
| 5      | Heaven        | Water         | 6                |
| 6      | Water         | Heaven        | 5                |
| 7      | Water         | Earth         | 8                |
| 8      | Earth         | Water         | 7                |
| 9      | Heaven        | Wind          | 44               |
| 10     | Lake          | Heaven        | 43               |
| 11     | Heaven        | Earth         | 12               |
| 12     | Earth         | Heaven        | 11               |
| 13     | Fire          | Heaven        | 14               |
| 14     | Heaven        | Fire          | 13               |
| 15     | Mountain      | Earth         | 23               |
| 16     | Earth         | Thunder       | 24               |
| 17     | Thunder       | Lake          | 54               |
| 18     | Wind          | Mountain      | 53               |
| 19     | Lake          | Earth         | 45               |
| 20     | Earth         | Wind          | 46               |
| 21     | Thunder       | Fire          | 55               |
| 22     | Fire          | Mountain      | 56               |
| 23     | Earth         | Mountain      | 15               |
| 24     | Thunder       | Earth         | 16               |
| 25     | Thunder       | Heaven        | 34               |
| 26     | Heaven        | Mountain      | 33               |
| 27     | Thunder       | Mountain      | 62               |
| 28     | Wind          | Lake          | 61               |
| 29     | Water         | Water         | 29               |
| 30     | Fire          | Fire          | 30               |
| 31     | Mountain      | Lake          | 41               |
| 32     | Wind          | Thunder       | 42               |

*Color code this table (8 colors)*

| Hex. # | Lower Trigram | Upper Trigram | Trigram Reversal |
|--------|---------------|---------------|------------------|
| 33     | Mountain      | Heaven        | 26               |
| 34     | Heaven        | Thunder       | 25               |
| 35     | Earth         | Fire          | 36               |
| 36     | Fire          | Earth         | 35               |
| 37     | Fire          | Wind          | 50               |
| 38     | Lake          | Fire          | 49               |
| 39     | Mountain      | Water         | 4                |
| 40     | Water         | Thunder       | 3                |
| 41     | Lake          | Mountain      | 31               |
| 42     | Thunder       | Wind          | 32               |
| 43     | Heaven        | Lake          | 10               |
| 44     | Wind          | Heaven        | 9                |
| 45     | Earth         | Lake          | 19               |
| 46     | Wind          | Earth         | 20               |
| 47     | Water         | Lake          | 60               |
| 48     | Wind          | Water         | 59               |
| 49     | Fire          | Lake          | 38               |
| 50     | Wind          | Fire          | 37               |
| 51     | Thunder       | Thunder       | 51               |
| 52     | Mountain      | Mountain      | 52               |
| 53     | Mountain      | Wind          | 18               |
| 54     | Lake          | Thunder       | 17               |
| 55     | Fire          | Thunder       | 21               |
| 56     | Mountain      | Fire          | 22               |
| 57     | Wind          | Wind          | 57               |
| 58     | Lake          | Lake          | 58               |
| 59     | Water         | Wind          | 48               |
| 60     | Lake          | Water         | 47               |
| 61     | Lake          | Wind          | 28               |
| 62     | Mountain      | Thunder       | 27               |
| 63     | Fire          | Water         | 64               |
| 64     | Water         | Fire          | 63               |

## Appendix: Trigram Table 4 – Binary Code

*Trigrams Represented by Binary Code*

| Hex.<br># | Lower<br>Trigram | Upper<br>Trigram | Trigram<br>Reversal |
|-----------|------------------|------------------|---------------------|
| 1         | 111              | 111              | 1                   |
| 2         | 000              | 000              | 2                   |
| 3         | 100              | 010              | 40                  |
| 4         | 010              | 001              | 39                  |
| 5         | 111              | 010              | 6                   |
| 6         | 010              | 111              | 5                   |
| 7         | 010              | 000              | 8                   |
| 8         | 000              | 010              | 7                   |
| 9         | 111              | 011              | 44                  |
| 10        | 110              | 111              | 43                  |
| 11        | 111              | 000              | 12                  |
| 12        | 000              | 111              | 11                  |
| 13        | 101              | 111              | 14                  |
| 14        | 111              | 101              | 13                  |
| 15        | 001              | 000              | 23                  |
| 16        | 000              | 100              | 24                  |
| 17        | 100              | 110              | 54                  |
| 18        | 011              | 001              | 53                  |
| 19        | 110              | 000              | 45                  |
| 20        | 000              | 011              | 46                  |
| 21        | 100              | 101              | 55                  |
| 22        | 101              | 001              | 56                  |
| 23        | 000              | 001              | 15                  |
| 24        | 100              | 000              | 16                  |
| 25        | 100              | 111              | 34                  |
| 26        | 111              | 001              | 33                  |
| 27        | 100              | 001              | 62                  |
| 28        | 011              | 110              | 61                  |
| 29        | 010              | 010              | 29                  |
| 30        | 101              | 101              | 30                  |
| 31        | 001              | 110              | 41                  |
| 32        | 011              | 100              | 42                  |

Yang = 1      Yin = 0

| Hex.<br># | Lower<br>Trigram | Upper<br>Trigram | Trigram<br>Reversal |
|-----------|------------------|------------------|---------------------|
| 33        | 001              | 111              | 26                  |
| 34        | 111              | 100              | 25                  |
| 35        | 000              | 101              | 36                  |
| 36        | 101              | 000              | 35                  |
| 37        | 101              | 011              | 50                  |
| 38        | 110              | 101              | 49                  |
| 39        | 001              | 010              | 4                   |
| 40        | 010              | 100              | 3                   |
| 41        | 110              | 001              | 31                  |
| 42        | 100              | 011              | 32                  |
| 43        | 111              | 110              | 10                  |
| 44        | 011              | 111              | 9                   |
| 45        | 000              | 110              | 19                  |
| 46        | 011              | 000              | 20                  |
| 47        | 010              | 110              | 60                  |
| 48        | 011              | 010              | 59                  |
| 49        | 101              | 110              | 38                  |
| 50        | 011              | 101              | 37                  |
| 51        | 100              | 100              | 51                  |
| 52        | 001              | 001              | 52                  |
| 53        | 001              | 011              | 18                  |
| 54        | 110              | 100              | 17                  |
| 55        | 101              | 100              | 21                  |
| 56        | 001              | 101              | 22                  |
| 57        | 011              | 011              | 57                  |
| 58        | 110              | 110              | 58                  |
| 59        | 010              | 011              | 48                  |
| 60        | 110              | 010              | 47                  |
| 61        | 110              | 011              | 28                  |
| 62        | 001              | 100              | 27                  |
| 63        | 101              | 010              | 64                  |
| 64        | 010              | 101              | 63                  |

## Appendix: Trigram Table 5 – Former Heaven Number

### Trigrams Represented by Former Heaven #

| Hex. # | Lower Trigram | Upper Trigram | Trigram Reversal |
|--------|---------------|---------------|------------------|
| 1      | 1             | 1             | 1                |
| 2      | 8             | 8             | 2                |
| 3      | 4             | 6             | 40               |
| 4      | 6             | 7             | 39               |
| 5      | 1             | 6             | 6                |
| 6      | 6             | 1             | 5                |
| 7      | 6             | 8             | 8                |
| 8      | 8             | 6             | 7                |
| 9      | 1             | 5             | 44               |
| 10     | 2             | 1             | 43               |
| 11     | 1             | 8             | 12               |
| 12     | 8             | 1             | 11               |
| 13     | 3             | 1             | 14               |
| 14     | 1             | 3             | 13               |
| 15     | 7             | 8             | 23               |
| 16     | 8             | 4             | 24               |
| 17     | 4             | 2             | 54               |
| 18     | 5             | 7             | 53               |
| 19     | 2             | 8             | 45               |
| 20     | 8             | 5             | 46               |
| 21     | 4             | 3             | 55               |
| 22     | 3             | 7             | 56               |
| 23     | 8             | 7             | 15               |
| 24     | 4             | 8             | 16               |
| 25     | 4             | 1             | 34               |
| 26     | 1             | 7             | 33               |
| 27     | 4             | 7             | 62               |
| 28     | 5             | 2             | 61               |
| 29     | 6             | 6             | 29               |
| 30     | 3             | 3             | 30               |
| 31     | 7             | 2             | 41               |
| 32     | 5             | 4             | 42               |

1 = Qian, 2 = Dui, 3 = Li, 4 = Zhen

| Hex. # | Lower Trigram | Upper Trigram | Trigram Reversal |
|--------|---------------|---------------|------------------|
| 33     | 7             | 1             | 26               |
| 34     | 1             | 4             | 25               |
| 35     | 8             | 3             | 36               |
| 36     | 3             | 8             | 35               |
| 37     | 3             | 5             | 50               |
| 38     | 2             | 3             | 49               |
| 39     | 7             | 6             | 4                |
| 40     | 6             | 4             | 3                |
| 41     | 2             | 7             | 31               |
| 42     | 4             | 5             | 32               |
| 43     | 1             | 2             | 10               |
| 44     | 5             | 1             | 9                |
| 45     | 8             | 2             | 19               |
| 46     | 5             | 8             | 20               |
| 47     | 6             | 2             | 60               |
| 48     | 5             | 6             | 59               |
| 49     | 3             | 2             | 38               |
| 50     | 5             | 3             | 37               |
| 51     | 4             | 4             | 51               |
| 52     | 7             | 7             | 52               |
| 53     | 7             | 5             | 18               |
| 54     | 2             | 4             | 17               |
| 55     | 3             | 4             | 21               |
| 56     | 7             | 3             | 22               |
| 57     | 5             | 5             | 57               |
| 58     | 2             | 2             | 58               |
| 59     | 6             | 5             | 48               |
| 60     | 2             | 6             | 47               |
| 61     | 2             | 5             | 28               |
| 62     | 7             | 4             | 27               |
| 63     | 3             | 6             | 64               |
| 64     | 6             | 3             | 63               |

5 = Xun, 6 = Kan, 7 = Gen, 8 = Kun

## Appendix: Trigram Table 6 – Latter Heaven Number

*Trigrams Represented by Latter Heaven #*

| Hex. # | Lower Trigram | Upper Trigram | Trigram Reversal |
|--------|---------------|---------------|------------------|
| 1      | 6             | 6             | 1                |
| 2      | 2             | 2             | 2                |
| 3      | 3             | 1             | 40               |
| 4      | 1             | 8             | 39               |
| 5      | 6             | 1             | 6                |
| 6      | 1             | 6             | 5                |
| 7      | 1             | 2             | 8                |
| 8      | 2             | 1             | 7                |
| 9      | 6             | 4             | 44               |
| 10     | 7             | 6             | 43               |
| 11     | 6             | 2             | 12               |
| 12     | 2             | 6             | 11               |
| 13     | 9             | 6             | 14               |
| 14     | 6             | 9             | 13               |
| 15     | 8             | 2             | 23               |
| 16     | 2             | 3             | 24               |
| 17     | 3             | 7             | 54               |
| 18     | 4             | 8             | 53               |
| 19     | 7             | 2             | 45               |
| 20     | 2             | 4             | 46               |
| 21     | 3             | 9             | 55               |
| 22     | 9             | 8             | 56               |
| 23     | 2             | 8             | 15               |
| 24     | 3             | 2             | 16               |
| 25     | 3             | 6             | 34               |
| 26     | 6             | 8             | 33               |
| 27     | 3             | 8             | 62               |
| 28     | 4             | 7             | 61               |
| 29     | 1             | 1             | 29               |
| 30     | 9             | 9             | 30               |
| 31     | 8             | 7             | 41               |
| 32     | 4             | 3             | 42               |

1 = Kan, 2 = Kun, 3 = Zhen, 4 = Xun

| Hex. # | Lower Trigram | Upper Trigram | Trigram Reversal |
|--------|---------------|---------------|------------------|
| 33     | 8             | 6             | 26               |
| 34     | 6             | 3             | 25               |
| 35     | 2             | 9             | 36               |
| 36     | 9             | 2             | 35               |
| 37     | 9             | 4             | 50               |
| 38     | 7             | 9             | 49               |
| 39     | 8             | 1             | 4                |
| 40     | 1             | 3             | 3                |
| 41     | 7             | 8             | 31               |
| 42     | 3             | 4             | 32               |
| 43     | 6             | 7             | 10               |
| 44     | 4             | 6             | 9                |
| 45     | 2             | 7             | 19               |
| 46     | 4             | 2             | 20               |
| 47     | 1             | 7             | 60               |
| 48     | 4             | 1             | 59               |
| 49     | 9             | 7             | 38               |
| 50     | 4             | 9             | 37               |
| 51     | 3             | 3             | 51               |
| 52     | 8             | 8             | 52               |
| 53     | 8             | 4             | 18               |
| 54     | 7             | 3             | 17               |
| 55     | 9             | 3             | 21               |
| 56     | 8             | 9             | 22               |
| 57     | 4             | 4             | 57               |
| 58     | 7             | 7             | 58               |
| 59     | 1             | 4             | 48               |
| 60     | 7             | 1             | 47               |
| 61     | 7             | 4             | 28               |
| 62     | 8             | 3             | 27               |
| 63     | 9             | 1             | 64               |
| 64     | 1             | 9             | 63               |

6 = Qian, 7 = Dui, 8 = Gen, 9 = Li

## Appendix: Trigram Table 7 – Latter Heaven Direction

*Trigrams Represented by Latter Heaven Direction*

| Hex. # | Lower Trigram | Upper Trigram | Trigram Reversal |
|--------|---------------|---------------|------------------|
| 1      | NW            | NW            | 1                |
| 2      | SW            | SW            | 2                |
| 3      | E             | N             | 40               |
| 4      | N             | NE            | 39               |
| 5      | NW            | N             | 6                |
| 6      | N             | NW            | 5                |
| 7      | N             | SW            | 8                |
| 8      | SW            | N             | 7                |
| 9      | NW            | SE            | 44               |
| 10     | W             | NW            | 43               |
| 11     | NW            | SW            | 12               |
| 12     | SW            | NW            | 11               |
| 13     | S             | NW            | 14               |
| 14     | NW            | S             | 13               |
| 15     | NE            | SW            | 23               |
| 16     | SW            | E             | 24               |
| 17     | E             | W             | 54               |
| 18     | SE            | NE            | 53               |
| 19     | W             | SW            | 45               |
| 20     | SW            | SE            | 46               |
| 21     | E             | S             | 55               |
| 22     | S             | NE            | 56               |
| 23     | SW            | NE            | 15               |
| 24     | E             | SW            | 16               |
| 25     | E             | NW            | 34               |
| 26     | NW            | NE            | 33               |
| 27     | E             | NE            | 62               |
| 28     | SE            | W             | 61               |
| 29     | N             | N             | 29               |
| 30     | S             | S             | 30               |
| 31     | NE            | W             | 41               |
| 32     | SE            | E             | 42               |

N = Kan, SW = Kun, E = Zhen, SE = Xun

*Trigrams Represented by Latter Heaven Direction*

| Hex. # | Lower Trigram | Upper Trigram | Trigram Reversal |
|--------|---------------|---------------|------------------|
| 33     | NE            | NW            | 26               |
| 34     | NW            | E             | 25               |
| 35     | SW            | S             | 36               |
| 36     | S             | SW            | 35               |
| 37     | S             | SE            | 50               |
| 38     | W             | S             | 49               |
| 39     | NE            | N             | 4                |
| 40     | N             | E             | 3                |
| 41     | W             | NE            | 31               |
| 42     | E             | SE            | 32               |
| 43     | NW            | W             | 10               |
| 44     | SE            | NW            | 9                |
| 45     | SW            | W             | 19               |
| 46     | SE            | SW            | 20               |
| 47     | N             | W             | 60               |
| 48     | SE            | N             | 59               |
| 49     | S             | W             | 38               |
| 50     | SE            | S             | 37               |
| 51     | E             | E             | 51               |
| 52     | NE            | NE            | 52               |
| 53     | NE            | SE            | 18               |
| 54     | W             | E             | 17               |
| 55     | S             | E             | 21               |
| 56     | NE            | S             | 22               |
| 57     | SE            | SE            | 57               |
| 58     | W             | W             | 58               |
| 59     | N             | SE            | 48               |
| 60     | W             | N             | 47               |
| 61     | W             | SE            | 28               |
| 62     | NE            | E             | 27               |
| 63     | S             | N             | 64               |
| 64     | N             | S             | 63               |

NW = Qian, W = Dui, NE = Gen, S = Li



## Appendix: Trigram Table 8 – Former & Latter Heaven Directions

*Trigrams Represented by FH & LH (bold) Directions*

| Hex. # | Lower Trigram |           | Upper Trigram |           | Trigram Reversal |
|--------|---------------|-----------|---------------|-----------|------------------|
| 1      | S             | <b>NW</b> | S             | <b>NW</b> | 1                |
| 2      | N             | <b>SW</b> | N             | <b>SW</b> | 2                |
| 3      | NE            | <b>E</b>  | W             | <b>N</b>  | 40               |
| 4      | W             | <b>N</b>  | NW            | <b>NE</b> | 39               |
| 5      | S             | <b>NW</b> | W             | <b>N</b>  | 6                |
| 6      | W             | <b>N</b>  | S             | <b>NW</b> | 5                |
| 7      | W             | <b>N</b>  | N             | <b>SW</b> | 8                |
| 8      | N             | <b>SW</b> | W             | <b>N</b>  | 7                |
| 9      | S             | <b>NW</b> | SW            | <b>SE</b> | 44               |
| 10     | SE            | <b>W</b>  | S             | <b>NW</b> | 43               |
| 11     | S             | <b>NW</b> | N             | <b>SW</b> | 12               |
| 12     | N             | <b>SW</b> | S             | <b>NW</b> | 11               |
| 13     | E             | <b>S</b>  | S             | <b>NW</b> | 14               |
| 14     | S             | <b>NW</b> | E             | <b>S</b>  | 13               |
| 15     | NW            | <b>NE</b> | N             | <b>SW</b> | 23               |
| 16     | N             | <b>SW</b> | NE            | <b>E</b>  | 24               |
| 17     | NE            | <b>E</b>  | SE            | <b>W</b>  | 54               |
| 18     | SW            | <b>SE</b> | NW            | <b>NE</b> | 53               |
| 19     | SE            | <b>W</b>  | N             | <b>SW</b> | 45               |
| 20     | N             | <b>SW</b> | SW            | <b>SE</b> | 46               |
| 21     | NE            | <b>E</b>  | E             | <b>S</b>  | 55               |
| 22     | E             | <b>S</b>  | NW            | <b>NE</b> | 56               |
| 23     | N             | <b>SW</b> | NW            | <b>NE</b> | 15               |
| 24     | NE            | <b>E</b>  | N             | <b>SW</b> | 16               |
| 25     | NE            | <b>E</b>  | S             | <b>NW</b> | 34               |
| 26     | S             | <b>NW</b> | NW            | <b>NE</b> | 33               |
| 27     | NE            | <b>E</b>  | NW            | <b>NE</b> | 62               |
| 28     | SW            | <b>SE</b> | SE            | <b>W</b>  | 61               |
| 29     | W             | <b>N</b>  | W             | <b>N</b>  | 29               |
| 30     | E             | <b>S</b>  | E             | <b>S</b>  | 30               |
| 31     | NW            | <b>NE</b> | SE            | <b>W</b>  | 41               |
| 32     | SW            | <b>SE</b> | NE            | <b>E</b>  | 42               |

Kan = W/N, Kun = N/SW, Zhen = NE/E, Xun = SW/SE

*Trigrams Represented by FH & LH (bold) Directions*

| Hex. # | Lower Trigram |           | Upper Trigram |           | Trigram Reversal |
|--------|---------------|-----------|---------------|-----------|------------------|
| 33     | NW            | <b>NE</b> | S             | <b>NW</b> | 26               |
| 34     | S             | <b>NW</b> | NE            | <b>E</b>  | 25               |
| 35     | N             | <b>SW</b> | E             | <b>S</b>  | 36               |
| 36     | E             | <b>S</b>  | N             | <b>SW</b> | 35               |
| 37     | E             | <b>S</b>  | SW            | <b>SE</b> | 50               |
| 38     | SE            | <b>W</b>  | E             | <b>S</b>  | 49               |
| 39     | NW            | <b>NE</b> | W             | <b>N</b>  | 4                |
| 40     | W             | <b>N</b>  | NE            | <b>E</b>  | 3                |
| 41     | SE            | <b>W</b>  | NW            | <b>NE</b> | 31               |
| 42     | NE            | <b>E</b>  | SW            | <b>SE</b> | 32               |
| 43     | S             | <b>NW</b> | SE            | <b>W</b>  | 10               |
| 44     | SW            | <b>SE</b> | S             | <b>NW</b> | 9                |
| 45     | N             | <b>SW</b> | SE            | <b>W</b>  | 19               |
| 46     | SW            | <b>SE</b> | N             | <b>SW</b> | 20               |
| 47     | W             | <b>N</b>  | SE            | <b>W</b>  | 60               |
| 48     | SW            | <b>SE</b> | W             | <b>N</b>  | 59               |
| 49     | E             | <b>S</b>  | SE            | <b>W</b>  | 38               |
| 50     | SW            | <b>SE</b> | E             | <b>S</b>  | 37               |
| 51     | NE            | <b>E</b>  | NE            | <b>E</b>  | 51               |
| 52     | NW            | <b>NE</b> | NW            | <b>NE</b> | 52               |
| 53     | NW            | <b>NE</b> | SW            | <b>SE</b> | 18               |
| 54     | SE            | <b>W</b>  | NE            | <b>E</b>  | 17               |
| 55     | E             | <b>S</b>  | NE            | <b>E</b>  | 21               |
| 56     | NW            | <b>NE</b> | E             | <b>S</b>  | 22               |
| 57     | SW            | <b>SE</b> | SW            | <b>SE</b> | 57               |
| 58     | SE            | <b>W</b>  | SE            | <b>W</b>  | 58               |
| 59     | W             | <b>N</b>  | SW            | <b>SE</b> | 48               |
| 60     | SE            | <b>W</b>  | W             | <b>N</b>  | 47               |
| 61     | SE            | <b>W</b>  | SW            | <b>SE</b> | 28               |
| 62     | NW            | <b>NE</b> | NE            | <b>E</b>  | 27               |
| 63     | E             | <b>S</b>  | W             | <b>N</b>  | 64               |
| 64     | W             | <b>N</b>  | E             | <b>S</b>  | 63               |

Qian = S/NW, Dui = SE/W, Gen = NW/NE, Li = E/S

## Appendix: Nuclear Trigrams / Hù Guà Table I

**Table I.** shows the 4 hexagrams (A, B, C, D) that form each Nuclear hexagram and the **primary trigrams** that form them.  
(64 primary hexagrams reduce to 16 nuclear hexagrams)

| 16<br>Nukes | Nuclear<br>Hexagram | Graph           | Primary<br>Trigrams | A                 | B                 | C                  | D                  |
|-------------|---------------------|-----------------|---------------------|-------------------|-------------------|--------------------|--------------------|
| 1.          | 1                   | ☰<br>-----<br>☰ | Qian<br>Qian        | 1<br>Qian<br>Qian | 28<br>Gen<br>Xun  | 43<br>Dui<br>Qian  | 44<br>Qian<br>Xun  |
| 2.          | 2                   | ☷<br>-----<br>☷ | Kun<br>Kun          | 2<br>Kun<br>Kun   | 23<br>Gen<br>Kun  | 24<br>Kun<br>Zhen  | 27<br>Gen<br>Zhen  |
| 3.          | 23                  | ☰<br>-----<br>☷ | Gen<br>Kun          | 3<br>Kan<br>Zhen  | 8<br>Kan<br>Kun   | 20<br>Xun<br>Kun   | 42<br>Xun<br>Zhen  |
| 4.          | 24                  | ☷<br>-----<br>☰ | Kun<br>Zhen         | 4<br>Gen<br>Kan   | 7<br>Kun<br>Kan   | 19<br>Kun<br>Dui   | 41<br>Gen<br>Dui   |
| 5.          | 27                  | ☷<br>-----<br>☰ | Gen<br>Zhen         | 29<br>Kan<br>Kan  | 59<br>Xun<br>Kan  | 60<br>Kan<br>Dui   | 61<br>Xun<br>Dui   |
| 6.          | 28                  | ☰<br>-----<br>☰ | Dui<br>Xun          | 30<br>Li<br>Li    | 55<br>Zhen<br>Li  | 56<br>Li<br>Gen    | 62<br>Zhen<br>Gen  |
| 7.          | 37                  | ☰<br>-----<br>☰ | Xun<br>Li           | 6<br>Qian<br>Kan  | 10<br>Qian<br>Dui | 47<br>Dui<br>Kan   | 58<br>Dui<br>Dui   |
| 8.          | 38                  | ☰<br>-----<br>☰ | Li<br>Dui           | 5<br>Kan<br>Qian  | 9<br>Xun<br>Qian  | 48<br>Kan<br>Xun   | 57<br>Xun<br>Xun   |
| 9.          | 39                  | ☷<br>-----<br>☷ | Kan<br>Gen          | 16<br>Zhen<br>Kun | 21<br>Li<br>Zhen  | 35<br>Li<br>Kun    | 51<br>Zhen<br>Zhen |
| 10.         | 40                  | ☷<br>-----<br>☷ | Zhen<br>Kan         | 15<br>Kun<br>Gen  | 22<br>Gen<br>Li   | 36<br>Kun<br>Li    | 52<br>Gen<br>Gen   |
| 11.         | 43                  | ☷<br>-----<br>☰ | Dui<br>Qian         | 14<br>Li<br>Qian  | 32<br>Zhen<br>Xun | 34<br>Zhen<br>Qian | 50<br>Li<br>Xun    |
| 12.         | 44                  | ☷<br>-----<br>☷ | Qian<br>Xun         | 13<br>Qian<br>Li  | 31<br>Dui<br>Gen  | 33<br>Qian<br>Gen  | 49<br>Dui<br>Li    |
| 13.         | 53                  | ☷<br>-----<br>☷ | Xun<br>Gen          | 12<br>Qian<br>Kun | 17<br>Dui<br>Zhen | 25<br>Qian<br>Zhen | 45<br>Dui<br>Kun   |
| 14.         | 54                  | ☷<br>-----<br>☷ | Zhen<br>Dui         | 11<br>Kun<br>Qian | 18<br>Gen<br>Xun  | 26<br>Gen<br>Qian  | 46<br>Kun<br>Xun   |
| 15.         | 63                  | ☷<br>-----<br>☷ | Kan<br>Li           | 38<br>Li<br>Dui   | 40<br>Zhen<br>Kan | 54<br>Zhen<br>Dui  | 64<br>Li<br>Kan    |
| 16.         | 64                  | ☷<br>-----<br>☷ | Li<br>Kan           | 37<br>Xun<br>Li   | 39<br>Kan<br>Gen  | 53<br>Xun<br>Gen   | 63<br>Kan<br>Li    |

\* There are 4 occurrences of each trigram.

## Appendix: Nuclear Trigrams / Hù Guà Table II

**Table II.** shows the 4 hexagrams that form each Nuclear hexagram and the **nuclear trigrams** within them.  
(the four inner lines)

| 16<br>Nukes | Nuclear<br>Hexagram | Graph | Primary<br>Trigrams | A            | B            | C            | D            |
|-------------|---------------------|-------|---------------------|--------------|--------------|--------------|--------------|
| 1.          | <b>1</b>            | ☰     | <b>Qian</b>         | 1            | 28           | 43           | 44           |
|             | Qian<br>Qian        | ☰     | <b>Qian</b>         | Qian<br>Qian | Qian<br>Qian | Qian<br>Qian | Qian<br>Qian |
| 2.          | <b>2</b>            | ☷     | <b>Kun</b>          | 2            | 23           | 24           | 27           |
|             | Kun<br>Kun          | ☷     | <b>Kun</b>          | Kun<br>Kun   | Kun<br>Kun   | Kun<br>Kun   | Kun<br>Kun   |
| 3.          | <b>23</b>           | ☷     | <b>Gen</b>          | 3            | 8            | 20           | 42           |
|             | Kun<br>Kun          | ☷     | <b>Kun</b>          | Gen<br>Kun   | Gen<br>Kun   | Gen<br>Kun   | Gen<br>Kun   |
| 4.          | <b>24</b>           | ☷     | <b>Kun</b>          | 4            | 7            | 19           | 41           |
|             | Kun<br>Kun          | ☷     | <b>Zhen</b>         | Kun<br>Zhen  | Kun<br>Zhen  | Kun<br>Zhen  | Kun<br>Zhen  |
| 5.          | <b>27</b>           | ☷     | <b>Gen</b>          | 29           | 59           | 60           | 61           |
|             | Kun<br>Kun          | ☷     | <b>Zhen</b>         | Gen<br>Zhen  | Gen<br>Zhen  | Gen<br>Zhen  | Gen<br>Zhen  |
| 6.          | <b>28</b>           | ☷     | <b>Dui</b>          | 30           | 55           | 56           | 62           |
|             | Qian<br>Qian        | ☷     | <b>Xun</b>          | Dui<br>Xun   | Dui<br>Xun   | Dui<br>Xun   | Dui<br>Xun   |
| 7.          | <b>37</b>           | ☷     | <b>Xun</b>          | 6            | 10           | 47           | 58           |
|             | Li<br>Kan           | ☷     | <b>Li</b>           | Xun<br>Li    | Xun<br>Li    | Xun<br>Li    | Xun<br>Li    |
| 8.          | <b>38</b>           | ☷     | <b>Li</b>           | 5            | 9            | 48           | 57           |
|             | Kan<br>Li           | ☷     | <b>Dui</b>          | Li<br>Dui    | Li<br>Dui    | Li<br>Dui    | Li<br>Dui    |
| 9.          | <b>39</b>           | ☷     | <b>Kan</b>          | 16           | 21           | 35           | 51           |
|             | Li<br>Kan           | ☷     | <b>Gen</b>          | Kan<br>Gen   | Kan<br>Gen   | Kan<br>Gen   | Kan<br>Gen   |
| 10.         | <b>40</b>           | ☷     | <b>Zhen</b>         | 15           | 22           | 36           | 52           |
|             | Kan<br>Li           | ☷     | <b>Kan</b>          | Zhen<br>Kan  | Zhen<br>Kan  | Zhen<br>Kan  | Zhen<br>Kan  |
| 11.         | <b>43</b>           | ☷     | <b>Dui</b>          | 14           | 32           | 34           | 50           |
|             | Qian<br>Qian        | ☷     | <b>Qian</b>         | Dui<br>Qian  | Dui<br>Qian  | Dui<br>Qian  | Dui<br>Qian  |
| 12.         | <b>44</b>           | ☷     | <b>Qian</b>         | 13           | 31           | 33           | 49           |
|             | Qian<br>Qian        | ☷     | <b>Xun</b>          | Qian<br>Xun  | Qian<br>Xun  | Qian<br>Xun  | Qian<br>Xun  |
| 13.         | <b>53</b>           | ☷     | <b>Xun</b>          | 12           | 17           | 25           | 45           |
|             | Li<br>Kan           | ☷     | <b>Gen</b>          | Xun<br>Gen   | Xun<br>Gen   | Xun<br>Gen   | Xun<br>Gen   |
| 14.         | <b>54</b>           | ☷     | <b>Zhen</b>         | 11           | 18           | 26           | 46           |
|             | Kan<br>Li           | ☷     | <b>Dui</b>          | Zhen<br>Dui  | Zhen<br>Dui  | Zhen<br>Dui  | Zhen<br>Dui  |
| 15.         | <b>63</b>           | ☷     | <b>Kan</b>          | 38           | 40           | 54           | 64           |
|             | Li<br>Kan           | ☷     | <b>Li</b>           | Kan<br>Li    | Kan<br>Li    | Kan<br>Li    | Kan<br>Li    |
| 16.         | <b>64</b>           | ☷     | <b>Li</b>           | 37           | 39           | 53           | 63           |
|             | Kan<br>Li           | ☷     | <b>Kan</b>          | Li<br>Kan    | Li<br>Kan    | Li<br>Kan    | Li<br>Kan    |

## Appendix: Nuclear Trigrams / Hù Guà Table III

**Table III.** shows the Primary & Nuclear trigrams and the nuclear hexagram of the nuclear hexagram.  
(16 nuclear hexagrams reduce to 4 **core nuclear hexagrams**)

| 16<br>Nukes | Nuclear<br>Hexagram | Graph | Primary<br>Trigrams | Nuclear<br>Trigrams<br>lines 2, 3, 4, 5 | Core Nuclear<br>lines 3 & 4 | Nuclear of<br>the Core nuclear |
|-------------|---------------------|-------|---------------------|---|-----------------------------|--------------------------------|
| 1.          | <b>1</b>            | ☰     | <b>Qian</b>         | Qian                                    | 1                           | 1                              |
|             |                     | ☷     | <b>Qian</b>         | Qian                                    | both yang                   | stabilizes                     |
| 2.          | <b>2</b>            | ☷     | <b>Kun</b>          | Kun                                     | 2                           | 2                              |
|             |                     | ☰     | <b>Kun</b>          | Kun                                     | both yin                    | stabilizes                     |
| 3.          | <b>23</b>           | ☷     | <b>Gen</b>          | Kun                                     | 2                           | 2                              |
|             |                     | ☰     | <b>Kun</b>          | Kun                                     | both yin                    | stabilizes                     |
| 4.          | <b>24</b>           | ☷     | <b>Kun</b>          | Kun                                     | 2                           | 2                              |
|             |                     | ☰     | <b>Zhen</b>         | Kun                                     | both yin                    | stabilizes                     |
| 5.          | <b>27</b>           | ☷     | <b>Gen</b>          | Kun                                     | 2                           | 2                              |
|             |                     | ☰     | <b>Zhen</b>         | Kun                                     | both yin                    | stabilizes                     |
| 6.          | <b>28</b>           | ☷     | <b>Dui</b>          | Qian                                    | 1                           | 1                              |
|             |                     | ☰     | <b>Xun</b>          | Qian                                    | both yang                   | stabilizes                     |
| 7.          | <b>37</b>           | ☷     | <b>Xun</b>          | Li                                      | 64                          | 63                             |
|             |                     | ☰     | <b>Li</b>           | Kan                                     | yin over yang               | oscillates                     |
| 8.          | <b>38</b>           | ☷     | <b>Li</b>           | Kan                                     | 63                          | 64                             |
|             |                     | ☰     | <b>Dui</b>          | Li                                      | yang over yin               | oscillates                     |
| 9.          | <b>39</b>           | ☷     | <b>Kan</b>          | Li                                      | 64                          | 63                             |
|             |                     | ☰     | <b>Gen</b>          | Kan                                     | yin over yang               | oscillates                     |
| 10.         | <b>40</b>           | ☷     | <b>Zhen</b>         | Kan                                     | 63                          | 64                             |
|             |                     | ☰     | <b>Kan</b>          | Li                                      | yang over yin               | oscillates                     |
| 11.         | <b>43</b>           | ☷     | <b>Dui</b>          | Qian                                    | 1                           | 1                              |
|             |                     | ☰     | <b>Qian</b>         | Qian                                    | both yang                   | stabilizes                     |
| 12.         | <b>44</b>           | ☷     | <b>Qian</b>         | Qian                                    | 1                           | 1                              |
|             |                     | ☰     | <b>Xun</b>          | Qian                                    | both yang                   | stabilizes                     |
| 13.         | <b>53</b>           | ☷     | <b>Xun</b>          | Li                                      | 64                          | 63                             |
|             |                     | ☰     | <b>Gen</b>          | Kan                                     | yin over yang               | oscillates                     |
| 14.         | <b>54</b>           | ☷     | <b>Zhen</b>         | Kan                                     | 63                          | 64                             |
|             |                     | ☰     | <b>Dui</b>          | Li                                      | yang over yin               | oscillates                     |
| 15.         | <b>63</b>           | ☷     | <b>Kan</b>          | Li                                      | 64                          | 63                             |
|             |                     | ☰     | <b>Li</b>           | Kan                                     | yin over yang               | oscillates                     |
| 16.         | <b>64</b>           | ☷     | <b>Li</b>           | Kan                                     | 63                          | 64                             |
|             |                     | ☰     | <b>Kan</b>          | Li                                      | yang over yin               | oscillates                     |

# Appendix: Nuclear Trigrams / Hù Guà Table IV

**Table IV.** Composite Chart (family order: M = male, F = female; 0 = parents, 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> siblings)

| 16<br>Nukes | Nuclear<br>Hexagram<br>Nuclear<br>Trigrams | Graph | Primary<br>Trigrams | Family<br>Order | A            | B           | C            | D            | Core<br>Nuclears |
|-------------|--|-------|---------------------|-----------------|--------------|-------------|--------------|--------------|------------------|
| 1.          | <b>1</b>                                   | ☰     | <b>Qian</b>         | <b>M0</b>       | <b>1</b>     | <b>28</b>   | <b>43</b>    | <b>44</b>    | 1/1              |
|             | Qian<br>Qian                               | ☰     | <b>Qian</b>         | <b>M0</b>       | Qian<br>Qian | Gen<br>Xun  | Dui<br>Qian  | Qian<br>Xun  | stabilizes       |
| 2.          | <b>2</b>                                   | ☷     | <b>Kun</b>          | <b>F0</b>       | <b>2</b>     | <b>23</b>   | <b>24</b>    | <b>27</b>    | 2/2              |
|             | Kun<br>Kun                                 | ☷     | <b>Kun</b>          | <b>F0</b>       | Kun<br>Kun   | Gen<br>Kun  | Kun<br>Zhen  | Gen<br>Zhen  | stabilizes       |
| 3.          | <b>23</b>                                  | ☷     | <b>Gen</b>          | <b>M3</b>       | <b>3</b>     | <b>8</b>    | <b>20</b>    | <b>42</b>    | 2/2              |
|             | Kun<br>Kun                                 | ☷     | <b>Kun</b>          | <b>F0</b>       | Kan<br>Zhen  | Kan<br>Kun  | Xun<br>Kun   | Xun<br>Zhen  | stabilizes       |
| 4.          | <b>24</b>                                  | ☷     | <b>Kun</b>          | <b>F0</b>       | <b>4</b>     | <b>7</b>    | <b>19</b>    | <b>41</b>    | 2/2              |
|             | Kun<br>Kun                                 | ☷     | <b>Zhen</b>         | <b>M1</b>       | Gen<br>Kan   | Kun<br>Kan  | Kun<br>Dui   | Gen<br>Dui   | stabilizes       |
| 5.          | <b>27</b>                                  | ☷     | <b>Gen</b>          | <b>M3</b>       | <b>29</b>    | <b>59</b>   | <b>60</b>    | <b>61</b>    | 2/2              |
|             | Kun<br>Kun                                 | ☷     | <b>Zhen</b>         | <b>M1</b>       | Kan<br>Kan   | Xun<br>Kan  | Kan<br>Dui   | Xun<br>Dui   | stabilizes       |
| 6.          | <b>28</b>                                  | ☷     | <b>Dui</b>          | <b>F3</b>       | <b>30</b>    | <b>55</b>   | <b>56</b>    | <b>62</b>    | 1/1              |
|             | Qian<br>Qian                               | ☷     | <b>Xun</b>          | <b>F1</b>       | Li<br>Li     | Zhen<br>Li  | Li<br>Gen    | Zhen<br>Gen  | stabilizes       |
| 7.          | <b>37</b>                                  | ☷     | <b>Xun</b>          | <b>F1</b>       | <b>6</b>     | <b>10</b>   | <b>47</b>    | <b>58</b>    | 64/63/64         |
|             | Li<br>Kan                                  | ☷     | <b>Li</b>           | <b>F2</b>       | Qian<br>Kan  | Qian<br>Dui | Dui<br>Kan   | Dui<br>Dui   | oscillates       |
| 8.          | <b>38</b>                                  | ☷     | <b>Li</b>           | <b>F2</b>       | <b>5</b>     | <b>9</b>    | <b>48</b>    | <b>57</b>    | 63/64/63         |
|             | Kan<br>Li                                  | ☷     | <b>Dui</b>          | <b>F3</b>       | Kan<br>Qian  | Xun<br>Qian | Kan<br>Xun   | Xun<br>Xun   | oscillates       |
| 9.          | <b>39</b>                                  | ☷     | <b>Kan</b>          | <b>M2</b>       | <b>16</b>    | <b>21</b>   | <b>35</b>    | <b>51</b>    | 64/63/64         |
|             | Li<br>Kan                                  | ☷     | <b>Gen</b>          | <b>M3</b>       | Zhen<br>Kun  | Li<br>Zhen  | Li<br>Kun    | Zhen<br>Zhen | oscillates       |
| 10.         | <b>40</b>                                  | ☷     | <b>Zhen</b>         | <b>M1</b>       | <b>15</b>    | <b>22</b>   | <b>36</b>    | <b>52</b>    | 63/64/63         |
|             | Kan<br>Li                                  | ☷     | <b>Kan</b>          | <b>M2</b>       | Kun<br>Gen   | Gen<br>Li   | Kun<br>Li    | Gen<br>Gen   | oscillates       |
| 11.         | <b>43</b>                                  | ☷     | <b>Dui</b>          | <b>F3</b>       | <b>14</b>    | <b>32</b>   | <b>34</b>    | <b>50</b>    | 1/1              |
|             | Qian<br>Qian                               | ☷     | <b>Qian</b>         | <b>M0</b>       | Li<br>Qian   | Zhen<br>Xun | Zhen<br>Qian | Li<br>Xun    | stabilizes       |
| 12.         | <b>44</b>                                  | ☷     | <b>Qian</b>         | <b>M0</b>       | <b>13</b>    | <b>31</b>   | <b>33</b>    | <b>49</b>    | 1/1              |
|             | Qian<br>Qian                               | ☷     | <b>Xun</b>          | <b>F1</b>       | Qian<br>Li   | Dui<br>Gen  | Qian<br>Gen  | Dui<br>Li    | stabilizes       |
| 13.         | <b>53</b>                                  | ☷     | <b>Xun</b>          | <b>F1</b>       | <b>12</b>    | <b>17</b>   | <b>25</b>    | <b>45</b>    | 64/63/64         |
|             | Li<br>Kan                                  | ☷     | <b>Gen</b>          | <b>M3</b>       | Qian<br>Kun  | Dui<br>Zhen | Qian<br>Zhen | Dui<br>Kun   | oscillates       |
| 14.         | <b>54</b>                                  | ☷     | <b>Zhen</b>         | <b>M1</b>       | <b>11</b>    | <b>18</b>   | <b>26</b>    | <b>46</b>    | 63/64/63         |
|             | Kan<br>Li                                  | ☷     | <b>Dui</b>          | <b>F3</b>       | Kun<br>Qian  | Gen<br>Xun  | Gen<br>Qian  | Kun<br>Xun   | oscillates       |
| 15.         | <b>63</b>                                  | ☷     | <b>Kan</b>          | <b>M2</b>       | <b>38</b>    | <b>40</b>   | <b>54</b>    | <b>64</b>    | 64/63/64         |
|             | Li<br>Kan                                  | ☷     | <b>Li</b>           | <b>F2</b>       | Li<br>Dui    | Zhen<br>Kan | Zhen<br>Dui  | Li<br>Kan    | oscillates       |
| 16.         | <b>64</b>                                  | ☷     | <b>Li</b>           | <b>F2</b>       | <b>37</b>    | <b>39</b>   | <b>53</b>    | <b>63</b>    | 63/64/63         |
|             | Kan<br>Li                                  | ☷     | <b>Kan</b>          | <b>M2</b>       | Xun<br>Li    | Kan<br>Gen  | Xun<br>Gen   | Kan<br>Li    | oscillates       |

**Hexagram Families**  
*Family of Hexagrams Formed by Changing Each Line in Succession*

| <b>Original Hexagram</b> |        |                              |                              | <b>Paragram</b>              |                              |                              |                              |
|--------------------------|--------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|
| Component Trigrams       | Hex. # | 1 <sup>st</sup> line changes | 2 <sup>nd</sup> line changes | 3 <sup>rd</sup> line changes | 4 <sup>th</sup> line changes | 5 <sup>th</sup> line changes | 6 <sup>th</sup> line changes |
| Qian / Qian              | 1      | 44                           | 13                           | 10                           | 9                            | 14                           | 43                           |
| Kun / Kun                | 2      | 24                           | 7                            | 15                           | 16                           | 8                            | 23                           |
| Kan / Zhen               | 3      | 8                            | 60                           | 63                           | 17                           | 24                           | 42                           |
| Gen / Kan                | 4      | 41                           | 23                           | 18                           | 64                           | 59                           | 7                            |
| Kan / Qian               | 5      | 48                           | 63                           | 60                           | 43                           | 11                           | 9                            |
| Qian / Kan               | 6      | 10                           | 12                           | 44                           | 59                           | 64                           | 47                           |
| Kun / Kan                | 7      | 19                           | 2                            | 46                           | 40                           | 29                           | 4                            |
| Kan / Kun                | 8      | 3                            | 29                           | 39                           | 45                           | 2                            | 20                           |
| Xun / Qian               | 9      | 57                           | 37                           | 61                           | 1                            | 26                           | 5                            |
| Qian / Dui               | 10     | 6                            | 25                           | 1                            | 61                           | 38                           | 58                           |
| Kun / Qian               | 11     | 46                           | 36                           | 19                           | 34                           | 5                            | 26                           |
| Qian / Kun               | 12     | 25                           | 6                            | 33                           | 20                           | 35                           | 45                           |
| Qian / Li                | 13     | 33                           | 1                            | 25                           | 37                           | 30                           | 49                           |
| Li / Qian                | 14     | 50                           | 30                           | 38                           | 26                           | 1                            | 34                           |
| Kun / Gen                | 15     | 36                           | 46                           | 2                            | 62                           | 39                           | 52                           |
| Zhen / Kun               | 16     | 51                           | 40                           | 62                           | 2                            | 45                           | 35                           |
| Dui / Zhen               | 17     | 45                           | 58                           | 49                           | 3                            | 51                           | 25                           |
| Gen / Xun                | 18     | 26                           | 52                           | 4                            | 50                           | 57                           | 46                           |
| Kun / Dui                | 19     | 7                            | 24                           | 11                           | 54                           | 60                           | 41                           |
| Xun / Kun                | 20     | 42                           | 59                           | 53                           | 12                           | 23                           | 8                            |
| Li / Zhen                | 21     | 35                           | 38                           | 30                           | 27                           | 25                           | 51                           |
| Gen / Li                 | 22     | 52                           | 26                           | 27                           | 30                           | 37                           | 36                           |
| Gen / Kun                | 23     | 27                           | 4                            | 52                           | 35                           | 20                           | 2                            |
| Kun / Zhen               | 24     | 2                            | 19                           | 36                           | 51                           | 3                            | 27                           |
| Qian / Zhen              | 25     | 12                           | 10                           | 13                           | 42                           | 21                           | 17                           |
| Gen / Qian               | 26     | 18                           | 22                           | 41                           | 14                           | 9                            | 11                           |
| Gen / Zhen               | 27     | 23                           | 41                           | 22                           | 21                           | 42                           | 24                           |
| Dui / Xun                | 28     | 43                           | 31                           | 47                           | 48                           | 32                           | 44                           |
| Kan / Kan                | 29     | 60                           | 8                            | 48                           | 47                           | 7                            | 59                           |
| Li / Li                  | 30     | 56                           | 14                           | 21                           | 22                           | 13                           | 55                           |
| Dui / Gen                | 31     | 49                           | 28                           | 45                           | 39                           | 62                           | 33                           |
| Zhen / Xun               | 32     | 34                           | 62                           | 40                           | 46                           | 28                           | 50                           |

\* Hacker calls these Hexagram Flowers: i.e. a center with six petals (see his Appendix H p.214-231; initially presented on p.94-95)

**Hexagram Families**  
*Family of Hexagrams Formed by Changing Each Line in Succession*

| <b>Original Hexagram</b> |           | <b>Paragram</b>              |                              |                              |                              |                              |                              |
|--------------------------|-----------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|
| Component Trigrams       | Hex. #    | 1 <sup>st</sup> line changes | 2 <sup>nd</sup> line changes | 3 <sup>rd</sup> line changes | 4 <sup>th</sup> line changes | 5 <sup>th</sup> line changes | 6 <sup>th</sup> line changes |
| Qian / Gen               | <b>33</b> | 13                           | 44                           | 12                           | 53                           | 56                           | 31                           |
| Zhen / Qian              | <b>34</b> | 32                           | 55                           | 54                           | 11                           | 43                           | 14                           |
| Li / Kun                 | <b>35</b> | 21                           | 64                           | 56                           | 23                           | 12                           | 16                           |
| Kun / Li                 | <b>36</b> | 15                           | 11                           | 24                           | 55                           | 63                           | 22                           |
| Xun / Li                 | <b>37</b> | 53                           | 9                            | 42                           | 13                           | 22                           | 63                           |
| Li / Dui                 | <b>38</b> | 64                           | 21                           | 14                           | 41                           | 10                           | 54                           |
| Kan / Gen                | <b>39</b> | 63                           | 48                           | 8                            | 31                           | 15                           | 53                           |
| Zhen / Kan               | <b>40</b> | 54                           | 16                           | 32                           | 7                            | 47                           | 64                           |
| Gen / Dui                | <b>41</b> | 4                            | 27                           | 26                           | 38                           | 61                           | 19                           |
| Xun / Zhen               | <b>42</b> | 20                           | 61                           | 37                           | 25                           | 27                           | 3                            |
| Dui / Qian               | <b>43</b> | 28                           | 49                           | 58                           | 14                           | 34                           | 1                            |
| Qian / Xun               | <b>44</b> | 1                            | 33                           | 39                           | 57                           | 50                           | 28                           |
| Dui / Kun                | <b>45</b> | 17                           | 47                           | 31                           | 8                            | 16                           | 12                           |
| Kun / Xun                | <b>46</b> | 11                           | 15                           | 7                            | 32                           | 48                           | 18                           |
| Dui / Kan                | <b>47</b> | 58                           | 45                           | 28                           | 29                           | 40                           | 6                            |
| Kan / Xun                | <b>48</b> | 5                            | 39                           | 29                           | 28                           | 46                           | 57                           |
| Dui / Li                 | <b>49</b> | 31                           | 43                           | 17                           | 63                           | 55                           | 13                           |
| Li / Xun                 | <b>50</b> | 14                           | 56                           | 64                           | 18                           | 44                           | 32                           |
| Zhen / Zhen              | <b>51</b> | 16                           | 54                           | 55                           | 24                           | 17                           | 21                           |
| Gen / Gen                | <b>52</b> | 22                           | 18                           | 23                           | 56                           | 53                           | 15                           |
| Xun / Gen                | <b>53</b> | 37                           | 57                           | 20                           | 33                           | 52                           | 39                           |
| Zhen / Dui               | <b>54</b> | 40                           | 51                           | 34                           | 19                           | 58                           | 38                           |
| Zhen / Li                | <b>55</b> | 62                           | 34                           | 51                           | 36                           | 49                           | 30                           |
| Li / Gen                 | <b>56</b> | 30                           | 50                           | 35                           | 52                           | 33                           | 62                           |
| Xun / Xun                | <b>57</b> | 9                            | 53                           | 59                           | 44                           | 18                           | 48                           |
| Dui / Dui                | <b>58</b> | 47                           | 17                           | 43                           | 60                           | 54                           | 10                           |
| Xun / Kan                | <b>59</b> | 61                           | 20                           | 57                           | 6                            | 4                            | 29                           |
| Kan / Dui                | <b>60</b> | 29                           | 3                            | 5                            | 58                           | 19                           | 61                           |
| Xun / Dui                | <b>61</b> | 59                           | 42                           | 9                            | 10                           | 41                           | 60                           |
| Zhen / Gen               | <b>62</b> | 55                           | 32                           | 16                           | 15                           | 31                           | 56                           |
| Kan / Li                 | <b>63</b> | 39                           | 5                            | 3                            | 49                           | 36                           | 37                           |
| Li / Kan                 | <b>64</b> | 38                           | 35                           | 50                           | 4                            | 6                            | 40                           |

# Permutations of Hexagrams

| Component Trigrams | Hex. # | Nuclear / Core Nuclear | Former Heaven | Antigram | Trigram Reversal | Inverse | Paragram |
|--------------------|--------|------------------------|---------------|----------|------------------|---------|----------|
| Qian / Qian        | 1      | 1 / 1                  | 52            | 2        | 1                | 1       | 43       |
| Kun / Kun          | 2      | 2 / 2                  | 57            | 1        | 2                | 2       | 23       |
| Kan / Zhen         | 3      | 23 / 2                 | 36            | 50       | 40               | 4       | 42       |
| Gen / Kan          | 4      | 24 / 2                 | 16            | 49       | 39               | 3       | 7        |
| Kan / Qian         | 5      | 38 / 63                | 15            | 35       | 6                | 6       | 9        |
| Qian / Kan         | 6      | 37 / 64                | 23            | 36       | 5                | 5       | 47       |
| Kun / Kan          | 7      | 24 / 2                 | 20            | 13       | 8                | 8       | 4        |
| Kan / Kun          | 8      | 23 / 2                 | 46            | 14       | 7                | 7       | 20       |
| Xun / Qian         | 9      | 38 / 63                | 31            | 16       | 44               | 10      | 5        |
| Qian / Dui         | 10     | 37 / 64                | 4             | 15       | 43               | 9       | 58       |
| Kun / Qian         | 11     | 54 / 63                | 53            | 12       | 12               | 12      | 26       |
| Qian / Kun         | 12     | 53 / 64                | 18            | 11       | 11               | 11      | 45       |
| Qian / Li          | 13     | 44 / 1                 | 26            | 7        | 14               | 14      | 49       |
| Li / Qian          | 14     | 43 / 1                 | 33            | 8        | 13               | 13      | 34       |
| Kun / Gen          | 15     | 40 / 63                | 42            | 10       | 23               | 16      | 52       |
| Zhen / Kun         | 16     | 39 / 64                | 50            | 9        | 24               | 15      | 35       |
| Dui / Zhen         | 17     | 53 / 64                | 63            | 18       | 54               | 18      | 25       |
| Gen / Xun          | 18     | 54 / 63                | 54            | 17       | 53               | 17      | 46       |
| Kun / Dui          | 19     | 24 / 2                 | 59            | 33       | 45               | 20      | 41       |
| Xun / Kun          | 20     | 23 / 2                 | 28            | 34       | 46               | 19      | 8        |
| Li / Zhen          | 21     | 39 / 64                | 13            | 48       | 55               | 22      | 51       |
| Gen / Li           | 22     | 40 / 63                | 34            | 47       | 56               | 21      | 36       |
| Gen / Kun          | 23     | 2 / 2                  | 32            | 43       | 15               | 24      | 2        |
| Kun / Zhen         | 24     | 2 / 2                  | 37            | 44       | 16               | 23      | 27       |
| Qian / Zhen        | 25     | 53 / 64                | 22            | 46       | 34               | 26      | 17       |
| Gen / Qian         | 26     | 54 / 63                | 62            | 45       | 33               | 25      | 11       |
| Gen / Zhen         | 27     | 2 / 2                  | 55            | 28       | 62               | 27      | 24       |
| Dui / Xun          | 28     | 1 / 1                  | 60            | 27       | 61               | 28      | 44       |
| Kan / Kan          | 29     | 27 / 2                 | 2             | 30       | 29               | 29      | 59       |
| Li / Li            | 30     | 28 / 1                 | 1             | 29       | 30               | 30      | 55       |
| Dui / Gen          | 31     | 44 / 1                 | 3             | 41       | 41               | 32      | 33       |
| Zhen / Xun         | 32     | 43 / 1                 | 38            | 42       | 42               | 31      | 50       |



# Permutations of Hexagrams

| Component Trigrams | Hex. # | Nuclear / Core Nuclear | Former Heaven | Antigram | Trigram Reversal | Inverse | Paragram |
|--------------------|--------|------------------------|---------------|----------|------------------|---------|----------|
| Qian / Gen         | 33     | 44 / 1                 | 27            | 19       | 26               | 34      | 31       |
| Zhen / Qian        | 34     | 43 / 1                 | 56            | 20       | 25               | 33      | 14       |
| Li / Kun           | 35     | 39 / 64                | 44            | 5        | 36               | 36      | 16       |
| Kun / Li           | 36     | 40 / 63                | 9             | 6        | 35               | 35      | 22       |
| Xun / Li           | 37     | 64 / 63                | 43            | 40       | 50               | 38      | 63       |
| Li / Dui           | 38     | 63 / 64                | 6             | 39       | 49               | 37      | 54       |
| Kan / Gen          | 39     | 64 / 63                | 24            | 38       | 4                | 40      | 53       |
| Zhen / Kan         | 40     | 63 / 64                | 35            | 37       | 3                | 39      | 64       |
| Gen / Dui          | 41     | 24 / 2                 | 40            | 31       | 31               | 42      | 19       |
| Xun / Zhen         | 42     | 23 / 2                 | 49            | 32       | 32               | 41      | 3        |
| Dui / Qian         | 43     | 1 / 1                  | 39            | 23       | 10               | 44      | 1        |
| Qian / Xun         | 44     | 1 / 1                  | 41            | 24       | 9                | 43      | 28       |
| Dui / Kun          | 45     | 53 / 64                | 48            | 26       | 19               | 46      | 12       |
| Kun / Xun          | 46     | 54 / 63                | 61            | 25       | 20               | 45      | 18       |
| Dui / Kan          | 47     | 37 / 64                | 8             | 22       | 60               | 48      | 6        |
| Kan / Xun          | 48     | 38 / 63                | 19            | 21       | 59               | 47      | 57       |
| Dui / Li           | 49     | 44 / 1                 | 5             | 4        | 38               | 50      | 13       |
| Li / Xun           | 50     | 43 / 1                 | 10            | 3        | 37               | 49      | 32       |
| Zhen / Zhen        | 51     | 39 / 64                | 30            | 57       | 51               | 52      | 21       |
| Gen / Gen          | 52     | 40 / 63                | 51            | 58       | 52               | 51      | 15       |
| Xun / Gen          | 53     | 64 / 63                | 17            | 54       | 18               | 54      | 39       |
| Zhen / Dui         | 54     | 63 / 64                | 64            | 53       | 17               | 53      | 38       |
| Zhen / Li          | 55     | 28 / 1                 | 14            | 59       | 21               | 56      | 30       |
| Li / Gen           | 56     | 28 / 1                 | 25            | 60       | 22               | 55      | 62       |
| Xun / Xun          | 57     | 38 / 63                | 58            | 51       | 57               | 58      | 48       |
| Dui / Dui          | 58     | 37 / 64                | 29            | 52       | 58               | 57      | 10       |
| Xun / Kan          | 59     | 27 / 2                 | 45            | 55       | 48               | 60      | 29       |
| Kan / Dui          | 60     | 27 / 2                 | 7             | 56       | 47               | 59      | 61       |
| Xun / Dui          | 61     | 27 / 2                 | 47            | 62       | 28               | 61      | 60       |
| Zhen / Gen         | 62     | 28 / 1                 | 21            | 61       | 27               | 62      | 56       |
| Kan / Li           | 63     | 64 / 63                | 11            | 64       | 64               | 64      | 37       |
| Li / Kan           | 64     | 63 / 64                | 12            | 63       | 63               | 63      | 40       |

## Appendix: Hexagram Sequences

*What is the pattern / organizing principles used to generate the:*

**馬王堆 Mǎ Wáng Duī Sequence (~ 190 BCE)**

*MWD # / Standard # (4 turn out to be the same 1, 32, 57, 61)*

|   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|
| <b>1/1</b><br>_____<br>_____<br>_____<br>_____<br>_____   | <b>2/12</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>3/33</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>4/10</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>5/6</b><br>_____<br>_____<br>_____<br>_____<br>_____   | <b>6/13</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>7/25</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>8/44</b><br>_____<br>_____<br>_____<br>_____<br>_____  |
| <b>9/52</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>10/26</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>11/23</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>12/41</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>13/4</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>14/22</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>15/27</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>16/18</b><br>_____<br>_____<br>_____<br>_____<br>_____ |
| <b>17/29</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>18/5</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>19/8</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>20/39</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>21/60</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>22/63</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>23/3</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>24/48</b><br>_____<br>_____<br>_____<br>_____<br>_____ |
| <b>25/51</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>26/34</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>27/16</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>28/62</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>29/54</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>30/40</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>31/55</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>32/32</b><br>_____<br>_____<br>_____<br>_____<br>_____ |
| <b>33/2</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>34/11</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>35/15</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>36/19</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>37/7</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>38/36</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>39/24</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>40/46</b><br>_____<br>_____<br>_____<br>_____<br>_____ |
| <b>41/58</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>42/43</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>43/45</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>44/31</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>45/47</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>46/49</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>47/17</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>48/28</b><br>_____<br>_____<br>_____<br>_____<br>_____ |
| <b>49/30</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>50/14</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>51/35</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>52/56</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>53/38</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>54/64</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>55/21</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>56/50</b><br>_____<br>_____<br>_____<br>_____<br>_____ |
| <b>57/57</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>58/9</b><br>_____<br>_____<br>_____<br>_____<br>_____  | <b>59/20</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>60/53</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>61/61</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>62/59</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>63/37</b><br>_____<br>_____<br>_____<br>_____<br>_____ | <b>64/42</b><br>_____<br>_____<br>_____<br>_____<br>_____ |

## Appendix: Hexagram Sequences

*What is the pattern / organizing principle used to create the:*

### 八宮卦 Bā Gōng Guà = 8 Palaces of Hexagrams (circa 50 BCE\*)

Read across from Left to Right  
Palace Gua

(Wilhelm calls them Houses p. 725-27, he offers no explanation)

|        |        |        |        |        |        |        |        |
|--------|--------|--------|--------|--------|--------|--------|--------|
| 1<br>  | 44<br> | 33<br> | 12<br> | 20<br> | 23<br> | 35<br> | 14<br> |
| 29<br> | 60<br> | 3<br>  | 63<br> | 49<br> | 55<br> | 36<br> | 7<br>  |
| 52<br> | 22<br> | 26<br> | 41<br> | 38<br> | 10<br> | 61<br> | 53<br> |
| 51<br> | 16<br> | 40<br> | 32<br> | 46<br> | 48<br> | 28<br> | 17<br> |
| 57<br> | 9<br>  | 37<br> | 42<br> | 25<br> | 21<br> | 27<br> | 18<br> |
| 30<br> | 56<br> | 50<br> | 64<br> | 4<br>  | 59<br> | 6<br>  | 13<br> |
| 2<br>  | 24<br> | 19<br> | 11<br> | 34<br> | 43<br> | 5<br>  | 8<br>  |
| 58<br> | 47<br> | 45<br> | 31<br> | 39<br> | 15<br> | 62<br> | 54<br> |

\* attributed to Jing Fang (77–37 BCE) student of Master Jiao Yanshou, and founder of the 今文 Jin Wén 'New Text' School of Yi Jing Studies

## Organs & Hexagrams

地支 *Dì Zhī* = *Terrestrial Branches*  
*Hour of the Day, Organ, Hexagram, Moon, & Animal*

| <u>Char</u> | <u>Branch</u>  | <u>Hour</u> | <u>Organ</u> | <u>Lines</u> | <u>Hexagram</u>              | <u>Moon</u>      | <u>Animal</u>           |
|-------------|----------------|-------------|--------------|--------------|------------------------------|------------------|-------------------------|
| 子           | 1. <b>Zǐ</b>   | 11 pm–1 am  | <b>GB</b>    | 1 yang       | ䷗ #24 復 Fù / Return          | 11 <sup>th</sup> | 鼠 shǔ = rat/mouse       |
| 丑           | 2. <b>Chǒu</b> | 1-3 am      | <b>Lr</b>    | 2 yang       | ䷌ #19 臨 Lín / Approach       | 12 <sup>th</sup> | 牛 niú = cow/ox          |
| 寅           | 3. <b>Yín</b>  | 3-5 am      | <b>Lu</b>    | 3 yang       | ䷊ #11 泰 Tài / Flowing        | 1 <sup>st</sup>  | 虎 hǔ = tiger            |
| 卯           | 4. <b>Mǎo</b>  | 5-7 am      | <b>LI</b>    | 4 yang       | ䷌ #34 大壯 Dà Zhuàng / Robust  | 2 <sup>nd</sup>  | 兔 tù = hare/rabbit      |
| 辰           | 5. <b>Chén</b> | 7-9 am      | <b>ST</b>    | 5 yang       | ䷧ #43 夬 Guài / Expel-Resolve | 3 <sup>rd</sup>  | 龍 lóng = dragon         |
| 巳           | 6. <b>Sì</b>   | 9-11 am     | <b>Sp</b>    | 6 yang       | ䷀ #1 乾 Qián / Vigorous       | 4 <sup>th</sup>  | 蛇 shé = snake           |
| 午           | 7. <b>Wǔ</b>   | 11 am–1 pm  | <b>Ht</b>    | 1 yin        | ䷔ #44 姤 Gòu / Re-Enter       | 5 <sup>th</sup>  | 馬 mǎ = horse            |
| 未           | 8. <b>Wèi</b>  | 1-3 pm      | <b>SI</b>    | 2 yin        | ䷋ #33 遯 Dùn / Retreat        | 6 <sup>th</sup>  | 羊 yáng = sheep/goat/ram |
| 申           | 9. <b>Shēn</b> | 3-5 pm      | <b>BL</b>    | 3 yin        | ䷋ #12 否 Pǐ / Standstill      | 7 <sup>th</sup>  | 猴 hóu = monkey          |
| 酉           | 10. <b>Yǒu</b> | 5-7 pm      | <b>Kd</b>    | 4 yin        | ䷓ #20 觀 Guān / Contemplate   | 8 <sup>th</sup>  | 雞 jī = chicken/rooster  |
| 戌           | 11. <b>Xū</b>  | 7-9 pm      | <b>Pc</b>    | 5 yin        | ䷖ #23 剝 Bō / Strip Bare      | 9 <sup>th</sup>  | 犬 quǎn = dog            |
| 亥           | 12. <b>Hài</b> | 9-11 pm     | <b>TB</b>    | 6 yin        | ䷁ #2 坤 Kūn / Quietude        | 10 <sup>th</sup> | 豬 zhū = pig/boar        |

## Yi Jing Calendar

### The 60 Weekly Hexagrams – 12 月 Yuè/Months, 24 節氣 Jié Qì / Fortnights, & 4 令 Lìng/Seasons

Jie Qi literally means Knots/Nodes of Qi

*1 Month = two Nodes of Qi (each ~15 days long)*

*One Node = 2 1/2 weeks (two, 6 day weeks, and a 3 day, half week, that opens or closes each period)*

| Week }           |                                  | 1                      | 2         | 3         |                                  | 4         | 5         | 6                      | { Week                           |
|------------------|----------------------------------|------------------------|-----------|-----------|----------------------------------|-----------|-----------|------------------------|----------------------------------|
| Lunar Month      | <i>Jie Qi</i><br><b>24 Nodes</b> | 3 days<br>(upper trig) | 6 days    | 6 days    | <i>Jie Qi</i><br><b>24 Nodes</b> | 6 days    | 6 days    | 3 days<br>(lower trig) | Season                           |
| 1 <sup>st</sup>  | <b>01. Spring Begins</b>         | <b>62</b>              | <b>4</b>  | <b>42</b> | <b>02. The Rains</b>             | <b>53</b> | <b>11</b> | <b>5</b>               | Winter<br><b>Kan</b>             |
| 2 <sup>nd</sup>  | <b>03. Insects Awaken</b>        | <b>5</b>               | <b>17</b> | <b>35</b> | <b>04. Vernal Equinox</b>        | <b>40</b> | <b>34</b> | <b>16</b>              | Spring<br><b>Zhen</b><br>90 days |
| 3 <sup>rd</sup>  | <b>05. Clear &amp; Bright</b>    | <b>16</b>              | <b>6</b>  | <b>18</b> | <b>06. Grain Rain</b>            | <b>49</b> | <b>43</b> | <b>56</b>              |                                  |
| 4 <sup>th</sup>  | <b>07. Summer Begins</b>         | <b>56</b>              | <b>7</b>  | <b>8</b>  | <b>08. Grain Buds</b>            | <b>9</b>  | <b>1</b>  | <b>14</b>              |                                  |
| 5 <sup>th</sup>  | <b>09. Buds Plump</b>            | <b>14</b>              | <b>37</b> | <b>48</b> | <b>10. Summer Solstice</b>       | <b>31</b> | <b>44</b> | <b>50</b>              | Summer<br><b>Li</b><br>90 days   |
| 6 <sup>th</sup>  | <b>11. Small Heat</b>            | <b>50</b>              | <b>55</b> | <b>59</b> | <b>12. Big Heat</b>              | <b>10</b> | <b>33</b> | <b>32</b>              |                                  |
| 7 <sup>th</sup>  | <b>13. Autumn Begins</b>         | <b>32</b>              | <b>60</b> | <b>13</b> | <b>14. Heat Stops</b>            | <b>41</b> | <b>12</b> | <b>57</b>              |                                  |
| 8 <sup>th</sup>  | <b>15. White Dew</b>             | <b>57</b>              | <b>45</b> | <b>26</b> | <b>16. Autumnal Equinox</b>      | <b>22</b> | <b>20</b> | <b>54</b>              | Fall<br><b>Dui</b><br>90 days    |
| 9 <sup>th</sup>  | <b>17. Cold Dew</b>              | <b>54</b>              | <b>25</b> | <b>36</b> | <b>18. Frost Forms</b>           | <b>47</b> | <b>23</b> | <b>52</b>              |                                  |
| 10 <sup>th</sup> | <b>19. Winter Begins</b>         | <b>52</b>              | <b>63</b> | <b>21</b> | <b>20. Light Snow</b>            | <b>28</b> | <b>2</b>  | <b>64</b>              |                                  |
| 11 <sup>th</sup> | <b>21. Heavy Snow</b>            | <b>64</b>              | <b>39</b> | <b>27</b> | <b>22. Winter Solstice</b>       | <b>61</b> | <b>24</b> | <b>3</b>               | Winter<br><b>Kan</b><br>90 days  |
| 12 <sup>th</sup> | <b>23. Slight Cold</b>           | <b>3</b>               | <b>15</b> | <b>38</b> | <b>24. Great Cold</b>            | <b>46</b> | <b>19</b> | <b>62</b>              |                                  |

(Sovereigns ↑ the 12 Lunar Hexagrams)

Color Rows for Nodes: 4–9 green 10–15 red 16–21 yellow 22–3 blue

# Yi Jing Calendar

The 60 Weekly Hexagrams correlated with: The 24 Jie Qi/Nodes, & The 72 候 Hòu/Periods of the Year

| Week }                       |   | 1 Lords<br>侯 Hòu<br>(upper trig)                                       | 2 Officials<br>夫 Fū   | 3 Ministers<br>卿 Qīng   |  | 4 Dukes<br>公 Gōng  | 5 Sovereigns<br>君 Jūn   | 6 Lords<br>侯 Hòu<br>(lower trig)                                       | { Week   |
|------------------------------|---|--|---|---|--|--|---|--|--|
| Lunar Months                 | 節氣 Jié Qì<br>24 Nodes   | 3 days<br>(1-3)  | 6 days<br>(4-9)   | 6 days<br>(10-15)   | 節氣 Jié Qì<br>24 Nodes  | 6 days<br>(16-21)  | 6 days<br>(22-27)   | 3 days<br>(28-30)  | Season   |
| 1st<br>(3rd month of Winter) | <b>Node 4</b><br><b>Spring Begins</b><br><br><b>Kǎn</b><br>4th line – yin       | period #10<br><br>East winds relieve cold<br><br><b>Hex. 62</b>        | period #11<br><br>Hibernating creatures begin to stir<br><br><b>Hex. 4</b>            | period #12<br><br>Fish rise up to the ice<br><br><b>Hex. 42</b>   | <b>Node 5</b><br><b>Rain Water</b><br><br><b>Kǎn</b><br>5th line – yang      | period #13<br><br>Otters sacrifice fish<br><br><b>Hex. 53</b>                          | period #14<br><br>[the week] Geese head north<br><br><b>Hex. 11</b>         | period #15<br><br>Plants bud & grow<br><br><b>Hex. 5</b>               | Winter<br><br><b>Kǎn</b><br>~90 days               |
| 2nd<br>(1st month of Spring) | <b>Node 6</b><br><b>Insects Awaken</b><br><br><b>Kǎn</b><br>6th line – yin      | period #16<br><br>Peach trees begin to blossom<br><br><b>Hex. 5</b>    | period #17<br><br>Orioles sing<br><br><b>Hex. 17</b>                                  | period #18<br><br>Raptors turn into doves<br><br><b>Hex. 35</b>   | <b>Node 7</b><br><b>Vernal Equinox</b><br><br><b>Zhèn</b><br>1st line – yang | period #19<br><br>Swallows arrive<br><br><b>Hex. 40</b>                                | period #20<br><br>Thunder sounds its voice<br><br><b>Hex. 34</b>            | period #21<br><br>Begin to see lightning<br><br><b>Hex. 16</b>         | 春<br>Chūn<br>Spring<br><br><b>Zhèn</b><br>~90 days |
| 3rd<br>(2nd month of Spring) | <b>Node 8</b><br><b>Clear &amp; Bright</b><br><br><b>Zhèn</b><br>2nd line – yin | period #22<br><br>Tung-oil trees begin to flower<br><br><b>Hex. 16</b> | period #23<br><br>Field mice turn into quail; Tree peonies bloom<br><br><b>Hex. 6</b> | period #24<br><br>Begin to see rainbows<br><br><b>Hex. 18</b>     | <b>Node 9</b><br><b>Grain Rain</b><br><br><b>Zhèn</b><br>3rd line – yin      | period #25<br><br>Duckweed begins to grow<br><br><b>Hex. 49</b>                        | period #26<br><br>Cooing doves preen/clap their wings<br><br><b>Hex. 43</b> | period #27<br><br>Hoopoe's light on mulberries<br><br><b>Hex. 56</b>   |  |
| 4th<br>(3rd month of Spring) | <b>Node 10</b><br><b>Summer Begins</b><br><br><b>Zhèn</b><br>4th line – yang    | period #28<br><br>Green frogs begin to croak<br><br><b>Hex. 56</b>     | period #29<br><br>Earthworms make their appearance<br><br><b>Hex. 7</b>               | period #30<br><br>Royal melons/gourds sprout<br><br><b>Hex. 8</b> | <b>Node 11</b><br><b>Grain Buds</b><br><br><b>Zhèn</b><br>5th line – yin     | period #31<br><br>Sow-thistles put forth seeds<br><br><b>Hex. 9</b>                    | period #32<br><br>Delicate plants die [back]<br><br><b>Hex. 1</b>           | period #33<br><br>Time to harvest wheat<br><br><b>Hex. 14</b>          |  |
| 5th<br>(1st month of Summer) | <b>Node 12</b><br><b>Grain Plump</b><br><br><b>Zhèn</b><br>6th line – yin       | period #34<br><br>Praying mantis are born<br><br><b>Hex. 14</b>        | period #35<br><br>Cuckoos begin to sing<br><br><b>Hex. 37</b>                         | period #36<br><br>Mockingbirds fall silent<br><br><b>Hex. 48</b>  | <b>Node 13</b><br><b>Summer Solstice</b><br><br><b>Lí</b><br>1st line – yang | period #37<br><br>Deer shed their antlers<br><br><b>Hex. 31</b>                        | period #38<br><br>Cicadas begin to sing<br><br><b>Hex. 44</b>               | period #39<br><br>Mid-summer herb/Pinellia grows<br><br><b>Hex. 50</b> | 夏<br>Xià<br>Summer<br><br><b>Lí</b><br>~90 days    |
| 6th<br>(2nd month of Summer) | <b>Node 14</b><br><b>Small Heat</b><br><br><b>Lí</b><br>2nd line – yin          | period #40<br><br>Warm winds arrive<br><br><b>Hex. 50</b>              | period #41<br><br>Crickets inhabit walls<br><br><b>Hex. 55</b>                        | period #42<br><br>Raptors are fledging<br><br><b>Hex. 59</b>      | <b>Node 15</b><br><b>Big Heat</b><br><br><b>Lí</b><br>3rd line – yang        | period #43<br><br>Rotting grasses become glow-worms (fire-flies)<br><br><b>Hex. 10</b> | period #44<br><br>Soil is moist, [air is] hot & humid<br><br><b>Hex. 33</b> | period #45<br><br>Season of heavy rains<br><br><b>Hex. 32</b>          |  |

# Yi Jing Calendar

| Week }                        |   | 1 Lords<br>侯 Hòu<br>(upper trig)                                | 2 Officials<br>夫 Fū   | 3 Ministers<br>卿 Qīng  |  | 4 Dukes<br>公 Gōng  | 5 Sovereigns<br>君 Jūn  | 6 Lords<br>侯 Hòu<br>(lower trig)                                      | { Week  |
|-------------------------------|---|---|---|--|--|--|--|---|---|
| Lunar Months                  | 節氣 Jié Qì<br>24 Nodes   | 3 days<br>(1-3)   | 6 days<br>(4-9)   | 6 days<br>(10-15)  | 節氣 Jié Qì<br>24 Nodes  | 6 days<br>(16-21)  | 6 days<br>(22-27)  | 3 days<br>(28-30)   | Season  |
| 7th<br>(3rd month of Summer)  | <b>Node 16</b><br><b>Autumn Begins</b><br><br><b>Lí</b><br>4th line – yang  | period #46<br>Cooling winds arrive<br><b>Hex. 32</b>            | period #47<br>White Dew descends<br><b>Hex. 60</b>                        | period #48<br>Cold=Autumn cicadas chirp<br><b>Hex. 13</b>                  | <b>Node 17</b><br><b>Heat Stops</b><br><br><b>Lí</b><br>5th line – yin       | period #49<br>Raptors sacrifice birds<br><b>Hex. 41</b>        | period #50<br>H & E get solemn (weather gets severe)<br><b>Hex. 12</b>                   | period #51<br>Grain is ready to harvest<br><b>Hex. 57</b>             | Summer<br><br><b>Lí</b><br>~90 days               |
| 8th<br>(1st month of Fall)    | <b>Node 18</b><br><b>White Dew</b><br><br><b>Lí</b><br>6th line – yang      | period #52<br>Swans/wild geese arrive<br><b>Hex. 57</b>         | period #53<br>Swallows return<br><b>Hex. 45</b>                           | period #54<br>Flocks of birds forage for food<br><b>Hex. 26</b>            | <b>Node 19</b><br><b>Autumn Equinox</b><br><br><b>Duì</b><br>1st line – yang | period #55<br>Thunder restrains its voice<br><b>Hex. 22</b>    | period #56<br>Hibernating creatures stop up entrances to their burrows<br><b>Hex. 20</b> | period #57<br>Water begins to dry up<br><b>Hex. 54</b>                | 秋<br>Qiū<br>Fall<br><br><b>Duì</b><br>~90 days    |
| 9th<br>(2nd month of Fall)    | <b>Node 20</b><br><b>Cold Dew</b><br><br><b>Duì</b><br>2nd line – yang      | period #58<br>Swans/wild geese come as guests<br><b>Hex. 54</b> | period #59<br>Sparrows enter the water and become frogs<br><b>Hex. 25</b> | period #60<br>Chrysanthemums boast yellow flowers<br><b>Hex. 36</b>        | <b>Node 21</b><br><b>Frosts Descend</b><br><br><b>Duì</b><br>3rd line – yin  | period #61<br>Wolves sacrifice large animals<br><b>Hex. 47</b> | period #62<br>Plants/leaves yellow & fade<br><b>Hex. 23</b>                              | period #63<br>Hibernating creatures burrow down<br><b>Hex. 52</b>     |   |
| 10th<br>(3rd month of Fall)   | <b>Node 22</b><br><b>Winter Begins</b><br><br><b>Duì</b><br>4th line – yang | period #64<br>Water starts to freeze<br><b>Hex. 52</b>          | period #65<br>Ground begins to harden<br><b>Hex. 63</b>                   | period #66<br>Pheasants enter the water and become clams<br><b>Hex. 21</b> | <b>Node 23</b><br><b>Light Snow</b><br><br><b>Duì</b><br>5th line – yang     | period #67<br>Rainbows hide<br><b>Hex. 28</b>                  | period #68<br>Celestial qi ascends, Earth qi descends<br><b>Hex. 2</b>                   | period #69<br>All is shut, Winter has closed in<br><b>Hex. 64</b>     |   |
| 11th<br>(1st month of Winter) | <b>Node 24</b><br><b>Heavy Snow</b><br><br><b>Duì</b><br>6th line – yin     | period #70<br>Nightingales stop calling<br><b>Hex. 64</b>       | period #71<br>Tigers start to mate<br><b>Hex. 39</b>                      | period #72<br>Lychees poke up<br><b>Hex. 27</b>                            | <b>Node 1</b><br><b>Winter Solstice</b><br><br><b>Kǎn</b><br>1st line – yin  | period #1<br>Earthworms curl up<br><b>Hex. 61</b>              | period #2<br>Moose shed their horns<br><b>Hex. 24</b>                                    | period #3<br>Water/springs stir<br><b>Hex. 3</b>                      | 冬<br>Dōng<br>Winter<br><br><b>Kǎn</b><br>~90 days |
| 12th<br>(2nd month of Winter) | <b>Node 2</b><br><b>Slight Cold</b><br><br><b>Kǎn</b><br>2nd line – yang    | period #4<br>Geese head to northern homelands<br><b>Hex. 3</b>  | period #5<br>Magpies start to nest<br><b>Hex. 15</b>                      | period #6<br>male Pheasants crow<br><b>Hex. 38</b>                         | <b>Node 3</b><br><b>Great Cold</b><br><br><b>Kǎn</b><br>3rd line – yin       | period #7<br>Hens/chicks begin to hatch<br><b>Hex. 46</b>      | period #8<br>Migratory birds are formidable<br><b>Hex. 19</b>                            | period #9<br>Lakes & marshes are still frozen solid<br><b>Hex. 62</b> |   |

~ due to perihelion (wherein the earth moves faster as it nears the sun) Winter is actually only 89 days and Summer is 94 days long.

## *Appendix: On Books*

### Translations vs. Interpretations

*Until recently there were only three reputable translations of the I-Ching into English.*

1. **James Legge:** was the ‘first’ scholarly translation (Thomas McClatchie published in 1876) – 1899  
 (begun in 1854, finished in 1882, revised and published in 1899)  
 It is a precise & literal translation, a good example of Victorian scholarship  
 however, Legge is not always sympathetic to the spirit of the Yi. (smt. overtly skeptical in footnotes)  
**Raymond Van Over’s** reorganization is the best of many versions of the Legge translation.
  
2. **Richard Wilhelm:** Chinese to German (collaborates with classical scholar Lao Naixuan) – 1923  
 scholarly, sympathetic, & traditional (Confucian)  
 German into English by **Cary Baynes** hence Wilhelm/Baynes translation – 1950  
 Baynes was a student of Carl Jung. Jung wrote the now famous foreword for the 1950 edition.  
 • 2nd edition into 1 volume – 1961      • 3rd edition into smaller format – July 1967
  
3. **John Blofeld:** scholarly, but straight talking, sympathetic, Buddhist (lives in Thailand) – 1965  
 Legge & Wilhelm include the commentaries known as the Ten Wings.  
 Blofeld omits the Wings except for one, which he calls ‘the Symbol’  
 Wilhelm refers to this commentary as ‘the Image’.

All three translate a Chinese version of the I-Ching compiled in 1715 by the court of emperor Kang Xi/Hsi [1626-1723].  
 All three are Confucian interpretations of the text.

*Enter Thomas Cleary:*

#### **Cleary’s Translations**

1. The Taoist I-Ching – 1986  
 is a translation of Liu, I-Ming’s version written in 1796
  
2. The Buddhist I-Ching – 1987  
 translation of Chih-hsu, Ou-i’s version circa 1650
  
3. A Neo-Confucian I-Ching, entitled The Tao of Organization – 1988  
 translation of Cheng Yi’s version circa 1075

#### **More Recent Scholarly Translations**

- |                           |  |                |
|---------------------------|--|----------------|
| • Yi Wu                   | • unpublished manuscript                                       | – 198?         |
| • Titus Yu                | • unpublished manuscript                                       | – 1983         |
| • Richard A. Kunst        | • unpublished dissertation                                     | – 1985         |
| • <b>Greg Whincup</b>     | • Rediscovering the I-Ching                                    | – 1986         |
| • Henry Wei               | • The Authentic I-Ching  | – 1987         |
| • K & R Huang             | • I-Ching: A New Translation...                                | – 1987         |
| • <b>Jing-nuan Wu</b>     | • Yi Jing  | – <b>1991</b>  |
| • <b>Richard Lynn</b>     | • The Classic of Changes (based on Wang Bi commentary ~240 CE) | – 1994         |
| • Stephen Karcher         | • The Classic Chinese Oracle of Change                         | – 94/02        |
| • Liu & Lin               | • I Ching Text & Annotated Translation                         | – 1995         |
| • Edward Shaughnessy      | • I Ching, The Classic of Changes (based on Ma Wang Dui texts) | – 1996         |
| • <b>Alfred Huang</b>     | • The Complete I Ching   | – <b>1998</b>  |
| • Richard Gotshalk        | • Divination, Order and the Zhouyi                             | – 1999         |
| • <b>Richard Rutt</b>     | • Zhouyi: A Bronze Age Document                                | – <b>96/02</b> |
| • <b>Margaret Pearson</b> | • The Original I Ching   | – <b>2011</b>  |
| • <b>John Minford</b>     | • The Essential Translation                                    | – <b>2014</b>  |
| • Lars Bo Christensen     | • Book of Changes the Original Core of the I Ching             | – 2015         |
| • David Hinton            | • I Ching The Book Of Change                                   | – 2015         |



## *Appendix: On Books*

### Looser Translations

- |  |  |  |
|--|--|--|
| <ul style="list-style-type: none"> <li>• Da Liu</li> <li>• Ni, Hua-ching</li> <li>• Jou, Tsung-hwa</li> <li>• Palmer, Ho, O'Brien</li> <li>• Palmer, Ramsay, Zhao</li> <li>• Chan Chiu Ming</li> </ul> | <ul style="list-style-type: none"> <li>• I Ching Coin Prediction</li> <li>• The Book of Changes and the Unchanging Truth</li> <li>• The Tao of I Ching Way to Divination</li> <li>• The Fortune Teller's I Ching</li> <li>• I Ching: The Shamanic Oracle of Change</li> <li>• Book of Changes, An Interpretation for the Modern Age</li> </ul> | <ul style="list-style-type: none"> <li>– 1975</li> <li>– 1983</li> <li>– 1984</li> <li>– 1986</li> <li>– 1995</li> <li>– 1997</li> </ul> |
|--|--|--|

### Interpretative Texts

Many interpretations exist. Interpretations are based on translations.

Some are more faithful and responsible than others.

Among the best, are versions by:

- |  |  |  |
|--|--|--|
| <ul style="list-style-type: none"> <li>• Alfred Douglas</li> <li>• Neil Powell</li> <li>• <b>R.L. Wing</b></li> <li>• Carol Anthony</li> <li>• Fox, Hughes, Tampion</li> <li>• Brian Walker</li> <li>• Mondo Sectar</li> <li>• Gordon</li> <li>• Stephen Karcher</li> <li>• Robert Benson</li> <li>• Moran &amp; Yu</li> <li>• Hilary Barrett</li> </ul> | <ul style="list-style-type: none"> <li>• The Oracle of Change</li> <li>• The Book of Change: How to Understand &amp; Use the I Ching</li> <li>• The I Ching Workbook</li> <li>• A Guide to the I Ching</li> <li>• An Illuminated I Ching</li> <li>• I Ching Book of Changes: A Guide to Life's Turning Points</li> <li>• I Ching Clarified</li> <li>• The New Age I Ching</li> <li>• The Elements of the I Ching</li> <li>• I Ching a New Age</li> <li>• The Complete Idiot's Guide to the I Ching</li> <li>• I Ching - Walking Your Path, Creating Your Future</li> </ul> | <ul style="list-style-type: none"> <li>– 1971</li> <li>– 1979</li> <li>– 1979/82</li> <li>– 1982/88</li> <li>– 1984</li> <li>– 1992</li> <li>– 1993</li> <li>– 1995</li> <li>– 1995</li> <li>– 1995</li> <li>– 2002</li> <li>– 2002</li> <li>– 2010</li> </ul> |
|--|--|--|

### Books About the Yi Jing (for further study)

- |   |   |  |
|---|---|--|
| <ul style="list-style-type: none"> <li>• H. Wilhelm</li> <li>• H. Wilhelm</li> <li>• R. Wilhelm</li> <li>• I. Shchutskii</li> <li>• Wei Tat</li> <li>• Stephen Karcher</li> <li>• Z.D. Sung</li> <li>• R.G.H. Siu</li> <li>• Khig Dhiegh</li> <li>• Larry Schoenholtz</li> <li>• Da Liu</li> <li>• Lama Govinda</li> <li>• Thomas Cleary</li> <li>• Alfred Huang</li> <li>• Charles Ponce</li> <li>• Jung Lee</li> <li>• Sherrill &amp; Chu</li> <li>• Carol Anthony</li> <li>• Diana F. Hook</li> <li>• Edward Hacker</li> <li>• Hacker, Moore, Patsco</li> <li>• Bent Nielsen</li> <li>• Schorre &amp; Dunne</li> <li>• Richard Smith</li> <li>• Richard Smith</li> <li>• Edward Shaughnessy</li> </ul> | <ul style="list-style-type: none"> <li>• 8 Lectures on the I-Ching</li> <li>• Heaven, Earth &amp; Man in the Book of Changes</li> <li>• Lectures on Constancy &amp; Change</li> <li>• Researches on the I Ching</li> <li>• An Exposition of the I Ching</li> <li>• Ta Chuan The Great Treatise</li> <li>• The Symbols of the Yi King</li> <li>• The Portable Dragon: A Western Man's Guide to the I Ching</li> <li>• The Eleventh Wing</li> <li>• New Directions in the Ching</li> <li>• I Ching Numerology</li> <li>• The Inner Structure of the I Ching</li> <li>• I Ching Mandalas</li> <li>• Numerology of the I Ching</li> <li>• The Nature of the I Ching</li> <li>• Understanding the I Ching</li> <li>• The Astrology of the I Ching</li> <li>• Philosophy of the I Ching</li> <li>• I Ching &amp; You • I Ching &amp; Mankind • I Ching &amp; Its Associations</li> <li>• The I Ching Handbook (with annotated bibliography)</li> <li>• I Ching An Annotated Bibliography</li> <li>• A Companion to <i>Yi Jing</i> Numerology and Cosmology</li> <li>• Yijing Wondering and Wandering</li> <li>• Fathoming the Cosmos and Ordering the World</li> <li>• The I Ching A Biography</li> <li>• Unearthing the Changes - Recently Discovered Manuscripts</li> </ul> | <ul style="list-style-type: none"> <li>publ. 1960</li> <li>publ. 1977</li> <li>publ. 1979</li> <li>1927 publ. 1979</li> <li>– 1977</li> <li>– 2000</li> <li>– 1934</li> <li>– 1968</li> <li>– 1973</li> <li>– 1975</li> <li>– 1979</li> <li>– 1981</li> <li>– 1989</li> <li>– 2000</li> <li>– 1970</li> <li>– 1971/75</li> <li>– 1976/77</li> <li>– 1981/90</li> <li>– 73/75/80</li> <li>– 1993</li> <li>– 2002</li> <li>– 2003</li> <li>– 2003</li> <li>– 2008</li> <li>– 2012</li> <li>– 2014</li> </ul> |
|---|---|--|

## *Appendix: On Books*

### **Medicine & the Yi-Jing**

- |              |  |        |
|--------------|--|--------|
| • Miki Shima | • The Medical I Ching                                  | – 1992 |
| • Yang Li    | • The Book of Changes and Traditional Chinese Medicine | – 1998 |

### **Yi-Jing & the Genetic Code**

- |                      |                                  |        |
|----------------------|----------------------------------|--------|
| • Martin Schönberger | • The I Ching & the Genetic Code | – 1979 |
| • Johnson F. Yan     | • DNA and the I Ching            | – 1991 |

### **Psychology & the Yi-Jing**

- |                         |  |           |
|-------------------------|--|-----------|
| • Terence McKenna       | • Invisible Landscape  | – 1975/93 |
| • Jean Shinoda Bolen    | • The Tao of Psychology (Synchronicity & the Self)                         | – 1979    |
| • Myles Seabrook        | • The Twelve Channels of the I Ching                                       | – 1994    |
| • Roderic & Amy Sorrell | • The I Ching made Easy  | – 1994    |
| • Marysol G. Sterling   | • I-Ching and Transpersonal Psychology                                     | – 1995    |
| • Denny Sargent         | • The Tao of Birthdays   | – 2000    |
| • Lily Chung & Jin Peh  | • Four Pillars of Destiny Your Life Numbers and Hexagrams from the I Ching | – 2014    |

### **Physics & the Yi-Jing**

- |                |                    |        |
|----------------|--------------------|--------|
| • Katya Walter | • The Tao of Chaos | – 1994 |
|----------------|--------------------|--------|

### **“Feminist” Versions**

- |                             |                                |        |
|-----------------------------|--------------------------------|--------|
| • Diane Stein               | • The Kwan Yin Book of Changes | – 1985 |
| • Barbara Walker            | • The I Ching of the Goddess   | – 1986 |
| • Rowena Pattee             | • Moving With Change           | – 1986 |
| see <b>Margaret Pearson</b> | • The Original I Ching         | – 2011 |

### **Yi-Jing Applied**

- |                       |                                     |        |
|-----------------------|-------------------------------------|--------|
| • Guy Damian-Knight   | • On Love and Relationships         | – 1984 |
|                       | • Business & Decision Making        | – 1986 |
|                       | • Karma & Destiny                   | – 1987 |
| • Christopher Markert | • I Ching: The No.1 Success Formula | – 1986 |

### **Martial Arts & the Yi-Jing**

- |                     |   |        |
|---------------------|---|--------|
| • Gia-fu Feng       | • Tai Chi – A Way of Centering & I Ching                | – 1970 |
| • Da Liu            | • T'ai Chi Ch'uan and I Ching                           | – 1972 |
| • Larry Johnson     | • 18 Buddha Hands Qigong: A Medical I Ching Exploration | – 1999 |
| • Stuart Alve Olson | • T'ai Chi According to the I Ching                     | – 2001 |

### **On Divination & Oracles**

- |                          |                                   |        |
|--------------------------|-----------------------------------|--------|
| • Marie-Louise Von Franz | • On Divination and Synchronicity | – 1980 |
| • Lowe & Blacker         | • Oracles and Divination          | – 1981 |

## *Appendix: On Books*

|  |
|--|
| <b>Illustrations Borrowed from Other Books</b><br>(used with permission) |
|--|

| <b><u>Illustration</u></b>          | <b><u>Book Title</u></b>       | <b><u>Author</u></b> | <b><u>This Bk</u></b> |
|-------------------------------------|--------------------------------|----------------------|-----------------------|
| He Tu & Luo Shu Diagrams            | I Ching Numerology             | Liu                  | p. 114                |
| Former & Latter Heaven Arrangements | Inner Structure of the I Ching | Govinda              | p. 115                |
| Circle & Square Diagram             | I Ching Numerology             | Liu                  | p. 141                |
| Moon Phases & Gua                   | The Tao of I Ching             | Jou                  | p. 157                |
| Ba Qian Circles                     | The Complete I Ching           | A. Huang             | p. 171                |

卦名


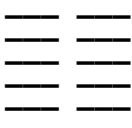
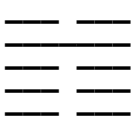
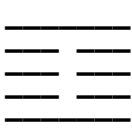
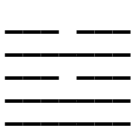
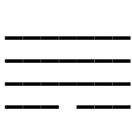
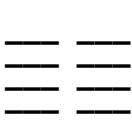

*Gua Míng*

*Hexagram*

*Names*

*(for Yí Jīng Part II)*

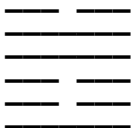
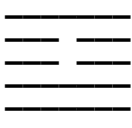
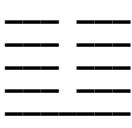

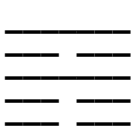
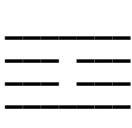


卦名 *Guà Míng – Hexagram Names*

| Hex.# | Image   | 文 Wén | Pīn-Yīn | Translation |
|-------|---|-------|---------|-------------|
| #1    |    | 乾     | Qián    |             |
| #2    |    | 坤     | Kūn     |             |
| #3    |    | 屯     | Zhūn    |             |
| #4    |    | 蒙     | Méng    |             |
| #5    |  | 需     | Xū      |             |
| #6    |  | 訟     | Sòng    |             |
| #7    |  | 師     | Shī     |             |
| #8    |  | 比     | Bǐ      |             |


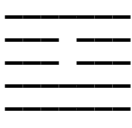

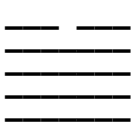
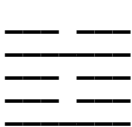
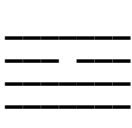


卦名 *Guà Míng – Hexagram Names*

| Hex.# | Image | 文 Wén | Pīn-Yīn                | Translation |
|-------|-------|-------|------------------------|-------------|
| #9    |       | 小畜    | <b>Xiǎo<br/>Chù/Xù</b> |             |
| #10   |       | 履     | <b>Lǚ</b>              |             |
| #11   |       | 泰     | <b>Tài</b>             |             |
| #12   |       | 否     | <b>Pǐ</b>              |             |
| #13   |       | 同人    | <b>Tóng<br/>Rén</b>    |             |
| #14   |       | 大有    | <b>Dà<br/>Yǒu</b>      |             |
| #15   |       | 謙     | <b>Qiān</b>            |             |
| #16   |       | 豫     | <b>Yù</b>              |             |

卦名 *Guà Míng – Hexagram Names*

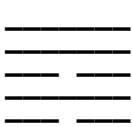
| Hex.# | Image   | 文 Wén  | Pīn-Yīn   | Translation |
|-------|---|--------|-----------|-------------|
| #17   |    | 隨      | Suí       |             |
| #18   |    | 蠱      | Gǔ        |             |
| #19   |    | 臨      | Lín       |             |
| #20   |    | 觀      | Guān      |             |
| #21   |  | 噬<br>嗑 | Shì<br>Kè |             |
| #22   |  | 賁      | Bì        |             |
| #23   |  | 剝      | Bō        |             |
| #24   |  | 復      | Fù        |             |

卦名 *Guà Míng – Hexagram Names*

| Hex.# | Image   | 文 Wén  | Pīn-Yīn      | Translation |
|-------|---|--------|--------------|-------------|
| #25   |    | 無<br>妄 | Wú<br>Wàng   |             |
| #26   |    | 大<br>畜 | Dà<br>Chù/Xù |             |
| #27   |    | 頤      | Yí           |             |
| #28   |    | 大<br>過 | Dà<br>Guò    |             |
| #29   |  | 坎      | Kǎn          |             |
| #30   |  | 離      | Lí           |             |
| #31   |  | 咸      | Xián         |             |
| #32   |  | 恆      | Héng         |             |



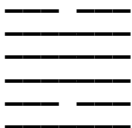


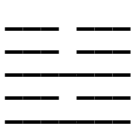
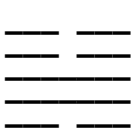
卦名 *Guà Míng – Hexagram Names*

| Hex.# | Image   | 文 Wén | Pīn-Yīn      | Translation |
|-------|---|-------|--------------|-------------|
| #33   |    | 遯     | Dùn          |             |
| #34   |    | 大壯    | Dà<br>Zhuàng |             |
| #35   |    | 晉     | Jìn          |             |
| #36   |    | 明夷    | Míng<br>Yí   |             |
| #37   |  | 家人    | Jiā<br>Rén   |             |
| #38   |  | 睽     | Kuí          |             |
| #39   |  | 蹇     | Jiǎn         |             |
| #40   |  | 解     | Jiě          |             |


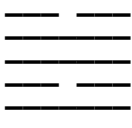
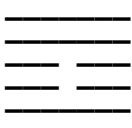
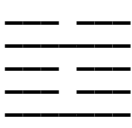


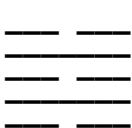
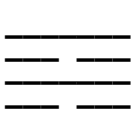
卦名 *Guà Míng – Hexagram Names*

| Hex.# | Image   | 文 Wén | Pīn-Yīn | Translation |
|-------|---|-------|---------|-------------|
| #41   |    | 損     | Sǔn     |             |
| #42   |    | 益     | Yì      |             |
| #43   |    | 夬     | Guài    |             |
| #44   |    | 姤     | Gòu     |             |
| #45   |  | 萃     | Cuì     |             |
| #46   |  | 升     | Shēng   |             |
| #47   |  | 困     | Kùn     |             |
| #48   |  | 井     | Jǐng    |             |

卦名 *Guà Míng – Hexagram Names*

| Hex.# | Image   | 文 Wén  | Pīn-Yīn    | Translation |
|-------|---|--------|------------|-------------|
| #49   |    | 革      | Gé         |             |
| #50   |    | 鼎      | Dǐng       |             |
| #51   |    | 震      | Zhèn       |             |
| #52   |    | 艮      | Gèn        |             |
| #53   |  | 漸      | Jiàn       |             |
| #54   |  | 歸<br>妹 | Guī<br>Mèi |             |
| #55   |  | 豐      | Fēng       |             |
| #56   |  | 旅      | Lǚ         |             |

卦名 *Guà Míng – Hexagram Names*

| Hex.# | Image   | 文 Wén  | Pīn-Yīn     | Translation |
|-------|---|--------|-------------|-------------|
| #57   |    | 巽      | Xùn<br>Sùn  |             |
| #58   |    | 兌      | Duì         |             |
| #59   |    | 渙      | Huàn        |             |
| #60   |    | 節      | Jié         |             |
| #61   |  | 中<br>孚 | Zhōng<br>Fú |             |
| #62   |  | 小<br>過 | Xiǎo<br>Guò |             |
| #63   |  | 既<br>濟 | Jì<br>Jì    |             |
| #64   |  | 未<br>濟 | Wèi<br>Jì   |             |

***Terms Arranged Topically***

**Proper Nouns / Names**

|      |                 |  |
|------|-----------------|--|
| 易經   | Yì Jīng         | Change Classic, Book of Change(s)  |
| 周易   | Zhōu Yì         | Changes of the Zhou (the original text from the Zhou dynasty, sans commentary tradition)                 |
| 焦氏易林 | Jiāo Shì Yì Lín | Master Jiao's Change Forest (1st c. BCE oracle describing all 4096 transmutations of the 64 hexagrams)   |
| 伏羲   | Fū Xī           | circa 2800 BCE [progenitor of Chinese civilization, invents trigrams & divination practices]             |
| 大禹   | Dà Yǔ           | the Great Yǔ, Yǔ the Great [founder of the Xia Dynasty, circa 2200 BCE]                                  |
| 文王   | Wén Wáng        | Literary/Cultural King [leader/king of the Zhou people, commits Zhou Yi to writing]                      |
| 武王   | Wǔ Wáng         | Martial/Military King [one of K. Wen's sons, accomplishes the military overthrow of the Shang, 1122 BCE] |
| 周公   | Zhōu Gōng       | Duke of Zhou [K. Wu's brother, becomes regent of the empire when he dies; author of the line texts]      |
| 帝乙   | Dì Yǐ           | Emperor Yi [last Shang ruler, he is depicted as a decadent and tyrannical ruler, he imprisons K. Wen]    |
| 孔夫子  | Kǒng Fū-zǐ      | Confucius (Master Kong)  |
| 儒家   | Rú Jiā          | Confucian School   |
| 邵雍   | Shào Yōng       | [1011-1077] Song Yi Jing scholar (major proponent of the Form & Number school)                           |
| 朱熹   | Zhū Xī          | [1130-1200] (author of Yi Xue Qi Meng = Change Study Primer 1186)  |
| 康熙   | Kāng Xī         | the 2nd Qing emperor, reigned 1662-1722, authorized 1715 edition of Yi Jing                              |
| 馬王堆  | Mǎ Wáng Duī     | tombs in central Hunan where Yi Jing manuscripts from ~190 BCE were found in 1973                        |

**General Terms**

|      |            |  |
|------|------------|--|
| 卦    | Guà        | divinatory symbols (trigram or hexagram)   |
| 八卦   | Bā Guà     | 8 Trigrams                                 |
| 本卦   | Běn Guà    | initial hexagram                           |
| 之卦   | Zhī Guà    | resulting hexagram                         |
| 陰    | Yīn        | shady side of a hill; overcast day         |
| 陽    | Yáng       | sunny side of a hill; sunny day            |
| 天    | Tiān       | Sky/Heaven/Celestial                       |
| 地    | Dì         | Earth/Terrestrial                          |
| 四像/象 | Sì Xiàng   | Four Symbols/Emblems                       |
| 太陽   | Tài Yáng   | old/mature yang (yang gone to its extreme) |
| 少陽   | Shào Yáng  | young yang (yang increasing)               |
| 少陰   | Shào Yīn   | young yin (yin increasing)                 |
| 太陰   | Tài Yīn    | old/mature yin (yin gone to its extreme)   |
| 上經   | Shàng Jīng | Upper Canon (hexagrams 1-30)               |
| 下經   | Xià Jīng   | Lower Canon (hexagrams 31-64)              |

否極泰來 Pǐ Jí Tài Lái Chinese proverb – Adversity Extreme, Peace Coming (Pi = H:12, Tai = H:11)

# Glossary of Yi Jing Terms

|            |               |   |   |
|------------|---------------|---|---|
| 十翼<br>456) | <b>Shí Yì</b> | <b>10 Wings</b>   | (see Wilhelm p. xix; Wei Tat p. 81-96; Rutt p. 363-   |
| 彖傳         | Tuàn Zhuàn    | Wings 1 & 2   | Comments/Commentary on the Decision/Judgment  |
| 象傳         | Xiàng Zhuàn   | Wings 3 & 4   | Comments/Commentary on the Images [of the trigrams]   |
| 大象/像       | Dà Xiàng      | Larger Images   | the component trigram images  |
| 小象/像       | Xiǎo Xiàng    | Smaller Images  | comments on the line texts (Wilhelm Book III, b) under the individual lines)                                |
| 大傳         | Dà Zhuàn      | Wings 5 & 6   | The Great Commentary/Treatise (is divided into two parts, each part is further divided into 12 subsections) |
| 繫辭         | Xì Cí         | Appended Statements   | part of, or another name for the Da Zhuan   |
| 大衍         | Dà Yǎn        | Great Extension/Expansion   | a subsection of the Da Zhuan [I.ix.1-8], that discusses yarrow-stalk method & numerology.                   |
| 文言         | Wén Yán       | 7th Wing  | Words on the Text (commentary on texts of H: 1 & 2)   |
| 說卦         | Shuō Guà      | 8th Wing  | Speaking/Talking of/about Trigrams  |
| 序卦         | Xù Guà        | 9th Wing  | On the Sequence of Hexagrams  |
| 雜卦         | Zá Guà        | 10th Wing   | Miscellaneous/Assorted/Random Notes on the Hexagrams  |
| 命          | mìng          | life, destiny, fate; command, order   |   |
| 天命         | Tiān Mìng     | Mandate of Heaven, Celestial Decree   |   |
| 義理         | Yì Lǐ         | Meaning & Principle (school)  |   |
| 像數         | Xiàng Shǔ     | Form & Number (school)  |   |
| 派          | pài           | school  |   |
| 塾          | shú           | school  |   |
| 道          | Dào           | The Way   |   |
| 易          | yì            | change, natural evolutionary change; day to day, day into night, seasonal; change as the universal constant |   |
| 變          | biàn          | generic change, vary  | M:5245  |
| 化          | huà           | transform, morph  |   |
| 變化         | biàn-huà      | transformation, metamorphosis   |   |
| 換          | huàn          | change, exchange  |   |
| 革          | gé            | change, renew, reform; remove, overthrow; revolt, revolution  |   |
| 更          | gēng          | change, alter, modify; change clothes   |   |
| 成          | chéng         | change, become, turn into, complete, accomplish, succeed in becoming  |   |

| <b>8 Trigrams</b> | <b>Pīn-Yīn</b> | <b>Natural Image</b> | <b>Attributes</b>  |
|-------------------|----------------|----------------------|--|
| 乾                 | <b>Qián</b>    | Heaven               | Creativity   |
| 兌                 | <b>Duì</b>     | Lake/marsh           | Joyous, tranquil, reflective (still water)                 |
| 離                 | <b>Lí</b>      | Fire/light           | brilliance, illumination, clarity & intelligence, Clinging |
| 震                 | <b>Zhèn</b>    | Thunder              | Arousing, momentum, initiating, impulsive, shocking        |
| 巽                 | <b>Sùn/Xùn</b> | Wind/breeze          | wood Gentle, penetrating                                   |
| 坎                 | <b>Kǎn</b>     | Water                | Darkness, danger, difficulty (moving water)                |
| 艮                 | <b>Gèn</b>     | Mountain             | Keeping Still meditation                                   |
| 坤                 | <b>Kūn</b>     | Earth                | Receptive, adaptive, devoted, supportive, nurturing        |

## Glossary of Yi Jing Terms

|                                 |                        |   |
|---------------------------------|------------------------|---|
| 君子                              | Jūn-zǐ                 | nobleman/noble person, person of high integrity, exemplary person                 |
| 五常                              | <b><u>Wǔ Cháng</u></b> | the 5 Constants (perennial values/virtues)  |
| 信                               | Xīn                    | loyalty, trust, sincerity   |
| 義                               | Yì                     | correctness, etiquette, justice   |
| 禮                               | Lǐ                     | ritual propriety, principle   |
| 智                               | Zhì                    | wisdom  |
| 仁                               | Rén                    | compassion, kindness, benevolence   |
| 爻                               | yáo                    | line(s)   |
| 位                               | wèi                    | position, seat (location)   |
| 爻位                              | yáo wèi                | line position   |
| 正位                              | zhèng wèi              | correct, proper position (when a line & its position are in accord)               |
| 中                               | zhōng                  | central line (of a trigram, of a hexagram, lines 2 & 5)                           |
| 相                               | xiāng                  | mutually, reciprocal relationship, correlate; corresponding lines                 |
| 主人                              | zhǔrén                 | host/ruling line  |
| <b><u>The Five Elements</u></b> |                        |   |
| 木                               | Mù                     | Wood  |
| 火                               | Huǒ                    | Fire  |
| 金                               | Jīn                    | Metal   |
| 水                               | Shuǐ                   | Water   |
| 土                               | Tǔ                     | Earth/Soil  |
| 生數                              | shēng shù              | = engendering #      concerns the creation of the five elements by H & E          |
| 成數                              | chéng shù              | = completion #      concerns the creation of the five elements by H & E           |
| 生                               | Shēng                  | generation, production cycle (CL circle depicting relations between the elements) |
| 剋 克                             | Kè                     | control/restraining cycle (CCL star depicting relations between the elements)     |
| 無極                              | Wú Jí                  | without beginning, nothingness, or no-thing-ness                                  |
| 太極                              | Tài Jí                 | the great polarization  |
| 天 地 人                           | Tiān, Dì, Rén          | Heaven, Earth & Human Realms  |
| 萬 物                             | Wàn Wù                 | the 10,000 things (the myriad of things; all things, creatures, manifestations)   |
| 先天                              | Xiān Tiān              | Former Heaven (arrangement of trigrams attributed to Fu Xi)                       |
| 後天                              | Hòu Tiān               | Latter Heaven (arrangement of trigrams attributed to King Wen)                    |
| 河圖                              | Hé Tú                  | [Yellow] River Map <i>attributed to Fu Xi (~2800 BCE)</i>                         |
| 洛書                              | Luò Shū                | Luo [River] Writing <i>attributed to the Great Yu (~2200 BCE)</i>                 |


## *Glossary of Yi Jing Terms*

|    |                     |   |
|----|---------------------|---|
| 互卦 | Hù Guà              | Nuclear Trigrams or Hexagrams   |
| 體卦 | Tǐ Guà              | the primary trigram   |
| 用卦 | Yǒng Guà            | the trigrams representing manifestations of or influences on the Ti Gua |
| 上卦 | shàng guà           | upper trigram   |
| 外卦 | wài guà             | outer trigram   |
| 下卦 | xià guà             | lower trigram   |
| 內卦 | nèi guà             | inner trigram   |
|    |                     |   |
| 六  | liù                 | six   |
| 九  | jiǔ                 | nine  |
| 初  | chū                 | bottom, base (bottom/first line)  |
| 上  | shàng               | top, upper (top/sixth line)   |
|    |                     |   |
| 卦畫 | Guà Huà             | trigram or hexagram symbol/graphic                                      |
| 卦名 | Guà Míng            | trigram or hexagram name  |
| 卦詞 | Guà Cí              | hexagram statements, the Judgment texts                                 |
| 彖  | Tuàn                | hexagram Decision or Judgment   |
|    |                     |   |
| 四德 | <b><u>Sì Dé</u></b> | the four terms i.e. Virtues   |
| 元  | yuán                | original  |
| 亨  | hēng                | sacrifice   |
| 利  | lì                  | beneficial, advantageous; favorable                                     |
| 貞  | zhēn                | to divine, divination   |
| 享  | xiǎng               | sacrificial offering  |
|    |                     |   |
| 章  | zhāng               | chapter, section;      = a Meton cycle of 19.1 years                    |
| 部  | bù                  | 4 zhang                      = a Callipic cycle of 76.4 years           |
| 期  | qī                  | any long cycle or period of time such as a decade or century            |
|    |                     |   |
| 九宮 | Jiǔ Gōng            | = 9 Palaces (magic square of 15)  |
|    |                     |   |
|    | <b><u>Omens</u></b> | see lists on <b>p. 88 &amp; 155</b>                                     |



# 風水 *Fēng Shuǐ*

風水 *Fēng Shuǐ* = Wind & Water / The Art of Place & Placement / Direction-ology / Geomancy

|   |   |   |
|---|---|---|
| <p><b>Direction: SE</b></p> <p>Trigram: ☴ 巽 Xùn (4)</p> <p><b><u>Feng Shui Associations</u></b></p> <p>Yin Wood / Blues &amp; Greens</p> <p><b>Wealth / Finances</b><br/>(Financial Health)</p> | <p><b>Direction: South</b></p> <p>Trigram: ☲ 離 Lí (9)</p> <p><b><u>Feng Shui Associations</u></b></p> <p>Fire / Reds &amp; Oranges</p> <p><b>Fame / Recognition</b><br/>(Accomplishments)</p> | <p><b>Direction: SW</b></p> <p>Trigram: ☷ 坤 Kūn (2)</p> <p><b><u>Feng Shui Associations</u></b></p> <p>Yin Soil / Earth Colors</p> <p><b>Relationships</b><br/><b>Marriage</b></p>      |
| <p><b>Direction: East</b></p> <p>Trigram: ☳ 震 Zhèn (3)</p> <p><b><u>Feng Shui Associations</u></b></p> <p>Yang Wood / Blues &amp; Greens</p> <p><b>Health</b><br/><b>Well Being</b></p>         |    | <p><b>Direction: West</b></p> <p>Trigram: ☱ 兌 Duì (7)</p> <p><b><u>Feng Shui Associations</u></b></p> <p>Yin Metal / White (bright, shiny)</p> <p><b>Family</b><br/><b>Children</b></p> |
| <p><b>Direction: NE</b></p> <p>Trigram: ☶ 艮 Gèn (8)</p> <p><b><u>Feng Shui Associations</u></b></p> <p>Yang Soil / Earth Colors</p> <p><b>Knowledge</b><br/><b>Self Cultivation</b></p>         | <p><b>Direction: North</b></p> <p>Trigram: ☵ 坎 Kǎn (1)</p> <p><b><u>Feng Shui Associations</u></b></p> <p>Water / Black (dark colors)</p> <p><b>Career</b><br/><b>Occupation</b></p>          | <p><b>Direction: NW</b></p> <p>Trigram: ☰ 乾 Qián (6)</p> <p><b><u>Feng Shui Associations</u></b></p> <p>Yang Metal / White</p> <p><b>Travel</b><br/><b>Help from Others</b></p>         |

\* Yang colors are 淺 qiǎn, more pastel/brighter, while yin colors are 深 shēn, deeper/darker tones in their color range.

- Place (visualize) this map over a floor plan of your house or room according to directional alignment. Evaluate each aspect in terms of the room size, shape, & function, the view, and the interior décor.

# Key to Hexagrams: with Name & Translation

Shaded = 16 Nuclear/Hu Gua

| Upper<br>Lower       | 1. Qián ☰                             | 2. Duì ☱                             | 3. Lí ☲                              | 4. Zhèn ☳                           | 5. Xùn ☴                              | 6. Kǎn ☵                             | 7. Gèn ☶                           | 8. Kūn ☷                                  |
|----------------------|---------------------------------------|--------------------------------------|--------------------------------------|-------------------------------------|---------------------------------------|--------------------------------------|------------------------------------|---|
| 乾<br>Qián<br>Heaven  | 1<br>Qian<br>Creative                 | 43<br>Guai/Jue<br>Bursting<br>Expel  | 14<br>Da You<br>Big Harvest          | 34<br>Da Zhuang<br>Big & Strong     | 9<br>Xiao Xu<br>Small<br>Accumulation | 5<br>Xu<br>Waiting                   | 26<br>Da Xu<br>Big<br>Accumulation | 11<br>Tai<br>Flowing                      |
| 兌<br>Duì<br>Lake     | 10<br>Lü<br>Tread<br>Carefully        | 58<br>Dui<br>Joyous                  | 38<br>Kui<br>Opposition              | 54<br>Gui Mei<br>Marrying<br>Maiden | 61<br>Zhong Fu<br>Inner Truth         | 60<br>Jie<br>Limits                  | 41<br>Sun<br>Decrease              | 19<br>Lin<br>Approach                     |
| 離<br>Lí<br>Fire      | 13<br>Tong Ren<br>Comrades            | 49<br>Ge<br>Revolution               | 30<br>Li<br>Illumination             | 55<br>Feng<br>Abundance             | 37<br>Jia Ren<br>The Family           | 63<br>Ji Ji<br>After the<br>Crossing | 22<br>Bi<br>Beautify               | 36<br>Ming Yi<br>Sunset/Eclipse<br>Demote |
| 震<br>Zhèn<br>Thunder | 25<br>Wu Wang<br>Without<br>Agenda    | 17<br>Sui<br>Follow                  | 21<br>Shi Ke<br>Bite<br>Through      | 51<br>Zhen<br>Arouse to<br>Action   | 42<br>Yi<br>Increase                  | 3<br>Zhun<br>Sprouting               | 27<br>Yi<br>Jaws                   | 24<br>Fu<br>Return                        |
| 巽<br>Xùn<br>Wind     | 44<br>Gou<br>Re-Enter                 | 28<br>Da Guo<br>Big Excess           | 50<br>Ding<br>the Caldron            | 32<br>Heng<br>Enduring              | 57<br>Xun<br>Reverence                | 48<br>Jing<br>the Well               | 18<br>Gu<br>Decay                  | 46<br>Sheng<br>Ascending                  |
| 坎<br>Kǎn<br>Water    | 6<br>Song<br>Contention               | 47<br>Kun<br>Adversity               | 64<br>Wei Ji<br>Before<br>the Finish | 40<br>Jie<br>Resolution             | 59<br>Huan<br>Scattering              | 29<br>Kan<br>Darkness<br>Danger      | 4<br>Meng<br>Inexperience          | 7<br>Shi<br>The Army                      |
| 艮<br>Gèn<br>Mountain | 33<br>Dun/Tun<br>Retreat              | 31<br>Xian<br>Fleeting               | 56<br>Lü<br>Travelers                | 62<br>Xiao Guo<br>Small Excess      | 53<br>Jian<br>Gradual<br>Progress     | 39<br>Jian<br>Obstacles              | 52<br>Gen<br>Keep Still            | 15<br>Qian<br>Humility                    |
| 坤<br>Kūn<br>Earth    | 12<br>Pi<br>Standstill<br>Not Flowing | 45<br>Cui<br>Gathering<br>Assembling | 35<br>Jin<br>Progress                | 16<br>Yü<br>Celebration             | 20<br>Guan<br>Contemplation           | 8<br>Bi<br>Alliance                  | 23<br>Bo<br>Strip Bare             | 2<br>Kun<br>Receptive<br>Productive       |

## Key to Hexagrams: with Numbers & Corresponding Graphic

☵ Down Right Diagonal = 8 identical trigram hexagrams\*

☴ Down Left Diagonal = 8 trigram opposite hexagrams

| Upper<br>Lower  | Qián<br>Heaven | Duì<br>Lake | Lí<br>Fire | Zhèn<br>Thunder | Xùn<br>Wind | Kǎn<br>Water | Gèn<br>Mountain | Kūn<br>Earth |
|-----------------|----------------|-------------|------------|-----------------|-------------|--------------|-----------------|--------------|
| Qián<br>Heaven  | 1              | 43          | 14         | 34              | 9           | 5            | 26              | 11           |
| Duì<br>Lake     | 10             | 58          | 38         | 54              | 61          | 60           | 41              | 19           |
| Lí<br>Fire      | 13             | 49          | 30         | 55              | 37          | 63           | 22              | 36           |
| Zhèn<br>Thunder | 25             | 17          | 21         | 51              | 42          | 3            | 27              | 24           |
| Xùn<br>Wind     | 44             | 28          | 50         | 32              | 57          | 48           | 18              | 46           |
| Kǎn<br>Water    | 6              | 47          | 64         | 40              | 59          | 29           | 4               | 7            |
| Gèn<br>Mountain | 33             | 31          | 56         | 62              | 53          | 39           | 52              | 15           |
| Kūn<br>Earth    | 12             | 45          | 35         | 16              | 20          | 8            | 23              | 2            |

\* The 8 hexagrams composed of the same trigram in the upper and lower position are called 八純卦 Bā Chún Guà = the Eight **Pure**/Unmixed Hexagrams