

The Structure of Hexagrams

Parts I & II
By Jim Cleaver

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

Outline (continued)

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

Outline (continued)

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 Yí Jíng 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.

Symbolic Language (cont.)

- 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 itself,
or to correlate other words being used as referents
for example: strong or firm = yang,
and weak or yielding = yin.

Symbolic Language (cont.)

- The hexagrams originate in/with Yin or Yang.
- Yang initiates with the 1st hexagram, and with the 1st line; and all odd numbered lines thereafter.
- Yin follows & completes, the second hexagram, 2nd line; and all even numbered lines.
- 32 hexagrams begin with a Yang line
- 32 hexagrams begin with a Yin line

Symbolic Language (cont.)

- 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.
- When 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.

Common Associations & References to Yín/Yang used in the Yí Jīng

陽 YÁNG

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

陰 YĪN

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

Common Yín-Yang Associations (cont.)

陽 YÁNG

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

陰 YĪN

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

Common Yín-Yang Associations (cont.)

陽 YÁNG

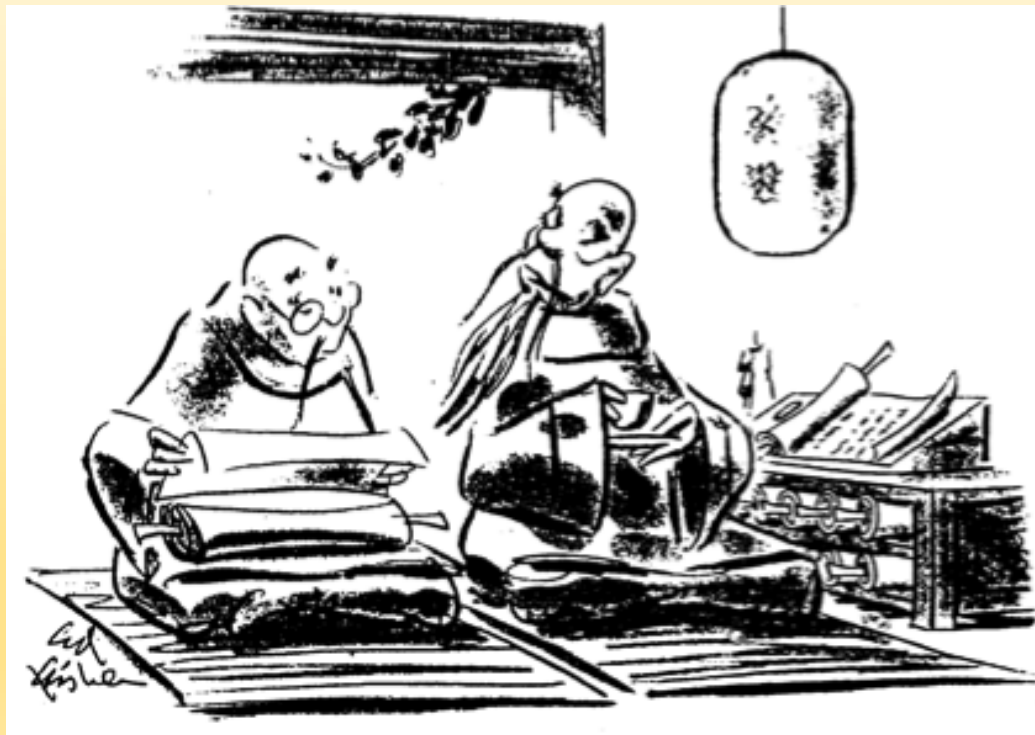
- superior people
- noble aspirations
- mind, reason, enlightened
- perspective of the Dao (whole)
- creative, as in energizing,
the idea of a thing
- inspiring, inspiration
- motivating, motivational

陰 YĪN

inferior people
petty desires
body, desire, ignorance
human (limited) perspective
receptive, as in absorbing energy,
energy/idea condensing into matter
taking shape, forming, materializing
productivity, fecundity

(need both yin & yang to “produce” the world)

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



Spaces & Line Positions

The Structure of Hexagrams – Part I

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 = lúnǐ = relations + principles)

五倫 Wǔ Lún = The FIVE RELATIONSHIPS

倫 Lún RELATIONSHIP

1. RULER – MINISTER

君臣 *jūn-chén*

2. FATHER – SON

父子 *fù-zǐ*

3. HUSBAND – WIFE

夫婦 *fū-fù*

4. ELDER – YOUNGER

兄弟 *xiōng-dì*

5. FRIEND – FRIEND

朋友 *péng-yǒu*

CHARACTERIZED BY

LOYALTY (faithfulness, trust, dependability)

RESPECT (propriety, courtesy, etiquette)

RESTRAINT/DUTY (righteousness, justice)

not a love relationship, but a social role
restraint of self, and duty to society
Marriage is foundation of family & family is the pillar of society

DEFERENCE, PROTECTION (wisdom)

LOVE (kindness, compassion, benevolence)
(human-ness – humaneness)

五常 Wǔ Cháng (5 constant virtues)

信 Xìn

north

禮 Lǐ

south

義 Yì

west

智 Zhì

center

仁 Rén

east

- The relationships are hierarchical, but also reciprocal

The Five Constants

- The Five Constants/Virtues are associated with the five directions/seasons and a corresponding trigram:
- **Ren**/kindness with Zhen/thunder & East
- **Li**/courtesy/respect with Li/fire & South
- **Yi**/fairness with Dui/lake & West
- **Xin**/trust with Kan/water & North
- **Zhi**/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 Five Constants (cont.)

- 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*.

The Five Constants (cont.)

- *From the Tuan Zhuan, Commentary on the Decision for Hex. 37 (Based on Analects:12.11.1&2) (Legge p. 256) (Da Xue: X p.373) (see also 孝經 Xiào Jīng = Classic of/on Filial Piety)* *see Wilhelm p.144 & 570*
- *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.*
- *Thus sayeth the Master (meaning KongZi i.e. Confucius)*

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

Spaces/Positions (cont.)

- 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 one's 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)

Spaces/Positions (cont.)

- *More specific associations/omens might be:*
- **Space/Line 6** is Cautious - lest one overstep - become arrogant or excessive
- **Space 5** is Successful - achievements are accomplished and recognized
- **Space 4** is Stressful - subordinate to others &/or higher goals
- **Space 3** is Dangerous or Unfortunate - easy to make mistake at this stage
- **Space 2** is Encouraging & Praiseworthy - maturation is proceeding nicely
- **Space 1** is Without Blame or Success - preparatory - just the beginning

Spaces/Positions (cont.)

Societal Position / Social Role

- **Line 6 = The Sage** stands for **Wisdom**
- **Line 5 = The Ruler** stands for **Authority**
- **Line 4 = Minister** stands for **Service - Social Consciousness**
- **Line 3 = Feudal Lords** stand for **Personal Endeavor and Accomplishments** (in the world)
- **Line 2 = Officials** stand for **Personal Growth & Development** (cultivation of skills)
- **Line 1 = the People** stands for **Basic Needs & Personal Survival** (instinct & intuition)

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

Societal Position / Social Role (cont.)

- **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

Societal Position / Social Role (cont.)

- **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

Societal Position / Social Role (cont.)

- All of 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.
- Think of them symbolically and remember that traditional Chinese cultural norms were much more hierarchical and 'orderly'.
- For modern times and contemporary culture, feel free to establish your own designations/values for the 6 stages based on these ideas and relevant to the nature of your inquiry.

LINE POSITIONS:

Related to the Body / Body Associations

6th LINE THE CROWN (connection to Celestial) (the head)
• final expression of the time (GV-20–Bai Hui)
• 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

Body Associations (cont.)

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)

Body Associations (cont.)

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)
stirring, arousing, sprouting; beginning, initiating (Kd-1-
transition from past - all that was...to here & now -Yong Quan)

EMPHASIS is ADDED by the nature of the Line occupying Space

—————

- *active, highlighted*
- *in focus, in the spotlight*
- *foreground*

——— ———

restive, hidden
inconspicuous
background

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

TIME and SEQUENCE (cont.)

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

TIME and SEQUENCE (cont.)

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

TIME and SEQUENCE (cont.)

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 depending on your Question (or your sense of the time frame)
- For instance if you cast a hexagram for the week:
each line would pertain to 1 day
- If you cast for the year:
then each line would last 2 months
- whole hexagram = 60 yrs. (an average lifetime)
each line would be a decade long.

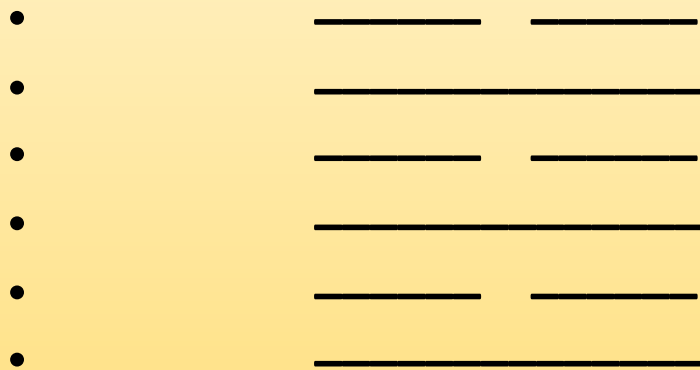
爻位 Yáo Wèi LINES & POSITION

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

Correct or Proper Lines (cont.)

- 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

Correct or Proper Lines (cont.)

- 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.*

Correct or Proper Lines (cont.)

- 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 into the military, or the '*peter principle*'.

Correct or Proper Lines (cont.)

Inventory of Correct Lines

1 Hex have **0 Correct**

6 Hex **1 Correct**

15 Hex **2 Correct**

20 Hex **3 Correct**

15 Hex **4 Correct**

6 Hex **5 Correct**

1 Hex with **6 Correct**

Hexagram

64

4 - 6 - 35 - 38 - 40 - 50

7 - 10 - 12 - 14 - 16 - 18 - 21 - 23 //
32 - 41 - 44 - 47 - 54 - 56 - 59

1/2 - 19/20 - 25/26 - 27/28 - 29/30 //
33/34 - 45/46 - 51/52 - 57/58 - 61/62

8 - 9 - 11 - 13 - 15 - 17 - 22 - 24 //
31 - 42 - 43 - 48 - 53 - 55 - 60

3 - 5 - 36 - 37 - 39 - 49

63

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)

Number of Correct Lines (cont.)

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

Number of Correct Lines (cont.)

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

Number of Correct Lines (cont.)

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.

卦主 Guà Zhǔ = Hexagram Masters/Governors RULING/HOST LINES

- 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^x
- (5th position as host occurs 51x or 44%)
- (2nd position as host occurs 25x or 22%)

RULING/HOST LINES (cont.)

- **Two Types of Rulers:**

both types are only indicated in Wilhelm

(derived from Li Guangdi 1642-1718) (he produced the 1715 Kang Xi edition of the Yi)

- 主卦之主 zhǔ guà zhī zhǔ = 'the ruler that governs the hexagram'
- **THE GOVERNING RULER** - designated by a ○ circle in Wilhelm
(by 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.

RULING/HOST LINES (cont.)

- 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

Table Analyzing Ruling/Host Lines

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

NUMBER of RULERS/HOSTS

- **115 Ruling/HOST Lines** (following Wilhelm)

- | | | |
|---|----------------------|---|
| • ○ 92 Governing Rulers: | 31 yin | 61 yang |
| • □ 23 Constituting Rulers: | 20 yin | 3 yang |
| | Total: 51 yin | 64 yang |
| • 1 HOST (occurs in 25 hexagrams) | 9 yin | 25 GR / 0 CR
16 yang lines = 25 |
| • 2 HOSTS (occurs in 29 hexagrams) | 22 yin | 53 GR / 5 CR
36 yang lines = 58 |
| • 3 HOSTS (occurs in 8 hexagrams) | 16 yin | 10 GR / 14 CR
8 yang lines = 24 |
| • 4 HOSTS (occurs in 2 hexagrams) | 4 yin | 4 GR / 4 CR
4 yang lines = 8 |

RULERS/HOSTS (cont.)

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)

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 ——— —o— 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).

LINES IN TRANSITION (cont.)

- *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. (incl. 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.

LINES IN TRANSITION (cont.)

- 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.
- 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.*

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.

Number of Moving Lines (cont.)

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

Number of Moving Lines (cont.)

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**, plateaued (in the negative sense)
- 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 or change the situation.

Direction of Change

from the 大傳 Dà Zhuàn (Ta Chuan) Great Commentary (chapter II.4 - W/B p. 289)

- 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]

Direction of Change (cont.)

.

- —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

Number of Moving Lines – Zhu-Xi

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

Number of Moving Lines – Zhu-Xi (cont.)

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.

Number of Moving Lines – Zhu-Xi (cont.)

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.

Common Omens Appended to Line Texts

- CAPS = Wilhelm
- If one's action/intent is harmonious (with the Dao)
- Attainment of desired goal is likely.
- 吉 **Jí** GOOD FORTUNE (good luck) Kunst Translation **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)

Common Omens (cont.)

- 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 **Lìn** 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.

Common Omens (cont.)

- Minor deviation from the path constitutes a

• 咎 Jiù MISTAKE

- if made innocently, without realizing it.

- and if amended *then*

• 無咎 Wú Jiù NO FAULT/BLAME/ERROR *results in*

- (93 occurrences) (Jiu occurs 100x, but never by itself, *93 are Wu Jiu*)

- perhaps a 'victim of circumstances'

Misfortune

No Misfortune

* **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

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. Notice 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” i.e. the moving line(s), make special note of their placement.

The Structure of Hexagrams – Part II

Pairs
of
Lines

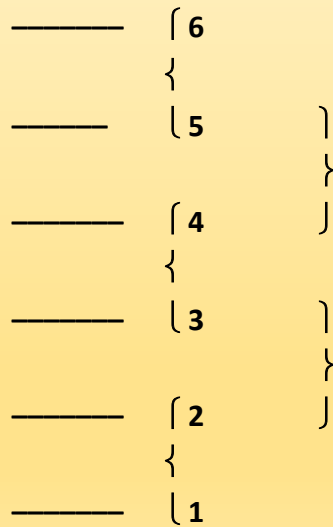
(Pairs of) Lines (爻 Yáo)

*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



(Pairs of) Lines (cont.)

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 called **Analogous Lines**.

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

————	6	6 & 3 = top lines of their trigrams
————	5	
————	4	5 & 2 = middle lines of their trigrams
————	3	
————	2	4 & 1 = bottom lines of their trigrams
————	1	

(Pairs of) Lines (cont.)

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

(Pairs of) Lines (cont.)

* 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:** Lines/Yao 3&4
- 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.

(Pairs of) Lines (cont.)

- **The Environment Pair:** Lines/Yao 1&6
 - 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:** Lines/Yao 2&5
 - 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.

(Pairs of) Lines (cont.) 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.

Central Lines (cont.)

- 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.

(Pairs of) Lines (cont.)

Lines that Hold, or Ride Together

also referred to as: **Associating Lines** (比爻 Bǐ Yáo) (BN p.297)
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 yang.
 - Thus they attract and are complimentary. (Like N & S poles of a magnet.)
-
- **Holding Together** is an important concept in 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.

Holding Together (cont.)

- 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.

Examples of Holding Together (A)

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 (yang above, yin below)

often / may be interpreted as

line 5	—————	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

Examples of Holding Together (B)

Configuration B (yin above, yang below)

often / may be interpreted as

line 5 ——— ———

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.*

Examples of Holding Together (II A)

II. When Lines 5 & 6 Hold Together (the Ruler – Sage Relationship)

Configuration A (yang above, yin below)

often / may be interpreted as

line 6 —————

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.

Examples of Holding Together (II B)

Configuration B (yin above, yang below)

often / may be interpreted as

line 6 ——— 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.

Riding Together

- **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 that the
 - 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.
 - Yin over yang is difficult, (horse is on top) or like trying to ride a rearing stallion (rider falls off)
 - *whereas* Yang over yin is easier, like riding a docile mare. (former is a rough ride vs. latter is a smooth ride)
- * A. Huang calls this 'mounting & carrying', i.e. the upper line mounts, the lower line carries.

Corresponding/Responding 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
 - 1. of opposite polarity (i.e. one yin - one yang)
 - 2. in analogous positions: 1 & 4 2 & 5 3 & 6
(i.e. the pair in 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 (A)

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)

Examples of Correspondence (B)

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

Examples of Correspondence (C)

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.

Examples of Correspondence (D)

- B. often / may be interpreted as
line 4 ————— the Minister is tempted to associate with (may demand bribes)
line 1 — — — inferior persons (may offer bribes)

- 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 head of the ruler.

* 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).

Correspondence/Resonance (cont.)

Titus Yu considers all correspondence very positive, & overrides the previous interpretations.

He thinks/says:

- In difficult times or situations it implies the ability to step outside the system/box, and 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.

Counting Correspondence

- 8 Hex. have **zero** correspondence:
- these are the 8 trigram doubled hexagrams

1/2, 29/30 // 51/52, 57/58

- 8 Hex. have all **three pairs** corresponding:

[+10] // *begin* [+10] *end*
11/12, // 31/32, 41/42, 63/64

- 24 Hex. have **two pairs** corresponding:

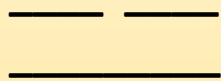
3/4, 5/6, 19/20, 25/26, 27/28, // 33/34,
35/36, 37/38, 39/40, 45/46, 49/50, 61/62

- 24 Hex. have **one pair** corresponding:

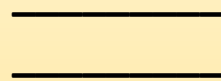
7/8, 9/10, 13/14, 15/16, 17/18, 21/22,
23/24, // 43/44, 47/48, 53/54, 55/56, 59/60

Bigrams & 5 Element Interpretation

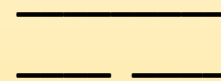
Within each hexagram, one can identify **five bi-grams**
which may be associated with the 5 elements according to the **4 Symbols** as follows:



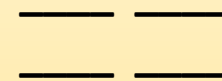
Shao Yang
spring/east
Wood
木 Mù



Tai Yang
summer/south
Fire
火 Huǒ



Shao Yin
autumn/west
Metal
金 Jīn



Tai Yin
winter/north
Water
水 Shuǐ

** How one designates shao-yin and shao-yang makes a big difference here. (see slide)*

Five Phase Interactions = *interpreted as:*

- 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

Example of 5 Phase/Element Analysis

- 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.*

<u>6 Lines = 5 Bigrams</u>	<u>Elements</u>	<u>Yields</u>	<u>Elemental Interaction</u>	<u>Interpretation</u>
-----	Fire	}		
-----		}		
	Metal	} }	4. Metal insults Fire	= C. ineffective
--- ---		}	3. Wood insults Metal	= C. ineffective
	Wood	} }		
-----		}	2. Metal controls Wood	= B. limiting, restraining
	Metal	} }		
--- ---		}	1. Water drains Metal	= D. depleting
	Water	}		
--- ---				
Hexagram 53	Gradual Progress		(Slowly/Gradually Developing)	

Element Analysis (cont.)

Analysis: reading upward 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.