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The Yì Jīng Oracle

A Guide to Your Best Life

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1. DIVINATION

1a. Trigrams and hexagrams

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For many centuries, the *Yì Jīng* (also called *I Ching*) has been a book of wisdom in Chinese culture. The Chinese word *yì* means 'change', and the *Yì Jīng* instructs us how to fare well in the face of change.

The *Yì Jīng* Oracle uses a set of 8 'words' as the basic constituents of its messages. Each oracle word (called a **trigram**) is a three-tiered figure that consists of solid and/or parted lines. TABLE 1.1 presents the eight trigrams (Chinese *bā guà*, 'eight symbols').

TABLE 1.1: The eight trigrams

⚳ **ZHÈN** feeling stirred to action	☲ **LÍ** taking noble-minded action	☱ **DUÌ** joyful optimism; indulging emotions and sensual appetites	☰ **QIÁN** asserting oneself authoritatively
☴ **XÙN** gentle persuasion	☵ **KǍN** pitfall; unlearnedness	☶ **GÈN** imposing restrictions	☷ **KŪN** submitting to a guide

Zhèn (zhen4) essentially means 'thunderbolt', which refers to the atmospheric excitation that accompanies rain. We may associate *zhèn* with astrological Mars, which is the energy associated with being courageous, ambitious, assertive, and risk-taking. The blood-red planet Mars represents courage, enthusiasm, assertiveness, and pioneering. The theme of *Zhèn* is 'feeling stirred to action'.

Lí (li2) essentially means 'bright'. We may associate *lí* with astrological Jupiter, which is the energy associated with being optimistic, adventurous, generous, and judicious. The huge and gaseous planet Jupiter represents virtuous optimism (that is, the belief that virtuous action

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eventually brings the best outcome) and expansion (material and spiritual). The theme of *Lí* is 'taking noble-minded action'.

Duì (dui4) essentially means 'enjoyment'. We may associate *Duì* with astrological Venus, which is the energy associated with being imaginative, magnetic, pleasure-loving, and sociable. The planet Venus (whose Latin name means 'love') represents affection, enjoyment, attractive power, and harmony. The themes of *Duì* are 'joyful optimism' and 'indulging emotions and sensual appetites'.

Qián (qian2) essentially means 'sun-dried', which refers to the lively and strong action of the sun. In the context of the *Yì Jīng* Oracle, we may take *qián* to mean 'to act confidently'. We may associate *qián* with astrological Sun, which is the energy associated with being self-assured, strong-willed, decisive, and commanding. The radiant and solar-system ruling Sun represents vitality, self-esteem, volition, and leadership. The theme of *Qián* is 'asserting oneself authoritatively'.

Xùn (xun4) essentially means 'to subtly penetrate'. We may associate *xùn* with astrological Mercury, which is the energy associated with being quick-witted, communicative, detail-oriented, and versatile. The swift-moving planet Mercury represents mobility of thought, word, and deed. The theme of *Xùn* is 'gentle persuasion'.

Kǎn (kan3) means 'pit', which is a hole in the ground. A pit could symbolize a pitfall (that is, an unapparent source of danger or difficulty) or the confining darkness of ignorance and inexperience. The themes of *Kǎn* are 'pitfall' and 'unlearnedness'.

Gèn (gen4) essentially means 'steady focus'. In the context of the *Yì Jīng* Oracle, we may take *gèn* to mean 'to keep still'. We may associate *gèn* with astrological Saturn, which is the energy associated with being disciplined, cautious, patient, and persevering. The ringed and slow-moving planet Saturn represents restriction, structure, and slow change. The theme of *Gèn* is 'imposing restrictions'.

Kūn (kun1) essentially means 'submissive earth', which brings to mind earth's compliance with whatever one plants in it. In the context of the *Yì Jīng* Oracle, we may take *kūn* to mean 'submissiveness'. We may associate *kūn* with astrological Moon, which is the energy associated with being impressionable, compliant, devoted, and nurturing. The faithfully reflecting and phase-changing Moon represents receptivity, adaptability, and devotion. The theme of *Kūn* is 'submitting to a guide'.

Each message of the *Yì Jīng* Oracle is called a **hexagram**, which is a 'sentence' consisting of one oracle word stacked on top of another. The oracle word on the top is called the **upper trigram**, while the oracle word on the bottom is called the **lower trigram**. The stacking of trigrams in a hexagram visually portrays something that is consistent with the hexagram's meaning. For example, Hexagram 16 (YÙ, 'enthusiasm') consists of the upper trigram ZHÈN (feeling stirred to action) leading the way to the lower trigram KŪN (submitting to a guide). Enthusiasm is a stirring influence that arouses a receptive following.

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1b. Consulting the oracle

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In order to get ready to consult the oracle, begin by getting ritually clean – have a clean body and a clear mind. Now take three pennies (or any three coins of the same kind) and wash them thoroughly for oracular use. Then select a clean level surface on which you may toss the coins to perform your divination. Finally, give reverence to God.

In order to consult the oracle effectively, you must know how to query it properly. On pages 19-21 of her book *Learning the Tarot: A Tarot Book for Beginners*, Joan Bunning[1] offers some suggestions for framing proper questions. Here are three of them:

- **Accept responsibility.** Don't deflect personal responsibility by asking questions about things that lie within the realm of exercising your free will.
- **Stay neutral.** Don't assume that the oracle sees things in the same way as you do. Don't bias your questions toward what you think the answers must be. Ask neutral questions.
- **Find the best level of detail.** Seek the fine line between wording that is too vague and wording that is too detailed. Include only the details that are necessary to make clear what you want to know.

Come to the oracle with respect and view it as a trusted friend.

The following questions are useful to receive the oracle's advice or insight:

- Person *P* divines about action *A* (or event *E* or situation *S*).
- What is it important for me to know about event *E* (or person *P* or situation *S*)?
- What if person *P* were to do action *A*?
- How might I best deal with person *P* (or situation *S*)?
- What is the most important thing for me to learn and master in order to open the way for me to fulfill my destiny?

When faced with choices, ask a separate question for each choice and compare the various responses. The oracle does not answer 'Yes' or 'No' to a Yes/No question, but it usually provides pertinent guidance that suggests an affirmative or negative response.

Once you have a proper question in mind, pick up the coins and ask your question either aloud or softly to yourself. Now toss the coins onto your divining surface. Each coin can fall either head-up or tail-up. TABLE 1.2 presents the four possible outcomes of your toss.

On a piece of paper, record the symbol of the line that you have just tossed. Now repeat the entire tossing process five more times, recording each new line by stacking it on top of the previous one. These six lines together form your **primary hexagram**. Each hexagram consists of a lower trigram (which are the lower three lines) and an upper trigram (which are the upper three lines). For the

[1] Joan Bunning, Weiser Books (1998), ISBN-10: 1578630487, ISBN-13: 978-1578630486.

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primary hexagram, use its two trigrams via TABLE 2.1 to look up its number. Record the number for reference purposes.

TABLE 1.2: Toss outcomes

Toss Outcome	Line Symbol	Line Name
All heads	———————›	changing *yáng*
2 heads, 1 tail	——— ———	unchanging *yīn*
1 head, 2 tails	———————	unchanging *yáng*
All tails	——— ———›	changing *yīn*

If there are no changing lines in your primary hexagram, then the oracle's response is complete and you are now ready for interpretation. If your primary hexagram contains changing lines, then you must now construct a **secondary hexagram** as follows:

> Each changing *yáng* line in the primary hexagram becomes an unchanging *yīn* line in the secondary hexagram. Each changing *yīn* line in the primary hexagram becomes an unchanging *yáng* line in the secondary hexagram. Each unchanging line in the primary hexagram remains exactly the same in the secondary hexagram.

For the secondary hexagram, use its two trigrams via TABLE 2.1 to look up its number. Record the number for reference purposes. Now your response from the oracle is complete and you are ready for interpretation.

1c. Interpreting the oracle's response

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Each hexagram is presented here in three sections. The *Basic Meaning* section presents the meaning of the hexagram's Chinese name. The *Judgment* section presents the hexagram's general message. The *Changing Lines* section presents a message for each of the hexagram's six lines. On viewing the hexagram from bottom to top, its lines are numbered from 1 to 6. That is, Line 1 is the bottom line, Line 2 is the line directly above it, and so on.

If your primary hexagram has no changing lines, then read its *Judgment* section. Although there are no changing lines here, it is useful to read the messages of Lines 2 and 5 in order to aid your understanding. Get your answer by integrating all that you have read and give thanks.

If your primary hexagram has changing lines, then there is a secondary hexagram. The primary hexagram indicates the foremost aspect of the matter in question. The secondary hexagram indicates pertinent circumstances. Read the *Judgment* sections of both the primary and secondary hexagrams. For the primary hexagram, go to the *Changing Lines* section and read the messages of your changing lines. Get your answer by integrating all that you have read and give thanks.

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2. THE SIXTY-FOUR HEXAGRAMS

Each hexagram is presented here in three sections. The *Basic Meaning* section presents the meaning of the hexagram's Chinese name. The *Judgment* section presents the hexagram's general message. The *Changing Lines* section presents a message for each of the hexagram's six lines. The following table enables you to look up the number corresponding to each of the 64 hexagrams. Each hexagram is composed of two trigrams, one stacked on top of the other. In order to use the table, simply identify the lower and upper trigrams that constitute the hexagram of interest.

TABLE 2.1: The table of hexagrams

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Upper → Lower ↓	Zhèn	Lí	Duì	Qián	Xùn	Kǎn	Gèn	Kūn
Zhèn	51	21	17	25	42	03	27	24
Lí	55	30	49	13	37	63	22	36
Duì	54	38	58	10	61	60	41	19
Qián	34	14	43	01	09	05	26	11
Xùn	32	50	28	44	57	48	18	46
Kǎn	40	64	47	06	59	29	04	07
Gèn	62	56	31	33	53	39	52	15
Kūn	16	35	45	12	20	08	23	02

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QIÁN QIÁN	**01. QIÁN** **Acting confidently**

BASIC MEANING

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The Chinese word *qián* (qian2) essentially means 'sun-dried', which refers to the lively and strong action of the sun. We may take *qián* to mean 'to act confidently'.

We may associate *qián* with astrological Sun. The radiant and solar-system ruling Sun represents vitality, self-esteem, volition, and leadership. Sun's attributes make it the natural representative of:

> Fathers; leaders and bosses among people; recognition among social interactions; things that give life and energy; gold among metals; lions among animals; eagles among birds; diamonds among gemstones; the heart among organs; things that are yellow in color.

Spiritually speaking, Sun is the energy associated with Man's will – one's ability to deliberately decide on a course of action, one's freedom to choose between right and wrong. Sun is nobly expressed whenever one asserts oneself with dignity by using their will to rise above course and unsavory things.

In light of the foregoing, we take the theme of the trigram QIÁN to be 'asserting oneself authoritatively'. The hexagram QIÁN is a doubling of the trigram QIÁN.

JUDGMENT

Acting confidently. Make first-rate spiritual efforts to get divine help. Benefit is the oracular prediction.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

We see an example of *qián* in the dragon, which is a fiery sky-dwelling creature of Chinese myth. The dragon symbolizes a person of fiery ambition who can 'fly up' into a position of commanding influence. In the matter in question, work at being a dragon in the service of God. In order to be a worthy dragon, be receptive to and compliant with right guidance.

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HEXAGRAM 01 (QIÁN): CHANGING LINES

ALL LINES. One sees a group of dragons without heads – this is auspicious.

QIÁN bridges here to Hexagram 02 (KŪN, 'submissiveness'). In order to use their power wisely, someone here must 'lose their head'. That is, they must change their way of thinking. They ought to be receptive to and compliant with right guidance.

LINE 6. An excessively high dragon has regret.

QIÁN bridges here to Hexagram 43 (GUÀI, 'acting resolutely'). If someone here acts out of an overestimated sense of their power, then they are headed for regret. Act resolutely against arrogance and overambition.

LINE 5. Here is a flying dragon in the sky. It is beneficial to consult a great person.

QIÁN bridges here to Hexagram 14 (DÀ-YǑU, 'the harvest'). Like a dragon in its sky abode, someone here is a powerful influence in an environment that complements their abilities. They ought to get advice from a competent person who can help them to reap great benefit.

LINE 4. Someone leaps into deep waters – there is no fault.

QIÁN bridges here to Hexagram 09 (XIǍO XÙ, 'small taming'). In spite of their capabilities, someone here is out of their depth (that is, in a situation that they are unprepared to handle). They ought not to attempt to force things to go their way. They ought instead to get guidance on how to move forward in the best way.

LINE 3. The noble person all-day-long acts very confidently. At night, they are cautious as if being in a rough situation. There is no fault.

QIÁN bridges here to Hexagram 10 (LǏ, 'stepping'). The time is right for someone here to carry out their plan of action, but they ought to step cautiously. Overambition could corrupt their character. Overwork could lead to blunders and burnout.

LINE 2. One sees a dragon in a field fit for cultivation. It is beneficial to consult a great person.

QIÁN bridges here to Hexagram 13 (TÓNG-RÉN, 'fellowship'). The time is right for someone here to make their presence known in their intended field of activity. Nevertheless, they are not ready to act all on their own. They ought to get advice from someone competent who can steer them rightly.

LINE 1. Here is a hidden dragon. Do not apply your efforts.

QIÁN bridges here to Hexagram 44 (GÒU, 'improper encounter'). Someone here does not have the resources necessary to carry out their plan of action. Therefore, they ought to be patient and to resist the temptation to advance.

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⚋ KŪN ⚋ KŪN	**02. KŪN** **Submissiveness**

BASIC MEANING

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The Chinese word *kūn* (kun1) essentially means 'submissive earth', which brings to mind earth's compliance with whatever one plants in it. We may take *kūn* to mean 'submissiveness'.

We may associate *kūn* with astrological Moon. The faithfully reflecting and phase-changing Moon represents receptivity, adaptability, and devotion. Moon's attributes make it the natural representative of:

> Mothers; nurturers; susceptible people; domestic matters; that which is watery or associated with water; emotions; stages of change; short-term travel; wandering; lost items; nocturnal entities; new things or newborn creatures; silver among metals; the stomach and the intestines among organs; the digestive system; things that are white in color.

Spiritually speaking, Moon is the energy associated with Man's trance ability, which enables one to learn and to change. In a trance state, one has a heightened receptivity in which beliefs, images, and words become empowered to create or undo habits. Moon is nobly expressed whenever one is receptive to and compliant with right guidance.

In light of the foregoing, we take the theme of the trigram KŪN to be 'submitting to a guide'. The hexagram KŪN is a doubling of the trigram KŪN.

JUDGMENT

Submissiveness. Make first-rate spiritual efforts to get divine help. Benefit is the mare's oracular prediction. The noble person has a purposeful direction to go. They first lose their bearings; they later get a godparent. Beneficial is west of south; they get friends there. East of north, they lose friends there. Being calm is an omen of auspiciousness.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

We see an example of *kūn* in the mare (female horse). In a herd of horses, the mare does not go her own way but follows the lead male. In the matter in question, faring well depends on getting help from those who can get things done properly. If someone here acts all on their own, then they will go astray. They ought to submit to competent ones who can steer them rightly.

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HEXAGRAM 02 (KŪN): CHANGING LINES

ALL LINES. Benefit is the long-term oracular prediction.

KŪN bridges here to Hexagram 01 (QIÁN, 'acting confidently'). By being receptive to and compliant with what is right, someone here can rise to a position of commanding influence from which they can shine benefit to others.

LINE 6. Dragons battle in the wilderness. Their blood is black and yellow.

KŪN bridges here to Hexagram 23 (BŌ, 'deteriorating'). The dragon symbolizes a person of fiery ambition who can 'fly up' into a position of commanding influence. The situation here is deteriorating because of a power struggle between a 'black dragon' (someone who is worthy of command here) and a 'yellow dragon' (someone who ought to be a subordinate here).

LINE 5. Here is a yellow petticoat – this is first-rate auspicious.

KŪN bridges here to Hexagram 08 (BÌ, 'allying'). The ancient Chinese associated the color yellow with loyalty. The woman's yellow underskirt symbolizes a loyal subordinate. In the matter in question, faring well depends on allying with those who can steer one rightly.

LINE 4. One closes up the sack – there is no fault, there is no praise.

KŪN bridges here to Hexagram 16 (YÙ, 'enthusiasm'). Someone here ought to be like a closed-up sack – they ought to keep reasonably to themself.

LINE 3. Keeping one's brilliance contained is the proper model to exemplify. If someone is complying with royal affairs, then they do not have recognition of accomplishment, but they have a good ending.

KŪN bridges here to Hexagram 15 (QIĀN, 'moderation'). Someone here ought not to seek recognition as they seek to achieve something significant. They ought instead to act modestly by simply doing what needs to be done.

LINE 2. It is straightforward, equitable, and great. It does not become firmly accustomed to anything. There is nothing unbeneficial.

KŪN bridges here to Hexagram 07 (SHĪ, 'the army'). In a straightforward, equitable, and greatly capable manner, the earth complies with whatever purposes one imposes on it. A possible message here is that like a soldier in an army, someone here ought to submit to qualified superiors. Another possible message here is that one's subconscious works in the same way as the earth, and so one ought to give cautious attention to what is feeding it.

LINE 1. One steps on frost; solid ice is arriving.

KŪN bridges here to Hexagram 24 (FÙ, 'returning'). The presence of frost is a sign that ice is coming. Something is in the making here, and so pay attention to its signs. Work at furthering whatever is good and at eliminating whatever is bad.

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KǍN ZHÈN	**03. ZHŪN** **The sprout**

BASIC MEANING

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The Chinese word *zhūn* (zhun1) essentially denotes a seedling sprouting from the ground. Because the tiny sprout is a new life, it faces difficulty in emerging from the ground. In this regard, the word *zhūn* has come to convey the idea of difficulty at the beginning of an undertaking. The hexagram ZHŪN consists of the upper trigram KǍN (unlearnedness) guiding the lower trigram ZHÈN (feeling stirred to action). There is difficulty because ignorance and inexperience are guiding one's eagerness to succeed.

JUDGMENT

The sprout. Make first-rate spiritual efforts to get divine help. Benefit is the oracular prediction. Do not apply yourself yet to having a purposeful direction to go. It is beneficial for the king to establish marquis titles of nobility in order to gather support.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here is like the sprout – they are not yet strong enough to move forward unaided with their plans. They ought to get the support that they need for the difficult task ahead.

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HEXAGRAM 03 (ZHŪN): CHANGING LINES

LINE 6. The chariot and horses are what being split apart is like. One cries blood as tears.

ZHŪN bridges here to Hexagram 42 (YÌ, 'increasing'). Making progress here is difficult. Do not give up! Get advice from someone spiritually competent who can steer you rightly.

LINE 5. Here is difficulty with one's meat fat. Little things are omens of auspiciousness. Big things are omens of inauspiciousness.

ZHŪN bridges here to Hexagram 24 (FÙ, 'returning'). Greasy meat fat symbolizes something juicy, something that is richly interesting. Someone here has difficulty with sharing the juicy benefits of their abilities with others. Nevertheless, their ability to turn plans into reality is just now returning from its low point. Therefore, small efforts are more likely to succeed.

LINE 4. The chariot and horses are what being split apart is like. One looks for marriage and intimacy. Heading onward is auspicious. There is nothing unbeneficial.

ZHŪN bridges here to Hexagram 17 (SUÍ, 'following'). Making progress here is difficult. Nevertheless, if someone here is determined to 'marry' their goal, then they ought to make the adaptations necessary for success. In this regard, they ought not to hesitate to ask for help.

LINE 3. One approaches a deer without forethought. One merely get lost, finding oneself in the middle of nowhere. The noble person almost fails to give up the hunt. Heading onward is disappointing.

ZHŪN bridges here to Hexagram 63 (JÌ JÌ, 'already across the river'). Someone here lacks the guidance necessary to 'get across the river' (that is, to bring the matter in question to a successful conclusion). Unless they get that guidance, they will act blindly and lose their way.

LINE 2. Difficulty is like what not making progress is like. The chariot and horses are what being split apart is like. It is not robbery, but instead marriage and intimacy. Regarding the woman, the oracular prediction is to not yet give birth. After ten years, she then gives birth.

ZHŪN bridges here to Hexagram 60 (JIÉ, 'restricting'). Someone here has encountered difficulties that have halted their progress. Difficulties have not come to rob them of their goal, but rather to help them to 'marry' it. They ought to learn from the limitations that the difficulties place on them. In due course, they will be able to succeed.

LINE 1. One lingers. Benefit from staying put is the oracular prediction. It is beneficial for the king to establish marquis titles of nobility in order to gather support.

ZHŪN bridges here to Hexagram 08 (BÌ, 'allying'). Hesitating to take action is fitting for someone here because they are not yet strong enough to make progress unaided. They ought to ally themself with able ones who can help them.

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GÈN KǍN	**04. MÉNG** **Brightness covered**

BASIC MEANING

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The Chinese word *méng* (meng2) essentially means 'to cover' and refers to Chinese dodder (*Cuscuta chinensis*), a parasitic vine that grew and spread on the roofs of ancient Chinese dwellings. The word *méng* has come to mean 'ignorant' when referring to someone whose brightness is somewhat covered. The hexagram MÉNG consists of the upper trigram GÈN (imposing restrictions) prevailing over the lower trigram KǍN (unlearnedness). It takes spiritual discipline to overcome the youngster's ignorance and inexperience.

JUDGMENT

Brightness covered. Make spiritual efforts to get divine help. It is not me who looks for the youngster; the youngster looks for me. At first, they consult the oracle and are informed. At a second and third time, they are disrespectful. They are disrespectful, and so they are not informed anymore. Benefit is the oracular prediction.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

We see an example of *méng* in the youngster, who is someone who lacks worldly experience and critical judgment. In the matter in question, someone here is like a youngster – they are somehow in the dark. Because they are experiencing a lack of clear-sightedness, they are in danger of doing the wrong thing. They ought to be receptive to and compliant with right guidance.

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HEXAGRAM 04 (MÉNG): CHANGING LINES

LINE 6. One attacks the ignorant person. It is not beneficial to act as an enemy. It is beneficial to ward off wrongdoing.

MÉNG bridges here to Hexagram 07 (SHĪ, 'the army'). Hate the sin and not the sinner. Whenever an ignorant person acts out of bounds, do not 'wage war' on them with a vengeful attitude. Instead mobilize forces to battle against the causes of their misbehavior. An ounce of prevention is worth a pound of cure.

LINE 5. Here is one who is young and naïve – this is auspicious.

MÉNG bridges here to Hexagram 59 (HUÀN, 'dissipating'). Someone here ought to dissipate their closed-mindedness and to approach their situation with the innocent acceptance of a child. If they seek guidance humbly and gratefully, then they will receive the help that they need.

LINE 4. The ignorant person is besieged with difficulty – this is disappointing.

MÉNG bridges here to Hexagram 64 (WÈI JÌ, 'not yet across the river'). Someone here cannot yet 'get across the river' (that is, to bring the matter in question to a successful conclusion) because they are somehow in the dark. Perhaps they are mistaking their beliefs or imaginings for facts and truths. Or perhaps they are headstrong in acting foolishly. In either case, they ought to be receptive to and compliant with guidance from those who can steer them rightly.

LINE 3. Do not apply yourself to fetching the woman as a wife. She sees a golden man, and she loses possession of herself. There is nowhere that is beneficial.

MÉNG bridges here to Hexagram 18 (GŬ, 'spoilage'). If someone neglects to develop themself, then they will act foolishly by giving themself over to superficial persons or things. All that glitters is not gold.

LINE 2. Taking charge of the ignorant person is auspicious. Accepting a wife is auspicious; the son exercises control over his own family.

MÉNG bridges here to Hexagram 23 (BŌ, 'deteriorating'). Like a wise father exercising control over his family, someone here ought to deal with an ignorant person in a supportive way that encourages them to become better. This approach works to deteriorate the things that are covering up the person's brightness.

LINE 1. One enlightens the ignorant person. It is beneficial to apply oneself to disciplining the person. One applies oneself to removing the foot shackles and the hand shackles. Living in the past is disappointing.

MÉNG bridges here to Hexagram 41 (SŬN, 'decreasing'). An ignorant person needs a level of discipline that works to remove the shackles that hold them in the dark. By decreasing the unwholesome influences in a person's life, wholesome influences can take root and grow.

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⚶ KǍN ☰ QIÁN	**05. XŪ** **Waiting in need**

BASIC MEANING

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The Chinese word *xū* (xu1) means 'to wait in need'. The hexagram XŪ consists of the upper trigram KǍN (unlearnedness) guiding the lower trigram QIÁN (asserting oneself authoritatively). Whenever ignorance and inexperience are guiding one's decisions, one must wait in need for something to help one to move forward in the best way.

JUDGMENT

Waiting in need. One has an undeviating commitment. Making bright spiritual efforts to get divine help is an omen of auspiciousness. It is beneficial to ford great rivers.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here is advised to wait and to develop themself spiritually. At the proper time, they will be able to successfully 'ford great rivers' (that is, undertake major endeavors).

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HEXAGRAM 05 (XŪ): CHANGING LINES

LINE 6. One goes into one's cave home. One has uninvited of visitors; three people have come. If one treats them respectfully, then the ending is auspicious.

XŪ bridges here to Hexagram 09 (XIǍO XÙ, 'small taming'). In the midst of adversity, help arrives in an unexpected or unusual form. Instead of yielding to the inclination to be distrustful, welcome the helping hand that is presented. There is divine intervention at work here.

LINE 5. One waits in need at wine and food – this is an omen of auspiciousness.

XŪ bridges here to Hexagram 11 (TÀI, 'peacefully prosperous'). A possible message here is that someone here ought to seek divine help through ritual offerings of food and drink. Another possible message here is that someone here ought to take a suitable break from a difficult situation in order to rest and recuperate.

LINE 4. One waits in need in blood. One goes out from one's cave home. [2]

XŪ bridges here to Hexagram 43 (GUÀI, 'acting resolutely'). Someone here ought to be ready to do battle against harmful influences. They ought to begin their efforts within their own life before extending their efforts elsewhere.

LINE 3. One waits in need in mud. This causes robbers to arrive.

XŪ bridges here to Hexagram 60 (JIÉ, 'restricting'). There are restrictions that are pertinent to the matter in question. If someone here were to act without properly dealing with these restrictions, then they would bite off more than they can chew. They would then be 'stuck in the mud', being vulnerable to troubles that could overwhelm them just as robbers overwhelm a victim.

LINE 2. One waits in need in sand. A few have disapproving words about it, but the ending is auspicious.

XŪ bridges here to Hexagram 63 (JÌ JÌ, 'already across the river'). Someone here is not yet ready to 'get across the river' (that is, to bring the matter in question to a successful conclusion). They ought to wait and to remain calm. Moreover, they ought not to be provoked into action by the words of others or by their own thoughts.

LINE 1. One waits in need at the outskirts. It is beneficial to apply oneself to persevering. There is no fault.

XŪ bridges here to Hexagram 48 (JǏNG, 'the water well'). The outskirts of a town lie far from its most frequented parts. In the matter in question, someone here is waiting on the sidelines – they are observing instead of participating. They ought to draw whatever benefits that this state of affairs may present to them.

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[2] The cave home here is a dwelling place that is neatly dug into the side of a hill and fitted with doors and windows.

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QIÁN KǍN	**06. SÒNG** **Contending**

BASIC MEANING

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The Chinese word *sòng* (song4) means 'to contend', which conveys the idea of striving in opposition. The hexagram SÒNG consists of the upper trigram QIÁN (asserting oneself authoritatively) being supported by the lower trigram KǍN (unlearnedness). Contention arises whenever one takes a confident stance that is based on ignorance and inexperience.

JUDGMENT

Contending. One has an undeviating commitment; it blocks being cautious. Stopping in the middle is auspicious. Arriving at the finish is inauspicious. It is beneficial to consult a great person. It is not beneficial to ford great rivers.

In the matter in question, someone here is headed for trouble if they continue their current course of action, no matter how confident they may feel. It is wise for them to stop where they are and to get advice from someone competent who can steer them rightly. Until they get that advice, it is not beneficial to 'ford great rivers' (that is, undertake major endeavors).

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HEXAGRAM 06 (SÒNG): CHANGING LINES

LINE 6. Someone is bestowed their own leather belt of victory. At the end of the third morning, it is stripped off.

SÒNG bridges here to Hexagram 47 (KÙN, 'distressed'). If someone here presses contention to its bitter end, then they may possibly emerge victoriously. Nevertheless, their victory would be short-lived.

LINE 5. One takes the case to court – this is first-rate auspicious.

SÒNG bridges here to Hexagram 64 (WÈI JÌ, 'not yet across the river'). Someone here cannot yet 'get across the river' (that is, to bring the matter in question to a successful conclusion). They ought to take their case to a wise mediator, who is someone who can resolve their situation in a manner that is best for all concerned.

LINE 4. One is not able to contend. One returns to soundness and approaches one's fate. One changes and becomes calm. This is an omen of auspiciousness.

SÒNG bridges here to Hexagram 59 (HUÀN, 'dissipating'). In the matter in question, either right is not on one's side or circumstances are not in one's favor. Someone here ought to dissipate their tendency to contend. They ought to act in accordance with the truth of the situation.

LINE 3. One lives off of ancient virtue – this is an omen of a rough situation, but the ending is auspicious. If someone is complying with royal affairs, then they do not have recognition of accomplishment.

SÒNG bridges here to Hexagram 44 (GÒU, 'improper encounter'). Stick to a tried-and-true methodology that ensures a worthy outcome.

LINE 2. One is not able to contend. One comes back and then runs away to one's city. The people there are three hundred households; they do not have defect.

SÒNG bridges here to Hexagram 12 (PǏ, 'contrariness'). Someone here is following a course of action that is contrary to what is right or good. They ought to return to the 'three hundred households free of error', who symbolize what is right or good with regard to the matter in question.

LINE 1. One does not perpetuate that which is an issue of contention. A few have disapproving words about it, but the ending is auspicious.

SÒNG bridges here to Hexagram 10 (LŬ, 'stepping'). For someone here, the best way to step through their situation is to not pursue contention at all. They ought not to be provoked into action by the words of others or by their own thoughts.

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⚋ KŪN ⚵ KǍN	**07. SHĪ** **The army**

BASIC MEANING

[Back to TOC]

The Chinese word *shī* (shi1) means 'army'. The ancient Chinese believed that fighting a war ought to be a worthy cause and that only a person of good character and great prestige could take charge of an army. The hexagram SHĪ consists of the upper trigram KŪN (submitting to a guide) prevailing over the lower trigram KǍN (unlearnedness). The soldiers of an army ought to obey their orders in spite of not knowing the pertinent whys and wherefores.

JUDGMENT

The army. The example of the elder is auspicious – there is no fault.

The matter in question calls for an army-like organization. There ought to be a worthy cause for which to fight, a respected commander who acts nobly, and elements of support who follow the instructions given to them. On a personal level, one is encouraged to take charge of the powers within one's own being so that one may assert oneself with dignity.

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HEXAGRAM 07 (SHĪ): CHANGING LINES

LINE 6. The great ruler has mandates. He initiates political states and hereditary families. Regarding small people, do not apply your efforts.

SHĪ bridges here to Hexagram 04 (MÉNG, 'brightness covered'). The army has been victorious in battle, and the king is rewarding those who have helped. Although the king ought to give something to each helper, he ought not to put spiritually immature persons or things into positions of power.

LINE 5. The cultivated fields have birds and beasts. It is beneficial to capture them and to talk about it – there is no fault. The eldest son is the rightful commander-in-chief of the army. The younger son is a carrier of corpses – this is an omen of inauspiciousness.

SHĪ bridges here to Hexagram 29 (KǍN, 'dark difficulty'). Just as wild creatures do not belong in cultivated fields, opponents do not belong in one's territory. Therefore, the army has a just cause for going into battle. The army ought to be cautious. Only someone who commands respect and who acts nobly can undertake war with minimal negative consequences.

LINE 4. The army lodges on the left [that is, in the direction of retreat] – there is no fault.

SHĪ bridges here to Hexagram 40 (JIĚ, 'setting free'). If there is no chance of winning a battle, then it is wise for the army to retreat, thereby setting itself free from a difficult situation.

LINE 3. The army is somewhat a carrier of corpses – this is inauspicious.

SHĪ bridges here to Hexagram 46 (SHĒNG, 'rising'). The army carts corpses if it lacks proper leadership. If there is a vacuum of proper leadership, then unwholesome influences will rise to prominence and fill the void.

LINE 2. Being at the army center is auspicious – there is no fault. The king thrice bestows mandates of rank.

SHĪ bridges here to Hexagram 02 (KŪN, 'submissiveness'). The commander of the army ought to be someone who handles matters with due consideration and know-how. Only then can one inspire others to submit to one's leadership.

LINE 1. The army sets out by means of guidelines. If not, then the outcome is inauspicious.

SHĪ bridges here to Hexagram 19 (LÍN, 'approaching from above'). In order to fare well, the army must have a just cause for going into battle, a strong commander, and the obedience of its soldiers.

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KǍN KŪN	**08. Bì** **Allying**

BASIC MEANING

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The Chinese word *bì* (bi4) means 'to stand side-by-side' and refers here to allying with another. The hexagram Bì consists of the upper trigram KǍN (unlearnedness) guiding the lower trigram KŪN (submitting to a guide). An alliance that lacks proper leadership and a guiding vision will fail in spite of how well-intentioned its members may be.

JUDGMENT

Allying – this is auspicious. At the beginning, consult the oracle for a first-rate long-term divination message – there is no fault. One who is uneasy about allying honestly comes. Being at the rear of allying, that is inauspicious.

In the matter in question, someone here is encouraged to ally with others. There is beneficial strength in united efforts that are properly directed. Those who form an alliance share experiences that bind them together closely. Those who join the alliance too late do not share in this closeness.

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HEXAGRAM 08 (BÌ): CHANGING LINES

LINE 6. One allies with them without a head – this is inauspicious.

Bì bridges here to Hexagram 20 (GUĀN, 'scrutinizing'). A possible message here is that the alliance does not have a head – it lacks a leader or a guiding vision. Another possible message here is that the people here do not have a head for alliance – they lack the ability to join together effectively.

LINE 5. Here is an illustration of alliance – the king uses three sides to urge on game during the hunt; he loses the birds and beasts that run out the open side. The city people are not rebuked – this is auspicious.

Bì bridges here to Hexagram 02 (KŪN, 'submissiveness'). Whenever the king hunts game animals, he boxes them in on three sides only. He neglects any game that runs out the open side. In some sense, the remaining creatures are the game that is meant to be caught. In the matter in question, someone here ought to make the case for alliance as reasonably and persuasively as possible. Those who are meant to be with one will comply with one's cause.

LINE 4. From outside, one allies with them – this is an omen of auspiciousness.

Bì bridges here to Hexagram 45 (CUÌ, 'congregating'). Someone here is advised to join together with others around some common purpose that transcends comfortable and familiar ties.

LINE 3. One allies with them who are the wrong people.

Bì bridges here to Hexagram 39 (JIǍN, 'walking lame'). Someone here is joining together with persons or things that cannot help one to achieve one's goal. Working with them makes one 'lame' (that is, unable to make progress with ease).

LINE 2. One allies with them from inside – this is an omen of auspiciousness.

Bì bridges here to Hexagram 29 (KǍN, 'dark difficulty'). An alliance ought to be based on values that further righteousness. Joining together with others for the sake of fame, money, or position leads to difficulty.

LINE 1. One has an undeviating commitment to allying with them – there is no fault. One has an undeviating commitment that fills the earthen jar beyond capacity. The ending comes, and one has something else of auspiciousness.

Bì bridges here to Hexagram 03 (ZHŪN, 'the sprout'). The root from which an alliance sprouts ought to be unselfish commitment. If someone here is unselfishly committed, then they will attract the right associates and things will turn out unexpectedly well.

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☴ XÙN ☰ QIÁN	**09. XIǍO XÙ** **Small taming**

BASIC MEANING

[Back to TOC]

The Chinese expression *xiǎo xù* (xiao3 xu4) means 'small taming', which conveys the idea of bringing something dangerous under control through small measures. The hexagram XIǍO XÙ consists of the upper trigram XÙN (gentle persuasion) prevailing over the lower trigram QIÁN (asserting oneself authoritatively). Righteous persuasion is the small measure needed here to curb a strong force.

JUDGMENT

Small taming. Make spiritual efforts to get divine help. Dense clouds are not producing rain from my western suburbs.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here has a strong desire to achieve some goal, but 'dense clouds are not producing rain', that is, their abilities are not yielding expected results. They ought not to attempt to force things to go their way. They ought instead to curb their strong desire and to get guidance on how to move forward in the best way.

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HEXAGRAM 09 (XIǍO XÙ): CHANGING LINES

LINE 6. It has already rained and settled down. Honor and goodwill carry one along. Regarding the wife, this is an omen of a rough situation. The moon is almost a full moon. Regarding a noble person, taking military action is inauspicious.

XIǍO XÙ bridges here to Hexagram 05 (XŪ, 'waiting in need'). The aforementioned dense clouds have produced rain. That is, for someone here, their abilities have yielded expected results. Now that they have 'married' their goal, they ought not to get carried away with their success. They ought instead to restrain themself from 'taking military action' (that is, pressing onward). They need something that can help them to move forward in the best way.

LINE 5. One has an undeviating commitment that is what being intertwined is like. One is rich because of one's neighbors.

XIǍO XÙ bridges here to Hexagram 26 (DÀ XÙ, 'great taming'). By taming one's desires, thoughts, feelings, and actions, one awakens an inner spiritual power that can influence others in beneficial ways.

LINE 4. One has an undeviating commitment. Bad blood (that is, hostility) goes away; fear goes out. There is no fault.

XIǍO XÙ bridges here to Hexagram 01 (QIÁN, 'acting confidently'). By drawing sound conclusions from pertinent facts, someone here will arrive at the truth of the matter in question. They ought then to have the courage to act accordingly, regardless of what others may think, feel, or do. Their truthful approach will lead to all ending well.

LINE 3. The carriage sheds its wheel spokes. The married couple quarrels.

XIǍO XÙ bridges here to Hexagram 61 (ZHŌNG FÚ, 'wholehearted faithfulness'). The excessively assertive person mistakenly sees the pious person as a pushover. In the matter in question, attempting to bulldoze one's way through seemingly weak opposition results in things falling apart, thereby bringing disharmony.

LINE 2. One is led to return to soundness – this is auspicious.

XIǍO XÙ bridges here to Hexagram 37 (JIĀ-RÉN, 'the household'). Someone here ought to return to soundness by learning from the successes or failures of their 'household' (that is, those who have dealt with similar situations).

LINE 1. If one returns to soundness from one's way, then what is one's fault? This is auspicious.

XIǍO XÙ bridges here to Hexagram 57 (XÙN, 'subtly penetrating'). Someone here ought to return to soundness by not attempting to force things to go their way.

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QIÁN DUÌ	**10. LǓ** **Stepping**

BASIC MEANING

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The Chinese word *lǚ* (lv3) means 'to step' and refers here to one's behavior, how one conducts oneself. The hexagram LǓ consists of the upper trigram QIÁN (asserting oneself authoritatively) prevailing over the lower trigram DUÌ (indulging emotions and sensual appetites). One must use one's will to exercise control over one's emotions and sensual appetites so that they may be in accordance with what is right.

JUDGMENT

Stepping on the tiger's tail. The tiger does not bite the person. Make spiritual efforts to get divine help.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here is dealing with a situation that is dangerous and powerful like a tiger. They ought to be cautious. If they behave properly, then they can step through the situation without harm.

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HEXAGRAM 10 (LŬ): CHANGING LINES

LINE 6. One looks at one's steps and tests for auspiciousness. One's coming full-circle in one's consideration is first-rate auspicious.

LŬ bridges here to Hexagram 58 (DUÌ, 'enjoying'). Someone here ought to examine their actions and to give thought to the consequences. After such consideration, they ought to take fitting action that encourages a successful outcome. Then they ought to proceed with joyful optimism, knowing that success is on its way when all is in place.

LINE 5. Resolute stepping is an omen of a rough situation.

LŬ bridges here to Hexagram 38 (KUÍ, 'disagreement'). There are forces at work that disagree with what someone here wants to achieve. Consequently, pursuing their cause invites difficulty. In order to fare well, they must act with firmness of purpose while remaining aware and respectful of the difficulty at all times.

LINE 4. One steps on the tiger's tail. The tiger complains and complains. The ending is auspicious.

LŬ bridges here to Hexagram 61 (ZHŌNG FÚ, 'wholehearted faithfulness'). Someone here must deal with a difficult situation, but reverent commitment to God will help them to prevail. They will succeed if they are diligent (that is, careful and persevering in carrying out tasks).

LINE 3. One who is blind in one eye is still able to see; the lame one is still able to walk. One steps on the tiger's tail, and it bites the person – this is inauspicious. Nevertheless, a military person acts for the benefit of the great ruler.

LŬ bridges here to Hexagram 01 (QIÁN, 'acting confidently'). Someone here ought not to be overconfident. Their abilities are not adequate to deal with the situation confronting them. They neither see everything clearly nor have the means to make progress with ease. Unless they serve a worthy cause, they ought to desist.

LINE 2. One steps on a path that is very smooth. The reclusive person is an example of auspiciousness.

LŬ bridges here to Hexagram 25 (WÚ WÀNG, 'unfalse'). If someone is free of falsehood, then they can step along a path that is free of complications. Follow the example of the 'reclusive person', who retreats from worldly distractions in order to live truth. Find out what truly matters here and act accordingly.

LINE 1. Plain shoes head out – there is no fault.

LŬ bridges here to Hexagram 06 (SÒNG, 'contending'). 'Walking in plain shoes' means to conduct oneself in a manner that does not contend with what is right and good. Pursue goals that are worthy and pursue them for the right reasons.

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⚋ KŪN ⚰ QIÁN	**11. TÀI** **Peacefully prosperous**

BASIC MEANING

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The Chinese word *tài* (tai4) essentially means 'tranquil', which conveys the idea of being free from commotion. Here we may take *tài* to mean 'peacefully prosperous', which conveys the idea of flourishing in a state of harmony between people. The hexagram TÀI consists of the upper trigram KŪN (submitting to a guide) leading the way to the lower trigram QIÁN (asserting oneself authoritatively). Following right guidance leads the way to assertive actions that further peaceful prosperity.

JUDGMENT

Peacefully prosperous. That which is small heads away; that which is great comes near. It is auspicious to make spiritual efforts to get divine help.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, unwholesome influences are in decline, while wholesome influences can now rise to positions of great power.

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HEXAGRAM 11 (TÀI): CHANGING LINES

LINE 6. The city wall is tipped over into the moat; do not use an army. One's own city announces a mandate – this is an omen of disappointment.

TÀI bridges here to Hexagram 26 (DÀ XÙ, 'great taming'). No condition, whether good or bad, is permanent. There are cyclical laws at work that bring ups and downs to one's life. At present, someone here is experiencing downbeat circumstances, and so they ought to restrain themself from simply 'taking military action' (that is, pressing onward) to make progress. They ought to get some guidance on how to best handle the downbeat so that they may fare well in the long run.

LINE 5. Emperor Yǐ married off his younger sister because of blessings – this is first-rate auspicious.

TÀI bridges here to Hexagram 05 (XŪ, 'waiting in need'). Emperor *Yǐ* (the second-last king of the Chinese *Shāng* Dynasty) married off his sister to Lord *Chāng* of *Zhōu*, a man of lower social rank. The blessed marriage described here indicates that the high and the low can benefit each other through sincere cooperation.

LINE 4. One moves elegantly. One is not rich in the opinion of one's neighbors. One does not give up because of one's undeviating commitment.

TÀI bridges here to Hexagram 34 (DÀ ZHUÀNG, 'great strength'). 'Not being rich in the opinion of one's neighbors' means that one is not receiving deserved recognition for one's rich talents and resources. Someone here ought not to call special attention to their riches, and they ought not to become disheartened. They ought instead to somehow share the benefits of their talents and resources.

LINE 3. There is nothing level that does not become uneven; there is no heading out that does not return. Hardship is an omen that does not have fault; do not worry about its inevitability. With regard to eating, have the blessing of well-being.

TÀI bridges here to Hexagram 19 (LÍN, 'approaching from above'). No condition, whether good or bad, is permanent. There are cyclical laws at work that bring ups and downs to one's life. Take a high-minded position by learning how to benefit from both the ups and downs. At present, circumstances are upbeat for worthwhile endeavors, so take timely action.

LINE 2. One takes charge of the uncultivated. One applies oneself to fording rivers. One does not abandon and leave behind. Cliques pass away. One gains honor by means of middle conduct.

TÀI bridges here to Hexagram 36 (MÍNG YÍ, 'brightness impaired'). Making the uncultivated productive, undertaking major tasks, making far-reaching plans, and dealing fairly with all people – all of these efforts constitute a balanced course of action that helps everyone to shine brightly.

LINE 1. One pulls out some grass and its attached roots because of their bunching together. Taking military action is auspicious.

TÀI bridges here to Hexagram 46 (SHĒNG, 'rising'). 'Blades of grass united at the roots' symbolize those having similar values and goals. By rooting oneself in that which is noble, one will attract helpful support from like-minded ones. With such cooperation, one will be able to 'take military action' (that is, press onward) and to achieve something meaningful.

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⚊⚊⚊ QIÁN ⚋ ⚋ KŪN	**12. Pǐ** **Contrariness**

BASIC MEANING

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The Chinese word *pǐ* (pi3) means 'contrariness', which conveys the idea of being contrary to what is right (that is, morally obligatory) and good (that is, beneficial). The hexagram Pǐ consists of the upper trigram QIÁN (asserting oneself authoritatively) prevailing over the lower trigram KŪN (submitting to a guide). One exhibits contrariness whenever one exercises one's will in opposition to right guidance.

JUDGMENT

The contrariness of unrighteous people. Something unbeneficial for the noble person is the oracular prediction. That which is great heads away; that which is small comes near.

In the matter in question, wholesome influences are in decline, while unwholesome influences can now rise to positions of great power. One ought not to give in to the prevailing forces of decadence. One ought not to compromise good standards.

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HEXAGRAM 12 (PǏ): CHANGING LINES

LINE 6. One collapses that which is contrary to what is right and good. There is first contrariness; there is later delight.

Pǐ bridges here to Hexagram 45 (CUÌ, 'congregating'). In the matter in question, time now favors things to change for the better, but someone here must take fitting action. They ought to get together with those who can help them to collapse that which is contrary to what is right and good.

LINE 5. One stops that which is contrary to what is right and good. Regarding the great person, this is auspicious. Will it (the contrariness) pass away, will it pass away? One ties oneself to a budding mulberry tree.

Pǐ bridges here to Hexagram 35 (JÌN, 'advancing'). The mulberry tree is a plant that protected Chinese dwellings from wind and rain. 'Tying something to a mulberry tree' means to secure it. Someone here is making progress in changing things for the better, but they ought not to take things for granted. They ought to secure their efforts by helping others to gain a firm footing.

LINE 4. One has a mandate – there is no fault. Comrades cling to blessings.

Pǐ bridges here to Hexagram 20 (GUĀN, 'scrutinizing'). In the matter in question, someone here is called to play a leading role in furthering positive change. Taking a thoughtful look at things will help them to take proper action. They will then attract the right associates.

LINE 3. One takes charge of shame.

Pǐ bridges here to Hexagram 33 (DÙN, 'retreating'). Change for the better begins with feeling regret for past misdeeds and with retreating from improper conduct.

LINE 2. One takes charge and takes the place of predecessors. Regarding the small person, this is auspicious. Regarding the great person, this is contrary to what is right and good. Make spiritual efforts to get divine help.

Pǐ bridges here to Hexagram 06 (SÒNG, 'contending'). Inferior standards have taken control and become the norm. Consequently, people of good character and good judgment are in contention with the prevailing order of things.

LINE 1. One pulls out some grass and its attached roots because of their bunching together – this is an omen of auspiciousness. Make spiritual efforts to get divine help.

Pǐ bridges here to Hexagram 25 (WÚ WÀNG, 'unfalse'). 'Blades of grass united at the roots' symbolize those having similar values and goals. Inferior standards now prevail, and one may feel tempted to go along to get along. One ought to be strong. By rooting oneself in that which is noble, one will attract the right associates.

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QIÁN LÍ	**13. TÓNG-RÉN** **Fellowship**

BASIC MEANING

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The Chinese expression *tóng-rén* (tong2 ren2) means 'similar people' and denotes fellowship, which is an association of people who cooperate with one another with regard to shared interests. The hexagram TÓNG-RÉN consists of the upper trigram QIÁN (asserting oneself authoritatively) leading the way to the lower trigram LÍ (taking noble-minded action). One must act resolutely in order to overcome selfish interests, thereby opening the way for noble-minded collective progress.

JUDGMENT

Fellowship in the wilds. Make spiritual efforts to get divine help. It is beneficial to ford great rivers. Benefit for the noble person is the oracular prediction.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, time now favors one to work together with others who share noble interests. Through such cooperation, one will be able to successfully 'ford great rivers' (that is, undertake major endeavors).

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HEXAGRAM 13 (TÓNG-RÉN): CHANGING LINES

LINE 6. Here is fellowship at the outskirts – there is no regret.

TÓNG-RÉN bridges here to Hexagram 49 (GÉ, 'transforming'). The outskirts of a town lie far from its most frequented parts. In order to achieve fellowship here, someone here must somehow go out of their way – they must somehow take action that goes far beyond their norms.

LINE 5. Associates first wail loudly and then they later laugh. The great armies are able to meet each other.

TÓNG-RÉN bridges here to Hexagram 30 (LÍ, 'acting brightly'). There is separation between someone here and someone else to whom one is tied in some meaningful way. Through great effort, these two can overcome that which separates them.

LINE 4. One gets up on one's protective wall, and one is not able to attack – this is auspicious.

TÓNG-RÉN bridges here to Hexagram 37 (JIĀ-RÉN, 'the household'). Contention is a no-win situation here for all parties involved. Therefore, instead of focusing on another's shortcomings, each party ought to focus on how everyone could come together with a family attitude of mutual respect and mutual support.

LINE 3. Here are hidden weapons in the thicket. One climbs one's high hill for a vantage point. For three years, one does not become noticed.

TÓNG-RÉN bridges here to Hexagram 25 (WÚ WÀNG, 'unfalse'). Fellowship here is tainted with hidden motives. At least one of the parties 'lies in ambush', waiting to catch another party at a vulnerable moment.

LINE 2. Here is fellowship in the clan – this is disappointing.

TÓNG-RÉN bridges here to Hexagram 01 (QIÁN, 'acting confidently'). In order to wholesomely have fellowship, one cannot limit one's associations to those within one's comfort zone. One ought to be open-minded and ready to associate with others as long as truth is not violated.

LINE 1. Here is fellowship at the gate – there is no fault.

TÓNG-RÉN bridges here to Hexagram 33 (DÙN, 'retreating'). The gate of a house is where one transitions from being in a private domain to being in the public domain. In order to wholesomely have fellowship, one must retreat from the societal distinctions that separate one from others – one must embrace the spiritual equality that is common to all.

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Lí Qián	**14. Dà-Yǒu** **The harvest**

Basic Meaning

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The Chinese expression *dà-yǒu* (da4 you3) means 'great possessing' and refers here to a harvest, which is what one possesses as a consequence of past actions. The hexagram Dà-Yǒu consists of the upper trigram Lí (taking noble-minded action) guiding the lower trigram Qián (asserting oneself authoritatively). In order to reap a good harvest, sound judgment must guide one's decisions. As one sows, so will one reap. That is, one's actions, whether good or bad, will repay one in kind. One cannot escape the consequences of one's actions, and so one ought to use one's influence wisely.

Judgment

The harvest. Make first-rate spiritual efforts to get divine help.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here will be rewarded according to how well they use their abilities for what is right (that is, morally obligatory) and good (that is, beneficial). They can achieve success if their motives are good and if they do not take on more than they can reasonably handle.

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HEXAGRAM 14 (DÀ-YǑU): CHANGING LINES

LINE 6. The divine realm itself protects one – this is auspicious. There is nothing unbeneficial.

DÀ-YǑU bridges here to Hexagram 34 (DÀ ZHUÀNG, 'great strength'). God blesses the spiritually competent person who endeavors to make prosperity possible for all.

LINE 5. Their undeviating commitment is like making friends. Great respect is like that. This is auspicious.

DÀ-YǑU bridges here to Hexagram 01 (QIÁN, 'acting confidently'). Someone here ought to use their position of commanding influence to shine benefit to others in an atmosphere of friendliness. If they do acts of goodness while seeking nothing in return, then all will end well.

LINE 4. Here is one's not puffing up – there is no fault.

DÀ-YǑU bridges here to Hexagram 26 (DÀ XÙ, 'great taming'). Someone here ought to restrain themself from blowing things out of proportion. They ought not to regard or describe someone or something as more important, more positive, or more negative than it really is.

LINE 3. The duke applies himself to making spiritual efforts to get divine help for the benefit of the heavenly son.[3] The small person is not able to do this.

DÀ-YǑU bridges here to Hexagram 38 (KUÍ, 'disagreement'). There is disagreement on the use of personal abilities and resources. Unlike the spiritually immature person, the spiritually mature person does not regard these things as exclusive personal property. The spiritually mature person instead seeks divine guidance for their proper use.

LINE 2. The big cart is used to carry. One has a purposeful direction to go. There is no fault.

DÀ-YǑU bridges here to Hexagram 30 (LÍ, 'acting brightly'). There is plenty of work to be done in loading a big cart. A possible message here is that someone here must develop abilities that enable them to handle great responsibilities. Another possible message here is that someone here must cling to trustworthy helpers for assistance.

LINE 1. There is no friendly relationship with what is harmful. Here is no source of fault, and so there is no fault.

DÀ-YǑU bridges here to Hexagram 50 (DǏNG 'the cauldron'). Someone here ought to connect with a system of spiritual cultivation. By furthering their spiritual maturity, they will be less susceptible to doing misdeeds and to making mistakes.

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[3] The title 'heavenly son' refers to a king of the *Zhōu* Dynasty of ancient China.

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KŪN GÈN	**15. QIĀN** **Moderation**

BASIC MEANING

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The Chinese word *qiān* (qian1) means 'modest' and conveys the idea of being moderate, being neither excessive nor insufficient. The hexagram QIĀN consists of the upper trigram KŪN (submitting to a guide) leading the way to the lower trigram GÈN (imposing restrictions). Following right guidance leads the way to disciplined behavior that is neither excessive nor insufficient. A modest person neither flaunts their abilities and achievements, nor do they keep a low profile and do nothing.

JUDGMENT

Modesty. Make spiritual efforts to get divine help. The noble person has a good ending.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, there is a need for moderation. Reduce what is too much and augment what is too little. Make things equal in a worthy way.

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HEXAGRAM 15 (QIĀN): CHANGING LINES

LINE 6. One makes the sound of moderation. It is beneficial to apply oneself to mobilize an army. One takes military action against cities and states.

QIĀN bridges here to Hexagram 52 (GÈN, 'keeping still'). In the matter in question, someone here is called to be an agent of correction. They ought to 'stabilize their heart' so that they may think clearly and respond properly. In taking corrective measures, they ought to consider first how they might first improve themself before extending their efforts elsewhere.

LINE 5. One is not rich in the opinion of one's neighbors. It is beneficial to apply oneself to intruding upon and subjugating in order to make one's influence felt. There is nothing unbeneficial.

QIĀN bridges here to Hexagram 39 (JIǍN, 'walking lame'). 'Not being rich in the opinion of one's neighbors' means that one is not receiving deserved recognition for one's rich talents and resources. In the matter in question, someone here ought to make their influence felt, but they ought to 'walk lame' by not calling special attention to their riches. They ought to put trust in the power of truth to speak for itself.

LINE 4. There is nothing unbeneficial in giving full display to moderation.

QIĀN bridges here to Hexagram 62 (XIǍO GUÒ, 'small overstepping'). A modest person restrains their ego, thereby putting themself on an equal footing with others. They let their light shine without seeking to outshine others.

LINE 3. A toiling and modest noble person has an ending of auspiciousness.

QIĀN bridges here to Hexagram 02 (KŪN, 'submissiveness'). Described here is a person of moral principle who is hard-working and humble. Their nobility of character will attract the support necessary for them to have a successful outcome.

LINE 2. Making the sound of moderation is an omen of auspiciousness.

QIĀN bridges here to Hexagram 46 (SHĒNG, 'rising'). If modesty permeates one's desires, thoughts, feelings, and actions, then one will attract the attention of those who can help one to rise to prominence.

LINE 1. A very modest noble person applies themself to fording great rivers – this is auspicious.

QIĀN bridges here to Hexagram 36 (MÍNG YÍ, 'brightness impaired'). When 'fording great rivers' (that is, undertaking major endeavors), the spiritually mature person does not seek to impress or to throw their weight around. They instead keep a low profile in order to not draw undue attention. This modesty opens the way for them to succeed.

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⚳ ZHÈN ⚷ KŪN	**16. YÙ** **Enthusiasm**

BASIC MEANING

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The Chinese word *yù* (yu4) essentially means 'enthusiasm', which conveys the idea of being possessed by intense joy or by some other intense emotion. Enthusiasm is infectious – it spreads easily from one person to another. The hexagram YÙ consists of the upper trigram ZHÈN (feeling stirred to action) leading the way to the lower trigram KŪN (submitting to a guide). Enthusiasm is a stirring influence that arouses a receptive following.

JUDGMENT

Enthusiasm. It is beneficial for the king to establish marquis titles of nobility in order to gather support and to mobilize an army.

In the matter in question, achieving success depends on resonating with those who can give one proper support. Someone here ought to mobilize their army of support by invoking the divine hands that govern a successful outcome.

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HEXAGRAM 16 (YÙ): CHANGING LINES

LINE 6. Here is dark enthusiasm. Being all right requires changing one's direction. There is no fault.

YÙ bridges here to Hexagram 35 (JÌN, 'advancing'). For someone here, their enthusiasm has no light to lead it in the proper direction. Nevertheless, if they get proper guidance and change their direction accordingly, then they will be able to make wholesome progress.

LINE 5. Here is an omen of illness. It persists, but one does not die.

YÙ bridges here to Hexagram 45 (CUÌ, 'congregating'). Difficulties have afflicted someone here like an illness. Difficulties have not come to destroy them, but instead to motivate them to get together with those who can properly help them.

LINE 4. Here is a producer of enthusiasm. One plentifully gains. Do not doubt. Regarding friends, what a hair clasp one is [that is, one holds people together]!

YÙ bridges here to Hexagram 02 (KŪN, 'submissiveness'). Described here is someone who is genuine and self-assured, who knows how to inspire others to comply with their good cause.

LINE 3. Here is wide-eyed enthusiasm – this is regret. Being slow to act has regret.

YÙ bridges here to Hexagram 62 (XIǍO GUÒ, 'small overstepping'). Someone here has overstepped by relying on others to motivate them to do what is necessary. Moreover, their resulting hesitation causes them to miss the right moment to act.

LINE 2. One is steady as a rock, and one has not yet finished the day – this is an omen of auspiciousness.

YÙ bridges here to Hexagram 40 (JIĚ, 'setting free'). Someone here ought not to get caught up in an unwholesome current of thoughts and feelings. At the first sign of such danger, they ought to set themself free without delay. They ought to be steady as a rock, and they ought to examine their situation so that they may respond properly.

LINE 1. One makes the sound of enthusiasm – this is inauspicious.

YÙ bridges here to Hexagram 51 (ZHÈN, 'thunderbolts'). Although someone here is highly motivated to achieve their goal, they lack the means to follow through.

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⚱ DUÌ ⚳ ZHÈN	**17. SUÍ** **Following**

BASIC MEANING

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The Chinese word *suí* (sui2) means 'to follow' in the sense of accepting to be guided by someone else. The hexagram SUÍ consists of the upper trigram DUÌ (joyful optimism) leading the way to the lower trigram ZHÈN (feeling stirred to action). A leader ought to inspire joyful optimism that motivates others to follow them. Following implies adapting. One must adapt one's life to conform to the guidance that one is following.

JUDGMENT

Following. Make first-rate spiritual efforts to get divine help. Benefit is the oracular prediction. There is no fault.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, be open-minded and ready to learn from others as long as truth is not violated.

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HEXAGRAM 17 (SUÍ): CHANGING LINES

LINE 6. One adheres and ties oneself to them, so then one complies with maintaining them. The king applies himself to making ritual offerings at Western Mountain.

SUÍ bridges here to Hexagram 25 (WÚ WÀNG, 'unfalse'). Western Mountain refers to *Qí* Mountain in northwest China, which was the site of the ancestral temple of the *Zhōu* clan. In the matter in question, be worthy of assistance from ancestral guardians by valuing and preserving the good things that they have brought forth.

LINE 5. One commits oneself faithfully to being excellent – this is auspicious.

SUÍ bridges here to Hexagram 51 (ZHÈN, 'thunderbolts'). Someone here ought to be a stimulating agent for excellence. By committing themself to becoming spiritually mature, they advance themself and inspire others to follow their example.

LINE 4. Following has captives – this is an omen of inauspiciousness. If one has an undeviating commitment to the proper way in order to be bright, then what is the fault?

SUÍ bridges here to Hexagram 03 (ZHŪN, 'the sprout'). Someone here is like a captive if they rely too much on another to give direction to their actions. If a leader or follower puts trust in God and does what is right, then they will acquire the clarity necessary to take fitting action.

LINE 3. One ties oneself to the gentleman, and (so) one loses the boy. Following has what one seeks to get. Benefit from staying put is the oracular prediction.

SUÍ bridges here to Hexagram 49 (GÉ, 'transforming'). The boy represents someone or something of a childish quality, while the gentleman represents someone or something that is more refined (that is, free from coarse, immoral, or unsuitable characteristics). In order to cling to the 'gentleman', one must transform one's life by parting company with the 'boy'. Although one may consequently feel some loss, one has truly gained.

LINE 2. One ties oneself to the boy, and (so) one loses the gentleman.

SUÍ bridges here to Hexagram 58 (DUÌ, 'enjoying'). The boy represents someone or something of a childish quality, while the gentleman represents someone or something that is more refined (that is, free from coarse, immoral, or unsuitable characteristics). If one keeps comfortable company with the 'boy', then one cannot win the company of the 'gentleman'.

LINE 1. One's way of managing things has a change – this is an omen of auspiciousness. Going out the gate and making friends has good results.

SUÍ bridges here to Hexagram 45 (CUÌ, 'congregating'). Listen to the views of others and be willing to adapt to something new and fitting. Getting together with others can lead to substantial results.

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GÈN XÙN	**18. GŬ** **Spoilage**

BASIC MEANING

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The Chinese word *gŭ* (gu3) essentially means 'poison' and refers here to 'spoilage', which is something perishable that has become unfit for consumption or use because of neglect. The hexagram GŬ consists of the upper trigram GÈN (imposing restrictions) prevailing over the lower trigram XÙN (gentle persuasion). Spiritual discipline is necessary to remedy the faulty beliefs that have facilitated the spoilage.

JUDGMENT

Spoilage. Make first-rate spiritual efforts to get divine help. It is beneficial to ford great rivers. Before Jiă[4] are three days; after Jiă are three days.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, time now favors someone here to 'ford great rivers' (that is, undertake major endeavors) with the goal of remedying spoilage. After beginning the remediation, they ought to keep a close watch on things so that a relapse to spoilage doesn't occur.

[4] *Jiă* was the first day of a ten-day week observed by the *Shāng* people of ancient China.

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HEXAGRAM 18 (GŬ): CHANGING LINES

LINE 6. One does not serve kings and marquises. Lofty is one's service.

GŬ bridges here to Hexagram 46 (SHĒNG, 'rising'). Described here is someone who has risen above worldly purposes. They have a thorough understanding of the matter in question and apply themself to remedying the spoilage.

LINE 5. One deals with the father's spoilage. One uses one's reputation.

GŬ bridges here to Hexagram 57 (XÙN, 'subtly penetrating'). The 'father's spoilage' is something unfit that originated from the customs of predecessors. If someone here is willing to take responsibility for remedying this spoilage, then others will appreciate their efforts and give them helpful support.

LINE 4. Abundant is the father's spoilage. Heading onward meets disappointment.

GŬ bridges here to Hexagram 50 (DĬNG 'the cauldron'). The 'father's spoilage' is something unfit that originated from the customs of predecessors. Someone here tends to acquiesce to this spoilage, and so they are headed for trouble. They ought to get advice from someone spiritually competent who can steer them rightly.

LINE 3. One deals with the father's spoilage. A few have regret, but there is no major fault.

GŬ bridges here to Hexagram 04 (MÉNG, 'brightness covered'). The 'father's spoilage' is something unfit that originated from the customs of predecessors. Someone here does not know how to best take corrective measures. As long as they do not go to extremes, it is better to err on the side of too much discipline than on the side of too little.

LINE 2. One deals with the mother's spoilage – this is a disapproving omen.

GŬ bridges here to Hexagram 52 (GÈN, 'keeping still'). The 'mother's spoilage' is something unfit that originated from indulging bad habits. Someone here ought to use gentle persuasion to encourage those involved to act with composure instead of reacting according to habit or impulse.

LINE 1. One deals with the father's spoilage. If there is a son, then the deceased father does not have fault. This is a rough situation, but the ending is auspicious.

GŬ bridges here to Hexagram 26 (DÀ XÙ, 'great taming'). The 'father's spoilage' is something unfit that originated from the customs of predecessors. Those who are affected by such spoilage (whether positively or negatively) become responsible for correcting it. They ought first to restrain themselves from continuing the spoilage and then to set things right.

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KŪN DUÌ	**19. LÍN** **Approaching from above**

BASIC MEANING

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The Chinese word *lín* (lin2) means 'to approach from above', which conveys the idea of approaching from a higher vantage point. The hexagram LÍN consists of the upper trigram KŪN (submitting to a guide) guiding the lower trigram DUÌ (joyful optimism). Right guidance must lead one's joyful expectations.

JUDGMENT

Approaching from above. Make first-rate spiritual efforts to get divine help. Benefit is the oracular prediction. One arrives at the eighth month and has inauspiciousness.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here is in a favorable period that is like springtime. In order to make the best of this season of joyful expectations, they ought to approach from above by acting according to dictates coming from the high ground of good character and good judgment. If they have not established things properly by the 'eighth month' (that is, the end of the 'springtime' of joyful expectations), then inauspiciousness follows.

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HEXAGRAM 19 (LÍN): CHANGING LINES

LINE 6. Here is a sincere approach – this is auspicious; there is no fault.

LÍN bridges here to Hexagram 41 (SŬN, 'decreasing'). Described here is someone who decreases attention to themself for the benefit of others. They use the influence of their higher position to further the common good.

LINE 5. Here is a knowledgeable approach. Here is the great ruler's fitting action. This is auspicious.

LÍN bridges here to Hexagram 60 (JIÉ, 'restricting'). A wise leader sets proper limits on personal authority by first finding competent, trustworthy helpers and then by giving them a free hand to do their work without undue interference.

LINE 4. One arrives approaching from above – there is no fault.

LÍN bridges here to Hexagram 54 (GUĪ MÈI, 'the junior wife'). The junior wife symbolizes someone who is in a subordinate position. A possible message here is that someone here ought to follow the dictates coming from the high ground of good character and good judgment. Another possible message here is someone here ought to make the influence of their higher position accessible to their 'junior wives' (that is, one's subordinates) in a way that is beneficial to the latter's development.

LINE 3. Here is a deceptively pleasant approach. There is nowhere that is beneficial. If one already worries about it, then there is no fault.

LÍN bridges here to Hexagram 11 (TÀI, 'peacefully prosperous'). This season of joyful expectations can be deceptively pleasant, and so someone here ought not to lose sight of taking timely action. If they steer away from being careless and overconfident, then they will avoid trouble.

LINE 2. A united approach is auspicious. There is nothing unbeneficial.

LÍN bridges here to Hexagram 24 (FÙ, 'returning'). In this season of joyful expectations, someone here is encouraged to work with others. In order to fare well, they must approach things from the high ground of good character and good judgment. If the people with whom one is working are susceptible to unwholesome influences, then one ought to do whatever one must do in order to return oneself to soundness.

LINE 1. A united approach is an omen of auspiciousness.

LÍN bridges here to Hexagram 07 (SHĪ, 'the army'). In this season of joyful expectations, someone here is encouraged to work with others as if being in an army. In order for this 'army' to fare well, each one must approach things from the high ground of good character and good judgment.

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XÙN KŪN	**20. GUĀN** **Scrutinizing**

BASIC MEANING

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The Chinese word *guān* (guan1) means 'to scrutinize', which conveys the idea of looking at something critically. The hexagram GUĀN consists of the upper trigram XÙN (gentle persuasion) leading the way to the lower trigram KŪN (submitting to a guide). One's calm consideration of a matter opens one up to right guidance.

JUDGMENT

Scrutinizing. One has washed in performing ablution, but so far, one has not made the ritual offering. One has an undeviating commitment that is solemn accordingly.

The interval between performing ablution and performing the ritual offering offers the devotee an opportunity to ponder their life and to see that their faults are the things that they must sacrifice in order to live truth. In the matter in question, someone here ought to take a thoughtful look at things, seeking to get a broad view. Moreover, they ought to put trust in God and to do what is right.

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HEXAGRAM 20 (GUĀN): CHANGING LINES

LINE 6. One scrutinizes another's life. Regarding the noble person, there is no fault.

GUĀN bridges here to Hexagram 08 (Bì, 'allying'). Described here is someone who has risen above worldly purposes. Consequently, they are worthy of watching over the well-being of others.

LINE 5. I scrutinize my life. Regarding the noble person, there is no fault.

GUĀN bridges here to Hexagram 23 (Bō, 'deteriorating'). Someone who is influential in the lives of others ought to ponder the example that their conduct sets for others as well as how effective their influence is on others. The spiritually mature person takes such an objective look at their life and then deteriorates what is improper.

LINE 4. One scrutinizes the nation's splendor. It is beneficial to use guests with regard to the king.

GUĀN bridges here to Hexagram 12 (Pǐ, 'contrariness'). Ancient Chinese kings often changed their methods of governance on the advice of visiting dignitaries and scholars. Similarly, someone here ought to give a free hand to competent ones who can steer them away from that which is contrary to what is right and good.

LINE 3. I scrutinize my life in order to decide whether to go forward or to go backward.

GUĀN bridges here to Hexagram 53 (JIÀN, 'moving gradually'). The power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Keeping this in mind, work at rising above coarse and unsavory things so that you may assert yourself with dignity.

LINE 2. One peeks and scrutinizes. Benefit for a woman is the oracular prediction.

GUĀN bridges here to Hexagram 59 (HUÀN, 'dissipating'). It was customary for a woman in ancient China to not leave her house. In order to see the outside world, she would peek through the crack of a door. There is no blame on a spiritually immature person in having a narrow point of view like the peeking woman. But a spiritually mature person ought to dissipate anything that would narrow their viewpoint.

LINE 1. Here is childlike scrutinizing. Regarding the small person, there is no fault. Regarding the noble person, this is disappointing.

GUĀN bridges here to Hexagram 42 (Yì, 'increasing'). In the matter in question, there is no blame on a spiritually immature person in being content with a shallow view of things. But a spiritually mature person ought to seek a deep understanding.

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Lí Zhèn	**21. Shì Hé** **Biting through**

Basic Meaning

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The Chinese expression *shì hé* (shi4 he2) means 'to bite persistently so as to erode with the teeth' and refers here to eradicating something. The hexagram Shì Hé consists of the upper trigram Lí (taking noble-minded action) guiding the lower trigram Zhèn (feeling stirred to action). In order to 'bite through' obstructions, sound judgment must guide one's aggressive efforts.

Judgment

Biting through. Make spiritual efforts to get divine help. It is beneficial to use a jail.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here must eradicate something that threatens their well-being. Acting justly requires firm action that is guided by what is right.

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HEXAGRAM 21 (SHÌ HÉ): CHANGING LINES

LINE 6. One shoulders a cangue that makes the ears disappear – this is inauspicious.

SHÌ HÉ bridges here to Hexagram 51 (ZHÈN, 'thunderbolts'). In ancient China, putting an offender's neck in a cangue was a visual message discouraging stiff-neckedness. This action was a harsh penalty that was given to an obstinate wrongdoer. In the matter in question, a fitting corrective measure is needed to greatly discourage brazen wrongdoing.

LINE 5. One bites dry meat, and one gets yellow gold – this is an omen of a rough situation, but there is no fault.

SHÌ HÉ bridges here to Hexagram 25 (WÚ WÀNG, 'unfalse'). Someone here is inclined to leniency, but in order to remediate the tough situation facing them, they must be impartial. They can be unbiased by dealing with the situation in a purely rational manner while adhering to the letter of the law.

LINE 4. One bites dried bony meat, and one gets a golden arrow. Benefit from hardship is the oracular prediction. This is auspicious.

SHÌ HÉ bridges here to Hexagram 27 (YÍ, 'nourishing'). Someone here is called to put powerful unwholesome influences in check. They must use determination, moral strength, and good judgment. Like a golden arrow, they must be tough like metal and pierce straight to the heart of the matter.

LINE 3. One bites preserved meat, and one encounters poison – this is a little disappointing, but there is no fault.

SHÌ HÉ bridges here to Hexagram 30 (LÍ, 'acting brightly'). Someone here is somehow unable to take effective corrective measures in dealing with a long-standing matter. If they choose to deal with it, then they will arouse some bitter feelings. Nevertheless, they ought to cling to what is right.

LINE 2. One bites the skin and causes the nose to disappear – there is no fault.

SHÌ HÉ bridges here to Hexagram 38 (KUÍ, 'disagreement'). In ancient China, cutting off an offender's nose was a visual message that one refused to 'smell' the obvious difference between right and wrong. This action was a harsh penalty that was given to a hardened wrongdoer. In the matter in question, a fitting corrective measure is needed to put an end to deliberate wrongdoing.

LINE 1. One steps into foot shackles that causes the toes to disappear – there is no fault.

SHÌ HÉ bridges here to Hexagram 35 (JÌN, 'advancing'). In ancient China, putting an offender's feet in shackles was a visual message of restraining the feet from walking on a wrong path in life. This action was a mild penalty that was given to a first-time offender. In the matter in question, a fitting corrective measure is needed to nip trouble in the bud.

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GÈN LÍ	**22. Bì** **Adorning**

BASIC MEANING

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The Chinese word *bì* (bi4) means 'to adorn', which conveys the idea of lending beauty to something. A decorative form ought to serve some substantial function. The hexagram Bì consists of the upper trigram GÈN (imposing restrictions) leading the way to the lower trigram LÍ (taking noble-minded action). Good societal customs are forms that aim to encourage people to be noble-minded.

JUDGMENT

Adorning. Make spiritual efforts to get divine help. It is a little beneficial to have a purposeful direction to go.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here can benefit somewhat by making some type of external enhancement. On a personal level, this could mean beautifying one's physical appearance or bettering one's social life. Note that presenting a good appearance can bring success sometimes but not always. There are situations in which a good appearance is insignificant if it is not an indication of good quality.

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HEXAGRAM 22 (BÌ): CHANGING LINES

LINE 6. One brightly adorns – there is no fault.

Bì bridges here to Hexagram 36 (MÍNG YÍ, 'brightness impaired'). In the matter in question, someone here ought first to determine what is truly important and then to give it full display.

LINE 5. One adorns in hilly gardens; the bunch of silk that one offers is very small – this is disappointing, but the ending is auspicious.

Bì bridges here to Hexagram 37 (JIĀ-RÉN, 'the household'). Hilltop gardens were the living spaces of hermits in ancient China. Someone here is enhancing themself by pursuing lofty goals. They seem to offer very little to people who are caught up in worldly things, and so their well-intended efforts may not be well received. Nevertheless, they ought to do their best to contribute to their 'household' (that is, the people to whom they somehow belong).

LINE 4. Adorning is like what being white-haired is like. The white horse is what feathered wings are like. It is not robbery, but instead marriage and intimacy.

Bì bridges here to Hexagram 30 (LÍ, 'acting brightly'). White hair symbolizes competence that comes with age. The 'winged white horse' is clarity that enables a person to soar. In the matter in question, someone here has come upon someone or something that represents what is truthful. In order to embrace truth, they must move beyond what is superficially attractive. Know that clinging to truth will not rob one of wholesome possibilities.

LINE 3. Adorning is like what getting wet is like – this is a long-term omen of auspiciousness.

Bì bridges here to Hexagram 27 (YÍ, 'nourishing'). Although someone here seems to be doing relatively well, they ought to 'get wet' by examining the 'waters' of their situation in depth. If the good-looking things in their life are not providing nourishing support, then they are not truly prospering.

LINE 2. He adorns his beard and moustache.

Bì bridges here to Hexagram 26 (DÀ XÙ, 'great taming'). A man's facial hair enhances his appearance. Just because something looks good does not mean that it is good. Someone here ought to tame their tendency to judge by appearances. By discerning what is genuine from what is not, they will be able to apply themself effectively.

LINE 1. One adorns one's toes. One gives up the carriage and then goes on foot.

Bì bridges here to Hexagram 52 (GÈN, 'keeping still'). The carriage symbolizes a means of making progress. 'Going on foot' means to make one's own way. Someone here ought not to be so quick to make progress by embracing the ways of others. They ought instead to 'stabilize their heart' so that they may think clearly and find out what works for them.

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GÈN KŪN	**23. BŌ** **Deteriorating**

BASIC MEANING

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The Chinese word *bō* (bo1) means 'to deteriorate', which conveys the idea of making something worse in quality or value. The hexagram BŌ consists of the upper trigram GÈN (imposing restrictions) being supported by the lower trigram KŪN (submitting to a guide). In order to restrain a force of deterioration, one must take fitting measures that are based on right guidance.

JUDGMENT

Deteriorating. It is not beneficial to have a purposeful direction to go.

In the matter in question, there is a force of deterioration at work. If someone here does not deal with it properly, then they ought not to pursue any goals right now.

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HEXAGRAM 23 (BŌ): CHANGING LINES

LINE 6. The large fruit is uneaten. The noble person gets a carriage; the small person deteriorates their small simple house.

Bō bridges here to Hexagram 02 (KŪN, 'submissiveness'). Deterioration has ended, and better times are returning. The uneaten large fruit symbolizes the seeds of improvement that have yet to take root. The spiritually mature person submits to the spirit of improvement and makes progress. The spiritually immature person rejects the spirit of improvement and loses stability.

LINE 5. A string of fishes is similar to the imperial concubines. There is nothing unbeneficial.

Bō bridges here to Hexagram 20 (GUĀN, 'scrutinizing'). In the matter in question, narrow interests are giving way to cooperation. The 'palace concubines' (that is, self-serving interests) have taken a thoughtful look at things and have decided to cooperate for their mutual benefit. Like fishes stringed together, they move together as one.

LINE 4. It deteriorates the bed at the surface skin – this is inauspicious.

Bō bridges here to Hexagram 35 (JÌN, 'advancing'). For someone here, a force of deterioration is weakening their well-being, and there is nothing that they can do to stop its advance. In spite of the trouble that it brings, they ought to take action that is aimed at faring well in the long run.

LINE 3. One deteriorates it – there is no fault.

Bō bridges here to Hexagram 52 (GÈN, 'keeping still'). For someone here, it is their receptivity to an undermining influence that has made them vulnerable to its negative effect. They ought to 'stabilize their heart' so that they may think clearly and respond properly. In this way, they can deteriorate their trouble.

LINE 2. It deteriorates the bed at the frame – this is a belittled omen of inauspiciousness.

Bō bridges here to Hexagram 04 (MÉNG, 'brightness covered'). For someone here, there are clear indications that a force of deterioration is weakening their well-being, but they do not know how to best take protective measures. They ought to be willing to accept help from those who are qualified. Whether or not they receive help, they must deal with the situation in order to avoid serious harm.

LINE 1. It deteriorates the bed at the legs – this is a belittled omen of inauspiciousness.

Bō bridges here to Hexagram 27 (YÍ, 'nourishing'). For someone here, some force is at the beginning stage of deteriorating their well-being. Although they see no clear indication of its work, they ought to be on guard. This force of deterioration somehow involves someone or something on which they rely for support.

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KŪN ZHÈN	**24. FÙ** **Returning**

BASIC MEANING

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The Chinese word *fù* (fu4) means 'to return to an original sound state' and denotes renewal, restoration, or resurgence. The hexagram FÙ consists of the upper trigram KŪN (submitting to a guide) guiding the lower trigram ZHÈN (feeling stirred to action). In order to succeed at the time of return, receptivity to right guidance must guide one's motivational drive.

JUDGMENT

Returning to soundness. Make spiritual efforts to get divine help. Going out and coming in do not have unhealthiness. Friends come without fault. Recurring is its path; in seven days, it comes returning. It is beneficial to have a purposeful direction to go.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

We see an example of *fù* in the winter solstice, which is the 'seventh day' after a six-month decline of the earth's ability to externally manifest her bounty. In this regard, *fù* refers to the resurgence of *yáng* energy, which governs the ability to achieve things externally. If someone here has taken a wrong course, then time now favors them to return to what is proper. If they are undertaking something new, then their ability to turn plans into reality is just now returning from its low point, and so they ought to take timely action.

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HEXAGRAM 24 (FÙ): CHANGING LINES

LINE 6. One confusedly returns to soundness – this is inauspicious; they have a disastrous error. One applies oneself to mobilizing an army. The ending has a great defeat because of one's national ruler – this is inauspicious. Going as far as ten years, one is not able to take military action again.

FÙ bridges here to Hexagram 27 (YÍ, 'nourishing'). If someone here misses this opportune time to return to what is proper, then they must wait for the next opportune time to come. Consequently, any efforts of change that they may make during the intermediate period will meet with failure.

LINE 5. One sincerely returns to soundness – there is no regret.

FÙ bridges here to Hexagram 03 (ZHŪN, 'the sprout'). For someone here, they ought to sincerely handle their shortcomings by sinking their roots deeply into what is proper.

LINE 4. With middle conduct, one returns alone to soundness.

FÙ bridges here to Hexagram 51 (ZHÈN, 'thunderbolts'). Someone here has gone astray as a result of being influenced by unwholesome desires, thoughts, feelings, or actions. Nevertheless, they have a connection with someone or something that is noble. This connection with a noble influence may motivate them to return to what is proper.

LINE 3. One repeatedly returns to soundness – this is a rough situation, but there is no fault.

FÙ bridges here to Hexagram 36 (MÍNG YÍ, 'brightness impaired'). Someone here cannot yet shine fully bright because they are swinging between something that is right for them and something that is wrong for them.

LINE 2. One stops and returns to soundness – this is auspicious.

FÙ bridges here to Hexagram 19 (LÍN, 'approaching from above'). It would be easier for someone here to return to what is proper by joining together with those who are on the high ground of good character and good judgment. But it is up to one to seek their company.

LINE 1. One does not return to soundness from afar – there is no considerable regret; this is first-rate auspicious.

FÙ bridges here to Hexagram 02 (KŪN, 'submissiveness'). If someone here has taken a wrong course, then they ought not to go further. They ought to submit to following a suitable course of action.

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QIÁN ZHÈN	**25. WÚ WÀNG** **Unfalse**

BASIC MEANING

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The Chinese expression *wú wàng* (wu2 wang4) means 'to lack falseness', which conveys the idea of being genuine. The hexagram WÚ WÀNG consists of the upper trigram QIÁN (asserting oneself authoritatively) guiding the lower trigram ZHÈN (feeling stirred to action). One must use one's will to exercise control over one's motives so that they may be in accordance with what is right.

JUDGMENT

Lacking falseness. Make first-rate spiritual efforts to get divine help. Benefit is the oracular prediction. One's wrongness has error – it is not beneficial to have a purposeful direction to go.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here ought not to operate from ulterior motives. They ought not to attempt to force things to work for personal advantage or according to personal expectations. They ought instead to follow a fitting course.

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HEXAGRAM 25 (WÚ WÀNG): CHANGING LINES

LINE 6. One is unfalse. Taking action has error. There is nowhere that is beneficial.

WÚ WÀNG bridges here to Hexagram 17 (SUÍ, 'following'). Someone here ought not to take action right now. At present, whatever they are hoping for, it cannot be manipulated into realization. They ought to wait and see how the situation develops.

LINE 5. Unfalse is one's illness. Not applying a medicinal remedy has delight.

WÚ WÀNG bridges here to Hexagram 21 (SHÌ HÉ, 'biting through'). Someone here ought not to attempt to 'bite through' the problem that they now face. The problem is self-eradicating.

LINE 4. Here is a fitting model to exemplify – there is no fault.

WÚ WÀNG bridges here to Hexagram 42 (YÌ, 'increasing'). There are situations in which it is possible to make efforts to no gain. Know that one cannot lose whatever truly belongs to them, and so they will eventually get whatever is meant for them.

LINE 3. Unfalse is one's disaster, it perhaps relates to one's cow. It is the passerby's gain; it is the village person's disaster.

WÚ WÀNG bridges here to Hexagram 13 (TÓNG-RÉN, 'fellowship'). Described here is someone who loses their cow to a passerby. A possible message here is that experiencing loss calls someone here to look beyond their personal needs in order to see the needs of others. Another possible message here is that no one is exempt from the trials of life. It is these trials that call one to make positive changes in one's life.

LINE 2. One has not yet tilled and harvested. One has not yet cleared the field of weeds. Therefore, it is beneficial to have a purposeful direction to go.

WÚ WÀNG bridges here to Hexagram 10 (LŬ, 'stepping'). The unharvested soil and unweeded field here are indications that one has work to do. The message here is that someone here ought to do something simply because it needs to be done. More specifically, they ought to do the right thing simply because it is right to do.

LINE 1. One is unfalse. Heading onward is auspicious.

WÚ WÀNG bridges here to Hexagram 12 (PĬ, 'contrariness'). If someone here has goodness in their heart, then they will receive the intuitive guidance necessary to steer them away from that which is contrary to what is right and good.

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GÈN QIÁN	**26. DÀ XÙ** **Great taming**

BASIC MEANING

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The Chinese expression *dà xù* (da4 xu4) means 'great taming' and conveys the idea of bringing something dangerous under control through great measures. The hexagram DÀ XÙ consists of the upper trigram GÈN (imposing restrictions) prevailing over the lower trigram QIÁN (asserting oneself authoritatively). Discipline is the great measure needed here to curb a strong force.

JUDGMENT

Great taming. Benefit is the oracular prediction. One does not eat at home – this is auspicious. It is beneficial to ford great rivers.

In the matter in question, someone here has a strong desire to achieve some goal, but they ought not to 'eat at home' by feeding on their comfortable and familiar desire. They ought instead to 'ford the great river' (that is, undertake the major endeavor) of curbing their strong desire and of getting guidance on how to move forward in the best way.

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HEXAGRAM 26 (DÀ XÙ): CHANGING LINES

LINE 6. One shoulders the high way of the divine realm. Make spiritual efforts to get divine help.

DÀ XÙ bridges here to Hexagram 11 (TÀI, 'peacefully prosperous'). By taming one's desires, thoughts, feelings, and actions, one awakens an inner spiritual power that enables one to further peaceful prosperity.

LINE 5. Here are a castrated boar's tusks – this is auspicious.

DÀ XÙ bridges here to Hexagram 09 (XIǍO XÙ, 'small taming'). A wild boar, once castrated, no longer cares to use its tusks to do harm. Tame something dangerous, not by fighting it toe-to-toe, but by eliminating the source that fuels it. In this way, a small measure can help one to tame something great.

LINE 4. Here is a young bull's horn board – this is first-rate auspicious.

DÀ XÙ bridges here to Hexagram 14 (DÀ-YǑU, 'the harvest'). A horn board is a horizontal stick that is tied to a bull's horns in order to prevent them from harming people. By taming something potentially dangerous at an early stage, one reaps the benefit of it not getting out of control later on. An ounce of prevention is worth a pound of cure.

LINE 3. A good horse gives chase. Benefit from hardship is the oracular prediction. One daily practices charioteering and defense. It is beneficial to have a purposeful direction to go.

DÀ XÙ bridges here to Hexagram 41 (SǏN, 'decreasing'). For someone here, there are forces at work that could threaten their well-being. They can decrease their potential harm by constantly developing the skills that they need for making progress and for self-defense.

LINE 2. The carriage gets rid of its axle fitting.

DÀ XÙ bridges here to Hexagram 22 (BÌ, 'adorning'). Figuratively speaking, the wheels have come off one's carriage. Someone here is restrained from moving forward by something overwhelming. They ought not to attempt to advance.

LINE 1. One has a rough situation. It is beneficial to stop.

DÀ XÙ bridges here to Hexagram 18 (GǏ, 'spoilage'). For someone here, neglect of some kind has brought about the circumstances that block their progress. They ought not to attempt to advance.

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GÈN ZHÈN	**27. Yí** **Nourishing**

BASIC MEANING

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The Chinese word *yí* (yi2) means 'to nourish', which conveys the idea of furthering and sustaining development. The hexagram Yí consists of the upper trigram GÈN (imposing restrictions) guiding the lower trigram ZHÈN (feeling stirred to action). One must put restrictions on what one desires as nourishment for oneself and for others.

JUDGMENT

Nourishing – this is an omen of auspiciousness. One is careful about one's cheeks. One's own self looks into what goes into one's mouth as food and what comes out of one's mouth as speech.

How do you get nourishment and what do you nourish? Do you spend time working at becoming spiritually mature? Do you support others who are working at becoming spiritually mature?

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HEXAGRAM 27 (YÍ): CHANGING LINES

LINE 6. Here is a producer of nourishment. This rough situation is auspicious. It is beneficial to ford great rivers.

Yí bridges here to Hexagram 24 (FÙ, 'returning'). Described here is someone who can provide the nourishing support necessary to 'ford the great river' (that is, undertake the major endeavor) of righting the matter in question.

LINE 5. One brushes off established norms. Staying put is an omen of auspiciousness. It is not fitting to ford great rivers.

Yí bridges here to Hexagram 42 (YÌ, 'increasing'). In the matter in question, someone here is somehow deficient. Moreover, they are turning away from established sources that can provide them the nourishing support that they need for faring well. Therefore, it is not fitting right now for them to 'ford great rivers' (that is, undertake major endeavors). In order to fare well, they must humble themself to a spiritual superior from whom they can learn.

LINE 4. Here is eccentric nourishment – this is auspicious. A tiger looks and stares and stares; its desire pursues and pursues – there is no fault.

Yí bridges here to Hexagram 21 (SHÌ HÉ, 'biting through'). Someone here is pursuing a worthy goal that they cannot achieve alone. They ought to 'bite through' this problem by getting the proper nourishing support. Like a hungry tiger pursuing prey, they ought to be on the lookout for able ones who can assist them.

LINE 3. One brushes off nourishment – this is an omen of inauspiciousness. For ten years, do not apply your efforts. There is nowhere that is beneficial.

Yí bridges here to Hexagram 22 (BÌ, 'adorning'). If someone operates from a superficial point of view, then they tend to seek nourishment in the wrong ways. Consequently, they miss out on opportunities to get proper nourishing support.

LINE 2. Here is eccentric nourishment. One brushes off established norms at the hill. Nourishing a military expedition is inauspicious.

Yí bridges here to Hexagram 41 (SŬN, 'decreasing'). Someone here is turning away from what is acceptable by looking to the hill (that is, those in higher positions) to do what they ought to do for themself. Such efforts to make progress do not bode well for them.

LINE 1. You gave up your spiritual tortoise. Now you watch my bulging cheeks. This is inauspicious.

Yí bridges here to Hexagram 23 (BŌ, 'deteriorating'). Tortoise shells were used for divination by the kings of the Chinese *Shāng* Dynasty. The 'spiritual tortoise' is a system of spiritual knowledge and spiritual influence. By abandoning it, one deteriorates their possibilities for faring well. They then envy others who are or who seem to be well off.

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⚱ DUÌ ⚴ XÙN	**28. DÀ GUÒ** **Great overstepping**

BASIC MEANING

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The Chinese expression *dà guò* (da4 guo4) means 'great overstepping', which conveys the idea of going far beyond some proper limit. The hexagram DÀ GUÒ consists of the upper trigram DUÌ (indulging emotions and sensual appetites) guiding the lower trigram XÙN (gentle persuasion). One greatly oversteps whenever one allows emotions and sensual appetites to guide one's thinking.

JUDGMENT

Great overstepping. The house's supporting beams are giving way to pressure. It is beneficial to have a purposeful direction to go. Make spiritual efforts to get divine help.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

We see an example of *dà guò* in a house that has sagging supporting beams. In the matter in question, someone here is like the sagging beams – they are attempting to bear more than they can support. They ought to take extraordinary and timely action in order to prevent things from collapsing.

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HEXAGRAM 28 (DÀ GUÒ): CHANGING LINES

LINE 6. One oversteps by wading through water that causes the crown of one's head to disappear – this is inauspicious, but there is no fault.

DÀ GUÒ bridges here to Hexagram 44 (GÒU, 'improper encounter'). Someone here feels tempted to undertake something for which they are not adequately prepared. If they choose to proceed, then they will surely pay a high price.

LINE 5. The withered willow tree gives birth to flowers. The old woman gets her gentleman husband. There is no fault, there is no praise.

DÀ GUÒ bridges here to Hexagram 32 (HÉNG, 'persisting'). In order to breathe new life into their situation, someone here must pay attention to what would give it nourishing support. If they persevere without taking timely action, then they will lose the ability to be productive.

LINE 4. The house's supporting beams are ample – this is auspicious. Having something other – this is disappointing.

DÀ GUÒ bridges here to Hexagram 48 (JǏNG, 'the water well'). The assistance of others has strengthened someone here to be able to bear what they could not bear alone. If they use their abilities to be a water well of benefit, then all will go well. But if they instead pursue selfish interests, then they will be disgraced.

LINE 3. The house's supporting beams are giving way to pressure – this is inauspicious.

DÀ GUÒ bridges here to Hexagram 47 (KÙN, 'distressed'). Someone here lacks the resources necessary to achieve their goal. If they ignore this fact and advance nevertheless, then they are on a collision course with disaster – things will surely fall apart.

LINE 2. The withered willow tree gives birth to sprouts. The old man gets his girlish wife. There is nothing unbeneficial.

DÀ GUÒ bridges here to Hexagram 31 (GǍN, 'influencing'). For someone here, a vitalizing influence has breathed new life into their situation. They now have the strength necessary to be productive.

LINE 1. The supporting mat uses cogon grass – there is no fault.

DÀ GUÒ bridges here to Hexagram 43 (GUÀI, 'acting resolutely'). In ancient Chinese homes, ritual offerings for divine help were put in vessels that were placed on top of a soft floor mat of white cogon grass. When setting something heavy on the floor, it is good to be cautious by putting a soft cushion under it so that nothing will break. Similarly, when undertaking something in extraordinary times, it is good to be extraordinarily cautious. Anticipate potential problems and take the necessary precautions. This preparation ought to involve invoking the divine realm for assistance.

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⚋ KǍN ⚋ KǍN	**29. KǍN** **Dark difficulty**

BASIC MEANING

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The Chinese word *kǎn* (kan3) means 'pit', which conveys the idea of dark difficulty. A pit could symbolize a pitfall (that is, an unapparent source of danger or difficulty) or the confining darkness of ignorance and inexperience. The themes of the trigram KǍN are 'pitfall' and 'unlearnedness'. The hexagram KǍN is a doubling of the trigram KǍN.

JUDGMENT

A habitual pit. One has an undeviating commitment. One safeguards one's heart and makes spiritual efforts to get divine help. Taking action has honor.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In many cases, dark difficulty comes from one's emotionalism or sensualism, which clouds one's mind so that one cannot see matters clearly. In the matter in question, someone here has fallen into a difficult situation in which they do not see matters clearly. To make matters worse, they are in danger of getting accustomed to the dark difficulty facing them. They ought to be honest with themself and others. If they put trust in God and do what is right, then they open themself to receive the help that they need.

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HEXAGRAM 29 (KǍN): CHANGING LINES

LINE 6. One is tied up by using black prisoner cords. One is cast aside into a thicket prison of thorns. For three years, one does not gain – this is inauspicious.

KǍN bridges here to Hexagram 59 (HUÀN, 'dissipating'). A prisoner in ancient China was bound with black ropes and confined in a prison surrounded by thorny shrubs. If the prisoner could not get released within three years, then they might be confined forever. In the matter in question, someone here is keeping themself prisoner by holding on to something detrimental to their best interests. Unless they dissipate it and get free, their situation will not improve.

LINE 5. The pit is not filled beyond capacity. A hill is already leveled for it. There is no fault.

KǍN bridges here to Hexagram 07 (SHĪ, 'the army'). Someone here is dealing with a difficult situation that is like a bottomless pit. No matter how much they mobilize their forces against it, they will not make any significant improvement. They ought to limit their efforts to leaving the situation entirely.

LINE 4. There are a jar of wine and a bamboo basket of grain secondly. One uses earthen vessels. The simple objects are accepted from a window. The ending does not have fault.

KǍN bridges here to Hexagram 47 (KÙN, 'distressed'). Faring well depends on taking a straightforward approach to prevail over the distressful situation facing oneself. By focusing on what really matters here, one will receive helpful support.

LINE 3. One comes to one's own trapping pit. Danger will soon rest its head. One goes into a pit within a pit. Do not apply your efforts.

KǍN bridges here to Hexagram 48 (JǏNG, 'the water well'). Someone here has fallen into a difficult situation that is like a deep well. To make matters worse, any effort of escape would result in them sinking even deeper. They ought to calm themself and wait until a way-out presents itself.

LINE 2. The pit has danger. One looks for a small gain.

KǍN bridges here to Hexagram 08 (BÌ, 'allying'). Someone here has fallen into a difficult situation. If they attempt to get out of it immediately, then they will not succeed. By allying with those who can assist them, they will gradually get free.

LINE 1. Here is a habitual trap. One goes into a pit within a pit – this is inauspicious.

KǍN bridges here to Hexagram 60 (JIÉ, 'restricting'). For someone here, their receptivity to an unwholesome influence has put them in a difficult situation. To make matters worse, they have grown so accustomed to this situation that they do not see how bad it is affecting them. They ought to limit the damage by taking fitting measures to get free.

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Lí Lí	**30. Lí** **Acting brightly**

BASIC MEANING

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The Chinese word *lí* (li2) essentially means 'bright', which conveys the idea of emitting or reflecting much light.

We may associate *lí* with astrological Jupiter. The huge and gaseous planet Jupiter represents virtuous optimism (that is, the belief that virtuous action eventually brings the best outcome) and expansion (material and spiritual). Because one's optimism draws positive circumstances to oneself, Jupiter is the bringer of good luck (that is, favorable circumstances that are beyond willful control). Jupiter's attributes make it the natural representative of:

> Noble-minded action; high social position; religion/spirituality; science and law among professions; tin among metals; money and luxury items among possessions; that which is large or spreading; sources of fertility and abundance; tin among metals; the liver and the pancreas among organs; adipose tissue (body fat); things that are purple in color.

Spiritually speaking, Jupiter is the energy associated with Man's moral sense – one's intuitive ability to distinguish right from wrong. Jupiter is nobly expressed whenever one acts with good character and good judgment.

In light of the foregoing, we take the theme of the trigram Lí to be 'taking noble-minded action'. The hexagram Lí is a doubling of the trigram Lí.

JUDGMENT

Being bright. Benefit is the oracular prediction. Make spiritual efforts to get divine help. Raising a cow – this is auspicious.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

How bright one acts depends on how well one raises one's 'cow'. Regarding its docile nature, the cow symbolizes receptivity to right guidance. Regarding its being a source of food, the cow symbolizes supportive physical factors. In the matter in question, faring well depends on acting brightly. One's reasoning must be based on facts and truthful premises. Moreover, one must take into consideration how physical factors affect one's situation.

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HEXAGRAM 30 (LÍ): CHANGING LINES

LINE 6. The king applies himself to sending out a military expedition; he has excellent results. He makes the enemy leader ineffective; the captured followers are not his disgraced ones – there is no fault.

Lí bridges here to Hexagram 55 (FĒNG, 'the midday sun'). Someone here ought to work at shining like the midday sun (that is, giving full display to the fruits of one's abilities). Toward this end, they must deal with influences that threaten their well-being. In order to act brightly here, they must proportion their response by 'killing the leader' and 'sparing the followers'. In other words, by eliminating the root cause of the threat, all else will fall in line.

LINE 5. One sends out tears as a stream seemingly. Here are sorrow and sighing accordingly. This is auspicious.

Lí bridges here to Hexagram 13 (TÓNG-RÉN, 'fellowship'). Sorrow and pain never come without good aspects. In other words, something good can come out of a bad situation. In order to act brightly here, one must learn how to benefit from both the ups and downs of life.

LINE 4. Quickly moving forward is like what one's coming is like. It burns like this. It dies like this. It is cast aside like this.

Lí bridges here to Hexagram 22 (BÌ, 'adorning'). Described here is someone or something has the short-lived brightness of a meteor. One ought not to be overly occupied with someone or something that is here today and gone tomorrow.

LINE 3. Here is the solar decline's brightness. One does not beat the clay-pot drum and then sing. Look, here is an elderly man's sighing – this is inauspicious.

Lí bridges here to Hexagram 21 (SHÌ HÉ, 'biting through'). No condition, whether good or bad, is permanent. There are cyclical laws at work that bring ups and downs to one's life. Like the setting sun, things are on a downward trend now. In order to act brightly here, one must 'bite through' any feelings of sadness and take proper action. The sun will rise again!

LINE 2. Here is yellow brightness – this is first-rate auspicious.

Lí bridges here to Hexagram 14 (DÀ-YŎU, 'the harvest'). By reasoning based on facts and truthful premises, one will act neither excessively nor insufficiently. By following this balanced course of action, one can reap great benefit.

LINE 1. One walks staggerlike. If one duly considers it, then there is no fault.

Lí bridges here to Hexagram 56 (LŬ, 'traveling'). Like a traveler, someone here ought to be cautious in unfamiliar territory. In order to minimize confusion, they ought to calm themself so that they may think carefully before making a move.

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DUÌ GÈN	**31. GǍN** **Influencing**

BASIC MEANING

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The Chinese word *gǎn* (gan3) means 'to influence'. The hexagram GǍN consists of the upper trigram DUÌ (indulging emotions and sensual appetites) being supported by the lower trigram GÈN (imposing restrictions). Influence occurs wholesomely whenever one is encouraged to enjoy things within the framework of truth.

JUDGMENT

Influencing. Make spiritual efforts to get divine help. Benefit is the oracular prediction. Fetching a woman as a wife is auspicious.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

Many people are influenced by those who speak to their emotions and sensual appetites. In the matter in question, someone here ought to pay attention to how they influence others and to how others influence them. Influence occurs wholesomely whenever truth is not violated. By operating within the framework of truth, one will influence the divine realm to give one help. Just as a trustworthy man attracts the attentive gaze of a prospective wife, one will attract the attentive gaze of the divine realm.

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HEXAGRAM 31 (GĂN): CHANGING LINES

LINE 6. It influences one's jaws, cheeks, and tongue.

GĂN bridges here to Hexagram 33 (DÙN, 'retreating'). For someone here, talk alone will not carry the day. They ought to retreat from this state of affairs so that they may consider how to best be effective.

LINE 5. It influences one's back – there is no regret.

GĂN bridges here to Hexagram 62 (XIĂO GUÒ, 'small overstepping'). The back contains the nerve fibers that mediate movement. One's life is out of balance if one tends to react according to habit or impulse. By 'keeping one's back still' so that nothing has the power to provoke a response, one can decide how to best express one's emotions and sensual appetites.

LINE 4. Here is an omen of auspiciousness. Regretting causes fault to pass away. Being very indecisive goes to and fro. Friends comply with your thinking.

GĂN bridges here to Hexagram 39 (JIĂN, 'walking lame'). Indecisiveness is in the air, and people are 'walking lame' (that is, unable to make progress with ease). Nevertheless, a successful outcome is possible here through someone who can influence others through good character and good judgment.

LINE 3. It influences one's thighs. It takes hold of its follower. Heading onward is disappointing.

GĂN bridges here to Hexagram 45 (CUÌ, 'congregating'). When getting together with others, one ought not to force one's ideas on them nor become swept up in their enthusiasm.

LINE 2. It influences one's leg calves – this is inauspicious. Staying put is auspicious.

GĂN bridges here to Hexagram 28 (DÀ GUÒ, 'great overstepping'). When walking, the leg calf follows the lead of the foot. Things are out of balance if that which should follow is allowed to take the lead. A possible message here is that someone here ought not to follow the lead of their emotions. Another possible message here is that someone here ought not to put 'the cart before the horse' by doing things in the wrong order. In the matter in question, one ought not to advance until one gets proper guidance.

LINE 1. It influences one's big toes.

GĂN bridges here to Hexagram 49 (GÉ, 'transforming'). The toes are the lowest agents of movement, and so they symbolize a low-level influence. There is some influence that is just beginning to make itself known. Someone here ought not to allow this influence to radically affect them until they determine whether it means them good or bad.

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ZHÈN XÙN	**32. HÉNG** **Persisting**

BASIC MEANING

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The Chinese word *héng* (heng2) means 'to persist', which conveys the idea of continuing obstinately or steadfastly despite difficulty or opposition. The hexagram HÉNG consists of the upper trigram ZHÈN (feeling stirred to action) guiding the lower trigram XÙN (gentle persuasion). Whenever one is persistent, one's strong desire to achieve guides one's thinking.

JUDGMENT

Persisting. Make spiritual efforts to get divine help. There is no fault. Benefit is the oracular prediction. It is beneficial to have a purposeful direction to go.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

No condition, whether good or bad, is permanent. Life is full of twists (that is, unexpected events) and turns (that is, cyclical alternations of upbeats and downbeats). In order to persist through life's changes, one must hold on to something that is constant. By living in accordance with timeless principles of truth, one can wholesomely manage life's twists and turns.

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HEXAGRAM 32 (HÉNG): CHANGING LINES

LINE 6. A stirring persistence is inauspicious.

HÉNG bridges here to Hexagram 50 (DĬNG, 'the cauldron'). If someone is caught up in the hustle and bustle of life, then they do not devote the time necessary for their spiritual development.

LINE 5. Persisting in one's social standing is an omen. Regarding womenfolk, this is auspicious. Regarding menfolk, this is inauspicious.

HÉNG bridges here to Hexagram 28 (DÀ GUÒ, 'great overstepping'). Generally speaking, women incline toward continuing things as they are, while men incline toward change. In the matter in question, follow the women's way by sticking to a tried-and-true methodology that ensures a worthy outcome.

LINE 4. The cultivated fields do not have birds and beasts.

HÉNG bridges here to Hexagram 46 (SHĒNG, 'rising'). Cultivated fields are not the normal places where one finds wild creatures. The message here is that in spite of one's persistence, one cannot find something in a place where it is not to be found. One cannot rise to prominence by looking for things in the wrong places or in the wrong ways.

LINE 3. Not persisting in one's moral strength will most likely cause one to carry shame – this is an omen of disappointment.

HÉNG bridges here to Hexagram 40 (JIĚ, 'setting free'). One ought to righteously persevere all the time. One ought to set oneself free from the tendency of allowing circumstances to determine one's mental and emotional attitude.

LINE 2. Regretting causes fault to pass away.

HÉNG bridges here to Hexagram 62 (XIĂO GUÒ, 'small overstepping'). Someone here is expecting more out of their situation than what it can give them. They ought not to overstep by simply driving forward. They ought instead to adjust their approach to achieve what is possible.

LINE 1. A deepening persistence is an omen of inauspiciousness. There is nowhere that is beneficial.

HÉNG bridges here to Hexagram 34 (DÀ ZHUÀNG, 'great strength'). In spite of persistence and great strength, one cannot muscle one's way to success when no proper foundation has been laid.

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QIÁN GÈN	**33. DÙN** **Retreating**

BASIC MEANING

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The Chinese word *dùn* (dun4) means 'to avoid', which conveys the idea of deliberately staying away from someone or something undesirable. Here we may take *dùn* to mean 'to retreat', which conveys the idea of moving away from a dangerous position. The hexagram DÙN consists of the upper trigram QIÁN (asserting oneself authoritatively) prevailing over the lower trigram GÈN (imposing restrictions). One encounters a situation of retreat whenever one exercises one's will in opposition to reasonable restrictions.

JUDGMENT

Retreating. Make spiritual efforts to get divine help. Little benefit is the oracular prediction.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, the factors necessary for success are not currently present. Therefore, someone here ought to make a timely retreat and to re-evaluate their endeavor.

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HEXAGRAM 33 (DÙN): CHANGING LINES

LINE 6. A fruitful retreat does not have anything unbeneficial.

DÙN bridges here to Hexagram 31 (GĂN, 'influencing'). By retreating from being unduly influenced by worldly things, one will be able to influence the divine realm to help one to improve one's life.

LINE 5. An excellent retreat is an omen of auspiciousness.

DÙN bridges here to Hexagram 56 (LŬ, 'traveling'). In the matter in question, someone here ought to retreat like a traveler leaving a place of transit. They ought to leave on friendly terms as soon as reasonably possible. They ought not to allow irrelevant considerations to delay their retreat.

LINE 4. Here is the good retreat of the noble person – this is auspicious. Regarding the small person, it is not so.

DÙN bridges here to Hexagram 53 (JIÀN, 'moving gradually'). The spiritually mature person weighs things carefully and chooses the proper time to retreat. Therefore, their retreat is gradual and voluntary. The spiritually immature person allows matters to get out of hand, retreating abruptly and involuntarily when 'their back is against the wall'.

LINE 3. Here is an impeded retreat – there is an unwholesome rough situation. Civilizing male and female servants is auspicious.

DÙN bridges here to Hexagram 12 (PĬ, 'contrariness'). Someone here finds it hard to retreat from troublesome persons or things because there is some type of dependency here. If one depends on troublesome persons or things, then one ought to do one's best to limit one's dependence. If troublesome persons depend on one, then one ought to do one's best to uplift them in some meaningful way.

LINE 2. One takes hold of it using yellow ox's leather. There is no one who is equal to removing it.

DÙN bridges here to Hexagram 44 (GÒU, 'improper encounter'). The ancient Chinese associated the color yellow with loyalty. Moreover, they used ox leather strips to tie things together into a strong bond. In the matter in question, someone here finds it hard to retreat from an unpleasant person or an unsuitable thing to which they are strongly bound.

LINE 1. A retreating tail is a rough situation. Do not apply yourself to having a purposeful direction to go.

DÙN bridges here to Hexagram 13 (TÓNG-RÉN, 'fellowship'). A person at the tail of a retreating army is in close proximity to the enemy. In the matter in question, someone here is in close proximity to someone or something with which it is not yet possible to find the common ground necessary for peace and progress. For the time being, they ought to remain calm.

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ZHÈN QIÁN	**34. DÀ ZHUÀNG** **Great strength**

BASIC MEANING

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The Chinese expression *dà zhuàng* (da4 zhuang4) means 'great strength'. The hexagram DÀ ZHUÀNG consists of the upper trigram ZHÈN (feeling stirred to action) leading the way to the lower trigram QIÁN (asserting oneself authoritatively). For one having great strength, one's ambitions lead the way to confident and strong action.

JUDGMENT

Great strength. Benefit is the oracular prediction.

In the matter in question, someone here has great strength that enables them to achieve things. Nevertheless, being able to do a thing does not make it the right thing to do – might does not make right. Right must lead might – one ought to use one's great strength judiciously.

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HEXAGRAM 34 (DÀ ZHUÀNG): CHANGING LINES

LINE 6. The ram butts the hedge. It is not able to go backward; it is not able to go forward. There is nowhere that is beneficial. Here is hardship and then auspiciousness.

DÀ ZHUÀNG bridges here to Hexagram 14 (DÀ-YǑU, 'the harvest'). Like a ram, someone here has impulsively charged into a situation. Moreover, they have become so bogged down in difficulties that no progress can be made. If they calm themself and withdraw in time, then the situation will eventually right itself.

LINE 5. One loses a ram with ease – there is no regret.

DÀ ZHUÀNG bridges here to Hexagram 43 (GUÀI, 'acting resolutely'). The ram here symbolizes a rash or combative attitude. A possible message here is that someone here ought not to go charging into situations without considering the consequences. Another possible message here is that someone here ought not to fight or make a show of strength when there is no good reason to do so. Under the current circumstances, one ought to act resolutely to return to soundness.

LINE 4. Here is an omen of auspiciousness. Regretting causes fault to pass away. The hedge bursts apart; one is not entangled. Strength is in the big carriage's axle fitting.

DÀ ZHUÀNG bridges here to Hexagram 11 (TÀI, 'peacefully prosperous'). Someone here ought to be like a carriage that steadily rolls along, making inconspicuous and unceasing efforts along a proper direction. Obstacles will give way, and things will flow smoothly.

LINE 3. The small person uses strength; the noble person applies themself to heading out – this is an omen of a rough situation. The ram butts the hedge; entangled are its horns.

DÀ ZHUÀNG bridges here to Hexagram 54 (GUĪ MÈI, 'the junior wife'). The junior wife symbolizes someone who accepts being subject to someone else or something. The spiritually immature person accepts being subject to their emotions and sensual appetities. They charge impulsively into situations, attempting like a ram to achieve things through a show of strength. Their lack of consideration puts them into trouble from which it is difficult for them to escape.

LINE 2. Here is an omen of auspiciousness.

DÀ ZHUÀNG bridges here to Hexagram 55 (FĒNG, 'the midday sun'). Although obstacles are giving way, someone here ought not to become full of themself and to advance too vigorously. If they remain cautious and do not misuse their great strength, then they can eventually shine like the midday sun (that is, they can give full display to the fruits of their abilities).

LINE 1. One is strong in the toes. Taking military action is inauspiciousness that has inevitability.

DÀ ZHUÀNG bridges here to Hexagram 32 (HÉNG, 'persisting'). In spite of persistence and great strength, one cannot muscle one's way to success when no proper foundation has been laid. 'Taking military action' (that is, pressing onward) inevitably leads to failure.

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Lí Kūn	**35. Jìn** **Advancing**

Basic Meaning

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The Chinese word *jìn* (jin4) means 'to advance', which conveys the idea of moving forward in position. The hexagram Jìn consists of the upper trigram Lí (taking noble-minded action) guiding the lower trigram Kūn (submitting to a guide). One advances others whenever one uses one's brilliant abilities to guide those who are receptive to one's influence.

Judgment

Advancing. The Kāng marquis was bestowed horses growing in number and numerous. During the daylight hours of a single day, there were three welcomes as a guest of the king.

We see an example of *jìn* in Fēng, the Marquis of Kāng. Because the marquis supported the king for the good of the country, the king recognized his efforts by receiving him often at interview. In the matter in question, know that the more one helps others to flourish, the stronger one's own position becomes.

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HEXAGRAM 35 (JÌN): CHANGING LINES

LINE 6. One advances one's horns. One sustains applying oneself to subjugating the city. This rough situation is auspicious – there is no fault. This is an omen of possible disappointment.

JÌN bridges here to Hexagram 16 (YÙ, 'enthusiasm'). In their efforts to advance their interests, someone here tends to use their 'horns' (that is, self-assertive measures). Without going to extremes, they ought to limit such measures to approaching those within their own 'city' (that is, within their realm of influence).

LINE 5. Regretting causes fault to pass away. Loss or gain – do not worry. Heading onward is auspicious. There is nothing unbeneficial.

JÌN bridges here to Hexagram 12 (PǏ, 'contrariness'). Do not worry about the setbacks that could befall you. Moreover, do not be enticed by the gains that you could make. What matters here is furthering your spiritual maturity. Learn how to benefit from both the ups and downs of life.

LINE 4. One advances like a rat – this is an omen of a rough situation.

JÌN bridges here to Hexagram 23 (BŌ, 'deteriorating'). A rat takes advantage of any opportunity that offers it some benefit. A possible message here is that advancing by questionable means deteriorates one's situation. Another possible message here is that someone here must be unusually resourceful in order to make progress to any extent.

LINE 3. The multitude consents. Regretting causes fault to pass away.

JÌN bridges here to Hexagram 56 (LǓ, 'traveling'). Although someone here may prefer to 'travel' alone, they need the support of others in order to achieve their goal. If they humble themself to accept assistance, then they will find willing helpers.

LINE 2. Advancing is like what worrying is like. Here is an omen of auspiciousness – one receives here an intervening blessing of well-being from one's deceased grandmother.

JÌN bridges here to Hexagram 64 (WÈI JÌ, 'not yet across the river'). Someone here ought not to worry whether or not people appreciate their good works. Their advancement will come from the divine realm.

LINE 1. Advancing is like what being thwarted is like. Here is an omen of auspiciousness – the more one commits oneself faithfully, the more one has no fault.

JÌN bridges here to Hexagram 21 (SHÌ HÉ, 'biting through'). The time is not yet right for someone here to advance, and so any effort to advance right now would be thwarted. Nevertheless, they ought not to be discouraged. If they righteously persevere, then they will eventually 'bite through' the obstacles to their success.

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KŪN LÍ	**36. MÍNG YÍ** **Brightness impaired**

BASIC MEANING

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The Chinese expression *míng yí* (ming2 yi2) means 'brightness is impaired', which conveys the idea that a light is not shining as brightly as it normally could. The hexagram MÍNG YÍ consists of the upper trigram KŪN (submitting to a guide) leading the way to the lower trigram LÍ (taking noble-minded action). Although one's brightness is impaired, one ought nevertheless to persevere in being receptive to and compliant with right guidance.

JUDGMENT

Brightness is impaired. Benefit from hardship is the oracular prediction.

In the matter in question, conditions are not currently favorable for someone here to let their light fully shine (that is, to give full display to the fruits of their abilities). Keep a low profile, but persevere in being receptive to and compliant with right guidance.

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HEXAGRAM 36 (MÍNG YÍ): CHANGING LINES

LINE 6. One is not bright but dark. One first climbs into the sky; one later goes into the earth.

MÍNG YÍ bridges here to Hexagram 22 (BÌ, 'adorning'). Evil destroys even itself – actions or intentions that are driven by moral corruption, hatred, or malice ultimately lead to their own downfall. In the matter in question, power that should have been used for good purposes has been misused for bad purposes. Having had its rise, this abuse of power is now having its fall.

LINE 5. Jī-Zǐ's brightness is 'impaired'. Benefit is the oracular prediction.

MÍNG YÍ bridges here to Hexagram 63 (JÌ JÌ, 'already across the river'). *Jī-Zǐ* was the uncle of the tyrant *Zhòu*, the last king of the Chinese *Shāng* Dynasty. *Zhòu* ignored *Jī-Zǐ*'s repeated warnings against his tyranny. Like *Jī-Zǐ*, someone here is in a situation in which they cannot reason with someone who is entrenched in false beliefs or unrighteous practices. They ought to 'impair' their own brightness by keeping a low profile and by making quiet efforts to leave the situation.

LINE 4. One mentally goes into the left belly, and one comprehends the brightness-impaired's heart. One is in the middle of going out of the entrance of the courtyard.

MÍNG YÍ bridges here to Hexagram 55 (FĒNG, 'the midday sun'). Although their brightness has been impaired, someone here has expected to eventually shine like the midday sun (that is, to give full display to the fruits of their abilities). But they now fully understand that they are in a situation that offers no hope for improvement. Unwholesome influences are too entrenched. It is best for them to leave the situation.

LINE 3. Brightness is impaired in the middle of southern hunting. One gets one's great enemy leader. "It is not fitting to quickly take action" is the divination message.

MÍNG YÍ bridges here to Hexagram 24 (FÙ, 'returning'). Someone here has unexpectedly come upon the source of a long-standing problem. They ought not to set things right too fast. They ought instead to make gradual efforts to resolve the problem.

LINE 2. Brightness is impaired; one is injured in the left thigh. One uses the help of horse strength – this is auspicious.

MÍNG YÍ bridges here to Hexagram 11 (TÀI, 'peacefully prosperous'). Someone here has a duty to help others, even if it somehow exposes themself to injury. If they use their 'horse strength' to give assistance, then all will go well.

LINE 1. Brightness is impaired in the middle of flying; the bird droops its wings. The noble person is in the middle of moving about. For three days, they do not eat. They have a purposeful direction to go. Their host has disapproving words about it.

MÍNG YÍ bridges here to Hexagram 15 (QIĀN, 'moderation'). Circumstances or people are contrary to someone here shining their light. They ought to be like a bird that droops its wings in order to feign injury in its effort to escape danger. They ought to keep a low profile.

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XÙN LÍ	**37. JIĀ-RÉN** **The household**

BASIC MEANING

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The Chinese expression *jiā-rén* (jia1 ren2) means 'home people' and refers to the members of a household. The hexagram JIĀ-RÉN consists of the upper trigram XÙN (gentle persuasion) leading the way to the lower trigram LÍ (taking noble-minded action). Expressions of affection and good family values lead the way to a bright family life.

JUDGMENT

The household. Benefit for the woman is the oracular prediction.

Generally speaking, the household symbolizes persons or things on which one can rely for helpful support. In the matter in question, faring well depends on being a part of an organization that may be likened to a household. The woman of a household is someone who is committed to the welfare of her organization. Similarly, someone here ought to be cooperative and willing to fulfill their particular function within their organization.

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HEXAGRAM 37 (JIĀ-RÉN): CHANGING LINES

LINE 6. One has an undeviating commitment that is what great respect is like. The ending is auspicious.

JIĀ-RÉN bridges here to Hexagram 63 (Jì Jì, 'already across the river'). One can best lead by setting a proper example. By exemplifying good character and good judgment, someone here will earn the respect and trust of their household. By infusing the household with their good example, they help to bring family life to a successful outcome.

LINE 5. Royal invocations possess the family. Do not worry. This is auspicious.

JIĀ-RÉN bridges here to Hexagram 22 (Bì, 'adorning'). In order to fare well, there must be authority within the household. Such authority and compliance with it ought to originate from reverence for the divine, not from selfish motives.

LINE 4. A rich family is greatly auspicious.

JIĀ-RÉN bridges here to Hexagram 13 (TÓNG-RÉN, 'fellowship'). Each member ought to use their resourcefulness (that is, ability to deal skillfully and promptly with situations) to further the well-being of the household.

LINE 3. The household is scolded and scolded – here are regret and a rough situation, but this is auspicious. If women and children giggle and giggle, then the ending is disappointing.

JIĀ-RÉN bridges here to Hexagram 42 (Yì, 'increasing'). In order to maintain order in the household, there must be a balance between severity and leniency. Nevertheless, in doubtful instances, it is better to err on the side of severity. In spite of occasional mistakes, this approach is beneficial in the long run, whereas being too lenient leads to trouble.

LINE 2. She does not have somewhere to head for. She is in the middle of offering food for divine help. This is an omen of auspiciousness.

JIĀ-RÉN bridges here to Hexagram 09 (XIǍO XÙ, 'small taming'). It was customary for a woman in ancient China to not leave her house. She confined her attention to nourishing her household both physically and spiritually. In the matter in question, someone here ought to restrain themself from straying from their duties within their 'household'. Moreover, they ought to work at being spiritually connected so that they may best be of service.

LINE 1. Regulations possess the family. Regretting causes fault to pass away.

JIĀ-RÉN bridges here to Hexagram 53 (JIÀN, 'moving gradually'). In order for the household to gradually develop along its proper lines, there must be regulations that govern the conduct of its members. Every member ought to know their role and responsibilities.

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Lí Duì	**38. Kuí** **Disagreement**

Basic Meaning

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The Chinese word *kuí* (kui2) essentially means 'one's eyes not meeting those of another' and refers to separation by disagreement (not seeing eye-to-eye with another) or by distance (not seeing anyone at all). The hexagram Kuí consists of the upper trigram Lí (taking noble-minded action) prevailing over the lower trigram Duì (indulging emotions and sensual appetites). In order to dispel disagreement, one must use sound judgment to overcome emotionalism and sensualism.

Judgment

Disagreement. Small things are auspicious.

Whenever people do not see eye-to-eye, only small efforts will be successful because great efforts require complete cooperation between the parties involved.

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HEXAGRAM 38 (KUÍ): CHANGING LINES

LINE 6. Here are disagreement and aloneness. One sees a pig carrying mud on its back; it transports devils of a single cart. One first draws one's wooden bow to shoot an arrow; one later puts away one's wooden bow. It is not robbery, but instead marriage and intimacy. If one heads onward, then one encounters rain and then auspiciousness.

KUÍ bridges here to Hexagram 54 (GUĪ MÈI, 'the junior wife'). Someone here is not seeing eye-to-eye with someone else or something that means them no harm. They erroneously see the other one as a 'pig' or 'devil' that has come to rob them in some way. If they open themself to receive right guidance, then their mental atmosphere will become clear as if cleansed by rain. Understanding will eventually come.

LINE 5. Regretting causes fault to pass away. One's clan bites one's skin. If one goes to the clan, then what is the fault?

KUÍ bridges here to Hexagram 10 (LŬ, 'stepping'). A possible message here is that someone here ought to tread carefully because they are not seeing eye-to-eye with someone else who can truly help them. They ought to be willing to cooperate. Another possible message here is that someone here cannot thrive all by themself, and so they ought to work at connecting wholesomely with others.

LINE 4. Here are disagreement and aloneness. One meets a first-rate man, and one hands over one's undeviating commitment. This is a rough situation, but there is no fault.

KUÍ bridges here to Hexagram 41 (SŬN, 'decreasing'). For someone here, their commitment to good principles results in them losing out on opportunities to unite with those who do not see eye-to-eye with their values or with their zeal. They ought to bide their time. In due course, they will meet someone first-rate who can give them helpful support.

LINE 3. One sees a carriage that is pulled along. Its oxen are halted. Regarding its people, heaven will soon cut off their noses. It does not have a good beginning, but it has a good ending.

KUÍ bridges here to Hexagram 14 (DÀ-YŎU, 'the harvest'). Someone here is not seeing eye-to-eye with someone else to whom they are tied in some meaningful way. No matter how bad things may be or may appear to be, they ought not to give up! If they make every effort to reconcile, then the relationship will eventually get back on a proper course.

LINE 2. One encounters one's master in a narrow road – there is no fault.

KUÍ bridges here to Hexagram 21 (SHÌ HÉ, 'biting through'). Someone here is not seeing eye-to-eye with someone else to whom they are tied in some meaningful way. If the opportunity presents itself, then they ought to 'bite through' differences and to seek reconciliation.

LINE 1. Regretting causes fault to pass away. If you lose a horse, then do not pursue it; by itself it returns. If one encounters evil people, then there is no fault.

KUÍ bridges here to Hexagram 64 (WÈI JÌ, 'not yet across the river'). Someone here cannot yet 'get across the river' (that is, to bring the matter in question to a successful conclusion) because they are not seeing eye-to-eye with someone else involved. They ought not to attempt to force a result of their liking. They cannot lose whatever truly belongs to them, and so things will go their way if they are meant to do so.

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KĂN GÈN	**39. JIĂN** **Walking lame**

BASIC MEANING

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The Chinese word *jiǎn* (jian3) means 'lame', which conveys the idea of being disabled so that walking is difficult. The hexagram JIĂN consists of the upper trigram KĂN (pitfall; unlearnedness) leading the way to lower trigram GÈN (imposing restrictions). Being in a dark and difficult situation restricts one's ability to make progress.

JUDGMENT

Being lame. Beneficial is west of south; not beneficial is east of north. It is beneficial to consult a great person – this is an omen of auspiciousness.

In the matter in question, someone here is 'walking lame' (that is, unable to make progress with ease). They ought to get advice from a competent person who can help them to fare well in the long run.

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HEXAGRAM 39 (JIǍN): CHANGING LINES

LINE 6. One heads out being lame, but one comes back being eminent – this is auspicious. It is beneficial to consult a great person.

JIǍN bridges here to Hexagram 53 (JIÀN, 'moving gradually'). Making progress requires divine guidance. Someone here ought to get advice from someone spiritually competent who can steer them rightly.

LINE 5. One is greatly lame, but friends come to help.

JIǍN bridges here to Hexagram 15 (QIĀN, 'moderation'). Someone here does not have the resources necessary to achieve success single-handedly, but they possess the ability to attract trustworthy helpers to their cause. If they head out alone, then help will come along the way.

LINE 4. One heads out being lame, but one comes back to link up with allies.

JIǍN bridges here to Hexagram 31 (GǍN, 'influencing'). Someone here does not have the resources necessary to achieve success single-handedly. If they head out alone, then they will surely fail. Nevertheless, if they could attract trustworthy helpers, then they would achieve success.

LINE 3. One heads out being lame, but one comes back instead.

JIǍN bridges here to Hexagram 08 (Bì, 'allying'). Someone here has made a commitment to someone else or something. Consequently, they ought not to pursue a course of action that would disregard their commitment.

LINE 2. The royal official is very lame. Not for themself is their motive.

JIǍN bridges here to Hexagram 48 (JǏNG, 'the water well'). Someone here is a 'water well' of benefit for all concerned. Out of a sense of duty, they are dealing with a difficult situation for the benefit of others, although this brings hardship on themself.

LINE 1. One heads out being lame, but one comes back and is commended.

JIǍN bridges here to Hexagram 63 (Jì Jì, 'already across the river'). Someone here is thinking about pursuing an endeavor in the face of adverse circumstances. A cautious retreat is the honorable course of action. In due course, they will be able to move forward wholesomely.

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ZHÈN KǍN	**40. JIĚ** **Setting free**

BASIC MEANING

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The Chinese word *jiě* (jie3) means 'to set free', which conveys the idea of deliverance from a burden. The hexagram JIĚ consists of the upper trigram ZHÈN (feeling stirred to action) prevailing over the lower trigram KǍN (pitfall). One is set free by energetic efforts aimed at overcoming dark difficulty.

JUDGMENT

Setting free. Beneficial is west of south. If one does not have a purposeful direction to go, then one's coming back returns things to soundness – this is auspicious. If one has a purposeful direction to go, then being early is auspicious.

In the matter in question, time now favors someone here to set themself free from a dark and difficult situation. They ought to get back to soundness as soon as possible.

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HEXAGRAM 40 (JIĚ): CHANGING LINES

LINE 6. The duke applies himself to shooting a falcon at the high protective wall's top. Capturing it does not have anything unbeneficial.

JIĚ bridges here to Hexagram 64 (WÈI JÌ, 'not yet across the river'). Someone here cannot yet 'get across the river' (that is, to bring the matter in question to a successful conclusion) because of the 'falcon atop the high city wall', which symbolizes a highly positioned influence that threatens their possibilities for success. They ought to take fitting measures in order to overcome this threat.

LINE 5. The noble person sustains having deliverance – this is auspicious. They have an undeviating commitment from the small person.

JIĚ bridges here to Hexagram 47 (KÙN, 'distressed'). Someone here ought to be committed to their well-being and to act accordingly. Their perseverance in righteousness will cause people and things to fall in line. More specifically, their earnestness will inspire righteous behavior in other people and will repel harmful influences.

LINE 4. You set free your big toe. Friends arrive and then commit themselves faithfully.

JIĚ bridges here to Hexagram 07 (SHĪ, 'the army'). The toes are the lowest agents of movement, and so they symbolize a low-level influence. Someone here ought to set themself free from involvement with unwholesome influences. They will then be able to attract an army of support from worthy friends.

LINE 3. One carries luggage on one's back and will soon ride a carriage. This causes robbers to arrive. Here is an omen of disappointment.

JIĚ bridges here to Hexagram 32 (HÉNG, 'persisting'). Described here is someone who attracts the attention of robbers while carrying luggage. In the matter in question, someone here is somehow attracting difficulty to themself. They may not be able to hold on to something that they value because it may somehow be taken away.

LINE 2. In the cultivated fields, one captures three foxes. One gets a yellow arrow. This is an omen of auspiciousness.

JIĚ bridges here to Hexagram 16 (YÙ, 'enthusiasm'). The fox symbolizes a clever or misleading influence. Someone here is facing a problem that originates from clever schemes or wrong beliefs. They ought to get free by using the piercing arrow of sound reasoning. They ought to use their mental facilities with the cleverness of a fox in order to further truth.

LINE 1. There is no fault.

JIĚ bridges here to Hexagram 54 (GUĪ MÈI, 'the junior wife'). The junior wife symbolizes someone who accepts being subject to someone else or something. In order to fare well here, someone here must accept following a procedure that is pertinent to their situation.

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GÈN DUÌ	**41. SǓN** **Decreasing**

BASIC MEANING

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The Chinese word *sǔn* (sun3) means 'to decrease', which conveys the idea of diminution or loss. The hexagram SǓN consists of the upper trigram GÈN (imposing restrictions) prevailing over the lower trigram DUÌ (indulging emotions and sensual appetites). It takes spiritual discipline to decrease the influence of the world on one's emotions and sensual appetites.

JUDGMENT

Decreasing. One has an undeviating commitment – this is first-rate auspicious; there is no fault. Here is a fitting model to exemplify. It is beneficial to have a purposeful direction to go. What is it to be used? Two bamboo baskets of grain are fitting to be used to make a ritual offering for divine help.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here is called to develop their inner strength. In order to do so, they must decrease their emotionalism and sensualism. In this way, one will be able to enjoy worldly things without letting them control oneself.

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HEXAGRAM 41 (SŬN): CHANGING LINES

LINE 6. One does not decrease but increases it – there is no fault; this is an omen of auspiciousness. It is beneficial to have a purposeful direction to go. One gets a servant who does not have a home.

SŬN bridges here to Hexagram 19 (LÍN, 'approaching from above'). Someone here ought to approach their situation from the moral high ground by being of service to the common good. By doing so, they will attract trustworthy helpers to their cause.

LINE 5. Someone increases one; ten péng's worth of tortoise shells is not able to oppose – this is first-rate auspicious.

SŬN bridges here to Hexagram 61 (ZHŌNG FÚ, 'wholehearted faithfulness'). Tortoise shells were used for divination by the kings of the Chinese *Shāng* Dynasty. The inability of the shells to oppose something means that it conforms to divine standards. Someone here will experience a major improvement or increase because of their reverent commitment to God.

LINE 4. One loses one's sickness. This causes hurrying to one to have delight. There is no fault.

SŬN bridges here to Hexagram 38 (KUÍ, 'disagreement'). For someone here, their faults plague them like a sickness. They disagree with what is wholesome for all concerned. If they diminish their shortcomings, then they will attract the helpful attention of others.

LINE 3. Three persons travel together and then lose one person. One person travels alone and then gets one's companion.

SŬN bridges here to Hexagram 26 (DÀ XÙ, 'great taming'). Jealousy is present in the case of three persons losing one companion. Loneliness is present in the case of one person seeking a companion. Both jealousy and loneliness involve fear of losing out on what one wants. One ought to restrain oneself from yielding to any fear of loss.

LINE 2. Benefit is the oracular prediction. Taking military action is inauspicious – one does not decrease but increases it.

SŬN bridges here to Hexagram 27 (YÍ, 'nourishing'). Someone here ought to consider carefully how much they can reasonably decrease attention to themself for the benefit of others. They ought not to go marching off to help others without an eye on their own nourishing support.

LINE 1. One stops one's affairs and hurries to head out – there is no fault. One carefully considers decreasing oneself.

SŬN bridges here to Hexagram 04 (MÉNG, 'brightness covered'). If someone is too self-involved, then good things cannot flow between them and others. They ought to give of themself in order to open themself to receive blessings. They ought to do acts of goodness while seeking nothing in return. But do not go beyond helping others to help themselves.

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XÙN ZHÈN	**42. Yì** **Increasing**

BASIC MEANING

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The Chinese word *yì* (yi4) means 'to increase', which conveys the idea of augmentation or gain. The hexagram Yì consists of the upper trigram XÙN (gentle persuasion) leading the way to the lower trigram ZHÈN (feeling stirred to action). By committing oneself to becoming spiritually mature, one gains a persuasive power that motivates others to increase their worth.

JUDGMENT

Increasing. It is beneficial to have a purposeful direction to go. It is beneficial to ford great rivers.

In the matter in question, someone here gains by having a purposeful direction to go (that is, by setting some worthy goals). Furthermore, they gain by 'fording great rivers' (that is, by undertaking major endeavors).

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HEXAGRAM 42 (YÌ): CHANGING LINES

LINE 6. There is no one who increases oneself. Someone attacks oneself. Stabilizing one's heart does not persist. This is inauspicious.

Yì bridges here to Hexagram 03 (ZHŪN, 'the sprout'). Like a sprout, someone here has benefited from the nurturing care of others. If they do not pass along the benefits of their blessings, then they invite hostility and lack of support. They ought to 'stabilize their heart' so that they may think clearly and respond properly.

LINE 5. One commits oneself faithfully to a benevolent heart; one does not ask about it – this is first-rate auspicious. One has an undeviating commitment that benefits my moral strength.

Yì bridges here to Hexagram 27 (YÍ, 'nourishing'). If someone acts out of genuine concern for others, then they need not ask about the results of their actions. Their nourishing support ensures that everything that they do will turn out for the best. Others will be inspired by their goodness.

LINE 4. Here is middle conduct. One informs, and the duke complies. It is beneficial to apply oneself to taking action and to being relied on to relocate the capital city.

Yì bridges here to Hexagram 25 (WÚ WÀNG, 'unfalse'). Someone here ought to deal with matters in a manner in which everyone involved gets equitable treatment. They will then be entrusted with great responsibilities.

LINE 3. It increases one by using unfavorable affairs – there is no fault. One has an undeviating commitment and middle conduct. One informs the duke by using a jade tablet (which is an honorary emblem of rank).

Yì bridges here to Hexagram 37 (JIĀ-RÉN, 'the household'). For someone here, unfavorable events will somehow turn out for their benefit. By putting trust in God and doing what is right, they will earn the respect and trust of others. Entrusted messengers in ancient China used jade tablets to bring urgent news.

LINE 2. Someone increases one; ten péng's worth of tortoise shells is not able to oppose – this is a long-term omen of auspiciousness. The king applies himself to making ritual offerings for divine help for the benefit of the emperor – this is auspicious.

Yì bridges here to Hexagram 61 (ZHŌNG FÚ, 'wholehearted faithfulness'). Tortoise shells were used for divination by the kings of the Chinese *Shāng* Dynasty. The inability of the shells to oppose something means that it conforms to divine standards. Someone here will experience a major improvement or increase because of their reverent commitment to God. They are expected to share their gain with others. They ought to do the good that God has enabled them to do.

LINE 1. It is beneficial to apply oneself to doing great deeds – this is first-rate auspicious; there is no fault.

Yì bridges here to Hexagram 20 (GUĀN, 'scrutinizing'). Time now favors someone here to achieve great things. They ought to take a thoughtful look at how they might best use their abilities to be of service.

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⚱ DUÌ ⚱ QIÁN	**43. GUÀI** **Acting resolutely**

BASIC MEANING

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The Chinese word *guài* (guai4) means 'resolute', which conveys the idea of being firmly set in belief or purpose. The hexagram GUÀI consists of the upper trigram DUÌ (indulging emotions and sensual appetites) prevailing over the lower trigram QIÁN (asserting oneself authoritatively). If emotions and sensual appetites govern one's life, then one tends to act wrongly, and so one must act resolutely to set things right.

JUDGMENT

Being resolute. One spreads the news at the royal court, faithfully shouting that there is a rough situation. One informs one's own city. It is not beneficial to approach physical weapons. It is beneficial to have a purposeful direction to go.

In the matter in question, someone here ought to faithfully make known what's right and what's wrong. Then they ought to act resolutely to get rid of harmful influences. They ought to begin their efforts within their own 'city' (that is, within their realm of influence).

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HEXAGRAM 43 (GUÀI): CHANGING LINES

LINE 6. One does not have an outcry now. The ending has inauspiciousness.

GUÀI bridges here to Hexagram 01 (QIÁN, 'acting confidently'). Someone here ought not to be overconfident. Although there is no appearance of problems at present, trouble is lurking. They ought to make decisions accordingly.

LINE 5. The amaranth land is very much cleared of weeds. Middle conduct does not have fault.

GUÀI bridges here to Hexagram 34 (DÀ ZHUÀNG, 'great strength'). For someone here, their problems are like strong weeds. Unless they get rid of them completely, they will spring back into power. Without going to extremes, they ought to act resolutely to set things right.

LINE 4. The buttocks do not have skin; one's walking is substandard furthermore. If one leads a goat by a rope,[5] then regretting causes fault to pass away. One hears these words and does not believe them.

GUÀI bridges here to Hexagram 05 (XŪ, 'waiting in need'). Just as skinless buttocks make it difficult to walk, adverse conditions make it difficult to make progress. This difficulty serves as a sign to indicate that one needs guidance on how to move forward in the best way. If someone here would heed this sign and surrender themself accordingly, then all would go well for them.

LINE 3. One is strong in the cheekbones – there is inauspiciousness. The noble person is very resolute. They walk alone and encounters rain. In this way, they get wet and there is indignation. There is no fault.

GUÀI bridges here to Hexagram 58 (DUÌ, 'enjoying'). For some good reason, someone here must keep courteous contact with someone or something that exemplifies the exact opposite of what they are about. Others will most likely misunderstand this state of affairs.

LINE 2. One fearfully cries out. At late night, there are weapons. Do not worry.

GUÀI bridges here to Hexagram 49 (GÉ, 'transforming'). Fear can drive people to take action that goes far beyond the norm. One ought to keep one's wits about oneself. A calm attitude enables one to think clearly and to act properly.

LINE 1. One is strong in the frontmost toes. Heading onward, while not being equal to the task, becomes a fault.

GUÀI bridges here to Hexagram 28 (DA GUO, 'great overstepping'). If someone here is not equal to the task in question, then they would exceed reasonable bounds by resolutely going forward. They ought not to decide to bear more than they are able to support.

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[5] In ancient China, a commander defeated in battle often walked a goat in order to indicate surrender.

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⚊⚊⚊ ⚊⚊⚊ QIÁN ⚊⚊⚊ ⚊⚊⚊ ⚊⚊⚊ XÙN ⚊ ⚊	**44. GÒU** **Improper encounter**

BASIC MEANING

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The Chinese word *gòu* (gou4) means 'to encounter', which conveys the idea of meeting someone casually or unexpectedly. The hexagram GÒU consists of the upper trigram QIÁN (asserting oneself authoritatively) being supported by the lower trigram XÙN (gentle persuasion). In dealing with improper encounters, one ought to take strong action that is based on gentle persuasion.

JUDGMENT

Encountering. The woman is strong. Do not apply yourself to fetching the woman as a wife.

Described here is an improper encounter because it was improper for a maiden to make romantic advances in ancient Chinese society. The bold maiden here symbolizes an improper influence. In the matter in question, someone here ought to be mindful not only of limiting the scope of improper influences, but also of how to go about doing that. They ought to take a firm but gentle approach.

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HEXAGRAM 44 (GÒU): CHANGING LINES

LINE 6. One unexpectedly meets another's horns – this is disappointing, but there is no fault.

GÒU bridges here to Hexagram 28 (DÀ GUÒ, 'great overstepping'). By using 'horns' (that is, self-assertive measures) to deal with improper influences, one will end up making matters worse instead of better. Each person or thing develops according to its own time, and so one ought to follow one's own course of development and to give way to persons and things to do the same.

LINE 5. Because loquat leaves enwrap their melon, they keep its brilliant qualities contained. The melon eventually has a fall from the sky.

GÒU bridges here to Hexagram 50 (DǏNG 'the cauldron'). Someone here can best limit the scope of improper influences by developing themself spiritually. By feeding from the cauldron of spiritual cultivation, their brilliant abilities are kept from deterioration. Like a ripe fruit falling from a tree in order to pass on its seeds, they will eventually be able to pass on the benefits of spiritual knowledge and spiritual influence to others.

LINE 4. The wrapper does not have fishes inside. This initiates inauspiciousness.

GÒU bridges here to Hexagram 57 (XÙN, 'subtly penetrating'). In the matter in question, there is the bad tendency to bear ill will in efforts to limit the scope of 'fishy' (that is, questionable) influences. A wrapper gently restrains its contents. In this regard, ought to 'blow' as a subtle wind, making inconspicuous and unceasing efforts to change improper influences for the better.

LINE 3. The buttocks do not have skin; one's walking is substandard furthermore – this is a rough situation, but there is no great fault.

GÒU bridges here to Hexagram 06 (SÒNG, 'contending'). Just as skinless buttocks make it difficult to walk, adverse conditions are contending with efforts to make progress. There is contention within someone here about how to respond to the tempting call of an unworthy opportunity, but adverse conditions are preventing them from pursuing it.

LINE 2. The wrapper has fishes inside – there is no fault. It does not benefit the guests.

GÒU bridges here to Hexagram 33 (DÙN, 'retreating'). A wrapper gently restrains its contents. In the matter in question, someone here ought to use gentle restraint to limit the scope of 'fishy' (that is, questionable) influences. In this way, they can retreat from the harm that these improper influences could cause to them or others.

LINE 1. The carriage is held in check by its metal brake – this is an omen of auspiciousness. One has a purposeful direction to go. One encounters inauspiciousness; a lean pig reliably wanders about.

GÒU bridges here to Hexagram 01 (QIÁN, 'acting confidently'). An improper influence has begun to make its presence felt. If left unchecked, it will go to and fro like a pig wandering about. Someone here ought to put the brakes on it before it has an opportunity to rise up and to gain a commanding influence.

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⚱ DUÌ ⚱ KŪN	**45. CUÌ** **Congregating**

BASIC MEANING

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The Chinese word *cuì* (cui4) means 'to congregate' and refers here to getting together with those with whom one spiritually belongs. The hexagram CUÌ consists of the upper trigram DUÌ (joyful optimism) leading the way to the lower trigram KŪN (submitting to a guide). Ancestral guardians inspire joyful optimism that leads one to seek connecting with them.

JUDGMENT

Congregating. Make spiritual efforts to get divine help. The royal invocations possess the temple. It is beneficial to consult a great person. Make spiritual efforts to get divine help. Benefit is the oracular prediction. Using big sacrificial animals is auspicious. It is beneficial to have a purposeful direction to go.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here is seeking spiritual belonging. They ought to get advice from someone competent who can steer them rightly. Moreover, they ought to work at taming their 'animal' (that is, their emotions and sensual appetites).

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HEXAGRAM 45 (CUÌ): CHANGING LINES

LINE 6. One offers payment in tears and snivel – there is no fault.

CUÌ bridges here to Hexagram 12 (PǏ, 'contrariness'). For someone here, their kindly acts are not well received because their good intentions have been interpreted in the wrong way. In spite of their frustration, they ought not to cease doing kindly acts.

LINE 5. Congregating has a person of rank – there is no fault. Here is no undeviating commitment to oneself. Being first-rate is a long-term model to exemplify. Regretting causes fault to pass away.

CUÌ bridges here to Hexagram 16 (YÙ, 'enthusiasm'). A leader ought not to expect that their position alone will win respect and loyalty. By putting trust in God and doing what is right, a leader earns the helpful support of the divine realm, thereby opening the way for them to receive the helpful support of followers.

LINE 4. It is greatly auspicious – there is no fault.

CUÌ bridges here to Hexagram 08 (BÌ, 'allying'). Those who get together into a spiritual community must establish close bonds with one another. They must stand side-by-side with one another through thick and thin.

LINE 3. Congregating is like what sighing is like. There is nowhere that is beneficial. Heading onward does not have fault, but this is a little disappointing.

CUÌ bridges here to Hexagram 31 (GǍN, 'influencing'). In seeking spiritual belonging, one's attempts to fit in well with a particular group have not been successful. For the time being, one must accept a status that is less than ideal.

LINE 2. Being attracted is auspicious – there is no fault. Here is an undeviating commitment, so then it is beneficial to use even a modest offering.

CUÌ bridges here to Hexagram 47 (KÙN, 'distressed'). If someone here feels drawn to a particular group, then they would be right to join it. They ought not to distress themself with thoughts of not being good enough to belong. If they come respectfully, then they will easily gain acceptance. There is divine help at work here.

LINE 1. One has a commitment that does not go the distance. So then one is confused, so then one gets together with others. If one cries out, then one grasp of the hand becomes laughter. Do not worry. Heading onward does not have fault.

CUÌ bridges here to Hexagram 17 (SUÍ, 'following'). In seeking spiritual belonging, someone here may be hesitant to join a particular group. If they call out to God for guidance, then they will receive the confirmation necessary to commit themself as a faithful follower.

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KŪN XÙN	**46. SHĒNG** **Rising**

BASIC MEANING

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The Chinese word *shēng* (sheng1) means 'to rise', which conveys the idea of moving upward in location or rank. The hexagram SHĒNG consists of the upper trigram KŪN (submitting to a guide) leading the way to the lower trigram XÙN (gentle persuasion). One's undeviating commitment to right guidance leads the way to efforts that persuade superiors to help one to rise in rank.

JUDGMENT

Rising. Make first-rate spiritual efforts to get divine help. Apply yourself to consulting a great person. Do not worry. A southern military expedition is auspicious.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here can now rise from obscurity to prominence. They ought to get advice from someone competent who can steer them rightly.

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HEXAGRAM 46 (SHĒNG): CHANGING LINES

LINE 6. One darkly rises. Here is benefit in the constant person's example.

SHĒNG bridges here to Hexagram 18 (GŬ, 'spoilage'). Someone here is acting in the dark by making decisions based on emotional feelings and by not learning from past mistakes. They ought to hold on to timeless principles of truth so that they may handle matters with due attentiveness and due perseverance.

LINE 5. An omen of auspiciousness is that of climbing stairs.

SHĒNG bridges here to Hexagram 48 (JĬNG, 'the water well'). Achieving one's goal is like drawing water from a well or like climbing stairs. Move step-by-step, making gradual progress. Do not overleap anything.

LINE 4. The king applies himself to making ritual offerings at Qí Mountain – this is auspicious; there is no fault.

SHĒNG bridges here to Hexagram 32 (HÉNG, 'persisting'). *Qí* Mountain is a mountain in northwest China that was the site of the ancestral temple of the *Zhōu* clan. In the matter in question, be worthy of assistance from ancestral guardians by valuing and preserving the good things that they have brought forth.

LINE 3. One goes up into an empty city.

SHĒNG bridges here to Hexagram 07 (SHĪ, 'the army'). Someone here can now advance without obstructions. In order to take full advantage of this opportune time, they must mobilize their forces in order to achieve a worthy goal.

LINE 2. Here is an undeviating commitment, so then it is beneficial to use even a modest offering – there is no fault.

SHĒNG bridges here to Hexagram 15 (QIĀN, 'moderation'). In one's efforts to rise to prominence, it is one's sincerity that makes up for whatever one may lack. The commitment seen in one's work will bring one due recognition from superiors.

LINE 1. Consenting to a rise is greatly auspicious.

SHĒNG bridges here to Hexagram 11 (TÀI, 'peacefully prosperous'). Someone here has support from superiors who are willing to help them to prosper. Consequently, they ought to be self-assured in their efforts to rise to prominence.

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DUÌ KǍN	**47. KÙN** **Distressed**

BASIC MEANING

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The Chinese word *kùn* (kun4) essentially means 'to be besieged with difficulty' and refers here to undergoing distress. The hexagram KÙN consists of the upper trigram DUÌ (joyful optimism) prevailing over the lower trigram KǍN (pitfall). Joyful optimism attracts the resources necessary for prevailing over dark difficulty.

JUDGMENT

Distressed. Make spiritual efforts to get divine help. The example of the great person is auspicious – there is no fault. There are words that are not believed.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here feels besieged with adverse circumstances. Instead of allowing distress to exhaust their vitality, they ought to righteously persevere with joyful optimism. God will make a way where there seems to be no way. Believe it!

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HEXAGRAM 47 (KÙN): CHANGING LINES

LINE 6. One undergoes distress from kudzu vines. In the middle of being nervously uneasy and uncomfortable, one says: "Movement is regrettable." If one has regret over one's misstatement, then taking military action is auspicious.

KÙN bridges here to Hexagram 06 (SÒNG, 'contending'). Overcoming one's adversity is as easy as clearing away creeping vines. For someone here, only their own attitude contends with them making progress now. By properly 'taking military action' (that is, pressing onward), they can improve their situation.

LINE 5. The nose is cut off and the feet are amputated. One undergoes distress from the man of the red knee coverings (worn when making ritual offerings), so then one slowly has a getting away. It is beneficial to use ritual offerings for divine help.

KÙN bridges here to Hexagram 40 (JIĚ, 'setting free'). The knee coverings here are emblems of a priest. Someone here is undergoing distress because they are not receiving proper assistance from someone who is duty-bound to help them. They ought to go elsewhere and seek relief from someone who is qualified and willing to help.

LINE 4. One comes very slowly. One undergoes distress at a golden carriage. This is disappointing, but there is a good ending.

KÙN bridges here to Hexagram 29 (KǍN, 'dark difficulty'). Someone here is undergoing distress because they have failed to meet the moment in spite of their 'golden carriage' (that is, their influence). They ought not to allow fear or negative thinking to discourage them from taking proper action right now.

LINE 3. One undergoes distress from rocks. One leans for support on spiny and thorny shrubs. One goes into his mansion, and he does not see his wife. This is inauspicious.

KÙN bridges here to Hexagram 28 (DÀ GUÒ, 'great overstepping'). Someone here is undergoing distress from a rocky situation of their own making. They are relying on 'spiny and thorny shrubs', which symbolize harmful things that cannot give one proper support. Consequently, they cannot see their 'wife' (that is, they cannot achieve their goal).

LINE 2. One undergoes distress at wine and food. The man of the bright-red knee coverings (worn when making ritual offerings) has just now come. It is beneficial to use ritual offerings of sacrifice. Taking military action is inauspicious – there is no fault.

KÙN bridges here to Hexagram 45 (CUÌ, 'congregating'). Someone here is undergoing distress in spite of their outward symbols of success. The knee coverings here are emblems of a priest. By getting together with a spiritually competent person, they can receive the help that they need. Otherwise, 'taking military action' (that is, pressing onward), while going it alone, does not bode well.

LINE 1. The buttocks undergo distress at the stump of a tree. One goes into a remote valley; for three years, one does not see anyone face-to-face.

KÙN bridges here to Hexagram 58 (DUÌ, 'enjoying'). Someone here is undergoing distress because they see no signs of productivity anywhere around. Know that joy originates from one's inside and not from one's outside, and so they ought not to look for someone else or something to make them happy.

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KAN XÙN	**48. JǏNG** **The water well**

BASIC MEANING

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The Chinese word *jǐng* (jing3) means 'water well'. The hexagram JǏNG consists of the upper trigram KǍN (unlearnedness) leading the way to the lower trigram XÙN (gentle persuasion). One must use one's innate (hence unlearned) abilities to produce something that affects others for the good. The water well primarily symbolizes Man's spirit.

JUDGMENT

The water well. One alters the village, but one does not alter the water well. It does not have loss; it does not have gain. One goes to-and-fro with respect to the well. If the well water is nearly reached and also not entirely ready is the rope of the well, or if weak is one's water jug, then this is inauspicious.

In order to benefit from the well, one must firstly have a rope that is long enough to reach its watery content and secondly have a container that can hold the received water. Generally speaking, the water well symbolizes someone or something that is a potential source of benefit. In the matter in question, one is called to 'draw water from the well', that is, to reach deep down and bring up something beneficial.

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HEXAGRAM 48 (JǏNG): CHANGING LINES

LINE 6. The water well is convenient for use; it is not covered. One has an undeviating commitment. This is first-rate auspicious.

JǏNG bridges here to Hexagram 57 (XÙN, 'subtly penetrating'). Water wells in ancient China were often covered to permit limited access. A master of spiritual knowledge and spiritual influence is a 'water well' who makes their abilities readily available to others. Through this effort, they help people to move toward spiritual maturity.

LINE 5. The water well is cold and pure. Its cold spring is lived off of.

JǏNG bridges here to Hexagram 46 (SHĒNG, 'rising'). Described here is someone whom others draw on for nourishing support. The more they give to others, the more God gives them to give. By being of service with this in mind, they rise to prominence.

LINE 4. The water-well brick wall does not have fault.

JǏNG bridges here to Hexagram 28 (DÀ GUÒ, 'great overstepping'). Lining the water well with brick is an act of renovation. Someone here is enhancing their abilities right now so that they may better be of service later on. In the meantime, they ought not to burden themself by excessively playing an active role in other matters.

LINE 3. The water well has been purged and is not lived off of. This makes my heart sorrowful. It is fitting to apply oneself to drawing water from the well. The king is bright; side-by-side with others, they receive their blessings of well-being.

JǏNG bridges here to Hexagram 29 (KǍN, 'dark difficulty'). Someone here is now in a position to be of valuable service. The difficulty here is that good use is not being made of their abilities, perhaps not by themself or perhaps not by others.

LINE 2. The water well is a gully that launches silver carp fish. The water jar is shabby and leaks.

JǏNG bridges here to Hexagram 39 (JIǍN, 'walking lame'). Someone here possesses something of value, but they are not able to take full advantage of it. Like a lame person walking, they do not have full mobility.

LINE 1. The water well is mud and is not lived off of. An old well does not have birds and beasts.

JǏNG bridges here to Hexagram 05 (XŪ, 'waiting in need'). Someone here is susceptible to unwholesome influences, and so they need divine guidance in order to advance their life. If they neglect their self-development, then they offer little of true value to anyone.

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⚱ DUÌ ⚲ LÍ	**49. GÉ** **Transforming**

BASIC MEANING

[Back to TOC]

The Chinese word *gé* (ge2) means 'to transform', which conveys the idea of changing something in form or nature. The hexagram GÉ consists of the upper trigram DUÌ (indulging emotions and sensual appetites) prevailing over the lower trigram LÍ (taking noble-minded action). Transformation is necessary whenever emotionalism and sensualism supersede good character and good judgment.

JUDGMENT

Transforming. It is already the day, so then commit yourself faithfully. Make first-rate spiritual efforts to get divine help. Benefit is the oracular prediction. Regretting causes fault to pass away.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, first determine whether transformation is both necessary and timely. If it is so, then get the guidance and support that are necessary in order to bring forth an improved and equitable state of affairs.

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HEXAGRAM 49 (GÉ): CHANGING LINES

LINE 6. The noble person is a leopard that undergoes change (as it sheds its seasonal coat). The small person transforms only their face. Taking military action is inauspicious. Staying put is an omen of auspiciousness.

GÉ bridges here to Hexagram 13 (TÓNG-RÉN, 'fellowship'). While the spiritually mature person thoroughly embraces transformation, the spiritually immature person changes only superficially. Consequently, in order for people to cooperate effectively, it does not bode well to 'take military action' (that is, press onward). The agents of transformation ought to secure whatever they have already achieved and ought not to push matters further.

LINE 5. The great person is a tiger that undergoes change (as it sheds its seasonal coat). Not having yet gotten a divination message, there is an undeviating commitment.

GÉ bridges here to Hexagram 55 (FĒNG, 'the midday sun'). The right person to lead a transformation shines brightly like the midday sun. They have a full understanding of why transformation is necessary and of what needs to be done. People trust and support them even before oracular confirmation.

LINE 4. Regretting causes fault to pass away. Have an undeviating commitment. Rectifying the existing mandate is auspicious.

GÉ bridges here to Hexagram 63 (JÌ JÌ, 'already across the river'). Transformation is both necessary and timely. In order for the agents of transformation to 'get across the river' (that is, to bring the matter in question to a successful conclusion), they must have the right motives and must seek to bring about an improved and equitable state of affairs.

LINE 3. Taking military action is inauspicious – this is an omen of a rough situation. If transformation is the talk of three approaches of deliberation, then have an undeviating commitment.

GÉ bridges here to Hexagram 17 (SUÍ, 'following'). Do not undertake transformation lightly. If transformation is clearly justified and if there is a consensus for action, then people will follow faithfully.

LINE 2. It is already the day, so then transform it. Taking military action is auspicious – there is no fault.

GÉ bridges here to Hexagram 43 (GUÀI, 'acting resolutely'). Transformation is both necessary and timely. Decide on how to best go about it. 'Take military action' (that is, press onward) toward eliminating whatever is wrong.

LINE 1. One is firmly held in place by using a yellow ox's leather.

GÉ bridges here to Hexagram 31 (GǍN, 'influencing'). The ancient Chinese associated the color yellow with loyalty. Moreover, they used ox leather strips to tie things together into a strong bond. In the matter in question, transformation is necessary but not yet timely. Therefore, someone here ought to remain loyally bound to the existing state of affairs for the time being.

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Lí Xùn	**50. Dǐng** **The cauldron**

Basic Meaning

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The Chinese word *dǐng* (ding3) means 'cauldron'. In ancient China, cauldrons were used to cook meats for ritual offerings. The cauldron symbolizes a system of practices that nourishes Man's spirit. The hexagram Dǐng consists of the upper trigram Lí (taking noble-minded action) leading the way to the lower trigram Xùn (gentle persuasion). Practicing a system of spiritual cultivation enables one to assist in the development of others through persuasive thoughts, words, and deeds.

Judgment

The cauldron – this is first-rate auspicious. Make spiritual efforts to get divine help.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here is called to use spiritual knowledge and spiritual influence to be of priestly service as a keeper of God's way. By working at furthering spiritual maturity in themself and in others, they develop spiritual power that protects them from harmful influences.

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HEXAGRAM 50 (DǏNG): CHANGING LINES

LINE 6. Here is a cauldron with a jade carrying rod – this is greatly auspicious. There is nothing unbeneficial.

DǏNG bridges here to Hexagram 32 (HÉNG, 'persisting'). Jade is a green gemstone that the ancient Chinese carved into shapes. The jade carrying rod symbolizes the ability to call on the divine realm for spiritual knowledge and spiritual influence, with which one can shape situations as God sees fit.

LINE 5. Here is a cauldron with yellow loop handles and a golden carrying rod. Benefit is the oracular prediction.

DǏNG bridges here to Hexagram 44 (GÒU, 'improper encounter'). By feeding from the cauldron of spiritual cultivation, one develops good character and good judgment, thereby becoming unsusceptible to the pull of unwholesome influences. One will then be able to carry the benefits of spiritual culture to others.

LINE 4. Here is a cauldron with broken legs. It tips over the duke's pot of cooked rice; his physical appearance gets wet. This is inauspicious.

DǏNG bridges here to Hexagram 18 (GǓ, 'spoilage'). A cauldron with broken legs cannot stand properly. Something here of a spiritual nature lacks a proper foundation. If someone here acts in accordance with it, then they will eventually make a mess of things.

LINE 3. The cauldron's loop handles are significantly altered. Its movement is impeded, and the pheasant fat is not eaten. Just now it rains; there is diminishing regret. The ending is auspicious.

DǏNG bridges here to Hexagram 64 (WÈI JÌ, 'not yet across the river'). A cauldron with altered handles cannot be handled properly. Something here of a spiritual nature is not being handled properly, and so someone here cannot yet benefit fully from the pheasant fat (that is, the juicy benefits) that it offers. If they righteously persevere, then their mental atmosphere will become clear as if cleansed by rain. Understanding will eventually come.

LINE 2. The cauldron has fruit. My enemy has envy; they are not able to come near to me. This is auspicious.

DǏNG bridges here to Hexagram 56 (LǗ, 'traveling'). Someone here is a newcomer to the cauldron of spiritual culture. By feeding from the cauldron, their life will become full of blessings. Others may become envious of their success, but their commitment to God will keep them away from harm. No one can take away whatever God gives to them.

LINE 1. Here is a cauldron with inverted toes; it is beneficial to put out that which is contrary to what is right and good (that is, the stale stuff encrusted inside). One takes a junior wife because of her potential children. There is no fault.

DǏNG bridges here to Hexagram 14 (DÀ-YǑU, 'the harvest'). Described here is a cauldron that is turned upside down for emptying. Before someone here can benefit from spiritual nourishment, they must empty their life of stagnating influences. Then they can reap great benefit from the tremendous possibilities that will become available to them, regardless of their station in life.

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ZHÈN ZHÈN	**51. ZHÈN** **Thunderbolts**

BASIC MEANING

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The Chinese word *zhèn* (zhen4) essentially means 'thunderbolt', which refers to the atmospheric excitation that accompanies rain.

We may associate *zhèn* with astrological Mars. The blood-red planet Mars represents courage, enthusiasm, assertiveness, and pioneering. Mars's attributes make it the natural representative of:

> Aggressive action (that is, energetic assertive action or hostile action); athletic skill; bodily injury; that which is hot or burning like fire; things that are sharp or cutting; that which causes bleeding; iron among metals; the gallbladder and the adrenal glands among organs; the penis and the testicles among male organs; the muscular system; things that are red in color.

Spiritually speaking, Mars is the energy associated with Man's sense of justice. Being just with all people in all situations requires one to have a warrior's courage and zeal for righteousness, even at the cost of personal loss. Mars is nobly expressed whenever one has the courage to take right action.

In light of the foregoing, we take the theme of the trigram ZHÈN to be 'feeling stirred to action'. The hexagram ZHÈN is a doubling of the trigram ZHÈN.

JUDGMENT

Thunderbolts. Make spiritual efforts to get divine help. Thunderbolts come frightening and frightening. One laughs, saying: "yā yā!" Thunderbolts startle over a distance of a hundred lǐ (50 kilometers). One does not lose even a spoonful of the wine offering.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

Like a thunderbolt, an unsettling turn of events can be frightening. Nevertheless, a calm examination of matters will reveal that this turn is a stimulus that somehow furthers a better situation. View the thunderbolts of life as messages that motivate one to put trust in God and to do what is right.

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HEXAGRAM 51 (ZHÈN): CHANGING LINES

LINE 6. Thunderbolts streak and streak. One very much looks about in terror. Taking military action is inauspicious. Thunderbolts do not go to one's own body; they go to one's neighbor instead – there is no fault. Regarding marriage and intimacy, there are disapproving words.

ZHÈN bridges here to Hexagram 21 (SHÌ HÉ, 'biting through'). Unsettling events have led to widespread agitation. Someone here ought to 'bite through' this popular mood by calming themself so that they may see things clearly and respond properly. By not allowing themself to be affected by fear, they may encounter some criticism.

LINE 5. Thunderbolts going to-and-fro are a rough situation. One expects to not have loss. One has things to do.

ZHÈN bridges here to Hexagram 17 (SUÍ, 'following'). Someone here is facing unsettling situations one after another. These occurrences help to keep them on their toes, so that they may not take a wrong course. They ought to re-evaluate things repeatedly and to adapt fittingly.

LINE 4. Thunderbolts reach the mud.

ZHÈN bridges here to Hexagram 24 (FÙ, 'returning'). Someone here somehow feels stuck. They ought to return to soundness by taking some time to gather their wits and to think clearly.

LINE 3. Thunderbolts revitalize and revitalize. Thunderbolts provoke movement. There is no error.

ZHÈN bridges here to Hexagram 55 (FĒNG, 'the midday sun'). Someone here ought to view their unsettling situation as a stimulus to move their life in a wholesome direction. They ought to work at shining like the midday sun (that is, giving full display to the fruits of their abilities).

LINE 2. Thunderbolts come bringing a rough situation. Many lose money. One goes up into nine hills. Do not pursue what is lost. In seven days, you regain it.

ZHÈN bridges here to Hexagram 54 (GUĪ MÈI, 'the junior wife'). The junior wife symbolizes someone who accepts being subject to someone else or something. Someone here is facing a situation of adverse circumstances in which they are likely to experience some type of loss. They ought to accept this state of affairs and to use it to draw nearer to God. In due course, they will be restored.

LINE 1. Thunderbolts come frightening and frightening. One later laughs, saying: "yā yā!" This is auspicious.

ZHÈN bridges here to Hexagram 16 (YÙ, 'enthusiasm'). Someone here is facing an unsettling situation in which they may not expect much of good to happen. Nevertheless, if this situation motivates them to put trust in God and to deal truthfully, then things will turn out well.

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GÈN GÈN	**52. GÈN** **Keeping still**

BASIC MEANING

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The Chinese word *gèn* (gen4) essentially means 'steady focus'. We may take *gèn* to mean 'to keep still', which conveys the idea of causing something to remain calm.

We may associate *gèn* with astrological Saturn. The ringed and slow-moving planet Saturn represents restriction, structure, and slow change. Saturn is the bringer of challenges that require patient perseverance in order for one to prevail. Saturn's attributes make it the natural representative of:

> Sober-minded action; restraints and limitations; rules and regulations; hierarchical organization; that which is hard and heavy; that which is lonely or isolated; chronic ailments; that which is old and decaying; death; that which is freezing and preserving; lead among metals; the spleen among organs; the skeletal system; the teeth; the skin, hair, and nails as body protection; things that are black in color.

Spiritually speaking, Saturn is the energy associated with Man's ability to patiently persevere (that is, to calmly remain constant to a purpose in spite of obstacles). Saturn is nobly expressed whenever one stabilizes one's heart (that is, one's prevailing mental and emotional attitude), so that one may think clearly and respond properly to situations in life, instead of reacting according to habit or impulse.

In light of the foregoing, we take the theme of the trigram GÈN to be 'imposing restrictions'. The hexagram GÈN is a doubling of the trigram GÈN.

JUDGMENT

Keeping one's back still. One does not feel one's body. One moves about one's courtyard; one does not see one's people. There is no fault.

The back contains the nerve fibers that mediate movement. 'Keeping the back still' means to become oblivious to the influences that urge one to do things. In the matter in question, someone here ought to 'keep their back still' so that they may approach things with composure, instead of reacting according to habit or impulse. In this way, they will function within proper bounds.

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HEXAGRAM 52 (GÈN): CHANGING LINES

LINE 6. Genuinely keeping still is auspicious.

GÈN bridges here to Hexagram 15 (QIĀN, 'moderation'). Described here is someone who has the fortitude and stability of a mountain. Nothing can throw them off balance. They have 'stabilized their heart' to the point where nothing has the power to provoke an emotional or sensual response.

LINE 5. One keeps one's jaws still; one's words have a reasonable order. Regretting causes fault to pass away.

GÈN bridges here to Hexagram 53 (JIÀN, 'moving gradually'). The movement from thought to speech ought to be a gradual process. Someone here ought to give thought to their words and to speak only what is worthwhile to say.

LINE 4. One keeps one's torso still – there is no fault.

GÈN bridges here to Hexagram 56 (LŬ, 'traveling'). Like a good traveler, someone here ought to exercise self-restraint. They ought to work at 'stabilizing their heart' to the point where nothing has the power to provoke an emotional or sensual response.

LINE 3. One keeps one's loins still; one aligns one's backbone. This rough situation smothers the heart.

GÈN bridges here to Hexagram 23 (BŌ, 'deteriorating'). Described here is a person being torn apart because they are outwardly restraining their sexual actions while inwardly dwelling on an improper sexual desire. In order to stop responding to any improper desire, one must first learn why one ought not to express it and then change one's thinking and actions accordingly.

LINE 2. One keeps one's leg calves still. This does not help that which follows. One's heart is not pleased.

GÈN bridges here to Hexagram 18 (GŬ, 'spoilage'). After charging into a situation impulsively, someone here now sees that they have moved in the wrong direction. They ought to 'keep their leg calves still' by stopping and reconsidering. Nevertheless, they cannot immediately halt the consequences of what they have already set in motion.

LINE 1. One keeps one's toes still – there is no fault. Benefit is the long-term oracular prediction.

GÈN bridges here to Hexagram 22 (BÌ, 'adorning'). 'Keeping the toes still' means to not charge into something impulsively. There is something here that appears attractive. Someone here ought to examine it thoroughly in order to decide whether they ought to be involved with it at all.

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XÙN GÈN	**53. JIÀN** **Moving gradually**

BASIC MEANING

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The Chinese word *jiàn* (jian4) means 'to move gradually'. The hexagram JIÀN consists of the upper trigram XÙN (gentle persuasion) leading the way to the lower trigram GÈN (imposing restrictions). Persuasive efforts take time to bring forth disciplined behavior.

JUDGMENT

Moving gradually. The woman is married off – this is auspicious. Benefit is the oracular prediction.

We see an example of *jiàn* in the traditional Chinese marriage process, in which a couple went through several courtship ceremonies before the wedding took place. In the matter in question, gradual efforts along the proper direction will culminate in success.

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HEXAGRAM 53 (JIÀN): CHANGING LINES

LINE 6. The wild goose moves gradually to the land. Its feathers are fitting to be used for spiritual rites – this is auspicious.

JIÀN bridges here to Hexagram 39 (JIǍN, 'walking lame'). Feather adornments are common among both East Asian and Amerindian shamans. The 'feathers used for spiritual rites' are great spiritual accomplishments. Endeavor to fly high like a feathered bird. Unless you aspire to reach great spiritual heights, you will be 'lame' (that is, unable to make progress with ease).

LINE 5. The wild goose moves gradually to a hill. The wife, for three years, is not pregnant. At the end, there is no one who equals her. This is auspicious.

JIÀN bridges here to Hexagram 52 (GÈN, 'keeping still'). Although someone here has achieved a high position of influence, they are somehow unable to be as productive as expected. If they righteously persevere, then all will eventually end well for them.

LINE 4. The wild goose moves gradually to a tree. It somewhat gets its flat branch (on which to perch). There is no fault.

JIÀN bridges here to Hexagram 33 (DÙN, 'retreating'). The webbed feet of the goose are not suited for perching in trees. Someone here is in an unsuitable situation that presents some level of danger. Retreating from this danger requires them to allow divine guidance to lead their intellect. Where God guides, s/he provides.

LINE 3. The wild goose moves gradually to the land. The husband goes off to battle, but he does not return. The wife is pregnant, but she does not give birth. This is inauspicious. It is beneficial to ward off robbers.

JIÀN bridges here to Hexagram 20 (GUĀN, 'scrutinizing'). If someone here attempts to rush things, then they will be unproductive. They ought to secure whatever they have established. Moreover, they ought to take a thoughtful look at why they ought not to advance at this time.

LINE 2. The wild goose moves gradually to a large rock. It drinks and eats very happily – this is auspicious.

JIÀN bridges here to Hexagram 57 (XÙN, 'subtly penetrating'). In the matter in question, someone here has reached a secure position. They ought to celebrate their success with others. Sharing success is a 'subtle wind' that pushes relationships with others in a proper direction.

LINE 1. The wild goose moves gradually to a dry place. Regarding the boy, this is a rough situation. There are disapproving words about him – there is no fault.

JIÀN bridges here to Hexagram 37 (JIĀ-RÉN, 'the household'). As a newcomer, someone here is like a boy, and so they will inevitably draw some criticism from others because of their inexperience. They ought to get support from those who can help them in some fitting way.

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⚳ ZHÈN ⚱ DUÌ	**54. GUĪ MÈI** **The junior wife**

BASIC MEANING

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The Chinese expression *guī mèi* (gui1 mei4) means 'to marry off the younger sister'. In ancient China, it was common for a younger sister to marry her elder sister's husband, thereby becoming a junior wife in a polygamous marriage. The hexagram GUĪ MÈI consists of the upper trigram ZHÈN (feeling stirred to action) being supported by the lower trigram DUÌ (indulging emotions and sensual appetites). The actions of a spiritually immature person tend to be driven by their emotions and sensual appetites, and so society must institute protocols (like polygamy) that regulate a person's behavior.

JUDGMENT

Marrying off the younger sister. Taking military action is inauspicious – there is nowhere that is beneficial.

The junior wife symbolizes someone who accepts a hierarchical authority, follows its rules of conduct, and is entrusted with pertinent responsibilities. In the matter in question, there is a hierarchy to which someone here belongs. Follow the example of the junior wife. 'Taking military action' (that is, pressing onward), while not following proper procedures for conducting affairs, does not bode well.

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HEXAGRAM 54 (GUĪ MÈI): CHANGING LINES

LINE 6. The woman carries a basket that does not have fruit. The gentleman cuts open and cleans a sheep that does not have blood. There is nowhere that is beneficial.

GUĪ MÈI bridges here to Hexagram 38 (KUÍ, 'disagreement'). In ancient Chinese wedding ceremonies, the bride carried a basket of fruit as a gift for her in-laws, and the groom sacrificed a sheep. Like the bride and groom described here, someone her is following the formalities of a situation, but their efforts lack the substance necessary for success.

LINE 5. Emperor Yǐ married off his younger sister. Regarding her-ladyship's robe sleeves, they did not equal her junior wife's robe sleeves by far. The moon is almost a full moon. This is auspicious.

GUĪ MÈI bridges here to Hexagram 58 (DUÌ, 'enjoying'). Emperor *Yǐ* (the second-last king of the Chinese *Shāng* Dynasty) married off his sister to Lord *Chāng* of *Zhōu*, a man of lower social rank. The royal lady joyfully followed social custom by accepting a subordinate position to her husband. Like the royal lady, someone here ought to joyfully comply with fitting procedures or protocols.

LINE 4. Marrying off the younger sister goes beyond the usual time limit. A late marriage has its season.

GUĪ MÈI bridges here to Hexagram 19 (LÍN, 'approaching from above'). Described here is a maiden who maintains her virginity although marriage is not at hand. She approaches her situation from the moral high ground by respecting due process and waiting for a legitimate opportunity to get what she wants.

LINE 3. One marries off the younger sister as a principal wife. Instead she returns as a junior wife.

GUĪ MÈI bridges here to Hexagram 34 (DÀ ZHUÀNG, 'great strength'). Someone here is reaching for something that is beyond their possibilities. They ought to show great strength by taking a course of action that does not compromise their dignity.

LINE 2. One who is blind in one eye is still able to see. Benefit is the reclusive person's oracular prediction.

GUĪ MÈI bridges here to Hexagram 51 (ZHÈN, 'thunderbolts'). Someone here ought not to be disturbed because things have not turned out as expected. Like two eyes working together for clear vision, expectations must match realities. Follow the example of the 'reclusive person', who retreats from worldly distractions in order to live truth. Find out what truly matters here and act accordingly.

LINE 1. One marries off the younger sister as a junior wife. The lame one is still able to walk. Taking military action is auspicious.

GUĪ MÈI bridges here to Hexagram 40 (JIĚ, 'setting free'). There is a pecking order here, and so someone here ought to set themself free from trouble by accepting their place in that hierarchy. Although their subordinate status denies them full mobility, they can still 'take military action' (that is, press onward) and achieve something meaningful.

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ZHÈN LÍ	**55. FĒNG** **The midday sun**

BASIC MEANING

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The Chinese word *fēng* (feng1) means 'extensive', which conveys the idea of being large in amount, scope, or size. The hexagram FĒNG consists of the upper trigram ZHÈN (feeling stirred to action) being supported by the lower trigram LÍ (taking noble-minded action). In order for one to extensively apply oneself, one must have ambition that is supported by good character and good judgment.

JUDGMENT

Being extensive. Make spiritual efforts to get divine help. The king invokes it (that is, the divine realm). Do not worry. Fitting is midday.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

We see an example of *fēng* in the midday sun. Midday is the symbolic time when the sun is at its highest point in the sky, from which it gives full display to its warming light. In the matter in question, someone here ought to make spiritual efforts to let their light shine like the midday sun (that is, to give full display to the fruits of their abilities).

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HEXAGRAM 55 (FĒNG): CHANGING LINES

LINE 6. Extensive is one's house; screened from view is one's family. One peeks through one's door; quiet is one's uninhabited place. For three years, one does not see anyone face-to-face – this is inauspicious.

FĒNG bridges here to Hexagram 30 (LÍ, 'acting brightly'). If someone here insists on taking a narrow approach, then they will lose touch with what is proper in their situation. Consequently, they will become isolated from those who can give them helpful support.

LINE 5. One comes to the brilliant ones, and one has celebration and praise – this is auspicious.

FĒNG bridges here to Hexagram 49 (GÉ, 'transforming'). Someone here has access to brilliant ones who can help them to transform their situation for the better. Accepting such help leads to abundant success.

LINE 4. Extensive is its screen; one at midday sees the Chinese Dipper stars. One encounters one's foreign lord – this is auspicious.

FĒNG bridges here to Hexagram 36 (MÍNG YÍ, 'brightness impaired'). Under current circumstances, someone's light is partially eclipsed – they are currently unable to give full display to the fruits of their abilities. Nevertheless, with the help of someone in a high position, they can advance toward a successful outcome.

LINE 3. Extensive is its copiousness; one at midday sees dim stars. One breaks one's right forearm – there is no fault.

FĒNG bridges here to Hexagram 51 (ZHÈN, 'thunderbolts'). Under current circumstances, someone's light is totally eclipsed – they are currently unable to give full display to the fruits of their abilities. If they simply drive forward to make progress, then like a broken-armed man, they will be unable to bring their abilities into full play.

LINE 2. Extensive is its screen; one at midday sees the Chinese Dipper stars.[6] Heading out gains doubt and unhealthiness. One has an undeviating commitment that shows accordingly – this is auspicious.

FĒNG bridges here to Hexagram 34 (DÀ ZHUÀNG, 'great strength'). Under current circumstances, someone's light is partially eclipsed – they are currently unable to give full display to the fruits of their abilities. In spite of their great ability, some type of negative energy is hindering their way forward. They ought not to attempt to advance until they overcome this problem.

LINE 1. One encounters one's complementary lord. Even working together for a ten-day week[7] does not have fault. Heading onward has honor.

FĒNG bridges here to Hexagram 62 (XIǍO GUÒ, 'small overstepping'). Success here requires the two 'complementary lords' of energetic action and sound judgment. If one proceeds without recognizing their equal importance, then one oversteps.

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[6] The Chinese constellation *Dǒu* (Dipper) consists of 6 stars in the constellation Sagittarius.
[7] The *Shāng* people of ancient China observed a ten-day week.

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Lí Gèn	**56. Lǚ** **Traveling**

Basic Meaning

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The Chinese word *lǚ* (lv3) means 'to travel'. The traveler symbolizes either a newcomer or someone transiting through a temporary situation. The hexagram Lǚ consists of the upper trigram Lí (taking noble-minded action) leading the way to the lower trigram Gèn (imposing restrictions). For the traveler, good character and good judgment lead the way to disciplined behavior.

Judgment

Traveling. Make small spiritual efforts to get divine help. Traveling is an omen of auspiciousness.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

If someone here is a newcomer, then they ought not to throw their weight around, but ought instead to observe decorum. If someone here is transiting through a temporary situation, then they ought to have the stamina to righteously persevere. In either case, they ought to put trust in God and to do what is right.

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HEXAGRAM 56 (LŬ): CHANGING LINES

LINE 6. The bird burns its nest. The traveling person at first laughs, but they later wail loudly. One loses oxen at Yì.[8] This is inauspicious.

LŬ bridges here to Hexagram 62 (XIĂO GUÒ, 'small overstepping'). Someone here ought to guard against improper behavior. If they behave offensively, then they will lose their position of stability and their means of support.

LINE 5. One shoots a pheasant; with one arrow, it dies. The ending is in accordance with reputation and a mandate of title.

LŬ bridges here to Hexagram 33 (DÙN, 'retreating'). When traveling abroad in ancient times, the gift of introduction at any lord's court was a pheasant. Conditions have pushed someone here to retreat from their comfort zone and to seek home elsewhere. If they humbly present themself and offer something of value, then they will be rewarded with acceptance and position.

LINE 4. The traveler is in the middle of settling down. One acquires one's resources and an emblem axe of rank. "My heart is not pleased."

LŬ bridges here to Hexagram 52 (GÈN, 'keeping still'). Although someone here has achieved some level of means and a secure position, they feel uneasy. They ought to 'stabilize their heart' so that they may think clearly and respond properly.

LINE 3. The traveler burns their lodge. One loses one's young servant. This is an omen of a rough situation.

LŬ bridges here to Hexagram 35 (JÌN, 'advancing'). The more one helps others to flourish, the stronger one's own position becomes. If one instead behaves offensively, then one will lose one's position of stability and one's support from trustworthy ones.

LINE 2. The traveler approaches a lodge. One carries one's money close to one's chest. Gaining a young servant is the oracular prediction.

LŬ bridges here to Hexagram 50 (DĬNG 'the cauldron'). By being morally upright and exercising good judgment, someone here has earned a position of stability and support from trustworthy ones.

LINE 1. The traveler is very petty. This is where they fetch disaster.

LŬ bridges here to Hexagram 30 (LÍ, 'acting brightly'). Like a traveler, someone here ought to conduct themself in a dignified manner. They ought not to busy themself with unwholesome things. Moreover, they ought not to attempt to pass themself off as more than what they really are.

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[8] The land of *Yì* is where *Hài*, a *Shāng* ancestor, had his herds of oxen and sheep seized and was killed.

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XÙN XÙN	**57. XÙN** **Subtly penetrating**

BASIC MEANING

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The Chinese word *xùn* (xun4) essentially means 'to subtly penetrate', which conveys the idea of sticking deep into something in an inconspicuous way. The word *xùn* has come to denote one's humble deference to others, which often subtly penetrates their hearts.

We may associate *xùn* with astrological Mercury. The swift-moving planet Mercury represents mobility of thought, word, and deed. Mercury's attributes make it the natural representative of:

> Clever action; deception; ideas and beliefs; speech and all modes of communication; expertise; negotiations, trade, and transactions; exact sciences and calculations; transportation; things that imitate humans; wind and everything that causes it; small items coming in large numbers; things of mixed composition; mercury among metals; the tongue and the vocal cords among organs; the nervous system; things that are multicolored.

Spiritually speaking, Mercury is the energy associated with Man's verbal mind – one's ability to think logically and to express oneself through words. Mercury is nobly expressed whenever one uses their cleverness and verbal facility to further that which is wholesome.

In light of the foregoing, we take the theme of the trigram XÙN to be 'gentle persuasion'. The hexagram XÙN is a doubling of the trigram XÙN.

JUDGMENT

Subtly penetrating. Make small spiritual efforts to get divine help. It is beneficial to have a purposeful direction to go. It is beneficial to consult a great person.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, achieving success depends on using the persuasive power of ideas, magical work, psychic influences, or things that 'blow' as a subtle wind in order to achieve a goal. Someone here ought to get advice from someone competent who can steer them rightly.

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HEXAGRAM 57 (XÙN): CHANGING LINES

LINE 6. One subtly penetrates into the bed to go underneath. One loses one's resources and emblem axe of rank. This is an omen of inauspiciousness.

XÙN bridges here to Hexagram 48 (JǏNG, 'the water well'). The bed symbolizes the situation in which one lies, and 'something beneath the bed' symbolizes an underlying factor. In the matter in question, someone here is digging down for an underlying cause, but they are coming up short. A possible message here is that someone here is not digging deep enough. Another possible message here is that someone here is attempting to prove a false notion.

LINE 5. Here is an omen of auspiciousness. Regretting causes fault to pass away. There is nothing unbeneficial. It does not have a good beginning, but it has a good ending. Before Gēng[9] are three days; after Gēng are three days – this is auspicious.

XÙN bridges here to Hexagram 18 (GǓ, 'spoilage'). Time now favors someone here to remedy a decaying situation. Through inconspicuous and gradual efforts in the proper direction, they can ensure that a relapse to decay does not occur.

LINE 4. Regretting causes fault to pass away. In the cultivated fields, one captures three kinds of game.

XÙN bridges here to Hexagram 44 (GOU, 'improper encounter'). The hunted game here refers to sacrificial animals, which served the three purposes of being food for ritual offerings, food for guests, and food for oneself. Someone here is encouraged to do suitable magical work.

LINE 3. Repeated subtle penetration is disappointing.

XÙN bridges here to Hexagram 59 (HUÀN, 'dissipating'). For someone here, their thoughts are like a wind blowing back and forth as they ponder some issue with uncertainty. They ought to dissipate this state of affairs by making a reasonable decision and by acting accordingly.

LINE 2. One subtly penetrates into the bed to go underneath. One uses diviners and shamans; they are numerous seemingly. This is auspicious – there is no fault.

XÙN bridges here to Hexagram 53 (JIÀN, 'moving gradually'). The bed is where one goes from a waking state to a sleeping state, and so it symbolizes the dividing line between the conscious and the subconscious. In the matter in question, someone here is coming up against negative spiritual influences. They need the help of competent ones who can penetrate into the spirit world in order to dispel this negativity.

LINE 1. One considers whether to go forward or to go backward. Benefit is the military person's oracular prediction.

XÙN bridges here to Hexagram 09 (XIǍO XÙ, 'small taming'). Someone here ought to restrain the doubts and fears that have clouded their mind and made them indecisive. Like a warrior, they ought to set their sight on their goal and to break through the obstacles that bar their way to it.

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[9] *Gēng* was the seventh day of a ten-day week observed by the *Shāng* people of ancient China.

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DUÌ DUÌ	**58. DUÌ** **Enjoying**

BASIC MEANING

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The Chinese word *duì* (dui4) essentially means 'enjoyment', which conveys the idea of taking pleasure in something.

We may associate *duì* with astrological Venus. The planet Venus (whose Latin name means 'love') represents affection, enjoyment, attractive power, and harmony. Venus's attributes make it the natural representative of:

> Friendly action; intimate (that is, closely personal) relationships; social activities; personal charm; charisma; that which is attractive or beautiful; that which is fragrant; that which is sweet or delicious; that which is pleasing to the touch; arts and entertainment; copper among metals; the kidneys and the thyroid gland among organs; the vagina and the uterus among female organs; fertility; things that are green in color.

Spiritually speaking, Venus is the energy associated with Man's visual mind – one's imagination, which enables one to form mental images. When intensely entertained with aroused feelings of enjoyment, mental images gain the power to attract the necessary resources for their realization. Venus is nobly expressed whenever through joyful optimism, one attracts the necessary resources for faring well.

In light of the foregoing, we take the themes of the trigram DUÌ to be 'joyful optimism' and 'indulging emotions and sensual appetites'. The hexagram DUÌ is a doubling of the trigram DUÌ.

JUDGMENT

Enjoying. Make spiritual efforts to get divine help. Benefit is the oracular prediction.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

Nothing is inherently enjoyable. What one person may see as enjoyable, another person may see it as annoying. One's joy originates from one's inside and not from one's outside. In the matter in question, someone here ought to take control of their life by not looking for someone else or something to make them happy. Moreover, they ought to be joyfully optimistic so that they may attract the resources necessary for faring well.

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HEXAGRAM 58 (DUÌ): CHANGING LINES

LINE 6. One is pulled into enjoyment.

DUÌ bridges here to Hexagram 10 (LŬ, 'stepping'). One ought not to abdicate kingship over one's life. A possible message here is that one ought not to give in to emotions and sensual appetites. One has the power to control them and to decide how to best express them. Another possible message here is that one ought not to allow circumstances to determine one's mental and emotional attitude. One ought to be joyfully optimistic and to create one's own domain of happiness.

LINE 5. One commits oneself faithfully to deteriorating oneself. They have a rough situation.

DUÌ bridges here to Hexagram 54 (GUĪ MÈI, 'the junior wife'). The junior wife symbolizes someone who accepts being subject to someone else or something. In the matter in question, someone here is deteriorating their well-being because they have accepted being subject to things that lack value or virtue.

LINE 4. One attempts to come to terms with enjoyment, but one is not yet at peace. Intervening in the unhealthiness has delight.

DUÌ bridges here to Hexagram 60 (JIÉ, 'restricting'). In the matter in question, someone here is considering something that is not in their best interest. They ought to set proper limits on their behavior by steering toward that which is wholesome.

LINE 3. Coming to enjoyment is inauspicious.

DUÌ bridges here to Hexagram 43 (GUÀI, 'acting resolutely'). The problem here is not a matter of wholesome pleasures versus unwholesome pleasures. The problem here is that someone here is looking for someone else or something to make them happy. They ought to act resolutely to take control of their life. Their joy originates from their inside and not from their outside.

LINE 2. Trustworthy enjoyment is auspicious. Regretting causes fault to pass away.

DUÌ bridges here to Hexagram 17 (SUÍ, 'following'). Described here is the situation of someone who does not follow unwholesome desires, thoughts, feelings, or actions. Consequently, they do not indulge in things that lack value or virtue. If you are not such a person, then work at being like them.

LINE 1. Harmonious enjoyment is auspicious.

DUÌ bridges here to Hexagram 47 (KÙN, 'distressed'). Described here is the situation of someone who is joyfully optimistic in spite of adverse circumstances. Instead of allowing distress to exhaust their vitality, they righteously persevere with the joyful expectation that all will turn out for the best. If you are not such a person, then work at being like them.

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⚊⚊⚊ ⚊⚊⚊ XÙN ⚋⚋ ⚋⚋ ⚋⚋ ⚋⚋ ⚊⚊⚊ ⚋⚋ ⚋⚋ KĂN	**59. HUÀN** **Dissipating**

BASIC MEANING

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The Chinese word *huàn* (huan4) means 'to dissipate' and refers here to destroying the cohesion of unwholesome influences, that is, influences that are detrimental to mental, moral, or physical well-being. The hexagram HUÀN consists of the upper trigram XÙN (gentle persuasion) prevailing over the lower trigram KĂN (pitfall; unlearnedness). The persuasive power of righteous efforts dissipates unwholesome influences.

JUDGMENT

Dissipating. Make spiritual efforts to get divine help. The royal invocations possess the temple. It is beneficial to ford great rivers. Benefit is the oracular prediction.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here ought to 'ford the river' (that is, undertake the major endeavor) of dissipating something that is detrimental to mental, moral, or physical well-being. In many cases, this unwholesome influence is something that is narrow in scope, such as selfishness or short-sightedness. They ought to get some divine guidance to help them to proceed in a wholesome way.

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HEXAGRAM 59 (HUÀN): CHANGING LINES

LINE 6. One dissipates one's blood. One goes away, distances oneself, and gets out. There is no fault.

HUÀN bridges here to Hexagram 29 (KǍN, 'dark difficulty'). The difficulty facing someone here comes from unwholesome influences that pertain to blood relatives or close associates. One ought to put some type of distance between oneself and these influences.

LINE 5. A dissipating sweat is one's great outcry. It dissipates the royal residence. There is no fault.

HUÀN bridges here to Hexagram 04 (MÉNG, 'brightness covered'). Sweat aims at restoring the body to its normal temperature. The 'great outcry' of spiritual cultivation aims at restoring normality by dissipating unwholesome influences.

LINE 4. One dissipates one's group – this is first-rate auspicious. Dissipating has a build-up; this is not usual to that which one thinks about.

HUÀN bridges here to Hexagram 06 (SÒNG, 'contending'). Someone here is thinking too narrowly regarding the group to which they ought to belong. Transcending this narrow viewpoint could lead to contention with their current associates. Nevertheless, dissipating their narrowness leads to a gathering together of forces that brings unusual success.

LINE 3. One dissipates one's own self – there is no regret.

HUÀN bridges here to Hexagram 57 (XÙN, 'subtly penetrating'). One ought not to be too self-involved. One ought to put aside one's selfish interests and to be of service to the common good. Putting trust in God and doing good works are the 'subtle wind' that dissipates egotism.

LINE 2. Dissipating runs quickly to its opportune moment. Regretting causes fault to pass away.

HUÀN bridges here to Hexagram 20 (GUĀN, 'scrutinizing'). It is unwholesome for one to incline toward treating another unjustly, regardless of whether one has been wronged or not. One ought to keep in mind that two wrongs don't make a right. Without delay, someone here ought to make spiritual efforts that are aimed at furthering good character and good judgment within themself.

LINE 1. One uses the help of horse strength – this is auspicious.

HUÀN bridges here to Hexagram 61 (ZHŌNG FÚ, 'wholehearted faithfulness'). At the first sign of impending discord, someone here ought to use 'horse strength' to dissipate it. Reverent commitment to God will help them to prevail.

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⚶ KǍN ⚱ DUÌ	**60. JIÉ** **Restricting**

BASIC MEANING

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The Chinese word *jié* (jie2) means 'to restrict', which conveys the idea of keeping something within specific limits. The hexagram JIÉ consists of the upper trigram KǍN (unlearnedness) guiding the lower trigram DUÌ (indulging emotions and sensual appetites). If someone does not know how to properly guide their emotions and sensual appetites, then they need to discipline their behavior.

JUDGMENT

Restricting. Make spiritual efforts to get divine help. Bitter restriction is an unfitting model to exemplify.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here must somehow set limits. They must beware of excessive restrictions. There must be a limit even on limitations.

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HEXAGRAM 60 (JIÉ): CHANGING LINES

LINE 6. Bitter restriction is an omen of inauspiciousness. Regretting causes fault to pass away.

JIÉ bridges here to Hexagram 61 (ZHŌNG FÚ, 'wholehearted faithfulness'). Someone here is being too hard on themself or on others. Nevertheless, if they become aware of their error and make amends, then they will right the situation.

LINE 5. Sweet restriction is auspicious. Heading onward has honor.

JIÉ bridges here to Hexagram 19 (LÍN, 'approaching from above'). A possible message here is that someone here ought to approach their situation from above by limiting themself to that which conforms to divine standards. Another possible message here is that if one puts restrictions on others, then one ought to 'come down' to their level by living under those same restrictions.

LINE 4. One calmly restricts. Make spiritual efforts to get divine help.

JIÉ bridges here to Hexagram 58 (DUÌ, 'enjoying'). In the matter in question, someone here ought to get some guidance on how to intelligently set limits. Otherwise, the restrictions will not be joyfully accepted and one will end up doing more harm than good.

LINE 3. One does not restrict accordingly, and so one sighs accordingly – there is no fault.

JIÉ bridges here to Hexagram 05 (XŪ, 'waiting in need'). For someone here, their failure to set proper limits on their behavior has brought about the sad situation in which they now find themself. They need some self-control in order to move forward in the best way.

LINE 2. One does not go out of the entrance of the courtyard – this is inauspicious.

JIÉ bridges here to Hexagram 03 (ZHŪN, 'the sprout'). The courtyard here symbolizes the restrictions that are pertinent to the matter in question. Like a growing sprout, faring well lies in emerging from the confines in which someone here now finds themself. They ought to take proper action now!

LINE 1. One does not go out of the family area of the courtyard – there is no fault.

JIÉ bridges here to Hexagram 29 (KǍN, 'dark difficulty'). The courtyard here symbolizes the restrictions that are pertinent to the matter in question. If someone here remains within these confines, then they will not fall into difficulty.

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XÙN DUÌ	**61. ZHŌNG FÚ** **Wholehearted faithfulness**

BASIC MEANING

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The Chinese expression *zhōng fú* (zhong1 fu2) means 'wholehearted faithfulness' and refers here to one's reverent commitment to God and the consequent awakening of spiritual power within oneself. The hexagram ZHŌNG FÚ consists of the upper trigram XÙN (gentle persuasion) being supported by the lower trigram DUÌ (joyful optimism). One's reverent commitment to God awakens an inner spiritual power that can draw down knowledge from on-high and that can influence entities and events as God sees fit.

JUDGMENT

Wholehearted faithfulness. Piglets and fishes are auspicious. It is beneficial to ford great rivers. Benefit is the oracular prediction.

In ancient China, the common people sacrificed pigs and fishes, while noblemen sacrificed sheep and oxen. Because the common people acted out of wholehearted faithfulness, their humble offerings were gifts well received. In the matter in question, wholehearted faithfulness opens the way for someone her to successfully 'ford great rivers' (that is, undertake major endeavors).

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HEXAGRAM 61 (ZHŌNG FÚ): CHANGING LINES

LINE 6. The sacrificial cock climbs into the sky – this is an omen of inauspiciousness.

ZHŌNG FÚ bridges here to Hexagram 60 (JIÉ, 'restricting'). Just as a cock does not fly very high, externally based efforts are limited here in their range of influence. Someone here ought to depend more on their spiritual power.

LINE 5. One has an undeviating commitment that is what being intertwined is like – there is no fault.

ZHŌNG FÚ bridges here to Hexagram 41 (SŬN, 'decreasing'). By decreasing the influence of worldly things on one's life, one awakens an inner spiritual power that can influence others in beneficial ways.

LINE 4. The moon is almost a full moon. One horse of a pair gets lost. There is no fault.

ZHŌNG FÚ bridges here to Hexagram 10 (LŬ, 'stepping'). Here is someone who breaks with their peers in order to step to the tune of something higher and worthy.

LINE 3. One gets a challenger. One sometimes beats the drum in victory; one sometimes stops in defeat. One sometimes weeps; one sometimes sings.

ZHŌNG FÚ bridges here to Hexagram 09 (XIĂO XÙ, 'small taming'). Someone here ought to restrain themself from allowing circumstances to determine their mental and emotional attitude. Through reverent commitment to God, they will be able to handle life's challenges.

LINE 2. A crying crane is in the shade; its chick chimes in with it. I have a good wine; I and you will share it.

ZHŌNG FÚ bridges here to Hexagram 42 (YÌ, 'increasing'). The crane chick responds to its parent's call even though the parent is not in plain sight. Likewise, the limitations of space and time do not deter one's response to the call of faithful desires, thoughts, feelings, and actions. If someone here acts in accordance with what is right, then they will gain the ability to influence others in beneficial ways. Such influence is as intoxicating as wine.

LINE 1. Forethought is auspicious. Having something other is discomfort.

ZHŌNG FÚ bridges here to Hexagram 59 (HUÀN, 'dissipating'). In order to properly respond to situations, one must be prepared. One ought to work at dissipating the desires, thoughts, feelings, and actions that lead to unwholesome behavior.

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ZHÈN GÈN	**62. XIǍO GUÒ** **Small overstepping**

BASIC MEANING

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The Chinese expression *xiǎo guò* (xiao3 guo4) means 'small overstepping', which conveys the idea of going a bit beyond some proper limit. The hexagram XIǍO GUÒ consists of the upper trigram ZHÈN (feeling stirred to action) prevailing over the lower trigram GÈN (imposing restrictions). One oversteps whenever one's motivational drive goes beyond proper bounds.

JUDGMENT

Small overstepping. Make spiritual efforts to get divine help. Benefit is the oracular prediction. Fitting are small things; not fitting are great things. The flying bird leaves its message behind: "It is not fitting to go higher; it is fitting to go lower." This is greatly auspicious.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here does not have the resources necessary to achieve as much as they desire. They ought to limit themself to endeavors of small reach, where they can achieve meaningful success. Overextending oneself leads to difficulty.

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HEXAGRAM 62 (XIǍO GUÒ): CHANGING LINES

LINE 6. One does not meet it; one oversteps it instead. The flying bird is netted in it. This is inauspicious. This indeed means a disastrous error.

XIǍO GUÒ bridges here to Hexagram 56 (LǓ, 'traveling'). Someone here is acting beyond proper bounds and headed for serious trouble. They ought to check themself before they wreck themself. Like a good traveler, they ought to know and respect their limitations.

LINE 5. Dense clouds are not producing rain from my western suburbs. The duke shoots game with an arrow and fetches it from inside its cave dwelling.

XIǍO GUÒ bridges here to Hexagram 31 (GǍN, 'influencing'). 'Dense clouds are not producing rain' means that one's abilities are not yielding expected results. Someone here ought not to go it alone. They ought to attract help from those who are qualified to assist them.

LINE 4. There is no fault. One does not overstep it; one meets it instead. Heading for a rough situation must be guarded against. "Do not apply your efforts" is the long-term divination message.

XIǍO GUÒ bridges here to Hexagram 15 (QIĀN, 'moderation'). Someone here ought to step away from externally based efforts that are aimed at achieving their goal. They ought instead to work spiritually by invoking the divine realm for assistance.

LINE 3. One does not overstep; one guards against it. Complying with overstepping would somewhat injure one – this is inauspicious.

XIǍO GUÒ bridges here to Hexagram 16 (YÙ, 'enthusiasm'). Be 'possessed' with the spirit of caution. Pay great attention to details and exercise good judgment.

LINE 2. One passes by one's grandfather, and one encounters one's grandmother. One does not reach one's ruler, and one encounters the ruler's official. There is no fault.

XIǍO GUÒ bridges here to Hexagram 32 (HÉNG, 'persisting'). Persistence is driving someone here to seek assistance from a secondary or unconventional source. They are not overstepping by doing so. They ought to do their best with the resources that are available to them.

LINE 1. The flying bird brings inauspiciousness.

XIǍO GUÒ bridges here to Hexagram 55 (FĒNG, 'the midday sun'). Someone here wants to shine like the midday sun (that is, to give full display to the fruits of their abilities). Nevertheless, like an unfledged bird, they are not yet ready to spread their wings to fly. In the meantime, they ought to follow the tried-and-true path of preparation that is pertinent to the matter in question.

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KǍN LÍ	**63. JÌ JÌ** **Already across the river**

BASIC MEANING

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The Chinese expression *jì jì* (ji4 ji4) means 'to have already crossed the river' and refers here to having brought some endeavor to a successful conclusion. The hexagram JÌ JÌ consists of the upper trigram KǍN (pitfall; unlearnedness) prevailing over the lower trigram LÍ (taking noble-minded action). No matter how good one's efforts may be toward achieving a goal, there are some details that will escape one's planning and execution.

JUDGMENT

Already across the river. Make spiritual efforts to get divine help for small things. Benefit is the oracular prediction. The beginning is auspicious; the ending is disorder.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, someone here has achieved something, but they have not yet mastered the details necessary to stabilize their achievement. Unless they take proper measures, whatever they have achieved will eventually fall apart.

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HEXAGRAM 63 (JÌ JÌ): CHANGING LINES

LINE 6. One gets one's head wet – this is a rough situation.

Jì Jì bridges here to Hexagram 37 (JIĀ-RÉN, 'the household'). A possible message here is that a wet head is an indication of being out of one's depth (that is, in a situation that one is unprepared to handle). Another possible message here is that a wet head is an indication of carrying some 'baggage' from one's 'river crossing' – one is not fully free of ills that should have been left behind. In either case, one ought to get support from those who can help one in some fitting way.

LINE 5. The eastern neighbor slaughters an ox. It does not equal the western neighbor's modest offering of sacrifice. The western neighbor truly receives its blessing of well-being.

Jì Jì bridges here to Hexagram 36 (MÍNG YÍ, 'brightness impaired'). In times of achievement, there is a tendency to replace simple and meaningful ways of doing things with impressive but empty displays of power. Such behavior injures one's ability to truly shine here.

LINE 4. The fine silk has clothing tatters. All day long, be on guard.

Jì Jì bridges here to Hexagram 49 (GÉ, 'transforming'). A fine state of affairs can fall apart if one is dismissive of threats to its integrity. One ought to nip trouble in the bud, that is, to eliminate small problems before they can turn into big problems.

LINE 3. High Ancestor[10] subjugated the Guǐ territory.[11] In three years, he prevailed over it. Regarding small people, do not apply your efforts.

Jì Jì bridges here to Hexagram 03 (ZHŪN, 'the sprout'). As a common noun, the word *guǐ* denotes an evil spirit. In the matter in question, someone here has overcome great difficulties. In order to sprout a wholesome new order here, they ought not to act unwisely by putting spiritually immature persons or things into positions of power.

LINE 2. The woman loses her ornamental headdress. Do not pursue it. In seven days, she regains it.

Jì Jì bridges here to Hexagram 05 (XŪ, 'waiting in need'). The woman's ornamental headdress represents something that she has relied on to attract helpful attention. Someone here is not getting the helpful attention that they expect. If they righteously persevere, then they will eventually attract the support that they deserve.

LINE 1. The carriage drags its wheels, and the fox gets its tail wet – there is no fault.

Jì Jì bridges here to Hexagram 39 (JIǍN, 'walking lame'). For someone here, moving too quickly puts them in danger of making mistakes. Before they make any move, they ought to carefully consider what it may involve. Like a lame man walking and like the carriage and tail-heavy fox described here, they ought to proceed slowly.

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[10] The title 'High Ancestor' refers to *Wǔ-Dīng* (born *Zǐ Zhāo*), a great *Shāng* king.
[11] The *Guǐ* clan was attacked and defeated by *Zhōu* warriors on behalf of the *Shāng* Dynasty.

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Lí Kǎn	**64. Wèi Jì** **Not yet across the river**

Basic Meaning

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The Chinese expression *wèi jì* (wei4 ji4) means 'to not yet have crossed the river' and refers here to not yet having brought some endeavor to a successful conclusion. The hexagram Wèi Jì consists of the upper trigram Lí (taking noble-minded action) prevailing over the lower trigram Kǎn (pitfall; unlearnedness). No matter how good one's efforts may be toward achieving a goal, there are some details that will escape one's planning and execution.

Judgment

Not yet across the river. Make spiritual efforts to get divine help. The little fox nearly crosses the river; it gets its tail wet – there is nowhere that is beneficial.

Seek divine help through prayerful affirmations and other suitable magical work. Be mindful that the power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Tap into your divine power by cultivating good character and good judgment.

In the matter in question, follow the example of the old fox, who treads cautiously because it has learned that there may be more to the situation than meets the eye. Do not follow the example of the little fox, who overestimates its cleverness and rushes in overconfidently.

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HEXAGRAM 64 (WÈI JÌ): CHANGING LINES

LINE 6. One has an undeviating commitment to drinking wine – there is no fault. If one gets one's head wet, then one has an undeviating commitment that fails indeed.

WÈI JÌ bridges here to Hexagram 40 (JIĚ, 'setting free'). Someone here has good cause for celebration, but they ought not to go to extremes by 'getting their head wet'. A possible message here is that a wet head is an indication of being out of one's depth (that is, in a situation that one is unprepared to handle). Another possible message here is that a wet head is an indication of carrying some 'baggage' from one's 'river crossing' – one is not fully free of ills that should have been left behind. In either case, one ought to set oneself free from danger by getting guidance on how to move forward in the best way.

LINE 5. Here is an omen of auspiciousness. There is no regret. Here is the noble person's brilliance, and one has an undeviating commitment to it – this is auspicious.

WÈI JÌ bridges here to Hexagram 06 (SÒNG, 'contending'). Described here is someone who contends against unwholesome influences and prevails. Others rally around their noble achievement.

LINE 4. Here is an omen of auspiciousness. Regretting causes fault to pass away. Thunderbolt[12] applied himself to subjugating the Guǐ territory. In three years, he had rewards from the Great Nation.[13]

WÈI JÌ bridges here to Hexagram 04 (MÉNG, 'brightness covered'). This line corresponds to Line 3 of Hexagram 63. As a common noun, the word *guǐ* denotes an evil spirit. In the matter in question, achieving success depends on going to battle against unwholesome influences within oneself or against an external evil.

LINE 3. One has not yet crossed the river. Taking military action is inauspicious. It is beneficial to ford great rivers.

WÈI JÌ bridges here to Hexagram 50 (DǏNG 'the cauldron'). The time has come for someone here to move toward their goal, but 'taking military action' (that is, pressing onward), while going it alone, does not bode well. By getting help from those who are spiritually competent, they will be able to successfully 'ford great rivers' (that is, undertake great endeavors).

LINE 2. The carriage drags its wheels – this is an omen of auspiciousness.

WÈI JÌ bridges here to Hexagram 35 (JÌN, 'advancing'). Someone here feels pressured to advance, but time does not favor them to move toward their goal. They ought to be patient.

LINE 1. The fox gets its tail wet – this is disappointing.

WÈI JÌ bridges here to Hexagram 38 (KUÍ, 'disagreement'). Someone here is not seeing eye-to-eye with what is suitable. Although they want to move toward their goal, they are not properly prepared. If they proceed under these conditions, then they are bound for trouble.

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[12] The title 'Thunderbolt' probably refers to *Jì-Lì*, a great *Zhōu* leader.
[13] The term 'Great Nation' refers to the *Shāng* Dynasty.

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YÌ JĪNG READING FORM

Name: **Today's date:**

Email address: **Date of birth:**

THE QUESTION

PRIMARY HEXAGRAM		SECONDARY HEXAGRAM	
Line 6		**Line 6**	
Line 5		**Line 5**	
Line 4		**Line 4**	
Line 3		**Line 3**	
Line 2		**Line 2**	
Line 1		**Line 1**	
Hexagram Number		**Hexagram Number**	

TABLE: Toss outcomes

Toss Outcome	Line Symbol	Line Name
All heads	———————›	changing *yáng*
2 heads, 1 tail	——— ———	unchanging *yīn*
1 head, 2 tails	———————	unchanging *yáng*
All tails	——— ———›	changing *yīn*

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