

The Yì Jīng Oracle

A Guide to Your Best Life

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1. DIVINATION

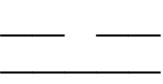
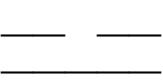
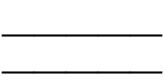
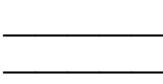
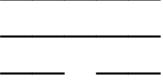
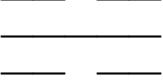
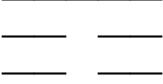
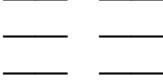
1a. Trigrams and hexagrams

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

The *Yi Jing* 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	 KĀN 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

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 *Yi Jing* 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 *Yi Jing* 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 *Yi Jing* 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 *Yi Jing* 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.

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 Bunning¹ 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 about a person or situation:

- Person *P* divines about action *A* (or event *E* or situation *S*).
- Please give guidance regarding 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

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

(which are the lower three lines) and an upper trigram (which are the upper three lines). For the 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 <i>yáng</i>
2 heads, 1 tail	— — —	unchanging <i>yīn</i>
1 head, 2 tails	—————	unchanging <i>yáng</i>
All tails	— — —→	changing <i>yīn</i>

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.

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

<hr/> <hr/> <hr/> <hr/>	QIÁN	<h1>01. QIÁN</h1> <h2>Acting confidently</h2>
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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. In the context of the *Yi Jing* Oracle, we may take *qián* to mean ‘to act confidently’. We may associate *qián* with astrological Sun, which represents vitality, self-esteem, volition, and leadership. Spiritually speaking, Sun is the energy associated with Man’s will – his ability to deliberately decide on a course of action, his freedom to choose between right and wrong. Sun is nobly expressed whenever one asserts himself with dignity by using his will to rise above course and unsavory things. The theme of the trigram QIÁN is ‘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 wisdom.

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.

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 his power wisely, one must ‘lose his head’. That is, he must change his way of thinking. He 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 one acts out of an overestimated sense of his power, then he is 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-YŌU, ‘the harvest’). Like a dragon in its sky abode, one is a powerful influence in an environment that complements his abilities. He ought to get advice from a competent person who can help him to reap great benefit.

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

QIÁN bridges here to Hexagram 09 (XIĀO XÙ, ‘small taming’). In spite of his capabilities, one is somehow out of his depth. He ought not to attempt to force things to go his way. He 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, he is cautious as if being in a rough situation. There is no fault.

QIÁN bridges here to Hexagram 10 (LŪ, ‘stepping’). The time is right for one to carry out his plan of action, but he ought to step cautiously. Overambition could corrupt his 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 one to make his presence known in his intended field of activity. Nevertheless, he is not ready to act all on his own. He ought to get advice from someone competent who can steer him rightly.

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

QIÁN bridges here to Hexagram 44 (GÒU, ‘improper encounter’). One does not have the resources necessary to carry out his plan of action. Therefore, he ought to be patient and to resist the temptation to advance.

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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. In the context of the *Yi Jing* Oracle, we may take *kūn* to mean ‘submissiveness’. We may associate *kūn* with astrological Moon, which represents receptivity, adaptability, and devotion. Spiritually speaking, Moon is the energy associated with Man’s trance ability, which enables him 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. The theme of the trigram KŪN is ‘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. He first loses his bearings; he later gets a godparent. Beneficial is west of south; he gets friends there. East of north, he loses 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 wisdom.

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 one acts all on his own, then he will go astray. He ought to submit to competent ones who can steer him rightly.

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, one can rise to a position of commanding influence from which he 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’). One ought to be like a closed-up sack – he ought to keep reasonably to himself.

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

KŪN bridges here to Hexagram 15 (QIĀN, ‘moderation’). One ought not to seek achievement while having an eye on enhancing his reputation. He ought instead to take modest action 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, one 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.

<hr/> <hr/> <hr/> <hr/> <hr/>	KĀN	<h2>03. ZHŪN</h2> <h3>The sprout</h3>
	ZHÈN	

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 KĀN (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 wisdom.

In the matter in question, one is like the sprout – he is not yet strong enough to move forward unaided with his plans. He ought to get the support that he needs for the difficult task ahead.

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. One ought not to give up! He ought instead to get advice from someone spiritually competent who can steer him 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. One here has difficulty with sharing the juicy benefits of his abilities with others. Nevertheless, his 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. He looks for marriage and intimacy. Heading onward is auspicious. There is nothing unbeneficial.

ZHŪN bridges here to Hexagram 17 (Súi, ‘following’). Making progress here is difficult. Nevertheless, if one is determined to ‘marry’ his goal, then he ought to make the adaptations necessary for success. In this regard, he ought not to hesitate to ask for help.

LINE 3. One approaches a deer without forethought. He merely gets lost, finding himself 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’). One lacks the guidance necessary to ‘get across the river’ (that is, to bring the matter in question to a successful conclusion). Unless he gets that guidance, he will act blindly and lose his 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’). One has encountered difficulties that have halted his progress. They have not come to rob him of his goal, but rather to help him to ‘marry’ it. He ought to learn from the limitations that the difficulties place on him. In due course, he 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’). One’s hesitation to take action is fitting because he is not yet strong enough to make progress unaided. He ought to ally himself with able ones who can help him.

<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	GÈN	04. MÉNG
	KĀN	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 KĀN (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, he consults the oracle and is informed. At a second and third time, he is disrespectful. He is disrespectful, and so he is 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 wisdom.

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

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 but not the sinner. Whenever an ignorant person acts out of bounds, do not ‘wage war’ on him with a vengeful attitude. Instead mobilize forces to battle against the causes of his 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’). One ought to dissipate his closed-mindedness and to approach his situation with the innocent acceptance of a child. If he seeks guidance humbly and gratefully, then he will receive the help that he needs.

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’). One cannot yet ‘get across the river’ (that is, to bring the matter in question to a successful conclusion) because he is somehow in the dark. Perhaps he is mistaking his beliefs or imaginings for facts and truths. Or perhaps he is headstrong in acting foolishly. In either case, he ought to be receptive to and compliant with guidance from those who can steer him 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 (GŪ, ‘spoilage’). If one neglects to develop himself, then he will act foolishly by giving himself 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, one ought to deal with an ignorant person in a supportive way that encourages him 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. He applies himself to removing the foot shackles and the hand shackles. Living in the past is disappointing.

MÉNG bridges here to Hexagram 41 (SŪN, ‘decreasing’). An ignorant person needs a level of discipline that works to remove the shackles that hold him in the dark. By decreasing the ignoble influences in a person’s life, noble influences can take root and grow.

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	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 KĀN (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 him 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 wisdom.

In the matter in question, one is advised to wait and to develop himself spiritually. At the proper time, he will be able to successfully ‘ford great rivers’ (that is, undertake major endeavors).

HEXAGRAM 05 (XŪ): CHANGING LINES

LINE 6. One goes into his cave home. He has uninvited visitors; three people have come. If he 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 one ought to seek divine help through ritual offerings of food and drink. Another possible message here is that one ought to take a suitable break from a difficult situation in order to rest and recuperate.

LINE 4. One waits in need in blood. He goes out from his cave home.²

XŪ bridges here to Hexagram 43 (GUÀI, ‘acting resolutely’). One ought to be ready to do battle against harmful influences. He ought to begin his efforts within his own life before extending them outside himself.

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 one were to act without properly dealing with these restrictions, then he would bite off more than he can chew. He would then be ‘stuck in the mud’, being vulnerable to troubles that could overwhelm him 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’). One is not yet ready to ‘get across the river’ (that is, to bring the matter in question to a successful conclusion). He ought to wait and to remain calm. Moreover, he ought not be provoked into action by the words of others or by his 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, one is waiting on the sidelines – he is observing instead of participating. He ought to draw whatever benefits that this state of affairs may present to him.

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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	KĀN	

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 KĀN (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, one is headed for trouble if he continues his current course of action, no matter how confident he may be. It is wise for him to stop where he is and to get advice from someone competent who can steer him rightly. Until he gets that advice, it is not beneficial to ‘ford great rivers’ (that is, undertake major endeavors).

HEXAGRAM 06 (SÒNG): CHANGING LINES

LINE 6. Someone is bestowed his own leather belt of victory. At the end of the third morning, he strips it off.

SÒNG bridges here to Hexagram 47 (KÙN, ‘distressed’). If one presses contention to its bitter end, then he may possibly emerge victoriously. Nevertheless, his 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’). One cannot yet ‘get across the river’ (that is, to bring the matter in question to a successful conclusion). He ought to take his case to a wise mediator, who is someone who can resolve his situation in a manner that is best for all concerned.

LINE 4. One is not able to contend. He returns to soundness and approaches his fate. He 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 his favor. One ought to dissipate his tendency to contend. He 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 he does 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. He comes back and then runs away to his city. The people there are three hundred households; they do not have defect.

SÒNG bridges here to Hexagram 12 (PÌ, ‘contrariness’). One is following a course of action that is contrary to what is right and good. He ought to return to the ‘three hundred households free of error’, who symbolize what is right and 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 (LÜ, ‘stepping’). The best way to step through one’s situation is to not pursue contention at all. One ought not to be provoked into action by the words of others or by his own thoughts.

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<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	KĀN	

BASIC MEANING

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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 KĀN (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 his being so that he may assert himself with dignity.

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 (KĀN, ‘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 ignoble 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 he inspire others to submit to his 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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	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 KĀN (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, one 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.

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, one ought to make the case for alliance as reasonably and persuasively as possible. Those who are meant to be with him will comply with his cause.

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

BÌ bridges here to Hexagram 45 (CUI, ‘congregating’). One 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 (JIĀN, ‘walking lame’). One is joining together with persons or things that cannot help him to achieve his goal. Working with them makes him ‘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 (KĀN, ‘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. He has an undeviating commitment that fills the earthen jar beyond capacity. The ending comes, and he 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 one is unselfishly committed, then he will attract the right associates and things will turn out unexpectedly well.

<hr/> <hr/> <hr/> <hr/> <hr/>	XÙN	09. XIǎO XÙ Small taming
	QIÁN	

BASIC MEANING

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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 wisdom.

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

HEXAGRAM 09 (XIĀO 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.

XIĀO XÙ bridges here to Hexagram 05 (XŪ, ‘waiting in need’). The aforementioned dense clouds have produced rain. That is, one’s abilities have yielded expected results. Now that one has ‘married’ his goal, he ought not to get carried away with his success. He ought instead to restrain himself from ‘taking military action’ (that is, pressing onward). He needs something that can help him to move forward in the best way.

LINE 5. One has an undeviating commitment that is what being intertwined is like. He is rich because of his neighbors.

XIĀO XÙ bridges here to Hexagram 26 (DÀ XÙ, ‘great taming’). By taming his 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.

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

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

XIĀO 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.

XIĀO XÙ bridges here to Hexagram 37 (JIĀ-RÉN, ‘the household’). One ought to return to soundness by learning from the successes or failures of his ‘household’ (that is, those who have dealt with similar situations).

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

XIĀO XÙ bridges here to Hexagram 57 (XÙN, ‘subtly penetrating’). One ought to return to soundness by not attempting to force things to go his way.

<hr/> <hr/> <hr/> <hr/> <hr/>	QIÁN	10. LÜ Stepping
	DUÌ	

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 LÜ consists of the upper trigram QIÁN (asserting oneself authoritatively) prevailing over the lower trigram DUÌ (indulging emotions and sensual appetites). One must use his will to exercise control over his 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 wisdom.

In the matter in question, one is dealing with a situation that is dangerous and powerful like a tiger. He ought to be cautious. If he behaves properly, then he can step through the situation without harm.

HEXAGRAM 10 (Lǚ): CHANGING LINES

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

Lǚ bridges here to Hexagram 58 (DUÌ, ‘enjoying’). One ought to examine his actions and to give thought to the consequences. After such consideration, he ought to take fitting action that encourages a successful outcome. Then he 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.

Lǚ bridges here to Hexagram 38 (KUÍ, ‘disagreement’). There are forces at work that disagree with what one wants to achieve. Consequently, him pursuing his cause invites difficulty. In order to fare well, he 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.

Lǚ bridges here to Hexagram 61 (ZHÖNG FÚ, ‘wholehearted faithfulness’). One must deal with a difficult situation, but reverent commitment to God will help him to prevail. He will succeed if he is cautious and duly diligent.

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.

Lǚ bridges here to Hexagram 01 (QIÁN, ‘acting confidently’). One ought not to be overconfident. His abilities are not adequate to deal with the situation confronting him. He neither sees everything clearly nor has the means to make progress with ease. Unless he serves a worthy cause, he ought to desist.

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

Lǚ bridges here to Hexagram 25 (WÚ WÀNG, ‘unfalse’). If one is free of falsehood, then he 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.

Lǚ 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.

	KŪN	11. TÀI
	QIÁN	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 wisdom.

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

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, one is experiencing downbeat circumstances, and so he ought to restrain himself from simply ‘taking military action’ (that is, pressing onward) to make progress. He ought to get some guidance on how to best handle the downbeat so that he 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. He is not rich in the opinion of his neighbors. He does not give up because of his 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 his rich talents and resources. One ought not to call special attention to his riches, and he ought not to become disheartened. He ought instead to apply himself fittingly in order to share the benefits of his 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. He applies himself to fording rivers. He does not abandon and leave behind. Cliques pass away. He 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 what is noble, one will attract helpful support from like-minded ones. With such cooperation, he will be able to ‘take military action’ (that is, press onward) and to achieve something meaningful.

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	KŪN	<h1>12. Pǐ</h1> <h2>Contrariness</h2>

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 he exercises his 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, noble influences are in decline, while ignoble 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.

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 (CÙ, ‘congregating’). In the matter in question, time now favors things to change for the better, but one must take fitting action. He ought to get together with those who can help him 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 himself 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. One here is making progress in changing things for the better, but he ought not to take things for granted. He ought to secure his 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, one is called to play a leading role in furthering positive change. Taking a thoughtful look at things will help him to take proper action. He 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 himself in what is noble, he will attract the right associates.

<hr/> <hr/> <hr/> <hr/>	QIÁN	
	Lí	<h1>13. TÓNG-RÉN</h1> <h2>Fellowship</h2>

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 wisdom.

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).

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, one here must somehow go out of his way – he must somehow take action that goes far beyond his 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 he is tied in some meaningful way. Through great effort, these two can overcome that which separates them.

LINE 4. One gets up on his protective wall, and he 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 his high hill for a vantage point. For three years, he 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 healthily have fellowship, one cannot limit his associations to those within his comfort zone. He 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 healthily have fellowship, one must retreat from the societal distinctions that separate him from others – he must embrace the spiritual equality that is common to all.

<hr/> <hr/> <hr/> <hr/>	Lí	
	QIÁN	

14. DÀ-YŌU

The harvest

BASIC MEANING

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The Chinese expression *dà-yōu* (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-YŌU 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 he reap. That is, one’s actions, whether good or bad, will repay him in kind. One cannot escape the consequences of his actions, and so he ought to use his 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 wisdom.

In the matter in question, one will be rewarded according to how well he uses his abilities for what is right (that is, morally obligatory) and good (that is, beneficial). He can achieve success if his motives are good and if he does not take on more than he can reasonably handle.

HEXAGRAM 14 (DÀ-YŌU): CHANGING LINES

LINE 6. Heaven itself protects him – this is auspicious. There is nothing unbenevolent.

DÀ-YŌU 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-YŌU bridges here to Hexagram 01 (QIÁN, ‘acting confidently’). One ought to use his position of commanding influence to shine benefit to others in an atmosphere of friendliness. If he does 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-YŌU bridges here to Hexagram 26 (DÀ XÙ, ‘great taming’). One ought to restrain himself from blowing things out of proportion. He 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-YŌU 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. He 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-YŌU 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 one must develop abilities that enable him to handle great responsibilities. Another possible message here is that one 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-YŌU bridges here to Hexagram 50 (DÌNG ‘the cauldron’). One ought to connect with a system of spiritual cultivation. By furthering his spiritual maturity, he will be less susceptible to doing misdeeds and to making mistakes.

³ The title ‘heavenly son’ refers to a king of the *Zhōu* Dynasty of ancient China.



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 his abilities and achievements, nor does he 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 wisdom.

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.

HEXAGRAM 15 (QIĀN): CHANGING LINES

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

QIĀN bridges here to Hexagram 52 (GÈN, ‘keeping still’). In the matter in question, one is called to be an agent of correction. He ought to ‘stabilize his heart’ so that he may think clearly and respond properly. In taking corrective measures, he ought to consider first how he might improve himself before extending his efforts elsewhere.

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

QIĀN bridges here to Hexagram 39 (JIĀN, ‘walking lame’). ‘Not being rich in the opinion of one’s neighbors’ means that one is not receiving deserved recognition for his rich talents and resources. In the matter in question, one ought to make his influence felt, but he ought to ‘walk lame’ by not calling special attention to his riches. He 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 (XIĀO GUÒ, ‘small overstepping’). A modest person restrains his ego, thereby putting himself on an equal footing with others. He lets his 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. His nobility of character will attract the support necessary for him 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 his desires, thoughts, feelings, and actions, then one will attract the attention of those who can help him to rise to prominence.

LINE 1. A very modest noble person applies himself 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 others or to throw his weight around. He instead keeps a low profile in order to not draw undue attention. This modesty opens the way for him to succeed.

<hr/> <hr/> <hr/> <hr/> <hr/>	ZHÈN	
<hr/> <hr/> <hr/> <hr/> <hr/>	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. One ought to mobilize his army of support by invoking the heavenly hands that govern a successful outcome.

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 (JÍN, 'advancing'). One's enthusiasm has no light to lead it in the proper direction. Nevertheless, if one gets proper guidance and changes his direction accordingly, then he 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 (CUI, 'congregating'). Difficulties have afflicted one here like an illness. They have not come to destroy him, but instead to motivate him to get together with those who can properly help him.

LINE 4. Here is a producer of enthusiasm. One plentifully gains. Do not doubt. Regarding friends, what a hair clasp he is [that is, he 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 his good cause.

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

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

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

YÙ bridges here to Hexagram 40 (JIĒ, 'setting free'). One ought not to get caught up in an unwholesome current of thoughts and feelings. At the first sign of such danger, one ought to set himself free without delay. He ought to be steady as a rock, and he ought to examine his situation so that he may respond properly.

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

YÙ bridges here to Hexagram 51 (ZHÈN, 'thunderbolts'). Although one is highly motivated to achieve his goal, he lacks the means to follow through.

<hr/> <hr/> <hr/> <hr/>	DUÌ	17. SUÍ Following
	ZHÈN	

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 him. Following implies adapting. One must adapt his life to conform to the guidance that he 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 wisdom.

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

HEXAGRAM 17 (SUÍ): CHANGING LINES

LINE 6. One adheres and ties oneself to them, so then he 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 himself faithfully to being excellent – this is auspicious.

SUÍ bridges here to Hexagram 51 (ZHÈN, ‘thunderbolts’). One ought to be a stimulating agent for excellence. By committing himself to becoming spiritually mature, he advances himself and inspires others to follow his 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’). One is like a captive if he relies too much on another to give direction to his actions. If a leader or follower puts trust in God and does what is right, then he will acquire the clarity necessary to take fitting action.

LINE 3. One ties himself to the gentleman, and he 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’). In order to cling to noble influences, one must transform his life by parting company with ignoble influences. Although he may consequently feel some loss, he has truly gained.

LINE 2. One ties himself to the boy, and he loses the gentleman.

SUÍ bridges here to Hexagram 58 (DUÌ, ‘enjoying’). One ought to carefully examine the people and things with which he closely involves himself. If he keeps comfortable company with ignoble influences, then he cannot win the company of noble influences.

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 (CÙI, ‘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.

<hr/> <hr/> <hr/> <hr/> <hr/>	GÈN	18. GŬ Spoilage
	XÙN	

BASIC MEANING

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The Chinese word *gǔ* (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 Jiă⁴ 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 wisdom.

In the matter in question, time now favors one to ‘ford great rivers’ (that is, undertake major endeavors) with the goal of remedying spoilage. After beginning the remediation, one 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.

HEXAGRAM 18 (GŬ): CHANGING LINES

LINE 6. One does not serve kings and marquises. Lofty is his service.

GŬ bridges here to Hexagram 46 (SHĒNG, ‘rising’). Described here is someone who has risen above worldly purposes. He has a thorough understanding of the matter in question and applies himself to remedying the spoilage.

LINE 5. One deals with the father’s spoilage. He uses his 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 one is willing to take responsibility for remedying this spoilage, then others will appreciate his efforts and give him 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. One here tends to acquiesce to this spoilage, and so he is headed for trouble. He ought to get advice from someone spiritually competent who can steer him 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. One here does not know how to best take corrective measures. As long as he does 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. One 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.

	KŪN DUÌ	19. LÍN Approaching from above
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BASIC MEANING

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The Chinese word *lin* (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 wisdom.

In the matter in question, one is in a favorable period that is like springtime. The eighth month symbolizes the end of this season of joyful expectations. If one does not use this favorable period to establish things properly, then inauspiciousness follows.

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 (SŪN, ‘decreasing’). Described here is someone who decreases attention to himself for the benefit of others. He uses the influence of his 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 his 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 one ought to follow the dictates coming from the high ground of good character and good judgment. Another possible message here is one ought to make the influence of his higher position accessible to his ‘junior wives’ (that is, those under him) in a way that is beneficial to their 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 one ought not to lose sight of taking timely action. If one steers away from being careless and overconfident, then he 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, one is encouraged to work with others. In order to fare well, he must approach things from the high ground of good character and good judgment. If the people with whom he is working are susceptible to ignoble influences, then he ought to do whatever he must do in order to return himself 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, one 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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	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 him up to right guidance.

JUDGMENT

Scrutinizing. One has washed in performing ablution, but so far, he has not made the ritual offering. He 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 his life and to see that his faults are the things that he must sacrifice in order to live truth. In the matter in question, one ought to take a thoughtful look at things, seeking to get a broad view. Moreover, he ought to put trust in God and to do what is right.

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, he is 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 his conduct sets for others as well as how effective his influence is. The spiritually mature person takes such an objective look at his 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 (PÌ, 'contrariness'). Ancient Chinese kings often changed their methods of governance on the advice of visiting dignitaries and scholars. Similarly, one here ought to give a free hand to competent ones who can steer him 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 his 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.

<hr/> <hr/> <hr/> <hr/>	Lí	21. SHÌ HÉ Biting through
	ZHÈN	

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 wisdom.

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

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 he 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’). One is inclined to leniency, but in order to remediate the tough situation facing him, he must be impartial. He 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 he gets a golden arrow. Benefit from hardship is the oracular prediction. This is auspicious.

SHÌ HÉ bridges here to Hexagram 27 (YÍ, ‘nourishing’). One is challenged to put powerful ignoble influences in check. He must use determination, moral strength, and good judgment. Like a golden arrow, he must be tough like metal and pierce straight to the heart of the matter.

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

SHÌ HÉ bridges here to Hexagram 30 (LÍ, ‘acting brightly’). One is somehow unable to take effective corrective measures in dealing with a long-standing matter. If he chooses to deal with it, then he will arouse some bitter feelings. Nevertheless, he 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 he 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 (JÍN, ‘advancing’). In ancient China, putting an offender’s feet in shackles was a visual message of restraining his 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.

<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	GÈN	22. BÌ
	Lí	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 wisdom.

In the matter in question, one can benefit somewhat by making some type of external enhancement. On a personal level, this could mean beautifying his physical appearance or bettering his 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.

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, one 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 he 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. One here is enhancing himself by pursuing lofty goals. He seems to offer very little to people who are caught up in worldly things, and so his well-intended efforts may not be well received. Nevertheless, he ought to do his best to contribute to his ‘household’ (that is, those people to whom he somehow belongs).

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, one has come upon someone or something that represents what is truthful. In order to embrace truth, he 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 one seems to be doing relatively well, he ought to ‘get wet’ by examining the ‘waters’ of his situation in depth. If the good-looking things in his life are not providing nourishing support, then he is not truly prospering.

LINE 2. One 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. One ought to tame his tendency to judge by appearances. By discerning what is genuine from what is not, he will be able to apply himself effectively.

LINE 1. One adorns his toes. He 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. One ought not to be so quick to make progress by embracing the ways of others. He ought instead to ‘stabilize his heart’ so that he may think clearly and find out what works for him.

<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	GÈN	23. BŌ Deteriorating
<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	KŪN	

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 one does not deal with it properly, then he ought not to pursue any goals right now.

HEXAGRAM 23 (BŌ): CHANGING LINES

LINE 6. The large fruit is uneaten. The noble person gets a carriage; the small person deteriorates his 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’). A force of deterioration is weakening one’s well-being, and there is nothing that one can do to stop its advance. In spite of the trouble that it brings, one 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’). It is one’s receptivity to an undermining influence that has made him vulnerable to its negative effect. One ought to ‘stabilize his heart’ so that he may think clearly and respond properly. In this way, he can deteriorate his 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’). There are clear indications that a force of deterioration is weakening one’s well-being, but one does not know how to best take protective measures. He ought to be willing to accept help from those who are qualified. Whether or not he receives help, he 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’). Some force is at the beginning stage of deteriorating one’s well-being. Although one sees no clear indication of its work, he ought to be on guard. This force of deterioration somehow involves someone or something on which he relies for support.

<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	KŪN	24. FÙ Returning
	ZHÈN	

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 wisdom.

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 one has taken a wrong course, then time now favors him to return to what is proper. If one is undertaking something new, then his ability to turn plans into reality is just now returning from its low point, and so he ought to take timely action.

HEXAGRAM 24 (FÙ): CHANGING LINES

LINE 6. One confusedly returns to soundness – this is inauspicious; he has a disastrous error. One applies himself 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 one misses this opportune time to return to what is proper, then he must wait for the next opportune time to come. Consequently, any efforts of change that he 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’). One ought to sincerely handle his shortcomings by sinking his roots deeply into what is proper.

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

FÙ bridges here to Hexagram 51 (ZHÈN, ‘thunderbolts’). One has gone astray as a result of being influenced by unwholesome desires, thoughts, feelings, or actions. Nevertheless, he has a connection with someone or something that is noble. This connection with a noble influence may motivate him 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’). One cannot yet shine fully bright because he is swinging between something that is right for him and something that is wrong for him.

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 one 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 him 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 one has taken a wrong course, then he ought not to go further. He ought to submit to following a suitable course of action.

<hr/> <hr/> <hr/> <hr/> <hr/>	QIÁN	25. WÚ WÀNG Unfalse
	ZHÈN	

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 his will to exercise control over his 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 wisdom.

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

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’). One ought not to take action right now. At present, whatever he is hoping for cannot be manipulated into realization. He 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’). One ought not to attempt to ‘bite through’ the problem that he now faces. 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 him, and so one will eventually get whatever is meant for him.

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 his cow to a passerby. A possible message here is that experiencing loss challenges one to look beyond his personal needs in order to see the needs of others. Another possible message here is no one is exempt from the trials of life. It is these trials that challenge one to make positive changes in his life.

LINE 2. One has not yet tilled and harvested. He 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 (LÜ, ‘stepping’). The unharvested soil and unweeded field here are indications that one has work to do. The message here is to one ought to do something simply because it needs to be done. More specifically, he 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 (PÌ, ‘contrariness’). If one has goodness in his heart, then he will receive the intuitive guidance necessary to steer him away from that which is contrary to what is right and good.

<hr/> <hr/> <hr/> <hr/> <hr/>	GÈN	26. DÀ XÙ
	QIÁN	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, one has a strong desire to achieve some goal, but he ought not to ‘eat at home’ by feeding on his comfortable and familiar desire. He ought instead to ‘ford the great river’ (that is, undertake the major endeavor) of curbing his strong desire and of getting guidance on how to move forward in the best way.

HEXAGRAM 26 (DÀ XÙ): CHANGING LINES

LINE 6. One shoulders heaven's highway. Make spiritual efforts to get divine help.

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

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

DÀ XÙ bridges here to Hexagram 09 (XIĀO 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-YŌU, '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 (SŪN, 'decreasing'). There are forces at work that could threaten one's well-being. One can decrease their potential harm by constantly developing the skills that he needs 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. One is restrained from moving forward by something overwhelming. He 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 (GŪ, 'spoilage'). Neglect of some kind has brought about the circumstances that block one's progress. One ought not to attempt to advance.

<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	GÈN	27. YÍ
	ZHÈN	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 he desires as nourishment for himself and for others.

JUDGMENT

Nourishing – this is an omen of auspiciousness. One is careful about his cheeks. His own self looks into what goes into his mouth as food and what comes out of his 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?

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, one is somehow deficient. Moreover, he is turning away from established sources that can provide him the nourishing support that he needs for faring well. Therefore, it is not fitting right now for him to ‘ford great rivers’ (that is, undertake major endeavors). In order to fare well, he must humble himself to a spiritual superior from whom he 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’). One is pursuing a worthy goal that he cannot achieve alone. He ought to ‘bite through’ this problem by getting the proper nourishing support. Like a hungry tiger pursuing prey, he ought to be on the lookout for able ones who can assist him.

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 one operates from a superficial point of view, then he tends to seek nourishment in the wrong ways. Consequently, he misses 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 (SÙN, ‘decreasing’). One is turning away from what is acceptable by looking to the hill (that is, those in higher positions) to do what he ought to do for himself. Such efforts to make progress do not bode well for him.

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 his possibilities for faring well. He then envies others who are or who seem to be well off.

<hr/> <hr/> <hr/> <hr/>	DUÌ	<h2>28. DÀ GUÒ</h2> <h1>Great overstepping</h1>
<hr/> <hr/> <hr/> <hr/>	XÙN	

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 he allows emotions and sensual appetites to guide his 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 wisdom.

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

HEXAGRAM 28 (DÀ GUÒ): CHANGING LINES

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

DÀ GUÒ bridges here to Hexagram 44 (GÒU, ‘improper encounter’). One feels tempted to undertake something for which he is not adequately prepared. If he chooses to proceed, then he 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 one’s situation, one must pay attention to what would give it nourishing support. If he perseveres without taking timely action, then he 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 (JÍNG, ‘the water well’). The assistance of others has strengthened one to be able to bear what he could not bear alone. If he uses his abilities to be a water well of benefit, then all will go well. But if he instead pursues selfish interests, then he 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’). One lacks the resources necessary to achieve his goal. If he ignores this fact and advances nevertheless, then he is 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 unbenevolent.

DÀ GUÒ bridges here to Hexagram 31 (GĀN, ‘influencing’). A vitalizing influence has breathed new life into one’s situation. One now has 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 heavenly realm for assistance.

<hr/> <hr/> <hr/> <hr/> <hr/>	KĂN	29. KĂN Dark difficulty
<hr/> <hr/> <hr/> <hr/> <hr/>	KĂN	

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 KĀN are ‘pitfall’ and ‘unlearnedness’. The hexagram KĀN is a doubling of the trigram KĀN.

JUDGMENT

A habitual pit. One has an undeviating commitment. He safeguards his 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 wisdom.

In many cases, dark difficulty comes from one's emotionalism or sensualism, which clouds his mind so that he cannot see matters clearly. In the matter in question, one has fallen into a difficult situation in which he does not see matters clearly. To make matters worse, he is in danger of getting accustomed to the dark difficulty facing him. He ought to be honest with himself and others. If he puts trust in God and does what is right, then he opens himself to receive the help that he needs.

HEXAGRAM 29 (KĂN): CHANGING LINES

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

KĂN 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 he might be confined forever. In the matter in question, one is keeping himself prisoner by holding on to something detrimental to his best interests. Unless he dissipates it and frees himself, his situation will not improve.

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

KĂN bridges here to Hexagram 07 (SHĪ, ‘the army’). One is dealing with a difficult situation that is like a bottomless pit. No matter how much he mobilizes his forces against it, he will not make any significant improvement. He ought to limit his 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.

KĂN 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 his own trapping pit. Danger will soon rest its head. One goes into a pit within a pit. Do not apply your efforts.

KĂN bridges here to Hexagram 48 (JĪNG, ‘the water well’). One has fallen into a difficult situation that is like a deep well. To make matters worse, any effort of escape would result in him sinking even deeper. He ought to calm himself and wait until a way-out presents itself.

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

KĂN bridges here to Hexagram 08 (BÌ, ‘allying’). One has fallen into a difficult situation. If he attempts to get out of it immediately, then he will not succeed. By allying with those who can assist him, he will gradually get free.

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

KĂN bridges here to Hexagram 60 (JIÉ, ‘restricting’). One’s receptivity to an ignoble influence has put him in a difficult situation. To make matters worse, one has grown so accustomed to this situation that he does not see how bad it is affecting him. He ought to limit the damage by taking fitting measures to get free.

<hr/> <hr/> <hr/> <hr/>	<p>Lí</p> <p>Lí</p>	<h2>30. Lí</h2> <h1>Acting brightly</h1>
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BASIC MEANING

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The Chinese word *lí* (li2) essentially means ‘bright’. We may associate *lí* with astrological Jupiter, which represents virtuous optimism (that is, the belief that virtuous action eventually brings the best outcome) and expansion (material and spiritual). Spiritually speaking, Jupiter is the energy associated with Man’s moral sense – his intuitive ability to distinguish right from wrong. Jupiter is nobly expressed whenever one acts with good character and good judgment. The theme of the trigram Lí is ‘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 wisdom.

How bright a person acts depends on how well he raises his ‘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 his situation.

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’). One ought to work at shining like the midday sun (that is, giving full display to the fruits of his abilities). Toward this end, he must deal with influences that threaten his well-being. In order to act brightly here, he must proportion his 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 (Bi, ‘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-YŌU, ‘the harvest’). By reasoning based on facts and truthful premises, one will act neither excessively nor insufficiently. By following this balanced course of action, he can reap great benefit.

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

Lí bridges here to Hexagram 56 (Lǚ, ‘traveling’). Like a traveler, one ought to be cautious in unfamiliar territory. In order to minimize confusion, he ought to calm himself so that he may think carefully before making a move.

<hr/> <hr/> <hr/> <hr/>	DUÌ	
	GÈN	

31. GĂN Influencing

BASIC MEANING

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The Chinese word *gǎn* (gan3) means ‘to influence’. The hexagram GĂN consists of the upper trigram DUÌ (indulging emotions and sensual appetites) being supported by the lower trigram GÈN (imposing restrictions). Influence occurs healthily 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 wisdom.

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

HEXAGRAM 31 (GĀN): CHANGING LINES

LINE 6. It influences his jaws, cheeks, and tongue.

GĀN bridges here to Hexagram 33 (DÙN, ‘retreating’). Talk alone will not carry the day. One ought to retreat from this state of affairs so that he may consider how to best be effective.

LINE 5. It influences his back – there is no regret.

GĀN bridges here to Hexagram 62 (XIĀO GUÒ, ‘small overstepping’). The back contains the nerve fibers that mediate movement. One’s life is out of balance if he tends to react according to habit or impulse. By ‘keeping his back still’ so that nothing has the power to provoke a response, he can decide how to best express his 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.

GĀN bridges here to Hexagram 39 (JIĀN, ‘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 his thighs. It takes hold of its follower. Heading onward is disappointing.

GĀN bridges here to Hexagram 45 (CÙI, ‘congregating’). When getting together with others, one ought not to force his ideas on them nor become swept up in their enthusiasm.

LINE 2. It influences his leg calves – this is inauspicious. Staying put is auspicious.

GĀN 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 one ought not to follow the lead of his emotions. Another possible message here is that one 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 he gets proper guidance.

LINE 1. It influences his big toes.

GĀN 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. One ought not to allow this influence to radically affect him until he determines whether it means him good or bad.

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	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, his strong desire to achieve guides his 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 wisdom.

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 healthily manage life’s twists and turns.

HEXAGRAM 32 (HÉNG): CHANGING LINES

LINE 6. A stirring persistence is inauspicious.

HÉNG bridges here to Hexagram 50 (DÌNG, ‘the cauldron’). If one is caught up in the hustle and bustle of life, then he does not devote the time necessary for his 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. He ought to set himself free from the tendency of allowing circumstances to determine his mental and emotional attitude.

LINE 2. Regretting causes fault to pass away.

HÉNG bridges here to Hexagram 62 (XIĀO GUÒ, ‘small overstepping’). One is expecting more out of his situation than what it can give him. He ought not to overstep by simply driving forward. He ought instead to adjust his 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 his way to success when no proper foundation has been laid.

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	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 he exercises his 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 wisdom.

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

HEXAGRAM 33 (DÙN): CHANGING LINES

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

DÙN bridges here to Hexagram 31 (GĀN, ‘influencing’). By retreating from being unduly influenced by worldly things, one will be able to influence the heavenly realm to help him to improve his life.

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

DÙN bridges here to Hexagram 56 (LÜ, ‘traveling’). In the matter in question, one ought to retreat like a traveler leaving a place of transit. He ought to leave on friendly terms as soon as reasonably possible. He ought not to allow irrelevant considerations to delay his 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 (JIĀN, ‘moving gradually’). The spiritually mature person weighs things carefully and chooses the proper time to retreat. Therefore, his retreat is gradual and voluntary. The spiritually immature person allows matters to get out of hand, retreating abruptly and involuntarily when ‘his 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 (PÍ, ‘contrariness’). One here finds it hard to retreat from troublesome persons or things because there is some type of dependency here. If he depends on troublesome persons or things, then he ought to do his best to limit his dependence. If troublesome persons depend on him, then he ought to do his 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, one finds it hard to retreat from an unpleasant person or an unsuitable thing to which he is 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, one 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, he ought to remain calm.

<hr/> <hr/> <hr/> <hr/>	ZHÈN	34. DÀ ZHUÀNG Great strength
	QIÁN	

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, his ambitions lead the way to confident and strong action.

JUDGMENT

Great strength. Benefit is the oracular prediction.

In the matter in question, one has great strength that enables him 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 his great strength judiciously.

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-YŌU, ‘the harvest’). Like a ram, one has impulsively charged into a situation. Moreover, he has become so bogged down in difficulties that no progress can be made. If he calms himself and withdraws 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 one ought not to go charging into situations without considering the consequences. Another possible message here is that one 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’). One 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 himself 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 or something. The spiritually immature person accepts being subject to his emotions and sensual appetities. He charges impulsively into situations, attempting like a ram to achieve things through a show of strength. His lack of consideration puts him into trouble from which it is difficult for him to escape.

LINE 2. Here is an omen of auspiciousness.

DÀ ZHUÀNG bridges here to Hexagram 55 (FĒNG, ‘the midday sun’). Obstacles are giving way. Nevertheless, one ought not to become full of himself and to advance too vigorously. If he remains cautious and does not misuse his great strength, then he can eventually shine like the midday sun (that is, he can give full display to the fruits of his 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 his way to success when no proper foundation has been laid. ‘Taking military action’ (that is, pressing onward) inevitably leads to failure.

<p>Lí</p>	<p>35. JÌN</p> <p>Advancing</p>
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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 he uses his brilliant abilities to guide those who are receptive to his 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 his own position becomes.

HEXAGRAM 35 (JÌN): CHANGING LINES

LINE 6. One advances his horns. He sustains applying himself 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 his efforts to advance his interests, one tends to use his ‘horns’ (that is, self-assertive measures). He ought to limit such measures to approaching those within his own ‘city’ (that is, within his realm of influence). Nevertheless, he ought not to be so eager that he takes things too far.

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

JÌN bridges here to Hexagram 12 (PÍ, ‘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 one 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 (LŪ, ‘traveling’). Although one may prefer to ‘travel’ alone, he needs the support of others in order to achieve his goal. If he humbles himself to accept assistance, then he 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 his deceased grandmother.

JÌN bridges here to Hexagram 64 (WÈI JÌ, ‘not yet across the river’). One ought not to worry whether or not people appreciate his good works. His advancement will come from the heavenly realm.

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

JÌN bridges here to Hexagram 21 (SHÌ HÉ, ‘biting through’). The time is not yet right for one to advance, and so any effort to advance right now would be thwarted. Nevertheless, one ought not to be discouraged. If he righteously perseveres, then he will eventually ‘bite through’ the obstacles to his success.

	KŪN	36. MÍNG YÍ
	Li	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, he 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 one to let his light fully shine (that is, to give full display to the fruits of his abilities). Keep a low profile, but persevere in being receptive to and compliant with right guidance.

HEXAGRAM 36 (MÍNG YÍ): CHANGING LINES

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

MÍNG YÍ bridges here to Hexagram 22 (Bì, ‘adorning’). Power that should have been used for good purposes has been misused for bad purposes. Having had its rise and fall, this abuse of power is now coming to an end.

LINE 5. JÍ-ZÍ’s brightness is ‘impaired’. Benefit is the oracular prediction.

MÍNG YÍ bridges here to Hexagram 63 (Jí Jì, ‘already across the river’). *Jí-Zí* was the uncle of the tyrant *Zhòu*, the last king of the Chinese *Shāng* Dynasty. *Zhòu* ignored *Jí-Zí*’s repeated warnings against his tyranny. Like *Jí-Zí*, one is in a situation in which he cannot reason with someone who is entrenched in false beliefs or unrighteous practices. He ought to ‘impair’ his 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 he comprehends the brightness-impaired’s heart. He 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 one’s brightness has been impaired, one has expected to eventually shine like the midday sun (that is, to give full display to the fruits of his abilities). But he now fully understands that he is in a situation that offers no hope for improvement. Ignoble influences are too entrenched. It is best for him to leave the situation.

LINE 3. Brightness is impaired in the middle of southern hunting. One gets his great enemy leader. “It is not fitting to quickly take action” is the divination message.

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

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

MÍNG YÍ bridges here to Hexagram 11 (TÀI, ‘peacefully prosperous’). One has a duty to help others, even if it somehow exposes him to injury. If he uses his ‘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, he does not eat. He has a purposeful direction to go. His host has disapproving words about it.

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

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<hr/> <hr/> <hr/> <hr/>	Lí	

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.

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, one ought to be cooperative and willing to fulfill his particular function within his organization.

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, he will earn the respect and trust of his household. By infusing the household with his good example, he helps 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 her/his 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 (XIĀO 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, one ought to restrain himself from straying from his duties within his ‘household’. Moreover, he ought to work at being spiritually connected so that he 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 her/his role and responsibilities.

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	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.

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. He first draws his wooden bow to shoot an arrow; he later puts away his wooden bow. It is not robbery, but instead marriage and intimacy. If he heads onward, then he encounters rain and then auspiciousness.

KUÍ bridges here to Hexagram 54 (GUÍ MÈI, ‘the junior wife’). One is not seeing eye-to-eye with someone or something that means him no harm. He erroneously sees the other one as a ‘pig’ or ‘devil’ that has come to rob him in some way. If he opens himself to receive right guidance, then his mental atmosphere will become clear as if cleansed by rain. Understanding will eventually come.

LINE 5. Regretting causes fault to pass away. His clan bites his skin. If he goes to the clan, then what is the fault?

KUÍ bridges here to Hexagram 10 (LÜ, ‘stepping’). A possible message here is that one ought to tread carefully because he is not seeing eye-to-eye with someone who can truly help him. He ought to be willing to cooperate. Another possible message here is that one cannot thrive all by himself, and so he ought to work at connecting healthily 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 (SÜN, ‘decreasing’). One’s commitment to good principles results in him losing out on opportunities to unite with those who do not see eye-to-eye with his values or with his zeal. He ought to bide his time. In due course, he will meet someone first-rate who can give him 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-YŌU, ‘the harvest’). One is not seeing eye-to-eye with someone to whom he is tied in some meaningful way. No matter how bad things may be or may appear to be, he ought not to give up! If he makes every effort to reconcile, then the relationship will eventually get back on a proper course.

LINE 2. One encounters his master in a narrow road – there is no fault.

KUÍ bridges here to Hexagram 21 (SHÌ HÉ, ‘biting through’). One is not seeing eye-to-eye with someone to whom he is tied in some meaningful way. If the opportunity presents itself, then he 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’). One cannot yet ‘get across the river’ (that is, to bring the matter in question to a successful conclusion) because he is not seeing eye-to-eye with someone else involved. He ought not to attempt to force a result of his liking. He cannot lose whatever truly belongs to him, and so things will go his way if they are meant to do so.

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	GÈN	39. JIĀN 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 JIĀN consists of the upper trigram KĀN (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, one is ‘walking lame’ (that is, unable to make progress with ease). He ought to get advice from a competent person who can help him to fare well in the long run.

HEXAGRAM 39 (JIĀN): CHANGING LINES

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

JIĀN bridges here to Hexagram 53 (JIĀN, ‘moving gradually’). Making progress requires divine guidance. One ought to get advice from someone spiritually competent who can steer him rightly.

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

JIĀN bridges here to Hexagram 15 (QIĀN, ‘moderation’). One does not have the resources necessary to achieve success single-handedly, but he possesses the ability to attract trustworthy helpers to his cause. If he heads out alone, then help will come along the way.

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

JIĀN bridges here to Hexagram 31 (GĀN, ‘influencing’). One does not have the resources necessary to achieve success single-handedly. If he heads out alone, then he will surely fail. Nevertheless, if he could attract trustworthy helpers, then he would achieve success.

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

JIĀN bridges here to Hexagram 08 (BÌ, ‘allying’). There is someone or something here to which one has somehow committed himself. Consequently, he ought not to pursue a course of action that would disregard his commitment.

LINE 2. The royal official is very lame. Not for himself is his motive.

JIĀN bridges here to Hexagram 48 (JÍNG, ‘the water well’). One is a ‘water well’ of benefit for all concerned. Out of a sense of duty, he is dealing with a difficult situation for the benefit of others, although this brings hardship on himself.

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

JIĀN bridges here to Hexagram 63 (JÌ JÌ, ‘already across the river’). One is considering pursuing an endeavor in the face of adverse circumstances. A cautious retreat is the honorable course of action. In due course, one will be able to move forward healthily.

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	KĀN	

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 KĀN (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 his 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 one to set himself free from a dark and difficult situation. He ought to get back to soundness as soon as possible.

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'). One 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 his possibilities for success. He ought to take fitting measures in order to overcome this threat.

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

JIĚ bridges here to Hexagram 47 (KÙN, 'distressed'). One ought to be committed to his well-being and to act accordingly. His perseverance in righteousness will cause people and things to fall in line. More specifically, his 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 (SHÍ, 'the army'). The toes are the lowest agents of movement, and so they symbolize a low-level influence. One ought to set himself free from involvement with ignoble influences. He will then be able to attract an army of support from worthy friends.

LINE 3. One carries luggage on his 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 attention while carrying luggage. In the matter in question, one is somehow attracting difficulty to himself. He may not be able to hold on to something that he values because it may somehow be taken away.

LINE 2. In the cultivated fields, one captures three foxes. He 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. One here is facing a problem that originates from clever schemes or wrong beliefs. He ought to set himself free by using the piercing arrow of sound reasoning. He ought to use his 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 MÉI, 'the junior wife'). The junior wife symbolizes someone who accepts being subject to someone or something. In order to fare well here, one must accept following some procedure that is pertinent to his situation.

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	DUÌ	

BASIC MEANING

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The Chinese word *sǔn* (sun3) means ‘to decrease’, which conveys the idea of diminution or loss. The hexagram SŬN 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 wisdom.

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

HEXAGRAM 41 (SŪN): 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.

SŪN bridges here to Hexagram 19 (LÍN, ‘approaching from above’). One ought to approach his situation from the moral high ground by being of service to the common good. By doing so, he will attract trustworthy helpers to his cause.

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

SŪN 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. One here will experience a major improvement or increase because of his reverent commitment to God.

LINE 4. One loses his sickness. This causes hurrying to him to have delight. There is no fault.

SŪN bridges here to Hexagram 38 (KUÍ, ‘disagreement’). One’s faults plague him like a sickness. They tell others that he disagrees with what is wholesome for all concerned. If he diminishes his shortcomings, then he 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 his companion.

SŪN 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 himself 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.

SŪN bridges here to Hexagram 27 (YÍ, ‘nourishing’). One ought to consider carefully how much he can reasonably decrease attention to himself for the benefit of others. He ought not to go marching off to help others without an eye on his own nourishing support.

LINE 1. One stops his affairs and hurries to head out – there is no fault. He carefully considers decreasing himself.

SŪN bridges here to Hexagram 04 (MÉNG, ‘brightness covered’). If one is too self-involved, then good things cannot flow between him and others. He ought to give of himself in order to open himself to receive blessings. He ought to do acts of goodness while seeking nothing in return. But he ought not to go beyond helping others to help themselves.

<hr/> <hr/> <hr/> <hr/>	XÙN	42. YÌ
	ZHÈN	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, one gains by having a purposeful direction to go (that is, by setting some worthy goals). Furthermore, he gains by ‘fording great rivers’ (that is, by undertaking major endeavors).

HEXAGRAM 42 (YÌ): CHANGING LINES

LINE 6. There is no one who increases him. Someone attacks him. Stabilizing his heart does not persist. This is inauspicious.

Yì bridges here to Hexagram 03 (ZHŪN, ‘the sprout’). Like a sprout, one has benefited from the nurturing care of others. If he does not pass along the benefits of his blessings, then he invites hostility and lack of support. He ought to ‘stabilize his heart’ so that he may think clearly and respond properly.

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

Yì bridges here to Hexagram 27 (YÍ, ‘nourishing’). If one acts out of genuine concern for others, then he need not ask about the results of his actions. His nourishing support ensures that everything that he does will turn out for the best. Others will be inspired by his 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’). One ought to deal with matters in a manner in which everyone involved gets equitable treatment. He will then be entrusted with great responsibilities.

LINE 3. It increases him by using unfavorable affairs – there is no fault. He has an undeviating commitment and middle conduct. He 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’). Unfavorable events will somehow turn out for one’s benefit. By putting trust in God and doing what is right, one will earn the respect and trust of others. Entrusted messengers in ancient China used jade tablets to bring urgent news.

LINE 2. Someone increases him; 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. One here will experience a major improvement or increase because of his reverent commitment to God. He is expected to share his gain with others. He ought to do the good that God has enabled him 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 one to achieve great things. He ought to take a thoughtful look at how he might best use his abilities to be of service.

<hr/> <hr/> <hr/> <hr/>	DUÌ	
	QIÁN	<h2>43. GUÀI</h2> <h3>Acting resolutely</h3>

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 he 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. He informs his 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, one ought to faithfully make known what’s right and what’s wrong. Then he ought to act resolutely to get rid of harmful influences. He ought to begin his efforts within his own ‘city’ (that is, within his realm of influence).

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’). One ought not to be overconfident. Although there is no appearance of problems at present, trouble is lurking. One 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’). One’s problems are like strong weeds. Unless one gets rid of them completely, they will spring back into power. He ought to act resolutely to set things right, but he ought not to go to extremes.

LINE 4. The buttocks do not have skin; one’s walking is substandard furthermore. If he leads a goat by a rope,⁵ then regretting causes fault to pass away. He 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 one would heed this sign and surrender himself accordingly, then all would go well for him.

LINE 3. One is strong in the cheekbones – there is inauspiciousness. The noble person is very resolute. He walks alone and encounters rain. In this way, he gets wet and there is indignation. There is no fault.

GUÀI bridges here to Hexagram 58 (DUÌ, ‘enjoying’). For some good reason, one must keep courteous contact with someone or something that exemplifies the exact opposite of what he is 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 one is not equal to the task in question, then he would exceed reasonable bounds by resolutely going forward. He ought not to decide to bear more than he is able to support.

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

<hr/> <hr/> <hr/> <hr/>	QIÁN	44. GÒU
	XÙN	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, one ought to be mindful not only of limiting the scope of improper influences, but also of how to go about doing that. He ought to take a firm but gentle approach.

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 his own course of development and to give way to persons or 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 (DÌNG ‘the cauldron’). One can best limit the scope of improper influences by developing himself spiritually. By feeding from the cauldron of spiritual cultivation, one’s brilliant abilities are kept from deterioration. Like a ripe fruit falling from a tree in order to pass on its seeds, one 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 one here about how to respond to the tempting call of an unworthy opportunity, but adverse conditions are preventing him 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, one ought to use gentle restraint to limit the scope of ‘fishy’ (that is, questionable) influences. In this way, he can retreat from the harm that these improper influences could cause to him 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. He 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. One 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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<hr/> <hr/> <hr/> <hr/>	KŪN	

45. CUI Congregating

BASIC MEANING

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The Chinese word *cui* (cui4) means ‘to congregate’ and refers here to getting together with those with whom one spiritually belongs. The hexagram CUI 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 wisdom.

In the matter in question, one is seeking spiritual belonging. He ought to get advice from someone competent who can steer him rightly. Moreover, he ought to work at taming his ‘animal’ (that is, his emotions and sensual appetites).

HEXAGRAM 45 (CUI): CHANGING LINES

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

CUI bridges here to Hexagram 12 (PÌ, ‘contrariness’). One’s kindly acts are not well received because his good intentions have been interpreted in the wrong way. In spite of his frustration, he 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 him. Being first-rate is a long-term model to exemplify. Regretting causes fault to pass away.

CUI bridges here to Hexagram 16 (YÙ, ‘enthusiasm’). A leader ought not to expect that his position alone will win respect and loyalty. By putting trust in God and doing what is right, he earns the helpful support of the heavenly realm, thereby opening the way for him to receive the helpful support of followers.

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

CUI 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.

CUI bridges here to Hexagram 31 (GĀN, ‘influencing’). In seeking spiritual belonging, one’s attempts to fit in well with a particular group have not been successful. For the time being, he 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.

CUI bridges here to Hexagram 47 (KÙN, ‘distressed’). If one feels drawn to a particular group, then he would be right to join it. He ought not to distress himself with thoughts of not being good enough to belong. If he comes respectfully, then he 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 he is confused, so then he gets together with others. If he cries out, then one grasp of the hand becomes laughter. Do not worry. Heading onward does not have fault.

CUI bridges here to Hexagram 17 (SUÍ, ‘following’). In seeking spiritual belonging, one may be hesitant to join a particular group. If he calls out to God for guidance, then he will receive the confirmation necessary to commit himself as a faithful follower.

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	XÙN	

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 him 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 wisdom.

In the matter in question, one can now rise from obscurity to prominence. He ought to get advice from someone competent who can steer him rightly.

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 (Gǔ, 'spoilage'). One is acting in the dark by making decisions based on emotional feelings and by not learning from past mistakes. He ought to hold on to timeless principles of truth so that he 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 (Jǐng, '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'). One can now advance without obstructions. In order to take full advantage of this opportune time, he must mobilize his 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 (Qīān, 'moderation'). In one's efforts to rise to prominence, it is one's sincerity that makes up for whatever he may lack. The commitment seen in his work will bring him due recognition from superiors.

LINE 1. Consenting to a rise is greatly auspicious.

SHĒNG bridges here to Hexagram 11 (Tài, 'peacefully prosperous'). One has support from superiors who are willing to help him to prosper. Consequently, he ought to be self-assured in his efforts to rise to prominence.

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	KĀN	

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 KĀN (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 wisdom.

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

HEXAGRAM 47 (KÙN): CHANGING LINES

LINE 6. One undergoes distress from kudzu vines. In the middle of being nervously uneasy and uncomfortable, he says: “Movement is regrettable.” If he has regret over his 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. Only one’s own attitude contends with him making progress now. By properly ‘taking military action’ (that is, pressing onward), he can improve his 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 he 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. One is undergoing distress because he is not receiving proper assistance from someone who is duty-bound to help him. He ought to go elsewhere and seek relief from someone who is qualified and willing to help.

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

KÙN bridges here to Hexagram 29 (KĀN, ‘dark difficulty’). One is undergoing distress because he has not used his ‘golden carriage’ (that is, his influence) to bring forth remediation in the matter in question. He ought not to allow fear or negative thinking to discourage him from taking proper action right now.

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

KÙN bridges here to Hexagram 28 (DÀ GUÒ, ‘great overstepping’). One is undergoing distress from a rocky situation of his own making. He is relying on ‘spiny and thorny shrubs’, which symbolize harmful things that cannot give him proper support. Consequently, he cannot see his ‘wife’ (that is, he cannot achieve his 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 (CÙÌ, ‘congregating’). One is undergoing distress in spite of his outward symbols of success. The knee coverings here are emblems of a priest. By getting together with a spiritually competent person, one can receive the help that he needs. 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, he does not see anyone face-to-face.

KÙN bridges here to Hexagram 58 (DUI, ‘enjoying’). One is undergoing distress because he sees no signs of productivity anywhere around. Know that joy originates from one’s inside and not from one’s outside, and so one ought not to look for someone or something to make him happy.

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	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 KĀN (unlearnedness) leading the way to the lower trigram XÙN (gentle persuasion). One must use his 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 he 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.

Generally speaking, the water well symbolizes someone or something that is a potential source of benefit. In the matter in question, one is challenged to ‘draw water from the well’, that is, to reach deep down and bring up something beneficial.

HEXAGRAM 48 (JÍNG): 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.

JÍNG 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 his abilities readily available to others. Through this effort, he helps people to move toward spiritual maturity.

LINE 5. The water well is cold and pure. Its cold spring is lived off of.

JÍNG bridges here to Hexagram 46 (SHĒNG, ‘rising’). Described here is someone whom others draw on for nourishing support. The more he gives to others, the more God gives him to give. By being of service with this in mind, he rises to prominence.

LINE 4. The water-well brick wall does not have fault.

JÍNG bridges here to Hexagram 28 (DÀ GUÒ, ‘great overstepping’). Lining the water well with brick is an act of renovation. One here is enhancing his abilities right now so that he may better be of service later on. In the meantime, he ought not to burden himself 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.

JÍNG bridges here to Hexagram 29 (KĀN, ‘dark difficulty’). One is now in a position to be of valuable service. The difficulty facing him here is that he and/or others are not making good use of his abilities.

LINE 2. The water well is a gully that launches silver carp fish. The water jar is shabby and leaks.

JÍNG bridges here to Hexagram 39 (JIĀN, ‘walking lame’). One possesses something of value, but he is not able to take full advantage of it. Like a lame person walking, he does 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.

JÍNG bridges here to Hexagram 05 (XŪ, ‘waiting in need’). One is susceptible to ignoble influences, and so he needs divine guidance in order to advance his life. If he neglects his self-development, then he offers little of true value to anyone.

<hr/> <hr/> <hr/> <hr/>	DUÌ	
	LÍ	<h1>49. GÉ</h1> <h1>Transforming</h1>

BASIC MEANING

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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 wisdom.

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.

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 his 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 (FÉNG, ‘the midday sun’). The right person to lead a transformation shines brightly like the midday sun. He has a full understanding of why transformation is necessary and of what needs to be done. People trust and support him 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 (SUI, ‘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 (GĀN, ‘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, one ought to remain loyally bound to the existing state of affairs for the time being.

<hr/> <hr/> <hr/> <hr/>	<p>Lí</p> <p>XÙN</p>	<h1>50. DǐNG</h1> <h2>The cauldron</h2>
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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 wisdom.

In the matter in question, one 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 himself and in others, he develops spiritual power that protects him from harmful influences.

HEXAGRAM 50 (DǐNG): CHANGING LINES

LINE 6. Here is a cauldron with a jade carrying rod – this is greatly auspicious. There is nothing unbenevolent.

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 heavenly 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 ignoble influences. He 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 (GŪ, ‘spoilage’). A cauldron with broken legs cannot stand properly. Something here of a spiritual nature lacks a proper foundation. If one acts in accordance with it, then he 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 one cannot yet benefit fully from the pheasant fat (that is, the juicy benefits) that it offers. If he righteously perseveres, then his mental atmosphere will become clear as if cleansed by rain. Understanding will eventually come.

LINE 2. The cauldron has fruit. My enemy has envy; he is not able to come near to me. This is auspicious.

DǐNG bridges here to Hexagram 56 (LŪ, ‘traveling’). One is a newcomer to the cauldron of spiritual culture. By feeding from the cauldron, his life will become full of blessings. Others may become envious of his success, but his commitment to God will keep him away from harm. No one can take away whatever God gives to him.

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-YŌU, ‘the harvest’). Described here is a cauldron that is turned upside down for emptying. Before one can benefit from spiritual nourishment, he must empty his life of stagnating influences. Then he can reap great benefit from the tremendous possibilities that will become available to him, regardless of his station in life.

<hr/> <hr/> <hr/> <hr/>	ZHÈN	<h2>51. ZHÈN</h2> <h1>Thunderbolts</h1>
<hr/> <hr/> <hr/> <hr/>	ZHÈN	

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, which represents courage, enthusiasm, assertiveness, and pioneering. 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. The theme of the trigram ZHÈN is ‘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 wisdom.

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.

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 his 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. One ought to 'bite through' this popular mood by calming himself so that he may see things clearly and respond properly. By not allowing himself to be affected by fear, he may encounter some criticism.

LINE 5. Thunderbolts going to-and-fro are a rough situation. One expects to not have loss. He has things to do.

ZHÈN bridges here to Hexagram 17 (SUÍ, 'following'). One is facing unsettling situations one after another. These occurrences help to keep him on his toes, so that he may not take a wrong course. He ought to re-evaluate things repeatedly and to adapt fittingly.

LINE 4. Thunderbolts reach the mud.

ZHÈN bridges here to Hexagram 24 (FÙ, 'returning'). One somehow feels stuck. He ought to return to soundness by taking some time to gather his wits and to think clearly.

LINE 3. Thunderbolts revitalize and revitalize. Thunderbolts provoke movement. There is no error.

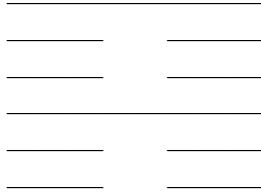
ZHÈN bridges here to Hexagram 55 (FĒNG, 'the midday sun'). One ought to view his unsettling situation as a stimulus to move his life in a wholesome direction. He ought to work at shining like the midday sun (that is, giving full display to the fruits of his abilities).

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 or something. One here is facing a situation of adverse circumstances in which he is likely to experience some type of loss. He ought to accept this state of affairs and to use it to draw nearer to God. In due course, he 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'). One is facing an unsettling situation in which he may not expect much of good to happen. Nevertheless, if this situation motivates him to put trust in God and to deal truthfully, then things will turn out well.

	GÈN	52. GÈN Keeping still
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BASIC MEANING

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The Chinese word *gèn* (gen4) essentially means ‘steady focus’. In the context of the *Yi Jing* Oracle, 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, which represents restriction, structure, and slow change. 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 his heart (that is, his prevailing mental and emotional attitude), so that he may think clearly and respond properly to situations in life, instead of reacting according to habit or impulse. The theme of the trigram GÈN is ‘imposing restrictions’. The hexagram GÈN is a doubling of the trigram GÈN.

JUDGMENT

Keeping one’s back still. One does not feel his body. He moves about his courtyard; he does not see his 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, one ought to ‘keep his back still’ so that he may approach things with composure, instead of reacting according to habit or impulse. In this way, he will function within proper bounds.

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 him off balance. He has ‘stabilized his heart’ to the point where nothing has the power to provoke an emotional or sensual response.

LINE 5. One keeps his jaws still; his 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. One ought to give thought to his words and to speak only what is worthwhile to say.

LINE 4. One keeps his torso still – there is no fault.

GÈN bridges here to Hexagram 56 (LÜ, ‘traveling’). Like a good traveler, one ought to exercise self-restraint. He ought to work at ‘stabilizing his heart’ to the point where nothing has the power to provoke an emotional or sensual response.

LINE 3. One keeps his loins still; he aligns his backbone. This rough situation smothers the heart.

GÈN bridges here to Hexagram 23 (BŌ, ‘deteriorating’). Described here is a person being torn apart because he is outwardly restraining his sexual actions while inwardly dwelling on an improper sexual desire. In order to stop responding to an improper desire, one must first learn why he ought not to express it and then change his thinking and actions accordingly.

LINE 2. One keeps his leg calves still. This does not help that which follows. His heart is not pleased.

GÈN bridges here to Hexagram 18 (GŪ, ‘spoilage’). After charging into a situation impulsively, one now sees that he has moved in the wrong direction. He ought to ‘keep his leg calves still’ by stopping and reconsidering. Nevertheless, he cannot immediately halt the consequences of what he has already set in motion.

LINE 1. One keeps his 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. One ought to examine it thoroughly in order to decide whether he ought to be involved with it at all.

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	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.

HEXAGRAM 53 (JIĀN): 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.

JIĀN bridges here to Hexagram 39 (JIĀN, ‘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.

JIĀN bridges here to Hexagram 52 (GÈN, ‘keeping still’). Although one has achieved a high position of influence, he is somehow unable to be as productive as expected. If he righteously perseveres, then all will eventually end well for him.

LINE 4. The wild goose moves gradually to a tree. It somewhat gets its flat branch (on which to perch). There is no fault.

JIĀN bridges here to Hexagram 33 (DÙN, ‘retreating’). The webbed feet of the goose are not suited for perching in trees. One here in an unsuitable situation that presents some level of danger. Retreating from this danger requires him to allow divine guidance to lead his intellect. Where God guides, 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.

JIĀN bridges here to Hexagram 20 (GUĀN, ‘scrutinizing’). If one attempts to rush things, then he will be unproductive. He ought to secure whatever he has established. Moreover, he ought to take a thoughtful look at why he 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.

JIĀN bridges here to Hexagram 57 (XÙN, ‘subtly penetrating’). In the matter in question, one has reached a secure position. He ought to celebrate his success with others. Sharing his success is a ‘subtle wind’ that pushes his 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.

JIĀN bridges here to Hexagram 37 (JIĀ-RÉN, ‘the household’). As a newcomer, one is like a boy, and so he will inevitably draw some criticism from others because of his inexperience. He ought to get support from those who can help him in some fitting way.

<hr/> <hr/> <hr/> <hr/> <hr/>	ZHÈN	54. GUĪ MÈI The junior wife
	DUÌ	

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 his 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 one 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.

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, one is following the formalities of a situation, but his 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, one 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’). One is reaching for something that is beyond his possibilities. He ought to show great strength by taking a course of action that does not compromise his 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’). One 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 (JÌ, ‘setting free’). There is a pecking order here, and so one ought to set himself free from trouble by accepting his place in that hierarchy. Although his subordinate status denies him full mobility, he can still ‘take military action’ (that is, press onward) and achieve something meaningful.

<hr/> <hr/> <hr/> <hr/>	ZHÈN	55. FĒNG The midday sun
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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 himself, he 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 heavenly 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 wisdom.

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, one ought to make spiritual efforts to let his light shine like the midday sun (that is, to give full display to the fruits of his abilities).

HEXAGRAM 55 (FĒNG): CHANGING LINES

LINE 6. Extensive is one's house; screened from view is his family. He peeks through his door; quiet is his uninhabited place. For three years, he does not see anyone face-to-face – this is inauspicious.

FĒNG bridges here to Hexagram 30 (LÍ, ‘acting brightly’). If one insists on taking a narrow approach here, then he will lose touch with what is proper in his situation. Consequently, he will become isolated from those who can give him helpful support.

LINE 5. One comes to the brilliant ones, and he has celebration and praise – this is auspicious.

FĒNG bridges here to Hexagram 49 (GÉ, ‘transforming’). One has access to brilliant ones who can help him to transform his situation for the better. Accepting their help leads to abundant success.

LINE 4. Extensive is its screen; one at midday sees the Chinese Dipper stars. He encounters his foreign lord – this is auspicious.

FĒNG bridges here to Hexagram 36 (MÍNG YÍ, ‘brightness impaired’). Under current circumstances, one's light is partially eclipsed – he is now unable to give full display to the fruits of his abilities. Nevertheless, with the help of someone in a high position, he can advance toward a successful outcome.

LINE 3. Extensive is its copiousness; one at midday sees dim stars. He breaks his right forearm – there is no fault.

FĒNG bridges here to Hexagram 51 (ZHÈN, ‘thunderbolts’). Under current circumstances, one's light is totally eclipsed – he is now unable to give full display to the fruits of his abilities. If he simply drives forward to make progress, then like a broken-armed man, he will be unable to bring his 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, one's light is partially eclipsed – he is now unable to give full display to the fruits of his abilities. In spite of his great ability, some type of negative energy is hindering his way forward. He ought not to attempt to advance until he overcomes this problem.

LINE 1. One encounters his complementary lord. Even working together for a ten-day week⁷ does not have fault. Heading onward has honor.

FĒNG bridges here to Hexagram 62 (XIĀO 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 he oversteps.

⁶ The Chinese constellation *Dōu* (Dipper) consists of 6 stars in the constellation Sagittarius.

⁷ The *Shāng* people of ancient China observed a ten-day week.

<hr/> <hr/> <hr/> <hr/>	<p>Lí</p> <p>GÈN</p>	<h1>56. LÜ</h1> <h2>Traveling</h2>
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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 LÜ 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 wisdom.

If one is a newcomer, then he ought not to throw his weight around, but ought instead to observe decorum. If one is transiting through a temporary situation, then he ought to have the stamina to righteously persevere. In either case, one ought to put trust in God and to do what is right.

HEXAGRAM 56 (Lǚ): CHANGING LINES

LINE 6. The bird burns its nest. The traveling person at first laughs, but he later wails loudly. One loses oxen at Yì.⁸ This is inauspicious.

Lǚ bridges here to Hexagram 62 (Xiǎo Guò, ‘small overstepping’). One ought to guard against improper behavior. If he behaves offensively, then he will lose his position of stability and his 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.

Lǚ 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 one here to retreat from his comfort zone and to seek home elsewhere. If he humbly presents himself and offers something of value, then he will be rewarded with acceptance and position.

LINE 4. The traveler is in the middle of settling down. He acquires his resources and an emblem axe of rank. “My heart is not pleased.”

Lǚ bridges here to Hexagram 52 (Gèn, ‘keeping still’). Although one has achieved some level of means and a secure position, he feels uneasy. He ought to ‘stabilize his heart’ so that he may think clearly and respond properly.

LINE 3. The traveler burns his lodge. He loses his young servant. This is an omen of a rough situation.

Lǚ bridges here to Hexagram 35 (Jìn, ‘advancing’). The more one helps others to flourish, the stronger his own position becomes. If one instead behaves offensively, then he will lose his position of stability and his support from trustworthy ones.

LINE 2. The traveler approaches a lodge. He carries his money close to his chest. Gaining a young servant is the oracular prediction.

Lǚ bridges here to Hexagram 50 (Dǐng ‘the cauldron’). By being morally upright and exercising good judgment, one has earned a position of stability and support from trustworthy ones.

LINE 1. The traveler is very petty. This is where he fetches disaster.

Lǚ bridges here to Hexagram 30 (Lí, ‘acting brightly’). Like a traveler, one ought to conduct himself in a dignified manner. He ought not to busy himself with ignoble things. Moreover, he ought not to attempt to pass himself off as more than what he really is.

⁸ The land of Yì is where *Hài*, a *Shāng* ancestor, had his herds of oxen and sheep seized and was killed.

<hr/> <hr/> <hr/> <hr/>	XÙN	57. XÙN Subtly penetrating
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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, which represents mobility of thought, word, and deed. Spiritually speaking, Mercury is the energy associated with Man’s verbal mind – his ability to think logically and to express himself through words. Mercury is nobly expressed whenever one uses his cleverness and verbal facility to further that which is wholesome. The theme of the trigram XÙN is ‘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 wisdom.

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. One ought to get advice from someone competent who can steer him rightly.

HEXAGRAM 57 (XÙN): CHANGING LINES

LINE 6. One subtly penetrates into the bed to go underneath. He loses his resources and emblem axe of rank. This is an omen of inauspiciousness.

XÙN bridges here to Hexagram 48 (JÍNG, ‘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, one is digging down for an underlying cause, but he is coming up short. A possible message here is that one is not digging deep enough. Another possible message here is that one is mistakenly digging for dark hidden motives behind what others do.

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 Gēng⁹ are three days; after Gēng are three days. This is auspicious.

XÙN bridges here to Hexagram 18 (GŪ, ‘spoilage’). Time now favors one to remedy a decaying situation. Through inconspicuous and gradual efforts in the proper direction, he 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. One is encouraged here to do fitting magical work.

LINE 3. Repeated subtle penetration is disappointing.

XÙN bridges here to Hexagram 59 (HUÀN, ‘dissipating’). One is pondering some issue like a wind blowing back and forth, thereby leaving him unwholesomely uncertain. He 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. He 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, one is coming up against negative spiritual influences. He needs 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 (XIĀO XÙ, ‘small taming’). One ought to restrain the doubts and fears that have clouded his mind and made him indecisive. Like a warrior, he ought to set his sight on his goal and to break through the obstacles that bar his way to it.

⁹ Gēng was the seventh day of a ten-day week observed by the *Shāng* people of ancient China.

<hr/> <hr/> <hr/> <hr/>	DUÌ	58. DUÌ Enjoying
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BASIC MEANING

[\[Back to TOC\]](#)

The Chinese word *duì* (dui4) essentially means ‘enjoyment’, which conveys the idea of taking pleasure in something. We may associate *Duì* with astrological Venus, which represents affection, enjoyment, attractive power, and harmony. Spiritually speaking, Venus is the energy associated with Man’s visual mind – his imagination, which enables him 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. The themes of the trigram DUÌ are ‘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 wisdom.

Nothing is inherently enjoyable. What one person may see as enjoyable, another person may see it as annoying. One’s joy originates from his inside and not from his outside. In the matter in question, one ought to take control of his life by not looking for someone or something to make him happy. Moreover, he ought to be joyfully optimistic so that he may attract the resources necessary for faring well.

HEXAGRAM 58 (DUÌ): CHANGING LINES

LINE 6. One is pulled into enjoyment.

DUÌ bridges here to Hexagram 10 (LÜ, ‘stepping’). One ought not to abdicate kingship over his 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 his mental and emotional attitude. He ought to be joyfully optimistic and to create his own domain of happiness.

LINE 5. One commits himself faithfully to deteriorating himself. He has a rough situation.

DUÌ bridges here to Hexagram 54 (GUÌ MÈI, ‘the junior wife’). The junior wife symbolizes someone who accepts being subject to someone or something. In the matter in question, one is deteriorating his well-being because he has accepted being subject to things that lack value or virtue.

LINE 4. One attempts to come to terms with enjoyment, but he is not yet at peace. Intervening in the unhealthiness has delight.

DUÌ bridges here to Hexagram 60 (JIÉ, ‘restricting’). In the matter in question, one is considering something that is not in his best interest. He ought to set proper limits on his behavior by steering toward what is noble and beneficial.

LINE 3. Coming to enjoyment is inauspicious.

DUÌ bridges here to Hexagram 43 (GUÀI, ‘acting resolutely’). The problem here is not a matter of noble pleasures versus ignoble pleasures. The problem here is that one is looking for someone or something to make him happy. He ought to act resolutely to take control of his life. His joy originates from his inside and not from his 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, he does not indulge in things that lack value or virtue. If you are not such a person, then work at being like him.

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 his vitality, he righteously perseveres with the joyful expectation that all will turn out for the best. If you are not such a person, then work at being like him.

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	KĀN	

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 KĀN (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 wisdom.

In the matter in question, one 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 shortsightedness. One ought to get some divine guidance to help him to proceed in a wholesome way.

HEXAGRAM 59 (HUÀN): CHANGING LINES

LINE 6. One dissipates his blood. He goes away, distances himself, and gets out. There is no fault.

HUÀN bridges here to Hexagram 29 (KĀN, ‘dark difficulty’). The difficulty facing one here comes from ignoble influences that pertain to blood relatives or close associates. He ought to put some type of distance between himself 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 his 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’). One is thinking too narrowly regarding the group to which he ought to belong. Transcending this narrow viewpoint could lead to contention with his current associates. Nevertheless, dissipating his narrowness leads to a gathering together of forces that brings unusual success.

LINE 3. One dissipates his own self – there is no regret.

HUÀN bridges here to Hexagram 57 (XÙN, ‘subtly penetrating’). One ought not to be too self-involved. He ought to put aside his 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 he has been wronged or not. He ought to keep in mind that two wrongs don’t make a right. Without delay, he ought to make spiritual efforts that are aimed at furthering good character and good judgment within himself.

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, one ought to use ‘horse strength’ to dissipate it. Reverent commitment to God will help him to prevail.

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	DUÌ	<h1>60. JIÉ</h1> <h2>Restricting</h2>

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 KĀN (unlearnedness) guiding the lower trigram DUÌ (indulging emotions and sensual appetites). If one does not know how to properly guide his emotions and sensual appetites, then he needs to discipline his 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 wisdom.

In the matter in question, one must somehow set limits. He must beware of excessive restrictions. There must be a limit even on limitations.

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’). One is being too hard on himself or on others. Nevertheless, if he becomes aware of his error and makes amends, then he 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 one ought to approach his situation from above by limiting himself to that which conforms to divine standards. Another possible message here is that if one puts restrictions on others, then he 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, one ought to get some guidance on how to intelligently set limits. Otherwise, the restrictions will not be joyfully accepted and he will end up doing more harm than good.

LINE 3. One does not restrict accordingly, and so he sighs accordingly – there is no fault.

JIÉ bridges here to Hexagram 05 (XŪ, ‘waiting in need’). One’s failure to set proper limits on his behavior has brought about the sad situation in which he now finds himself. He needs 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 one now finds himself. He 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 (KĀN, ‘dark difficulty’). The courtyard here symbolizes the restrictions that are pertinent to the matter in question. If one remain within these confines, then he will not fall into difficulty.

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	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 himself. 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 one to successfully ‘ford great rivers’ (that is, undertake major endeavors).

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. One ought to depend more on his 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 (SŪN, ‘decreasing’). By decreasing the influence of worldly things on his 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 (LÜ, ‘stepping’). Here is someone who breaks with his peers in order to step to the tune of something higher and worthy.

LINE 3. One gets a challenger. He sometimes beats the drum in victory; he sometimes stops in defeat. He sometimes weeps; he sometimes sings.

ZHŌNG FÚ bridges here to Hexagram 09 (XIĀO XÙ, ‘small taming’). One ought to restrain himself from allowing circumstances to determine his mental and emotional attitude. By reverently committing himself to God, he 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 (YÍ, ‘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 one acts in accordance with what is right, then he 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. He ought to work at dissipating the desires, thoughts, feelings, and actions that lead to ignoble behavior.

<hr/> <hr/> <hr/> <hr/>	ZHÈN	62. XIǎO GUÒ Small overstepping
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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 his 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 wisdom.

In the matter in question, one does not have the resources necessary to achieve as much as he desires. He ought to limit himself to endeavors of small reach, where he can achieve meaningful success. Overextending oneself leads to difficulty.

HEXAGRAM 62 (XIĀO GUÒ): CHANGING LINES

LINE 6. One does not meet it; he oversteps it instead. The flying bird is netted in it. This is inauspicious. This indeed means a disastrous error.

XIĀO GUÒ bridges here to Hexagram 56 (Lǚ, ‘traveling’). One is acting beyond proper bounds and headed for serious trouble. He ought to check himself before he wrecks himself. Like a good traveler, he ought to know and respect his 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.

XIĀO GUÒ bridges here to Hexagram 31 (Gǎn, ‘influencing’). ‘Dense clouds are not producing rain’ means that one’s abilities are not yielding expected results. One ought not to go it alone. He ought to attract help from those who are qualified to assist him.

LINE 4. There is no fault. One does not overstep it; he meets it instead. Heading for a rough situation must be guarded against. “Do not apply your efforts” is the long-term divination message.

XIĀO GUÒ bridges here to Hexagram 15 (Qīān, ‘moderation’). One ought to step away from externally based efforts that are aimed at achieving his goal. He ought instead to work spiritually by invoking the heavenly realm for assistance.

LINE 3. One does not overstep; he guards against it. Complying with overstepping would somewhat injure him – this is inauspicious.

XIĀO 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 his grandfather, and he encounters his grandmother. One does not reach his ruler, and he encounters the ruler’s official. There is no fault.

XIĀO GUÒ bridges here to Hexagram 32 (Héng, ‘persisting’). Persistence is driving one to seek assistance from a secondary or unconventional source. He is not overstepping by doing so. He ought to do his best with the resources that are available to him.

LINE 1. The flying bird brings inauspiciousness.

XIĀO GUÒ bridges here to Hexagram 55 (Fēng, ‘the midday sun’). One wants to shine like the midday sun (that is, to give full display to the fruits of his abilities). Nevertheless, like an unfledged bird, he is not yet ready to spread his wings to fly. In the meantime, he ought to follow the tried-and-true path of preparation that is pertinent to the matter in question.

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	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 KĀN (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 his 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 wisdom.

In the matter in question, one has achieved something, but he has not yet mastered the details necessary to stabilize his achievement. Unless he takes proper measures, whatever he has achieved will eventually fall apart.

HEXAGRAM 63 (JÌ JÌ): CHANGING LINES

LINE 6. One gets his head wet – this is a rough situation.

JÌ JÌ bridges here to Hexagram 37 (JIĀ-RÉN, ‘the household’). A possible message here is that one’s wet head is an indication of being out of one’s depth – one is outside his zone of competence. Another possible message here is that one’s wet head is an indication of carrying some ‘baggage’ from his ‘river crossing’ – one is not fully free of ills that he should have left behind. In either case, he ought to get support from those who can help him 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 Ancestor¹⁰ 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, one has overcome great difficulties. In order to sprout a wholesome new order here, one 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’). Described here is a woman who has lost the attractive power of her ornamental headdress. One ought not to degrade himself in order to attract the attention of those who can give him helpful support. If he righteously perseveres, then he will eventually attract the support that he deserves.

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 (JIĀN, ‘walking lame’). One’s partial understanding of the matter in question puts him in danger of making mistakes. Before one makes any move, he ought to carefully consider what it may involve. Like a lame man walking and like the carriage and tail-heavy fox described here, he ought to make progress slowly.

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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BASIC MEANING

[\[Back to TOC\]](#)

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 KĀN (pitfall; unlearnedness). No matter how good one’s efforts may be toward achieving a goal, there are some details that will escape his 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 wisdom.

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.

HEXAGRAM 64 (WÈI JÌ): CHANGING LINES

LINE 6. One has an undeviating commitment to drinking wine – there is no fault. If he gets his head wet, then he has an undeviating commitment that fails indeed.

WÈI JÌ bridges here to Hexagram 40 (JIÉ, ‘setting free’). One has good cause for celebration, but he ought not to go to extremes by ‘getting his head wet’. A possible message here is that one’s wet head is an indication of being out of one’s depth – one is outside his zone of competence. Another possible message here is that one’s wet head is an indication of carrying some ‘baggage’ from his ‘river crossing’ – one is not fully free of ills that he should have left behind. In either case, one ought to set himself 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 ignoble influences and prevails. Others rally around his noble achievement.

LINE 4. Here is an omen of auspiciousness. Regretting causes fault to pass away. Thunderbolt¹² 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 ignoble 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 (DÍNG ‘the cauldron’). The time has come for one to move toward his 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, one 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’). One feels pressured to advance, but time does not favor him to move toward his goal. He ought to be patient.

LINE 1. The fox gets its tail wet – this is disappointing.

WÈI JÌ bridges here to Hexagram 38 (KUÍ, ‘disagreement’). One is not seeing eye-to-eye with what is suitable. Although he wants to move toward his goal, he is not properly prepared. If he proceeds under these conditions, then he is bound for trouble.

¹² The title ‘Thunderbolt’ probably refers to *Ji-Lì*, a great *Zhōu* leader.

¹³ The term ‘Great Nation’ refers to the *Shāng* Dynasty.

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 <i>yáng</i>
2 heads, 1 tail	— —	unchanging <i>yīn</i>
1 head, 2 tails	— — —	unchanging <i>yáng</i>
All tails	— — →	changing <i>yīn</i>

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