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*and*

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New simplified key interpretations by noted authority

**LOUIS T. CULLING**

Additional appendix material by

**DR. CARL G. JUNG**

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#### Appendix

In Memory of Richard Wilhelm, by Dr. C. G. Jung

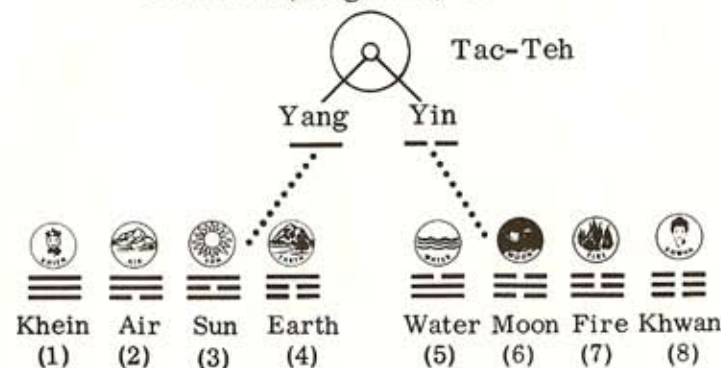
Abridgement from *The Secret of the Golden Flower* by Richard Wilhelm and C. G. Jung, translated from the German by Cary F. Baynes (a Helen and Kurt Wolff Book), reprinted by permission of Harcourt, Brace & World, Inc.

## PREFACE

The Encyclopedia Britannica describes the I CHING as an ancient Chinese oracle, and probably the oldest book in existence. "Ching" appears in Taoism, Chinese Buddhism and Confucianism as designator of the canonical of the schools. Originally meaning the warp of a fabric, applied to literature "Ching" carries the idea that the texts are threads or guides for morality and behavior. It has been written that Confucius had only unbounded praise for the I CHING and that from this source not only did Confucianism and Taoism spring, but eventually all the rivers, streams and tributary schools of Eastern wisdom.

The I CHING began thousands of years ago (3322 B.C.) with Fu-hsi, a brilliant Chinese sage and scholar looked upon as a demi-god for his many marvelous inventions and teachings. He is credited with originating a calendar, musical instruments, Chinese hieroglyphics, farming procedures, and instituting a patriarchal society. But most important, he made known the eight Pa Kua, the figures which are the very heart of the I CHING.

### 8 Pa Kua (Trigrams) of Fu-Hsi





These linear figures called "trigrams" held the golden keys to the mystery of divination. Two thousand years after Fu-Hsi (1142 B. C.), Wen Wang, ruler of a little state within the Chou Dynasty was unfairly imprisoned for protesting against cruelties of the Chou ruler of his time. His solitary and contemplative days in prison were spent pondering Fu-Hsi's eight Pau Kua and expanding their message into a book. He took each Pa Kua figure or trigram and conditioned it against each other trigram. Thus, he formulated the 64 Hexagrams and the volume later to be venerated and incorporated into the Confucian canon... the I CHING or CANON OF CHANGES.

Importantly and interestingly, the period of I CHING's birth, the Chou Dynasty, is outstandingly memorable for great developments in literature, agriculture, invention, education, industry, commerce -- culture. A period of vast physical and mental flowering recorded for mankind the wonders of the I CHING.

But the wonders of I CHING have not been restricted to the East. Richard Helmutt did the original translation into German. Legge, 1882, then translated the text into English and called it the "Yi King." And Wilhelm then further clarified Legge's text and called the system "I Ching." Wilhelm's text is available in editions of several languages. The Legge text is preferred by the author for personal use.

Here then is the history of the ICHING text before you, the text that is probably the oldest yet most modern and even futuristic in the world. Here is the ancient measure of personal 'physics' and abstract of changing nature, the modern key

to "programming" human intuition and insight and relating them to the flow of today's worldly events.

Yes, today, more than three thousand years after its beginning, great men of reason and of science such as psychiatrist Carl Jung and Nobel Prize Laureate physicist Wolfgang Paule are recognizing and elaborating upon the amazing, divinatory I CHING!



## INTRODUCTION

The base of the I CHING is the concept of continuous change and transformation underlying all existence; the change caused by universal law. Moreover, all things on every level of existence, past, present and future, are interrelated and changing. The past is in the present, for the past is the present's base and influence. The seeds of the future are in the present, and the future's roots are in the past. Since all things are in a state of change, a given moment in time may be isolated with its own characteristics. It is this base of the I CHING that Jung and Paule call the "synchronistic concept" of the universe. One can see that since the exact circumstances of a moment can occur only once, our modern concepts of chance, causality and statistical probability are certainly in effect. However, it is amazing to realize that these concepts were anticipated milleniums ago in the I CHING! Carl Jung, who wrote the preface to Wilhelm's English edition, has said of the I CHING, "...we have touched here an Archemedian point from which our western attitude of mind could be shaken to its foundation." The amazing oracular fact of the I CHING is that the true moment becomes legible by means of the hexagram form. As the moment is, so do the sticks fall because they have the quality of that moment alone. The visible sticks are the summation of all things

past and present, and, as Lawrence Lipton in an article on I CHING points out, Wilhelm says, "...we learn to foresee the future as well as understand the past." John Blofeld, another noted I CHING specialist and author of his own definitive volume *Book of Changes*, has said of Jung's belief in I CHING's predictions that Jung "...suggests that the function of I CHING is to draw from the unconscious to the surface of our minds whatever is necessary for the correct understanding of the problem posed and its solution. ...What is particularly striking is that a man who set much store by scientific method frankly testified to his conviction of the book's divinatory powers."

But hold! The I CHING is not a fortune-telling book even though it answers questions put to it. It is not based on fixities or immovable fate. It is based on the promise of the river of change within which man flows, but which reason and action can steer. It is especially easy to steer if man recognizes a situation in its "germinal phase." The oracle I CHING illuminates the conditions surrounding the seekers question and the reading indicates the action desirable at that crucial time. Concisely, I CHING shows man how to realize his own good fortune cycles out of the chance and changes of nature.

The mechanism of the oracle is this — eight basic trigrams symbolizing all that is knowable to mankind, spiritually and physically. Your trigram cast is yours alone whether you use ancient yarrow sticks, burnt bone marks or modern methods of wands, coins, chess, dice. Because the trigrams are symbols of all that is in the midst of a state of change, the trigrams are true representations of life itself.



The concept and wisdom of the I CHING is millenniums of years old, but it is as modern as tomorrow. You have only to look over your shoulder to Walt Whitman's "Song of Myself" in which he states, "I am the acme of things accomplished, and I am the encloser of things to be." Whitman understood the interrelated change of I CHING as "Transcendentalism." He understood that he, a 19th century microcosm, was part of the whole. Whereas Whitman and others of that school told us of flux, artists like 20th century Picasso showed us flux, change from moment to moment. Listen to our avant-garde poets, composers, artists, writers, and actors in "happenings."

Now, as a modern student of the I CHING you will learn the amazing discovery of the ancients based on the eight Pa Kua. You will learn the mastery of life's problems through divination. Your future Is in your hands.

## INSTRUCTIONS

The foundations of the I CHING cosmology are two great forces, the Yang and the Yin. In all Nature it is this Positive and Negative interplay -- the Active and the Passive -- that is generally evident. Yang and Yin is to be seen and understood as two co-equal cooperating complements or "partners" operating in all Nature, animate and inanimate. The Yang starts and projects: the Yin nourishes and sustains. If either one did not exist, there would be no meaning for the other. Thus, each manifests its opposite. Below, the Yang and Yin are shown with their designations:

Yang —	Yin —
Force of sun	Nourishment of earth
Male, Lingam	Female, Yoni
Projecting	Receiving
Day	Night
Point of activity	Great capacity
Active	Passive
Directing	Following
Centripetal Force	Centrifugal Force
Initiates	Sustains and completes
Aspiration	Inspiration
Hot	Cold
Salty, bitter	Sweet
Directed Will	Desire
Summer	Winter
Awake	Asleep

Yang and Yin lines ( — & - - ) compose a trigram. Fu-Hsi based his eight Pa Kua trigrams on the Triad Principle of Body, Mind and Soul. The bottom line is the body and automatic emotions. The middle line is the thinking man, mind and intellect. The top line is the soul, or one's intuitive wisdom.

Diagram of the 8 emanations (8 Pa Kua Trigrams) of Fu Hsi 'from Tao-Teh'



Note that Yang dominates the first four trigrams by having the top line to be Yang. Note how the Yin gradually creeps up from the bottom in these four. The same logical structure applies to the four Yin trigrams where it is the Yang that gradually progresses.

#### The Three Line Positions

In Alchemy we have the three great principles called Salt, Sulphur and Mercury. In inanimate Nature (cosmos) the three great principles are Activity, Substance and Form: a carpenter (Activity) works upon wood (Substance) and produces a house (Form).

Coming down to the plane of living Nature, the Ego (top line position) works upon an organism or body (lower line) to produce an Intelligent thinking person (central line). This finally resolves down to these facts: the lower line position is the body and the automatic desires and

emotions. The upper line position is the Superior Wisdom and the higher will, and the central line is the conscious thinking man.

When two trigrams are read together in combination, we have a 6-line figure called a "hexagram," and each trigram exerts an influence upon the other. Within the hexagram there is an UPPER TRIGRAM POSITION and a LOWER TRIGRAM POSITION. Before we proceed with the hexagram it is necessary to understand the Key Word meanings of the 8 trigrams by themselves.

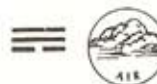
#### KEY WORDS OF EIGHT TRIGRAMS

##### #1 Khien.



The Great or higher will. Starting or initiating ... projecting: masculine. It directs and leads and never follows. The great man or great force. If in upper trigram means "The Great One." If in lower trigram, does not give response easily.

##### #2 Air.



Easily penetrating and easily penetrated. The mind or mental concept, particularly 'ideas.' If in lower trigram, like air, it has no solid substance and is therefore, at times, unsubstantial; small things; short lasting.

##### #3 Sun.



Brilliance: Realization: Capability: Union. Self-integrated. Intelligence. In a general way it is the best trigram. Realized position. Receptive to good and rejective to bad, but fair, amiable and noble.

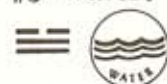


#4 Earth.



Body: Matter: Stable: Good for consolidation of things. If in lower trigram is too fixed and immovable • too materialistic • too stubborn.

#5 Water.



Placid still water which is pleasure, pleased satisfaction, or complacency. If in lower trigram it is self-indulgent, lacking ambition and too easy-going. If in upper trigram, there are no great demands upon consultant.

#6 Moon.



"A deep gorge of rushing water," hence danger or peril. Restriction: incapable: immature. Sometimes more ambition than good judgment. Though an unfavorable oracle generally, it bodes well if one restricts ambitions to the sphere of capabilities -- or to the conditions.

#7 Fire.



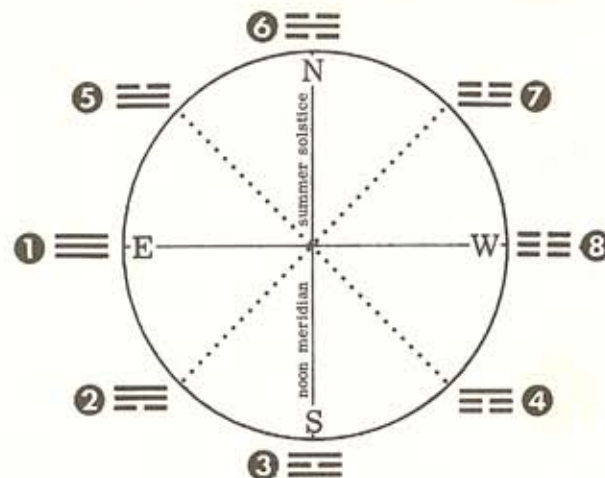
Like #1 Khien, this is also will but not the "high" will of Khien. Motion: exciting energy: active will. Often sudden. Lower trigram position aspect is undirected IMPULSIVENESS. Upper trigram is more fortunate.

#8 Khwan



The "Great Womb" of Nature in which all things are nourished and developed (of what has been started). Great capacity and containment. Infinite desire. Feminine. Lower trigram aspect -- TOO DESIROUS, ruled by emotions. If for a woman questioner, it is best that the upper trigram is strong enough to "fill" her.

Here again are the eight Pa Kua restated as representing the divisions of the earth's sphere:



This is the inherent cosmology of the I CHING and the diagram serves to illustrate how we will later arrive at the hour and minute relationships of each of the 64 hexagrams.

Note: #3 is on the noon meridian and the point of meridian at summer solstice.  
#6 is midnight and winter solstice.  
#1 is the Eastern horizon and a theoretical sunrise and vernal equinox.  
#8 is the Western horizon at the theoretical sunset and autumnal equinox.

In appendixes number 1 and number 2 of the Legge translation of the I CHING we find a most important Key. Here it is shown clearly that there is no such thing in the Yi as "hexagrams" per se. What is called a hexagram is one ruling trigram (on top) and the lower trigram (also one of the 8 trigrams) which is a Sub-trigram: thus results the so-called 64 hexagrams.

We have now resolved the case where we know just what must be learned and understood.

- #1 The correspondence of Yang and Yin.
- #2 The correspondences of the three line positions.
- #3 The correspondences of the 8 trigrams.
- #4 The significance of each trigram in whether it is the upper trigram or lower trigram and how to combine the significance of the two trigrams which make up the so-called hexagrams.

It is wise to partially memorize the following table of qualities:

Upper Trigram Position	Lower Trigram Position
The Greater	The Lesser
Initiative (or lack of it)	Response (or its lack)
Superior	Inferior, ordinary
Man	Woman
Active	Responsive (on high plane)
Responsive	Active (on lower plane)
The High Will (or its lack)	The Lower Will
The Great Hidden	The Outward Person, Objective, Manifest
The Great One	The Man or Woman
Support from the Great (or lack)	Support from the Ordinary (or lack)
Spiritual Strength (or lack)	Material Strength and Ability
Superior Wisdom	Intellect (or lack)
The Thinking Mind	The Impulses and Emotions

The meaning of "lack" is arrived at by using common sense. For example, trigram #4 is Earth, fixed, solidity. Hence, the lack of fluidity, response and easy satisfaction of #5, Water. And #7, Fire always lacks nourishment.

Upper and lower trigrams are determined when a question is asked about another person or thing in relation to oneself. The questioner determines the upper trigram by deciding who holds the superior position. For example, should the question involve one's boss, the upper trigram is obviously the boss. Information will be given on how to handle both the boss and yourself, what must be done and what must not be done. If the question involves yourself alone, then the upper trigram is your own "Spiritual" sanction and strength in the matter, and the lower trigram describes your material abilities and capabilities.

#### Putting the Question:

When putting a question to the Oracle you must be concise and coherent for the answer to be clear. NEVER ask the SAME question twice at a sitting. You may, however, ask related questions. For example, you may first ask if your boss will grant you a certain favor. Your second question may then be, "What is the best method of approaching my boss?" Your next question may be, "What will happen to me concerning my job?" Then, "If I act now, will I be happy?"

Unlike other divination methods I CHING does not predict a thing irrevocably. Here there is room for using correct will and intelligence. I CHING describes existing conditions of the moment and suggests a course of attitudes and actions which will achieve the best for you. Naturally, in such hexagram readings, the advice is "Wait ... no success."



Following are some frequent and successfully framed initial questions:

Can I make a new beginning?  
Will the new job bring success?  
Will I marry?  
Should I confess?  
Should I close the deal under these circumstances?  
Am I coming into a lucky cycle?  
Should I ask for a raise?  
Should I quit?  
Should I buy?  
Should I sell?  
Does she love me?  
Will we be happy?  
Will I have vacation adventure?

Subsequent questions framed to bring out specific points are most effective in formulating a complete picture of each situation at hand.

Since answers to questions are key words in combination, it is imperative that meanings are evaluated in terms of the POSITIONS of the trigrams. An extended listing of the key words of the eight trigrams has explained this point. Your guide is concise and complete. By combining the meanings of two trigrams in a hexagram you should always seek added advice on a specified subject. Yes, it will take a bit of practice, but it is well worth it. Your intuition will develop and you will become a truly superior person. Within your grasp is an incredible power, the power of divination.

## CASTING THE YI HEXAGRAM


**Preparations:** Determine what is to be represented by the upper and the lower trigrams. This will serve to protect you from the influence of wishful thinking when later interpreting the hexagram. Remember that the upper trigram always represents "The Great One." Its nature describes how your True Genius regard your question, strong, indifferent, favorable. In addition to describing your superior self in relation to the subject, on a lower plane this trigram describes any other person or thing that is superior to yourself.


( The Attitude: There should be a sense of reverence for the higher wisdom of the Oracle. A simple ritual is advised such as saying, "I now invoke the wisdom of the Yi to communicate to my Intuition that I might be able to correctly interpret its message. May I correctly cast this oracle and correctly and inspirationally receive the WORD." ))

**The Cast:** Give your real genius a chance to formulate the hexagram by calling on your Intuition DIRECTLY for erecting the applicable hexagram (Note: the hexagram is to be erected from the bottom upwards).



Start a slow regular walk in a small circle around the room. Continue until you have a "feeling" to stop in your stride; note which foot is forward. If the left foot is forward, it is Yin (broken line), if the right foot is forward, it is Yang (straight line). You have determined the bottom line. Write it down. Continue this procedure until all six lines have been made.

Let us suppose that your cast hexagram is  and let us work through an example of an actual question and answer:

Question: "Will I have full enjoyment in my visit to Mexico City?" Note that the question is clear, concise and definite. Now determine the order of the trigrams. In this case the superior thing would be the city  the upper trigram, and the consultant would be the lower trigram. In other words, the city is the controlling factor and the consultant is the recipient, the acted upon.

Sun #3 being the upper trigram, the Hexagram will be found in the third verticle file. Now run down to Air #2 and you will find Hexagram #18, which is the correct one. Sun #3 means brilliance, realization and integration for the city. Air #2 means the consultant's mental concept of the visit and is EASILY PENETRATED by the "brilliance" of Sun #3. Now consult Hexagram #18. "A transmutation both for physical and spiritual

blessings" also, "There is no resistance or hard difficulties." All of this, therefore, promises conditions for more than a marvelous time.

The consultant may now have another question. . . . "With what class of people shall I associate in this city to get the best results that have been indicated? Assuming now that the cast hexagram is Khwan over Fire (#8 over #7), the hexagram is #63. Khwan indicates the "common people," but Fire indicates the fire of will, energy and ambition. This is the class. Note too that it is written on #63 that "A woman aids the man." The consultant had this in mind, to talk to a certain woman in the city for making contacts. This was done with success: (Note: as circumstances had it, the consultant spoke spanish.)

Casting By Wands.....



The consultant may change the method of casting for erecting the applicable hexagram. This method is a later accretion to the fist-full of stalks mentioned by Legge in his translation of the "I Ching."

Hold the six wands in your right hand and slowly draw a small circle with the wands pointing downward. Continue until you have a "feeling" to stop and case them up in the air thus allowing them to make a free fall. Now observe and write down the order in which the wands have fallen. Yang is the straight line. Yin is the broken line. Be sure to erect your hexagram from the bottom upwards.



### Casting By Coins

If you prefer to use the three prophetic coins, follow the same procedure as with the wands until you are moved to cast. Record the order of your first casting. Yang is head, Yin is tails. Then cast again and record the results directly above your first trigram, thus forming your hexagram.

Following are some additional and astounding methods of divining the oracular message of the Yi

### Chess Method of Casting

#### CHESS:

Here for the first time in print is the correlation between the game of chess and the Yi. This secret method had been, until now, confined to a very small secret Japanese Order devoted to the Yi. The method is based upon the exact correspondence of the meanings of the six line positions of the hexagram and the nature of the six different chess pieces. Since the origin of chess is lost in antiquity without any documented historical evidence of its origin, the complete correspondence following PROVES that either King Wan knew of the game, or that the game is indeed DESCENDED from the Yi.

Both the hexagrams and the chess squares are 64 in number. Here now is the point for point correlation: We begin with the bottom line of the hexagram and the position which is designated the "multitudes," a word which translates to "pawns." This represents the lowest strata of people and their weaknesses. So too is the nature of pawns in chess, for there are many of them (8) and they are the weakest and most dispensable piece on the board. The knight corresponds to the hexagram second line, the bishop to the hexagram third line, the castle to the hexagram

fourth line, the king to hexagram fifth line, and the queen to the hexagram sixth line - all in their inherent nature. This correlation, complete and valid, provides an excellent method for getting a complete oracular reading. I have been told by a Japanese initiate in the Yi that the system has been used in his Order, by tradition, for 2,000 years!

### The Chess System

The lateral row where the major pieces are placed, if on the white side are on the top hexagrams of the eight files, 1, 9, 17, 25, 33, 41, 49 and 57. The black major pieces are at the bottom of these major files. The player plays the game alone, first playing from the white side then turning the board around and playing from the black side. The game continues until one of the kings is placed in checkmate. The square (hexagram number) that is held by the piece that has checkmated the king is the grand fortune hexagram, especially so if the subject matter is aggressive or calls for action. The number held by the checkmated king indicates the hexagram where one is most vulnerable, weak or unfortunate. If the winner has not lost his queen, then the queen's hexagram number is significant toward final outcome and its satisfaction.

No one should bypass this method of oracular reading. The rudiments of the game of chess can be learned in less than 30 minutes. Moreover, the game is more adaptable to a beginner than to an expert because the beginner will not play by expert book rules and will have a better solitary contest and outcome. If you have the time to learn the game, this system of reading is most enjoyable and comprehensive.



## DICE:

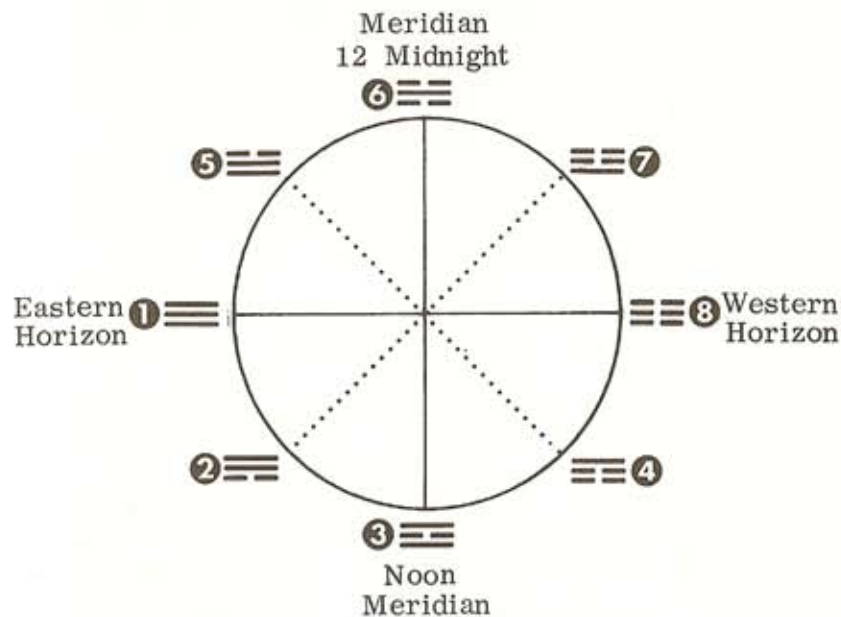
In the secret order of the G.'B.'G.', the Yi figures are correlated to the cube and die. The eight points to the cube correspond to the eight trigrams, the six faces correspond to the six lines of the hexagram, and the twelve edges correspond to the six Yang and the six Yin lines. Also of note: three edges converge on each of the eight points, this corresponding to the three lines of a trigram.

### The G.B.G. Dice System

After ceremony of the group ritual the "King" and "Queen" advance to the alter where the two dice are kept. One die has the 6 spot facing up. One die has the 1 spot facing up. The King takes and turns one die over in his hand until impelled to stop. The number that is up when he stops determines the Yang or Yin for the first line. (Odd or even.) The Queen does the same for the second line. The two alternate until the six lines have been "cast." During the casting the operators do not look at the dice, thus avoiding an intentional cast. The dice are always in touch with the fingers, thus always under the control of the higher intelligence. The above method is also operable by one person, the right hand casting the first line, the left, the second line, etc., until the six lines are completed.

The importance of favorable times for starting projects is self-evident. The following hourly and monthly tables representing earth divisions — not the zodiac — are intended to clarify for you your "ripe" times for advancement, moving ahead, carrying on the project upon which you are seeking a reading of your casting.

## THE HOUR CHART



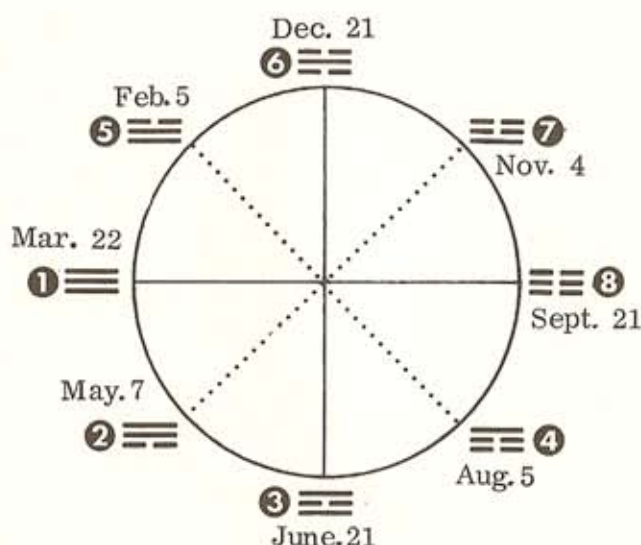
Concerning the hourly diagram: Note that the first four files of hexagrams are read from the Eastern horizon to the Western horizon. The last four files are read in the opposite direction. You are seeing an important principle in print for the first time. The visual results of this principle is that the OPPOSITES of all trigrams are at opposite points of the circle. And, the opposites are complete in all three lines of polarity. You will see how this becomes increasingly important as we get into the properties of "Antipodal Antithesis."

The monthly chart and YEAR TABLE are particularly valuable when determining your birth trigram. In the following YEAR TABLE, suppose that your birth trigram is ☳ Number 3. This means that you were born within the time limit



from and including June 21 to August 5, August 5 not included. Lucky you if this is your birth trigram for it is a most fortunate one, and within its own scope of applicability it should be played to the utmost. You can further refine its meaning for you if you correlate it on the preceding hourly table and from a hexagram.

YEAR TABLE



Do remember no trigram indicates bad or good fortune as such but indicates conditions which one will meet and when properly understood one can take advantage of it and make good fortune out of it. When advantageous, one can take refuge in an opposite trigram for good hour, day or monthly use. Refuge in opposites leads us directly to the obvious and great value of "Antipodal Antithesis."

## ANTIPODAL ANTITHESIS

When a trigram reading is negative or unfortunate, it is most prudent and wise for the seeker to take refuge in the exact OPPOSITE trigram. This system of Antipodal Antithesis forces dimensional interpretation of a situation. For example, let us suppose that your birth trigram is Moon, #6. Your trigram, Moon, is described as "not so good," more desire, ambition and drive than one is capable of accomplishing. The best Chinese description of #6 is, "A young fox gets its tail wet in trying to cross the stream." Metaphorically speaking, the fox would do well to pursue other ventures which are within its nature and capability. OPPOSITE trigram Sun, #3 illuminates the conditions. Sun means intelligence, brilliance, realization and union (partnerships and cooperations). And, therefore, the Moon type must pay particular attention to the importance of intelligence, "cooperation" and partnership. Furthermore, the moon is feminine and therefore inherently receptive. As a receiver, it can and does receive much material benefit. Again, like a woman, the moon gives in return. Finally, the moon trigram indicates a great capacity for nourishing and sustaining.

Thus, by means of Antipodal Antithesis you can, in effect, ameliorate unfavorable conditions by making the most of those favorable. You can make your own good fortune, because the I Ching by combination of all of the elements does indicate both kinds of conditions. Implicit in the meaning of the Yi is duality - it is up to you, your reason, your will to steer your pathway to success.



## LUCKY CYCLES

Common sense tells us that every one of us has good and bad luck. Good or bad periods or cycles are not universal for everybody. One man's good luck (or a group) is always (in rivalry) the others bad luck. If we look a little more closely, every one of us has his own particular cycle of luck. But, what is luck? Can hunches that work out be considered good luck? Most certainly they can and just as certainly hunches are instinct. Since it is the expressed purpose of I Ching to develop your instinct it is also within the realm of I Ching to help you divine your lucky cycles; to make your instinct wax brilliant for you.

Since we are all in the state of flux along with our universe which is governed by universal laws, our patterns of luck are also controlled by universal laws. The I Ching, based on this principle, tells you of your high peaks and low valleys. It indicates your individual luck cycle, when to act dominantly and when not to act.

One should always remember what is implied in the Yi Classic texts about good fortune - "Under the conditions which the hexagram applies, there will be good fortune" - not good fortune in everything.

Trigram No. 4, Earth, means solidity, consolidating, making firm and secure. Obviously this has small affinity with Trigram No. 7, Fire which is shooting forth of energy, exciting, pioneering. NEVER, NEVER forget "Under the conditions which the hexagram applies." There is the same wide differences between the eight trigrams as there are between the 10 astrological spheres: the same distinct differences between the 64 hexa-

grams as in the 10 "planets" in the 12 different zodiacal signs: Actually more difference when one considers the different applications in each and every hexagram.

Thus, as we come to the end of Instructions and Information and as you approach the rituals of the readings, may I say to you that the principles of divination and the oracular are yours; the keys in each hexagram are the answers to your truly inspired intuition; and, may you make of your life all that you wish it to be.

## HOW TO INTERPRET A HEXAGRAM ORACLE

We must consider that there are hundreds of different questions that may come up. To answer all possible questions SPECIFICALLY would require a compedious encyclopedia and even be still of small use. There must be room for the intuitive faculties to work for all cases are different. The following hints should prove of great value if duly understood, practiced and applied.

First, we must understand the meaning of the "The Great One" and also "Crossing the Stream." In such Orders as the Golden Dawn, the A. A. and the G.B.G. is the appellation, "The Holy Guardian Angel": this is the "Great One." This implies the Real Spiritual Identity of a person and, whether we are aware of it or not, The persons real hidden 'Director General'. The true self-goer, the True Genius and Wisdom of each person. The upper Trigram is ALWAYS this Great One (among other things). Remember! The nature of the upper trigram describes just how your True Genius regards your question, whether it is favorable to it, indifferent, complacent, weak, strong, or against it (for your own good or use).



On a lower plane, the upper trigram also, besides describing your own superior self in relation to the subject, also describes any other person (or things) that are superior to yourself. Thus your "boss" would be the upper trigram, but if you are the boss then you are the upper trigram. Also the upper trigram, generally, is the male while the lower is the female: this holds good also metaphorically, the upper is Yang the lower is Yin: upper singular, lower, the many: Upper the will; lower the emotions and desires.

Now when a Hex says "consult the Great One" you had better do it. This means to seek inspired wisdom. Now when the upper trigram is No. 6, Moon, we can hardly conceive that the "Great One" is so dangerous and undeveloped, but we can see that this is the "Higher" attitude regarding the question.

This brings up the subject of how it is written regarding some 45 of the Hexagrams, "progress and success" or "good fortune." This ALWAYS means exclusively within the scope of the nature of the hexagram: the good fortune or the progress does not apply to anything beyond the "rulership" of the particular Hexagram. Now refer to Hex No. 41. "Good fortune" is implied but only within the scope of the Hex. i.e. if one combats "restriction and inability" with the firmness, will and strength of the lower trigram No. 1. Now refer to No. 6. Moon doubled: it can be fortunate only if one refuses to "get involved" in what is described by the Moon trigram: most certainly not to "Cross the stream" which means 'new territory' or advancement into a new type of venture. Therefore stick to the familiar and be not venturesome.

There are enough "Keys" given in each Hexagram

for one to use one's inspired intuition. To ask for more means that one does not understand the principles of divination and the oracular.

REMEMBER, you may ask as many DIFFERENT questions about the subject as you want to do, but never ask the same identical question twice.

A closing suggestion. Before casting the Hexagram, you should make up your mind as to just what belongs with the upper trigram, and what with the lower trigram. This prevents you from unconsciously cheating or being influenced by wishful thinking when interpreting the hexagrams.

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

### INSTRUCTIONS FOR DETERMINING A HEXAGRAM NUMBER

Use this Master File Chart to determine your hexagram number. Locate your upper trigram and lower trigram in the two master files. The point of focus at which they meet is your hexagram's location and number. For example, upper trigram file #3 and lower trigram file #1 point of focus yields hexagram #17.

### ORDER OF HEXAGRAMS



Khien #1 is the upper trigram for the following eight trigrams #1 to #8 Hexagrams.



Hexagram #1

Khien #1 over Khien #1. Great ORIGINATING ENERGY, but no Yin line to nourish and support it. Only good for developing energy. Advises to avoid excesses and to exercise vigilance and self-discipline.

It is not the time for active doing.



Hexagram #2

Khien #1 or over Air #2. Free and easy PENE-TRATING and penetrated. Success or good only in small things or the superficial. Attach yourself not for long duration.

It shows a female who is bold and strong. Associate not for long.



Hexagram #3

Khien #1 over Sun #3. (#3 BRILLIANCE & REALIZATION manifested in #1 Greatness & Strength.) Good for uniting. There is no difficulty nor obstruction: free course & harmonious. The best of the eight Hexs of Khien file.

It will be advantageous to cross the great stream.





#### Hexagram #4

Khien #1 over Earth #4. (#4 FIXED IMMOBILITY is stubborn against the #1 Great) Small men, or the materialistic, increase in power while the Great must retire because good initiative is restricted. Good to CONSOLIDATE anything such as material or physical resources.

No movement in any direction should be made.



#### Hexagram #5

Khien #1 over Water #5. (#5 PLEASED SATISFACTION is #1 Strengthened.) The Chinese say, "Tread innocently on even the tiger's tail and he will not bite" - yet be humble and thankful trusting in your pleasure. The Great One grants satisfaction even through difficulties.

Lucky even in the hazardous.



#### Hexagram #6

Khien #1 over Moon #6. (#6 The PERIL of the weak or inept or RESTRICTION in attempt or contention with #1 what is Great) #6 is never favorable. Restraint & caution and no great ambition is advised. At least it is right and good to seek the Great One for help.

It will not be advantageous to cross the great stream.



#### Hexagram #7

Khien #1 over Fire #7. (#1 Energy and Motion of the #7 physical determined will.) There is danger that this be too impetuous and therefore sincerity, earnestness and self-regulation is advised: therefore REGULATE things.

Indicates great progress and success, while there will be advantage in being firm and correct. If its subject and his action be not correct, he will fall into errors, and it will be advantageous for him to move in any direction, only if cautious.



#### Hexagram #8

Khien #1 over Khwan #8. The Chinese say, "The Small has come; the Great has gone." But #8 is the feminine principle and is excellent for woman in relation to man. Excellent for receiving, but taking the initiative faces inordinate demands or desires.



#2 Air #2 is the upper trigram of the following eight Hexs #9 to #16



#### Hexagram #9

Air #2 over Khien #1. (#2 Mental ideas of image of #2 the Will or what is great.) #2 PENETRATING and flexibility is given #1 Generating Strength. Quick success but not for long; it needs ultimate consolidation. Therefore it is said that there is "Small restraint".

Indicates that under its conditions there will be progress and success.



### Hexagram #10

Both trigrams are Air #2. Elastic ease: the line of least resistance; do not use great force. Beware lest it be merely fancy ideas. Be sincere with yourself. Any material success does not have much substantiality.



### Hexagram #11

Air #2 over Sun #3. (#3 Realization of the #2 mental image.) This is a much better augury than indicated in the Yi texts. It is called 'REGULATION' which means that things will be (or should be) regulated in an orderly and intelligent manner. Proceed consistently and there will be realization.

What is most advantageous is that the mind be firm and correct. The important place occupied by the mind is seen. That the mental image must be firm and correct is the first thing necessary to its regulation.



### Hexagram #12

Air #2 over Earth #4. (#4 Fixedness or consolidation of the mental ideas or mind #2). There is a certain stolidness of #4 (or even stubbornness) which if it is overcome, the #2 penetration of Air is fortunate. It is good for regulating and consolidating things.

It suggests to us the marriage of a young lady, and the good fortune attending it. This Hexagram is ordinarily used in the sense of gradually; but there is connected with that the idea also of progress or advance.



### Hexagram #13

Air #2 over Water #5. (#5 Pleased Satisfaction from the #2 Mental concepts) The true imagination and which brings response. Welcome everything & respond to what appears not bad, for under sincerity and repose you can trust yourself. No really great gains or realization.

The name of this Hexagram, may be represented in English by 'Inmost Sincerity'. It denotes the highest quality of man, and gives its possessor power so that he prevails with spiritual beings, with other men, and with the lower creatures.



### Hexagram #14

Air #2 over Moon #6. (#6 Restriction or Dispersion of #2 the mental ideas. #6 is always unfavorable: beware of dispersion & dissipation of the subject in question. Perhaps good for meditation but impressions bad. Yet it is good to "disperse" some things.

This Hexagram, denotes a state of dissipation or dispersion. It is descriptive primarily of men's minds alienated from what is right and good - or combatting it.



### Hexagram #15

Air #2 over Fire #7. (#7 The conscious will which easily penetrates the "higher" of #2.) The oracle is either good or bad according to the purpose and method. Good for laying plans for something new: brave and new, but not reckless.

It indicates that there will be advantage in every movement which will be undertaken, that it will be advantageous even to cross the great stream.





# Hexagram #16

Air #2 over Khwan #8. (#8 Full Expansion of the mind.) Contemplating and giving full course to the desire but much activity of value unlikely yet. Ultimately, there is promised sustainment of the object of desires. Good feminine principle DEVELOPMENT and filling up.

It denotes showing, manifesting; in all other places it denotes contemplating, looking at. It is the Hexagram of the eighth month.



☰ The upper trigram #3 Sun persists for the following eight Hexs #17 to #24.



# Hexagram #17

Sun over Khien #1. (#1 The Great Creative brings #3 Realization & Brilliance.) The Great One acting on the Realized Self and so uniting All and therefore called "Great Havings". Be satisfied and not greedy. Let the fire of your aspiration reach for the illumination and blessing of the Great One, is very auspicious. Great "Paternal" relations.

There will be great progress and success.



# Hexagram #18

Sun #3 over Air #2. "THE CAULDRON". An unusual Hex. It is a symbol of Magic possibilities where there is a TRANSMUTATION both for physical & spiritual blessings. (2 The mental concept in a sphere of 3 Realization) Preparation processes, Flexibility, the Concubine. There is no resistance nor hard difficulty.

It intimates great progress and success.



# Hexagram #19

Sun #3 over Sun #3. Brilliance; Realization. "Knowledge & Conversation of the Great One." Attachment. No new venture.

Let its subject nourish a docility to the Great One like that of the cow, and there will be good fortune. He who treads at the same time reverently, and there will be no mistake.



# Hexagram #20

Sun #3 over Earth #4. (#4 The material image of the #3 Realized self.) Which is a consolidation of past activities - nothing new. Requires firmness, integrity and correctness. Avoid any weak appearance.

It intimates that in the condition which it denotes there may be some little attainment and progress. If the stranger or traveller be firm and correct as he ought to be, there will be good fortune.



# Hexagram #21

Sun #3 over Water #5. (#5 Pleased satisfaction of the #3 Realized self.) There is some small dissension or disagreement but not much. Success only in small matters but no serious bad fortune.

Should one meet with bad men, however, let him not shrink from them. Communication with them will be of benefit. His good may overcome their evil, and at least it will help to silence their slanderous tongues.



## Hexagram #22

Sun #3 over Moon #6. Restriction & difficulty; incomplete success; foolish impulses. Struggles or desires for completeness just starting but do not develop well. Better for a woman than for a man.

This successful accomplishment of whatever was in mind had not yet been realized. The vessel of the state has not been brought across the great and dangerous stream.



## Hexagram #23

Sun #3 over Fire #7. "Gnawing at the obstruction. There is great movement and force directed to realization, but ability and also self restraint and prudence is required else is futile "gnawing".

Remove the obstacles to union, and high and low will come together with a good understanding. And how are those obstacles to be removed? By force, emblemized by the gnawing; that is, by legal constraints. And these are sure to be successful.



## Hexagram #24

Sun #3 over Khwan #8. Steady advance and increasing in achievement and development. The Chinese text says, "Inferiors strive but can not advance" - not true. (8 Expansion and development of 3 Intelligence and Union with the better. Better for woman than man.



☷ The upper trigram #4 Earth continues for the following eight Hexs #25 to #32



## Hexagram #25

Earth #4 over Khien #1. The Chinese say, "The Great accumulation", meaning #1 Great creative energy applied to #4 the material form. If one guides, guards and conserves this energy then comes strength and volume, and stability. At times, some repression may be needed.

The accumulation to which all tends is that of virtue.



## Hexagram #26

Earth #4 over Air #2. The realistic and practical here must take precedence: therefore it is said, "Hard Services to perform." One can be venturesome only in a practical way and with some mental or emotional restraint. #2 the movable faces #4 the immovable.

There will be advantage in efforts like that of crossing the great stream. He should weigh well, however, the events of three days before the turning point, and those to be done three days after it.



## Hexagram #27

Earth #4 over Sun #3. The importance of certain material things comes to the front - even its beauty and hence the name, "Adornment and Ornament". Proper ornament leads to transformation. Free course and good, but unfavorable for much advance.

As there is ornament in nature, so should there be in society; but its place is secondary to that of what is substantial.





## Hexagram #28

Earth #4 over Earth #4. "Resting and Arresting" Active movement in advancing not advised. The best advice is to arrange & consolidate everything at present.

It denotes the mental characteristic of resting in what is right; especially resting, 'in principle,' - that which is right, on the widest scale, and in the absolute conception of the mind; and that which is right in every different position in which a man can be placed.



## Hexagram #29

Earth #4 over Water #5. Ease & pleasure in material or established things or conditions. Take easy but measured steps or methods. Regulate what is pleasant & take ease.



## Hexagram #30

Earth #4 over Moon #6. Youth, Ignorance, inexperience, incapability or downright bad augury. Better seek the counsel and blessing of the Great One and be sincere about it. Take no chances.

There will be advantage in being firm and correct.



## Hexagram #31

Earth #4 over Fire #7. (#7 Strong exciting movement of the will towards what is stable and solid, the status quo #4) and this requires great ability or material force. Should consolidate things even by force.

Indicates that with firm correctness there will be good fortune in what is denoted by it. We must look at what we are seeking to

nourish, and by the exercise of our thoughts seek for the proper sustenance.



## Hexagram #32

Earth #4 over Khwan #8. (8 The utmost expansion of #4 matter or the solid and established.) The superior man seeks to strengthen those below in order to secure stability of his position. Lay plans but do not agitate.

It will not be advantageous to make a movement in any direction whatever, except to expand stability.



Water #5 is the upper trigram which continues in the following eight hexs, #33 to #40



## Hexagram #33

Water #5 over Khien #1. (#1 The Strong will & energy brings #5 pleased satisfaction, yet gently). This is the removal of old problems, restrictions and that which has hindered pleasure and satisfaction. The result is not immediately apparent because, remember #1 is initiating or starting - not finishing.



## Hexagram #34

Water #5 over Air #2. This is called a "Weak bridge" because #2 the mental desire for #5 pleased satisfaction is strong enough to require carefulness, restraint and ability. Beware of impulsiveness and also low or bad associations. Does not guarantee long term success.

Very extraordinary times require very extraordinary gifts in the conduct of affairs in them. We have the symbolism of a decayed willow producing shoots, or an

old husband in possession of his young wife, or an old wife in possession of her young husband. There will be occasion neither for blame nor for praise. There will be advantage in every way.



Hexagram #35

Water #5 over Sun #3. (The full Realization of brilliance and #5 pleasure and satisfaction) A great change or development which is the forerunner of success.



Hexagram #36

Water #5 over Earth #4. Called "Mutually influencing" because there is #4 the stability of "earth" and material resources (body) conjoined with #5 the easy fluidic "water" of pleased satisfaction. Good and correct aims bring effective pleased conditions and transformations.

Coming now to the figure, and its lines, the symbolism is that of mutual influence; and the author teaches that influence, correct in itself, and for correct ends, is sure to be effective. The subject of this hexagram may be given as perseverance in well doing, or in continuously acting out the law of one's being.



Hexagram #37

Water #5 over Water. The great mirror. Just pleasure, satisfaction and complacency. Let it not control you.



Hexagram #38

Water #5 over Moon #6. Moon #6 restriction of

#5 satisfaction. Distressed. Not able to develop. Should restrain desires.

In the condition denoted by this hexagram there may yet be progress and success. For the firm and correct, the really great man, there will be good fortune. He will fall into no error. If he make speeches, his words cannot be made good. The character of this hexagram presents us with the picture of a tree within an enclosure; 'a plant,' 'fading for want of room;' 'a tree,' 'not allowed to spread its branches.' However this be, the term conveys the idea of being straitened and distressed; and this hexagram indicates a state of things in which the order and government that would conduce to the well-being of the country can hardly get the development, which by skillful management on the part of 'the great man' and others, is finally secured for them.



Hexagram #39

Water #5 over Fire #7. Fire #7 strong force and energy of the will to attain #5 satisfaction. Conditions challenge complacency. Good for the superior to get a following and good for the inferior to follow. Progress and success if not too reckless or demanding.

This hexagram includes the cases where one follows others, and where others follow him; and the auspices of great progress and success is due to flexibility and applicability of it. But in both cases the following must be guided by a reference to what is proper and correct. Going beyond his own gate to find associates, he will achieve merit.





#### Hexagram #40

Water #5 over Khwan #8. The #8 full expansion and development of #5 satisfaction of the desires. Here is great union and collecting together and cooperation in attaining full satisfaction. Meet the Great One.

It will be advantageous also to meet with the great man.



Moon #6 is the upper trigram which continues in the following eight Hexs., from #41 to #48



#### Hexagram #41

Moon #6 over Khien #1. #6 Restriction or weakness or inability of the #1 creative or initiative activity. Strength and activity confronted by weakness or inadequacy. Do not risk the dubious. Wait until better signs.

But he will get out of the cavern. Through his firmness and correctness there will be good fortune.



#### Hexagram #42

Moon #6 over Air #2. Not good unless one can get mutual helpfulness or a common source of resource.



#### Hexagram #43

Moon #6 over Sun #3. #3 Realization or brilliance not likely unless help can be attained. The past being completed. Plan ahead but no more. The only good is to outshine a superior - also is good for a woman in relation to a man.

It intimates progress and success in small matters. There will be advantage in being firm and correct. There has been good fortune in the beginning; there may be disorder in the end.



#### Hexagram #44

Moon #6 over Earth #4. #4 Fixed, unmovable and stubborn, faces the #6 difficulty or incompetence in advancing. Some ALTERNATION between action and inaction may help. One needs much help for small successes.

Three things seem to be required - attention to place, the presence of the great man, and the firm observance of correctness - in order to cope successfully with the difficulties of the situation. Advance on the part of its subject will lead to greater difficulties, while remaining stationary will afford ground for praise. The hexagram shows its subject struggling with the greatest difficulties, while friends are coming to help him.



#### Hexagram #45

Moon #6 over Water #5. More desires and emotions than good judgement and should be repressed or avoided. Even requires great care in REGULATING the conditions. Attempt no advance.

Also the subject of this hexagram is the regulations of government enacted for the guidance and control of the people.



#### Hexagram #46

Moon #6 over Moon. Thoroughly inauspicious and difficult. Do not get involved. Stand still.

The trigram exhibits a strong central line, between two divided lines. The central represented the sincere honesty and goodness of the subject of the hexagram, whose mind was sharpened and made penetrating by contact with danger, and who acted in a manner worthy of his character. It is implied, though does not say it, that he would get out of the danger.



Hexagram #47

Moon #6 over Fire #7. #7 Energy and movement amidst hazards and difficulty. Strivings of first stages which can not succeed unless by more favorable later development. Great will and patience and resignation is needed for a time.

There will be great progress and success, and the advantage will come from being correct and firm. But any movement in advance should not be lightly undertaken.



Hexagram #48

Moon #6 over Khwan #8. #8 Nourishment and expansion is #6 restricted from above. The "Superior" is difficult to find even in oneself: however the person that is of quasi-superior position can seek and get help from the lower ones if there is sincere attempt for harmony. A good woman can help a weak man if it is her desire.

The idea of union between the different members and classes of a state, and how it can be secured, is the subject of the hexagram #48.



Fire #7 is the upper trigram in the following eight Hexs, #49 to #56.



Hexagram #49

Fire #7 over Khien #1. Here we have so much will, starting strength, vigor and abundance that it could be self-destroying unless one is Firm, correct and self-reliant. Excellent but only for starting something. Brook no outside interference. Use your intelligence.

Is strength alone enough for the conduct of affairs? No. Strength should be held in subordination to the idea of right, and exerted only in harmony with it.



Hexagram #50

Fire #7 over Air #2. #2 The mind assisting the #7 material will. There is successful progress if there is single mindedness (and no vacillation) and perserverance in the aims, but mostly in just starting things. Avoid impulsiveness: use your mind.

Movement in any direction whatever will be advantageous.



Hexagram #51

Fire #7 over Sun #3. #3 Full realization of the #7 material will. "Large, Abundant". However it is better to receive, consolidate and maintain rather than to make much advancing, but be active - and take initiative.

The character of this hexagram is the symbol of being large and abundant, and denotes a condition of abundant prosperity. In the changes of human affairs a condition of prosperity has often given place to one of an opposite character. The lesson of the hexagram is to show to rulers how they may preserve the prosperity of their state



and people. The component trigrams have the attributes of intelligence and of motive force, and the second is under the direction of the first.



Hexagram #52

Fire #7 over Earth #4. #4 Consolidation of the material #7 will be the best. Can not exceed except in small or materialistic things. There are only small divergencies. Advised to save money and resources.



Hexagram #53

Fire #7 over Water #5. #7 Too much exciting urge for #5 pleasure and satisfaction. Do not act impulsively and watch out for the overly emotional ones. Fire your emotions, yes, not in excess.

It indicates that under such conditions action will be of small but good results and not evil.



Hexagram #54

Fire #7 over Moon #6. Obstructions and complications must be untangled expediently. Quick action is necessary to avoid trouble or danger. Avoid the complications from low people - or from your own instability.

It is the symbol of loosing - untying a knot or unravelling a complication; it denotes a condition in which the obstruction and difficulty have been removed. The object is to show how this new and better state is to be dealt with. If further operations be necessary, let them be carried through without delay.



Hexagram #55

Fire #7 over Fire. The willful will. Motion; moving power and requires caution and virtue. Be not impulsive nor reckless. Not likely to develop and attain nourishment.

This figure among the trigrams represents thunder, and, 'the oldest son.' The hexagram is formed of the trigram redoubled, and may be taken as representing the crash or peal of thunder; but we have seen that the attribute or virtue of the trigram is 'moving, exciting power;' and thence, symbolically, the character is indicative of movement taking place in society and the subject is the conduct to be pursued in a time of movement - such as insurrection or revolution - by the party promoting, and most interested in, the situation. It is shown how he ought to be aware of the dangers of the time, and how by precaution and the regulation of himself he may overcome them.



Hexagram #56

Fire #7 over Khwan #8. Full expansion of desires and will, and develops to success. Put the "many" in motion. Full harmony, contentment and growth if not reckless nor greedy. Particularly good for the woman. Gather friends.

Let him not allow suspicions to enter his mind, and thus friends will gather around him.



☲ Upper trigram is Khwan #8 for the following eight Hexs, #57 to #64.



## Hexagram #57

Khwan #8 over Khien #1. The Chinese say "The Great (#1) come: the small gone". But this applies only to the material plane in a fashion. #1 Great originating energy dominates the great #8 Nourisher. Both literally and metaphorically it is a dominant wife and a nourishing and sustaining husband and the Yi scholars did not see this. Harmony, contentment and cooperation is assured if there is "correctness".

It indicates that there will be good fortune, with progress and success.



## Hexagram #58

Khwan #8 over Air #2. "Advancing and ascending". Through the willingness and blessings of the "Great One", small things build to the high & great, according to the mental concept, and then success is assured.

There, it denotes the advance of a good officer to the highest pinnacle of distinction.



## Hexagram #59

Khwan #8 over Sun #3. (#3 Full realization of desire.) Intelligence, brilliance and status in some small danger of being hurt by weak superiors, however self-integrity can prevail. The "Great One" will respond to one's good aspirations.

It will be advantageous to realize the difficulty of the position and maintain firm correctness. In this hexagram we have the representation of a good and intelligent minister or officer going forward in the service of his country, notwithstanding the

occupancy of the throne by a weak and unsympathizing sovereign. The good officer will be successful in his struggle; but let him not be over eager to put all things right at once.



## Hexagram #60

Khwan #8 over Earth #4, Humility and integrity is required for best results, and then is success. Do not try to go beyond your own established status. Seek consolidation. Bountiful Mother Earth is in a nourishing and sustaining condition. Indicates progress and success. The superior man, being humble as it implies, will have a good issue to his undertakings.



## Hexagram #61

Khwan #8 over Water #5. (#8 Expansion of #5 Satisfaction) Free course to advancement and authority. Nourishment and support in easy satisfaction. Emotions excellent and can also be of value.

Indicates that under the conditions supposed in it there will be great progress and success, while it will be advantageous to be firmly correct. In the eighth month there will be evil.



## Hexagram #62

Khwan #8 over Moon #6. Emotional drive to be filled up with satisfaction, but the "low" or "multitudes" are in dominant command over the worthy. Bad for a man with a woman. Beware lest there be no ability, wisdom and experience for this is all that saves the condition from being completely bad.



Indicates, in the case which it supposes, with firmness and correctness, and a leader of age and experience, there will be good fortune and no error; small men should not be employed in such positions.



Hexagram #63

Khwan #8 over Fire #7. (#7 The fire of the material will get response from the #8 nourisher and sustainer. This is the returning of good conditions and gives advance and free course - in whatever direction. The woman will aid the man.

It symbolizes the idea of returning, coming back or over again. Change is the law of nature and society. When decay has reached its climax, recovery will begin to take place.



Hexagram #64

Khwan #8 over Khwan. There is no Yang line (male initiative) in this Hex and therefore rather negative. Brings full production, capacity and growth, full development, to only that which has been started. Not good for advancing or starting anything. Typically a woman's hexagram.

This hexagram represents what is great, penetrating, advantageous, correct and having the firmness of a mare. If one rests in correctness and firmness, there will be good fortune.

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## WHEEL OF THE SIGNIFICANT MOMENT

Make time your personal ally. Make the most of every day and hour by "programming" your intuition and insight and relating them to the flow of time. The proper "timing" for a certain activity can often be the difference between success and failure.

This wheel, embodying the ancient foundations of the I CHING, cuts through time and yields the physical representation of that moment in time! Through its use one can determine the Hexagram of a Significant Moment. Or one can determine the proper moment to start (or even accomplish) an activity during the Time of any chosen Hexagram. There are many things one can start that fits the case. . . . writing a letter, an interview, planning, meditation, starting an interview . . . . it is the START that counts. Again, refer to the subject of "Antipodal Antithesis" in the text.

## CASTING THE SIGNIFICANT MOMENT

Cast by using your Rulership Time, that time when a question arises and moves you to consult the oracle. First, set the Hour Wheel at the hour time of your question. This wheel comprised of 3 hour intervals running from A.M. (in white) to P.M. (in black) gives you your upper trigram. Next, set the Moment Wheel. This wheel gives you your lower trigram. In combination the wheels give you your Hexagram of the Significant Moment.

To achieve a Hexagram in Depth, record the lower trigram and wait perhaps some hours or a day for a second impulse to ask the same question (phrased differently). Move the initial lower trigram to the upper position and let your second impulse recording become the lower trigram.



## INSTRUCTIONS FOR TIME CORRECTIONS ON WHEEL

Standard time is correct only if you live on one of the meridians.  
Therefore remember:

if you live east of the time meridian designated for your area, you must add four minutes for every degree you are east of that meridian.

For example, if you live at 85° 5' east of the 90th meridian:

$4' \times 5' = 20'$   
Add 20 minutes to obtain correct time.

if you live west of the time meridian designated for your area, you must subtract four minutes for every degree you are west of that meridian.

For example, if you live at 94° 4' west of the 90th meridian:

$4' \times 4' = 16'$   
Subtract 16 minutes to obtain correct time.

Remember: when Daylight Savings Time is in force, you must subtract one hour from your above determined correct time.



