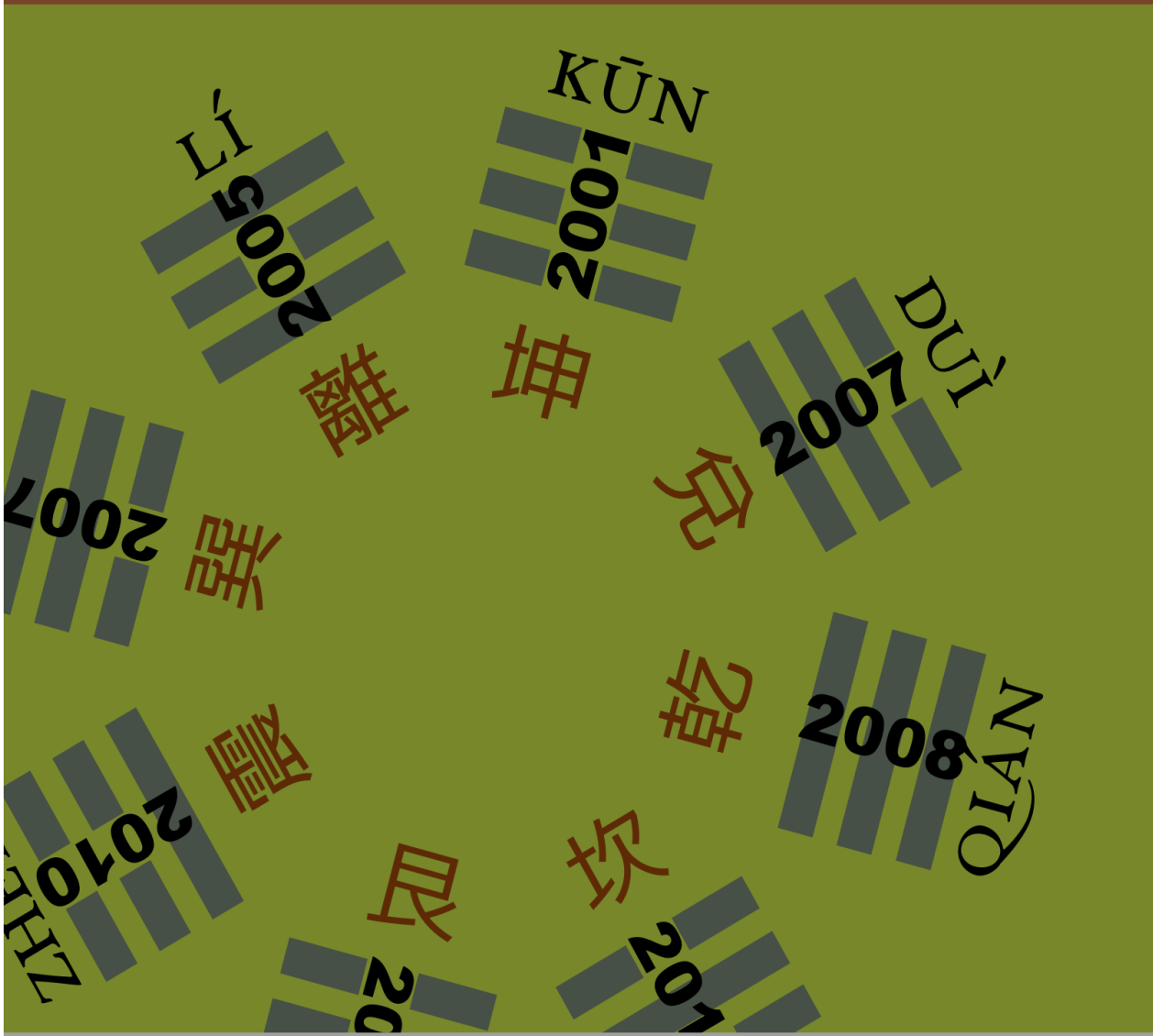


# I Ching

Natal Chart and  
Oracular Interpretation

ENOS LONG



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# **I Ching**

## **Natal Chart and Oracular Interpretation**

ENOS LONG

*I Ching*  
*Natal Chart and Oracular Interpretation*

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First Edition: July 2018

<https://sojournerbooks.com/>

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# Introduction

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The *Yijing* or *Book of Changes* (previously spelled as *I Ching*) was intended as a strategic oracle for feudal lords in the Chinese Bronze Age, three thousand years ago, but with the pass of the centuries the book was evolving and become more philosophical, under the influence of Confucianism.

The *Book of Changes* is both an oracular medium and a book of wisdom, but it doesn't try to answer why we are here or where are we going after death; instead it focuses in the business of living. It is also a human attempt to throw light in the natural laws that command change.

Change is the natural state of this world. All things live in continuous flow. All beings are born, grow, evolve and finally decay and die. By observing the natural cycles, the sages of ancient times achieved an intuitive understanding of the laws that regulate change. Change is not chaotic, but it follows a pattern of development. Change is inevitable; situations never are completely static and unchanging

The 64 hexagrams (or sections) of the *Yijing* are a description of the different ways in which situations can evolve, they describe the steps of change and tell us how to act effectively at every moment.



Since change happens through time, each hexagram describes different times. There are times for advancing, times for retreating, times for peace, times for war, and so on. Each hexagram depicts a different time, a different pattern of change. This idea has echoes in the Bible (Ecclesiastes 3:1-8):

*For everything there is a season, and a time for every purpose under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to tear, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace.*

Knowing which kind of time we are experiencing allows us to take both preventive measures and to plan the best course of action in advance. In that way we can take the best course between the rough waves of life. Sometimes we may have a smooth sailing, and ride along with the tides with little effort, but in other cases we will have to work hard to manage well the situation.

## Content and Structure

The *Yijing* describes change as a permanent cycle between two principles, one active and energetic and the other passive and yielding. Those two principles are the building blocks of the 64 hexagrams of the Book of Changes, they are called *yang* and *yin*. The next table shows how *yang* and *yin* look when drawn as hexagram's lines.

Figure	Description	Attributes
	<i>Yin</i> line	Feminine, passive, dark, cold, soft.
	<i>Yang</i> line	Masculine, active, light, hot, hard.

*Yin* and *yang* are relative and changing attributes that interact constantly. Firm and dominant behaviors are *yang*, weak and subordinate are *yin*. *Yang* and *yin* flow constantly, *yang* mutates into *yin* and vice-versa. The flow of *yang* and *yin* is evident in the adaptation to the needs of each moment; some situations require *yang* boldness, and other *yin* tolerance.

All hexagrams are drawings composed by six *yang* and *yin* lines (except the hexagrams 1 and 2, which are pure *yang* and pure *yin*).

The *yang* and *yin* lines form a binary system; by combining both types of lines in six different positions, 64 different hexagrams are created, forming the structure of the *Yijing*. All hexagrams are interconnected between them; when the oracle answers a question it is usual to receive a pair of hexagrams, which describes the flow of the situation.

Each line in an hexagram describes a step in a situation. The lines are counted from bottom to top, being the bottom line the first one. The *Yijing* hexagrams describe how a situation develops in time, starting with the first line and how it evolves until reaching its sixth line.

Each one of the 64 hexagrams has some texts attached to its drawing:

- The hexagram title, known as “hexagram tag”, which is composed of the first one or two Chinese characters that form the Judgment.
- The *Judgment* (*guaci*), that describes the characteristics of the situation and its prognosis, either good or bad.
- The *Image* (*daxiang*), which analyzes the relation of the trigrams that comprise the hexagram and suggests the best course of action based on the symbolic value of them –you will learn more about the trigrams later–.
- Also there are six other texts (*yaoci*), one for each line, which describe the opportunities and dangers of each step.

Notice that this book always shows the original *Yijing* text as indented lines, our own commentaries to the *Yijing* are show below the indented lines for each text (Judgment, Image and Lines).

Example (from the hexagram 45):



## **Fourth Nine**

Great good fortune.  
No defect.

Here comes our commentary...

All the text following the two lines above is our commentary. "Great good fortune. No defect" is the original text.

## **Reality and discourse**

The authors of the *Yijing* had different values from our contemporary society. They lived in a highly hierarchical, patriarchal and feudal society.

Because of this, some ideas or terminology used in this translation may be offensive or strange to a contemporary sensibility. In my comments on the *Yijing* original text, I try to show the original ideas from a modern point of view. I have used gender-neutral words as much as the English language allows me, without damaging the style of the text. Nevertheless, I have been as faithful to the original book text as I can, because my intention is to offer a reliable translation; otherwise my book would be a different book, and could not be called *I Ching* or *Yijing*.

The fundamental principles of life have not changed since the *Book of Changes* was written, we are no better or worse than our remote predecessors. The profound perceptions about human relations that the *Yijing* offers us are still valid and can be applied to our lives in the same way they were in ancient China.

Today as yesterday, fate is determined by both factors outside our reach and by our own capacity. The *Yijing* can help us to understand better the relation between external reality and our will, and because that it is an invaluable tool that will enhance the quality of our lives if we hear its message.

## **Natal (birth) Hexagram**

The *Yijing* is a book about the philosophy of time. Each hexagram has its own time, but in this context, time is not only a number of minutes and hours, but has its own characteristics, its own color and flavor. The 64 hexagrams of the *Yijing* describe the different times that human beings can experience. Hexagrams are intertwined across its changing lines –if you don't know what changing lines are, you will learn that in the following sections–, each hexagram has 64 different combinations of changing lines, so the *Yijing* describes 4096 ( $64 * 64 = 4096$ ) different times.

The hexagram that describes the time of our birth is our Natal Hexagram. That hexagram –or hexagrams, if you got changing lines– describes the tendencies that will develop throughout our live, our character, which is what will define our destiny.

Our Natal Hexagram reveals our personal characteristics, indicates which lines of development are

optimal and which we should avoid and our possibilities in different fields.

The Natal Hexagram can be read as a kind of navigational chart of life, knowing our real possibilities we can take better advantage of our potential and avoid straying into dead ends.

Before getting your Natal Hexagram, it would be good to read the next section, *How to consult the oracle*, to understand the basic principles of a *Yijing* reading.

Of course, in many cases a person may want to ask specific questions to the oracle. Besides getting the Natal Hexagram, the oracle can be consulted with three coins (go to the next page for instructions) or using the [yarrow sticks](#) method.

## **The Name of the Book**

I used *I Ching* as title, because it's the title most people know. Here, inside this book I prefer to call it *Yijing*, because that is the accepted way of writing the pronunciation of the original Chinese name today, using the *pinyin* system. Note that *I Ching* and *Yijing* are simply two different ways of writing the pronunciation of the Chinese name in Western letters.

The name of the *Book of Changes*, written in traditional Chinese characters is:

易經

# How to consult the Oracle

---

It has been said that the answer is always hidden inside the question, meaning that you can only get the right answer if you know how to express your question clearly or if you know the right question.

The *Yijing* will not answer your questions unequivocally but instead it will tell you a moral history, sometimes including several protagonists and possible outcomes. It is your task to put yourself inside the history, to understand which part is yours and which is the relation between answer and question.

The oracle will chart for you the possibilities and dangers lurking ahead; if you open your intuition you will understand the message. Perhaps the answer will not be clear at first, but if you keep meditating over it, at some point you will grasp it.

The questions should be clear cut, avoiding asking about several possibilities at once. If you want to know which option is best, you should ask about one option first and then ask again about the other choice in a second consult; never include several alternatives in the same question. Think carefully what you want to ask, take your time; do not ask the oracle in a hurry or in a disturbed emotional state.

*Examples:*

Should I buy the car that John sells? This question is concise and will simplify understanding of the answer.

Should I go to Paris or Londres for my next holiday? This sort of question will prevent you from getting a clear answer.

Also you could simply ask the oracle to describe the situation, optionally giving a time frame.

*Example:*

What are my chances for getting a new job in the next six months?

Always write down your question before beginning your consult, afterwards you may write the answer in the same paper sheet.

Notice that the oracle may mirror your fears and expectancies in its answer, casting light over your hopes and fears.

In all cases the answer is mainly about you and your interaction with the world around you. The oracle cannot change an objective situation, but can help you to make the most within your circumstances, indicating both your shortcomings and strong points.

Sometimes you will apprehend intuitively the meaning of the answer at once, other times you may have to ponder about it for several days until at least you find what the answer means for you.

## Getting your *Yijing* reading

The consultation process will generate six numbers, and you will draw a hexagram according to them.

Most people use the coin-tossing method to get the numbers, but we also describe the ancient yarrow-stalk method in [The Yarrow-Stalks Oracle](#).

Some people like to follow a predefined ritual before divination; if you are inclined to do so, the ritual may help you to put your mind at ease.





Indeed focusing your mind is what matters most, if your concentration wanders during the consultation it may affect the final outcome. In an ideal world you should not consult the *Yijing* if you are not relaxed and without distractions, an altered state of mind doesn't improve the practice of divination.

## Using the coins to get an oracular reading

It is said that this method has been in use since the fourth century BC, the yarrow-stalks method is older, but because the coin-tossing method is faster and easier it is more widely used at the present time.

Traditionally three Chinese coins are used, but you can use any kind of coins, provided that all them are equal.

The coins should be tossed six times on a flat surface to get the six lines of a hexagram. You will draw the hexagram from bottom to top, according to how the coins fall, as the following table shows:

Coins	Numbers	Results
Three tails	$2+2+2=6$	A changing <i>yin</i> line 
Three heads	$3+3+3=9$	A changing <i>yang</i> line 
2 tails and 1 head	$2+2+3=7$	A static <i>yang</i> line 
2 heads and 1 tail	$3+3+2=8$	A static <i>yin</i> line 

As you can see tails are worth 2 and heads 3; when you add the numbers for the three coins you will get 6, 7, 8 or 9 for each coin toss.

Broken lines are *yin* and whole lines are *yang*. If there are one or more changing lines, they will generate a second hexagram, with all changing lines inverted: *yin* will become *yang* and vice versa.

After you toss the coins six times you will have a six lines drawing which depicts the oracle answer.

*Example* (the first column shows the line number and coin toss value for that line):

	Hex. 55	Hex. 21
L6: 6	—X—	——
L5: 8	— —	— —
L4: 7	——	——
L3: 9	—○—	— —
L2: 8	— —	— —
L1: 7	——	——

As you can see, the changing lines are drawn differently from the non-changing lines, adding an X or a circle in the middle.

In the previous example, the hexagram on the left (55) is the first one that you will draw. In this example, it has two changing lines: a *yang* line in the third position and a *yin* line in the sixth position.

The second hexagram (21) is similar to the first, but the two changing lines are replaced with their opposite ones. If the changing line is *yang*, replace it with a *yin* line and vice versa.

If there are no changing lines, you will get a single hexagram.

After drawing the hexagram/s see the [Chart of the Trigrams and Hexagrams](#), to get the number/s of the hexagram/s.

Returning to the previous example, where we got the hexagram 55 that mutates to the 21; we must read the Judgment, the Image and the third and sixth lines of the hexagram 55, but only the Judgment and the Image of the hexagram 21.

The hexagram 55 is the starting point of a situation that will lead to hexagram 21, which describes the final situation. Note that both hexagrams can be linked in other ways, see

[Understanding hexagram readings](#) to learn how to interpret hexagram readings better.

## What are changing lines

We get a changing line when a coin toss has three tails or three heads –6 or 9 value–. The changing lines generate a second hexagram; if there are no changing lines, we get a single hexagram, which depicts a slowly evolving situation.

Changing lines are the steps of change that are activated in the hexagram reading; because that we will experience only the situations described by the changing lines we got.

Changing lines are also the lines more charged with energy. *Yang* and *yin* always change, *yang* mutates

into *yin* and vice-versa. When the *yang* or *yin* lines are strongly charged with energy, they flip, mutating into its opposite, that is the reason changing lines generate a second hexagram.

# How to get the Natal Hexagram

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The hexagram that corresponds to the date and time of birth is the Natal Hexagram and it is the equivalent to what the astrologers call Natal Chart or Birth Chart. That hexagram describes the trends that will develop throughout life and the development of character, which is what defines destiny.

The Natal Hexagram reveals the main characteristics of the person, indicates the opportunities and dangers that may arise; it also shows the possibilities in different fields of life, like work, social relationships, travel, etc.

The Natal Hexagram can be read as a kind of navigational chart of life, useful to take better advantage of our potentialities and avoid deviating from the right path by taking dead ends.



## **Steps to get the natal hexagram**

The Natal Hexagram is obtained from the date and local time of birth. The exact time is not mandatory, but by knowing the time, it is possible to get a much clearer description of a person's life chances.

As we explained previously, each hexagram is formed by two trigrams, one corresponds to the three upper lines and the other to the three lower lines.


The steps to get the Natal Hexagram are:


1. Get the upper trigram, corresponding to the year of birth.
2. Get the lower trigram, corresponding to the month and day of birth.
3. Get the changing lines, which depend on the local time of birth.
4. Taking the two trigrams and the changing lines, we can see which hexagram we have.

[Get the natal hexagram](#)

## A practical example

For a person born on September 4, 1992, at 18:20 hs.

First we will get the upper trigram, as the century of the birth is even (XX), we will go to the table of the upper trigrams for the even centuries (click [Get the natal hexagram](#) to see the tables). That table indicates that the upper trigram for the year 1992 is 

Now we will seek the lower trigram, going to the table of lower trigrams for each period of the year, we will find that the lower trigram for the period 08/17 - 09/30 (August 17 to September 30) is 

Finally, since we know the time of birth, we can see which changing lines the natal hexagram has. Going to the table of changing lines for even days we will see that for someone born between 18:00 and 18:44, the lines that mutate are 4 and 5.

Knowing the two trigrams for the Natal Hexagram, we should see which hexagram they form, at the

[Chart of Trigrams and Hexagrams](#).

Now we can now draw the Natal Hexagram with its changing lines. The following table shows the result of your example.

The first column shows the line number. Remember that the changing lines are marked with an X or with a circle, for that reason we marked the upper trigram with two circles on the *yang* lines in positions 4 and 5; because those two lines changed.

The second hexagram (22) is similar to the first, but the two changing lines are replaced with its opposite ones. If the changing line is *yang*, replace it with a *yin* line and vice versa.

#	Hex. 13	Hex. 22
6	————	————
5	—○—	— —
4	—○—	— —
3	————	————
2	— —	— —
1	————	————

As you can see, we got the hexagram 13, **Fellowship**; when it mutates, originates a second hexagram, the 22, **Elegance**.

*Fellowship* indicates that you are very linked to the community that surrounds you.

*Elegance* means that it is very important for you to behave with delicacy and cordiality, with discretion and elegance.

Now we should look at the two lines that mutate in *Fellowship*, which are:

*Fourth line*: Tendency to isolate oneself from others due to distrust. It can be a recurring theme, you will always have to overcome your initial mistrust before you can trust your neighbor. The good thing about this provision is that you will not take undue risks, the bad thing is that you can lose some opportunities due to your prejudices.

*Fifth line*: Conflict and mistrust keeps people apart and causes unnecessary suffering. If you take the first step and show your sincere commitment, the union will be restored and everyone will be happy again.

This is only a basic idea of the meanings of all parts of this Natal Hexagram (the Judgment and Image of both hexagrams, and the changing lines of the first hexagram):

You are very careful with your image (22) and position in the social group to which you belong (13). Despite your natural elegance and cordiality, you are very cautious and suspicious (4th line). You will be someone very difficult to cheat, although your prejudices can hinder your

relationships (5th line). Your membership in the social group is very important and you will always keep in mind the proper conduct for each situation (the Image, Hex 13).

There seems to be a repetitive situation of approaching and distancing from others; you approach others because you need them and because you miss the fellowship after having left, but also you have a hard time withstanding the foolishness and imperfections of others.

You are well suited for working with other people because you know how to behave in public, and how to communicate with groups, but you also know how to draw the line when others misbehave. You also know how to project the proper image and will be an example for others.

Learn how to relax, sometimes you get too stressed out.

Possible fields or work: Diplomacy, public relations, sales, manager, artist.

The Natal Hexagram also allows us to analyze both the internal and external sides of a person, by studying the characteristics of the the two constituents trigrams of the first hexagram obtained. We should use the upper and lower trigrams that we got from the tables related with the years and periods of the year.

The upper trigram shows the person's performance in the world, his/her social personality and how is seen by others.

The lower trigram describes the inner, hidden and subjective part of the person, his/her feelings, aspirations, dreams and fears.

We can see the descriptions of each trigram at [The Eight Trigrams](#). There we can see all the characteristics associated with each trigram, its strengths, defects, sympathies, etc.

# The Yarrow-Stalks Oracle

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The yarrow stalks oracle method has been in use for the last three thousand years as the traditional way to consult the *Yijing*.

The stalks used by the ancient Chinese were dried stalks of the Asian Yarrow, *Achilea mongolica*, in Europe the closest species is the European Yarrow, *Achilea millefolium*. Notice that some people use thin wooden or bamboo sticks instead Achilea stalks.

The number of sticks is fifty. We do not know the size of the sticks in ancient times, but any thickness, length and material will suffice, if you can handle them easily in your hands.

If the number of sticks is not fifty, they will not produce the correct results; hence they should be stored safely to avoid losing any stick. It is advisable to keep the sticks wrapped in a clean linen cloth or at least store them in a container that keeps them clean.

Notice that the probabilities of get changing *yang* and *yin* lines are not the same using the sticks than when using coins to get an oracle.

With coins, there is the same chance of obtaining changing *yang* or *yin* lines, but with the sticks, there are more chances of obtaining changing *yang* lines than changing *yin* lines. When tossing coins there is a one in eight chance of obtaining a changing line –either *yang* or *yin*–, when using sticks there is one in sixteen chance of getting a changing *yin* line, but three in sixteen chances of getting a changing *yang* line. The probabilities of getting non changing *yang* and *yin* lines are evened with coins, but with sticks there is slightly more chance of getting non changing *yin* than non changing *yang* lines.







In practice, both oracular methods work equally well. The main difference is that coin tossing is easier and faster but using the sticks is more complicated –at least until you are used to it– and takes more time. You can see how to get the oracle with coins at [How to consult the Oracle](#).

# Usage

After you have written your question, unwrap the 50 sticks and put one of them back in the linen cloth wrap, since only 49 will be used. Follow the steps below six times to obtain the six lines that will draw the hexagram –there may be two hexagrams if there are changing lines in your answer– that will be the oracle’s answer. Lines will be drawn from bottom to top.

1. Divide the 49 sticks at random in two heaps and put them on the table, on your right and left sides.
2. Take one stick from the right-hand heap and place it between the little and the ring fingers of your left hand.
3. Take the left-hand heap with your left hand and start taking groups of four sticks from it, placing them away (in a heap that we will call Group A), until you have 4 or less sticks remaining in your left hand. Place this remainder between the ring and the middle fingers of your left hand.
4. Take the right-hand heap with your left hand and start taking groups of four sticks from it, placing them away (in Group A), until you have 4 or less sticks remaining in your left hand. Place this remainder between the forefinger and the middle finger of your left hand.
5. Now you will have either 9 or 5 sticks in your left hand: the first one that you put there before counting groups of four, and the two remainders of the counting. If there are 9, count 2; if there are 5, count 3; write down that number. Notice that you will have to write down three numbers for each line of the hexagram.
6. Put away the sticks in your left hand (in a heap that we will call Group B), leaving only the single stick between your little and ring fingers. Divide the sticks in Group A in two heaps at random and put them on your right and left sides. Go back to step 3 and repeat the previous steps until you have written down three numbers (3+3+3, 2+2+2 or different combinations of 2 and 3).
7. Once you have written down three numbers you already have defined one line of the hexagram. Join all the 49 sticks on the table (Groups A and B) and go back to step 1. After you have the numbers for the six lines, the divination will be concluded. Write the three numbers for each line in a separate line, starting from bottom –for the first line–, to top –for the last line–.

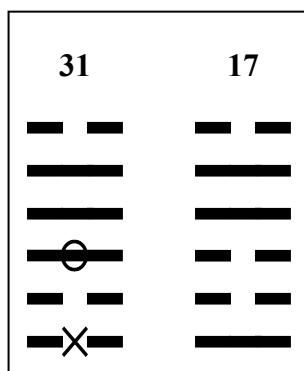
After your consultation is done you will have written down some numbers (always from bottom to top) as the following example shows:

6th line	$2+3+3=8$	A static <i>yin</i> line	
5th line	$2+3+2=7$	A static <i>yang</i> line	
4th line	$3+2+2=7$	A static <i>yang</i> line	
3rd line	$3+3+3=9$	A changing <i>yang</i> line	
2nd line	$3+2+3=8$	A static <i>yin</i> line	
1st line	$2+2+2=6$	A changing <i>yin</i> line	

As you can notice each number corresponds to some kind of line.

Broken lines are *yin* and whole lines are *yang*. If you have any changing lines in your hexagram, a second hexagram will be generated by replacing every changing line by a non-changing line. If the changing line was *yang* it will be replaced by a *yin* line and vice versa.

The first hexagram shown in the above image (31), will change or mutate to the second one (17), as you can see in the following table:



The first hexagram (31) has two changing lines. To get the second hexagram, copy the first one, but replacing changing *yang* lines by *yin* lines and changing *yin* lines by *yang* lines. In this example only the first and third lines change.

Of course, if there are no changing lines you will not have a second hexagram.

For information about the interpretation of the answer see [Understanding hexagram readings](#). To know the hexagram numbers for your own Yijing readings, please see [Chart of the Trigrams and Hexagrams](#).

## What are changing lines

We get changing lines when a line has a 6 or 9 value. The changing lines generate a second hexagram; if there are no changing lines, we get a single hexagram, which depicts a slowly evolving situation.

Changing lines are the steps of change that are activated in the hexagram reading; because that we will experience only the situations described by the changing lines we got.

Changing lines are also the lines more charged with energy. *Yang* and *yin* always change, *yang* mutates into *yin* and vice-versa. When the *yang* or *yin* lines are strongly charged with energy, they flip, mutating into its opposite, that is the reason changing lines generate a second hexagram.



# Understanding hexagram readings

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The interpretation of oracular responses is more of an art than a science, use the guidelines outlined below as useful tools to structure and analyze the answer got from the oracle, rather than absolute rules.

## General guidelines

Although basically you would only need to read the changing lines, Judgment and Image, if you are not familiar with the Book of Changes, it would be good to read the entire hexagram, because that way you will get a clearer idea of the time you will have to live through.

After reading the full text of the hexagrams (it can be one or two, if there are changing lines), concentrate on the specific parts referring to the reading you got; first read the Judgment and the Image of the first hexagram, if there are changing lines, read them –only in the first hexagram– and then read the Judgment and the Image of the second hexagram.

If you got only one hexagram, the situation will not change very quickly and you should only read the Judgment and the Image to know how the circumstances will develop and what kind of behaviour is most appropriate.

If you got two hexagrams, the first hexagram describes the immediate situation and the second its future development, although both may be linked in other ways, see *How to interpret the second hexagram*, further down in this same section.

Sometimes the oracle will be easily understood as you read it, you will be able to see clearly how the answer you get applies to your life.

Other times, the answer may seem like a coded message, which has little to do with the reality that surrounds you; in that case, keep the oracular response in your mind, as a pending matter; meditate on it, don't dismiss it. Let some time go by, maybe you could reread the answer the next day. If you persist, at the some moment, you will be able to see clearly how the hexagram reading applies to your life.

## How to interpret the changing lines

It is useful to apply some rules to avoid contradictions in the interpretations of answers with several changing lines and thus better understand the readings.

Always remember that the lines are numbered from bottom to top.

If the number of changing lines is between one and five, you must read all the changing lines in the first hexagram.

Note that if only the first or sixth line changes or if more than 4 lines are change, the emphasis will be on the second hexagram.

When several lines change, the top line is the most important, because it defines the conclusion of the situation. If there is a contradiction between the top line and other changing lines or the Judgment or Image, take the text from the top line as the most valid oracle.

Note that, within each hexagram the lines are identified with titles such as: First Six, Third Nine, Top Six, etc. This is because only changing lines are read, which are those with a value of 6 (*yin* lines) or 9 (*yang* lines). So "First Six" means the changing *yin* line in the first place, "Third Nine" means the changing *yang* line in the third place and "Top Six", means the changing *yin* line in the sixth place.

### **Alternative procedures for interpreting changing lines**

Each changing line links the first hexagram with a second hexagram. If several lines change, a second hexagram would be produced, but each of these changing lines can also be changed individually –without modifying the other lines– generating a different hexagram for each line, read only the text of the changed line in that hexagram, it will serve as an additional explanation for the text of the original changing line.

Use this method with caution and only when several lines mutate and the meaning of a line needs to be clarified.

#### **No line changes**

There's only one hexagram. Read the Judgment and the Image. The situation is stable or may evolve slowly.

#### **Only one line changes**

Read the text of the changing line in the first hexagram, as well as the Judgment and Image of both hexagrams. The line takes precedence over the Judgment. In case of contradiction between the line and the Judgment, take the line as the valid oracle.

If the changing line is the top line, in the sixth position, the time of the first hexagram is passing; in that case read only the text of the changing line and the Judgment and Image of the second hexagram.

#### **Two, three or four lines change**

Read the changing lines in the first hexagram, in addition to reading the Judgment and the Image in both hexagrams.

#### **Five lines change**

Read the changing lines in the first hexagram, in addition to reading the Judgment and the Image in both hexagrams.

The situation described by the first hexagram will soon be over.

#### **All lines change**

The situation described by the first hexagram will conclude soon, so the second hexagram is the most important. Do not read the changing lines, only read the Judgment and Image of each hexagram.

**Note:** The hexagrams 1 and 2 have an special text to read when all lines mutate.

### **Only the first line changes**

The first line has not yet entered fully into the situation, so you may pass to the second hexagram, without fully experiencing the time described by the first one.

### **Only the last line changes**

The last line is saying goodbye to the situation, which is why you may pass to the second hexagram, without fully experiencing the time described by the first one.

### **Relationships between changing lines**

The lines describe the evolution of the situation, from the bottom to the top, each line illustrates a different moment of the situation –which may be good or bad– but they also describe relationships between different people .

The lines have a natural hierarchy, which is why they often describe relationships between people of different social positions.

The first line represents someone in a low social position, with little experience, a beginner or someone who has no power. It can also indicate an influence or a person that is just entering the situation now.

The second line symbolizes a wife, an assistant, an employee with some responsibility, an official who is located far from the center of power, someone who has an internal task within an organization or a family.

The third line is placed in a transition point and can represent an intermediary.

The fourth line represents a minister, an executive officer who works in a position close to an authority figure, such as a leader, a manager or a ruler.

The fifth line represents a manager, a governor, a king, a leader or the head of a group or family.

The sixth line represents a sage, a spiritual leader, a counselor, or someone who has distanced himself from the situation. Sometimes it can represent someone who went too far and who becomes a transgressor.

Adjacent lines can be linked through a bond of solidarity, especially between *yang* and *yin* lines.

The lines in the positions 1st, 2nd, and 3rd are related to the lines in the 4th, 5th and 6th positions by a correspondence relationship. *Yang* lines correspond to *yin* lines and vice versa.

For all these reasons, the changing lines can describe the dynamics of a situation, showing its protagonists in action and how they relate to each other.

## How to interpret the second hexagram

If there are one or more changing lines, you will have to interpret two hexagrams.

If you get two hexagrams, the first hexagram describes the immediate situation and the second its future development, although both can be linked in other ways.

In some situations the first hexagram describes the situation in the outside world (objective reality), and the second indicates the feelings and tendencies in the mind of the consultant (subjective reality).

Note that, as we indicated earlier, in the event that more than 4 lines mutate, the emphasis will be on the second hexagram.

## The Trigrams

Each hexagram is composed of two trigrams, one corresponds to the three lower lines and the other to the three upper lines.

The interaction of both trigrams determines the character of the hexagram. In the Image, this interaction is used as an example to follow appropriate behavior for each hexagram.

The trigrams are associated with many symbolic meanings, which can greatly enrich the interpretation of the hexagrams.

The lower trigram is related to the inner world: feelings, judgments and hopes and the superior to the external world: the objective situation.

You can see ample information about the trigrams in [The Eight Trigrams](#).

## A practical example

The following oracular answer is an answer to the question: *Job Possibilities*. We got the hexagram 55,

[Fullness](#); which has two changing lines and thus originates a second hexagram, the 21,

[Biting Through](#). The first column shows the line number and value obtained for each line.

	Hex. 55	Hex. 21
L6: 6	—X—	——
L5: 8	— —	— —
L4: 7	——	——
L3: 9	—○—	— —
L2: 8	— —	— —

L1: 7

*Fullness* describes a time with many opportunities, but it is also full of inconveniences, and it will not last long, so it is important to take advantage of it well before it ends.

*Biting Through* indicates that firm measures must be used to remove an obstacle.

The two lines that change in *Fullness* are:

- *Third line*: Unfavorable conditions will block any attempt on your part to overcome them. The broken arm means that your influence and power will be diminished if you try to make a failed attempt to move forward.
- *Sixth line*: This line describes someone who, instead of facing the problems of daily life, takes refuge in the memories of the past, withdrawing from the outside world.

This is a possible synthesis of the meanings of all the parts of this response:

You will have good opportunities to progress in your work (Judgment and Image of hex. 55), but you will have to overcome some obstacles to achieve it (indicated by the hexagram 21 and the image of 55). Do not delay, but do not act without preparation; If you are not careful, the impediments will stop you and may even harm you (3rd line).

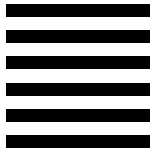
Keep a positive attitude, focused on the means at your disposal to advance, do not escape reality by taking refuge in false illusions of superiority (6th line).

The third and sixth lines are linked by a correspondence relationship; the third line symbolizes an employee in a transition position (the consultant), who does not have much power; the sixth line is a weak and inoperative boss who does not fulfill his duty and who can block the employee advance by refusing to accept reality.

If you waste the moment for advancement, you will lose the opportunity. If you can take advantage of the opportunities, you will obtain important, although transitory, advantages. You can benefit in the long term, because you will get a significant improvement in your reputation and, over time, this will open your way to a wider circle of action.

## Chart of Trigrams and Hexagrams

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



qián

## 1. The Creative / Activity / Dynamic Force

This is one of the eight hexagrams that are comprised by the same trigram repeated twice, in this case *qián*, The Creative. Please see [The Eight Trigrams](#) for more information.

### Associated meanings

Spirit power, creative, force, dynamic, strong action, vigor, constant, heaven, heavenly generative principle (male), father, sovereign, power above the human, yang power, active, vigorous appearance.

### Judgment

The Creative.

Outstanding success.

The determination is favorable.

This hexagram is comprised of six solid, *yang* lines, representing light, action and strength. It describes a great accumulation of energy and consequently the need for steadfast action to channel such power in the proper direction.

The figure of the dragon appears as protagonist in five of the seven line statements (only the first and second hexagrams have seven line statements).

The Chinese dragon, different from the western dragon, is not evil, but beneficial. It is a legendary animal, a powerful force that surges from the waters, and is associated with rain, floods, heaven and the hexagram 1. It also has supernatural godly power. It is at home either under the waters or flying in heaven and has supernatural energy. Also it is related with the supreme authority (the emperor).

In this hexagram the dragon symbolizes somebody with its same qualities, and the lines show its ascension from a low position (under the water) up to the sky.

This is one of the few hexagrams that mention the “four cardinal virtues”: *yuan*: outstanding (fundamentality, primal, originating, spring season, head, sublime, great, grand); *heng*: success (prevalence, growing, penetrating, treat, offering, sacrifice); *li*: determination (perseverance, constancy, correct and firm) and *heng*: favorable (advantageous, suitable, beneficial, lucky). One or more of the cardinal virtues appear in 50 different hexagrams, but only the hexagrams 1, 2 (with some modification), 3, 17, 19, 25 and 49 have the four virtues in its Judgment. Since the *Han* Dynasty onwards they have become keywords of Confucian thought, four qualities or virtues applicable both to Heaven and to the noble-minded person.

In the Confucian tradition the dragon is associated with the four cardinal virtues. Any oracle encompassing the four cardinal virtues indicates that success is granted, but only if you don't stray from the good; for this reason determination in the right way is the key to success.



## **The Image**

Heaven action is strong and dynamic.  
Thus the noble never ceases to strengthen himself.

In the same way that heaven revolves daily, the creative person should be ready for incessant action, a movement that keeps going along through time, renovating itself each day.

Strong action should be matched to the needs of each moment. The creative person should keep touch with reality and with other people as well.

## **First Nine**

Submerged dragon.  
Do not act.

The dragon is at home either under the waters or flying in heaven.

It was believed that dragons caused rain when they ascended into the sky, hence they were beneficial since the rain watered the crops.

In this line the dragon is hibernating; still not ready to make its mark in the world. It means that the time is not yet ripe for action and that you should wait and keep a low profile until you are ready.

*Career:* There will be no changes. Premature action would be dangerous because you are not yet prepared for it.

*Private life:* Quiet life. Do not start anything new.

*Health, Feelings and Social life:* Good health. Rest is advised. Be discreet.

## **Second Nine**

Dragon in the field.  
It is favorable to see the great man.

You are entering your field of action in life, where you will find your peers.

The word translated as “field” also means “hunt”. The hunt symbolizes the search for your destiny and your vocation.

To see the great man means that having a mentor would be very useful at this stage; but it also indicates that you should rise spiritually and in understanding.

*Career:* You will have good opportunities to advance, provided that you get support from your superiors.

*Private life:* Your good conduct and reputation will gain you the respect of other people and will help

you to advance successfully.

*Health, Feelings and Social life:* Good health. Excellent moment for establishing relations with other people.

### **Third Nine**

The noble is active throughout the day.  
At night he is cautious, as if in danger.  
No defect.

You will be creatively active all day long. Enduring strength and alertness will keep you out of trouble.

A wide scope of opportunities will spread before you along with your reputation.

Do not procrastinate nor allow others to influence you improperly. You will have to marshal wisely your resources to keep pace with your responsibilities.

*Career:* You will have many duties and concerns, but if you are cautious enough you will not make any mistakes.

*Private life:* You will need all your strength to handle your obligations. Be very careful to avoid complications with other people.

*Health, Feelings and Social life:* Excellent health, but sometimes you will feel stressed out.

### **Fourth Nine**

Hesitates before jumping over the chasm.  
No defect.

You will test your capability for success, deciding your future.

The choice is yours; you can ascend and play an important role in the world, gaining fame and power or stay low and dedicate yourself to personal matters.

*Career:* A decision must be made between different opportunities. You may have to wait for a time and make some trial runs before deciding what you will do.

*Private life:* This is a period of transition. You will vacillate until you find which path you will take.

*Health, Feelings and Social life:* Be open to new experiences. If you are sincere, confusion will fade away and you will know which is your true path in life.

### **Fifth Nine**

Dragon flying in the sky.

It is favorable to see the great man.

To fly in the sky means to have reached a high position in the place where you belong, because the sky is the natural world of the dragon.

The sky is the highest sphere where only dragons, that is to say, the most capable and creative persons can abide.

The flying dragon symbolizes an outstanding person at work, having great influence and being an example for other people. The flying dragon also indicates that you can advance freely and achieve lofty goals with ease.

To see the great man means that still after having reached such a high place, having a guide would be very useful.

*Career:* Great success and fast progress. You will be widely recognized and respected.

*Private life:* Your desires will be fulfilled and you will be very successful.

*Health, Feelings and Social life:* Excellent health. Your mind will be clear and insightful and you will have great influence over other people.

## **Top Nine**

Arrogant dragon.

There will be occasion for repentance.

If you go too far in your ambition you will lose contact with the real world and will get lost.

Arrogance will sever your links with other people and when you most need them you will not get any help.

If you recognize your limits and do not forget your fellow men you may still prevent trouble.

*Career:* It may be a good time to retire or fall back. If you push too far you will have heavy losses.

*Private life:* Your obstinacy will isolate you and will get you into a lot of trouble.

*Health, Feelings and Social life:* Your health will suffer if you ask too much of your body. Egocentric views will let you without friends.

## **All lines are Nine**

A group of dragons without heads.

Auspicious.

Only the first two hexagrams, The Creative and The Receptive have an additional line statement, to be read when all lines change.

Each dragon is strong; a group of dragons is a powerful force that hardly can be stopped.

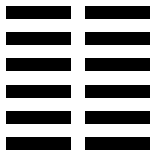
To be without heads means that the dragons act by common accord, without having a chief among them.

When all lines mutate *The Creative* changes into the hexagram 2: *The Receptive*. By combining the strength of *The Creative* with the devotion of the *The Receptive* you will achieve a perfect balance and will be able to handle any situation easily, hence the prospects will be entirely good.

*Career*: You are part of team of distinguished individuals, working in good harmony.

*Private life*: It is a good time for cooperating with your family and friends. Shared creative participation will be very favorable.

*Health, Feelings and Social life*: Excellent health and very good social interaction.



kūn

## 2. The Receptive

This is one of the eight hexagrams that are comprised by the same trigram repeated twice, in this case *kūn*, The Receptive. Please see [The Eight Trigrams](#) for more information.

### Associated meanings

Earth, nature; receptiveness, responsiveness, compliance, acquiescence, docility, devotion, subordinate; matter, field, spatial extension; feminine, nurturing, mother, yin force.

### Judgment

The Receptive.

Outstanding success favorable for the determination of a mare.

If the noble takes the lead he goes astray,  
but if he follows, he finds a master.

It is favorable to find friends in the west and south;  
avoid friends in the east and north.

A quiet determination is auspicious.

A mare is strong but docile. Hence, do not try to impose your will but follow someone's example or guide.

You are part of a group or team and you should work for the good of the whole, not just for your own personal gain or benefit.

If you have employment, it would be best for you to progress inside the place where you are working instead of trying to go ahead on your own. If you are part of a family, be loyal with them and do your share of the work for the sake of your family.

South-west means going towards other people and to work with them, north-east indicates advancing in solitude.

Going with friends signifies to surrender to a community-sense work, where solidarity and cooperation are involved.

Quiet determination means that you should do what is required from you and persevere with steadfast and calm resolve.

This is one of the few hexagrams that mention the "four cardinal virtues": *yuan*: outstanding (fundamentality, primal, originating, spring season, head, sublime, great, grand); *heng*: success (prevalence, growing, penetrating, treat, offering, sacrifice); *li*: determination (perseverance, constancy, correct and firm) and *heng*: favorable (advantageous, suitable, beneficial, lucky). One or more of the cardinal virtues appear in 50 different hexagrams, but only the hexagrams 1, 2 (with some modification),

3, 17, 19, 25 and 49 have the four virtues in its Judgment. Since the *Han* Dynasty onwards they have become keywords of Confucian thought, four qualities or virtues applicable both to Heaven and to the noble-minded person.

Any oracle encompassing the four cardinal virtues indicates that success is granted, but only if you don't stray from the good; for this reason determination in the right way is the key to success.

## The Image

The earth condition is receptive obedience.

Thus the noble, who has a munificent character, sustains all living creatures.

Like the earth nurtures all beings, the virtuous person will be generous and tolerating, helping and guiding all living beings.

Be open-minded and compassionate to the needs of other persons.

Do your duty for the sake of others more than for your own advancement.

## First Six

Walking on hoarfrost one reaches hard ice.

Walking on hoarfrost (*lǚ shuāng*) has several connotations:

- The coming winter; signs of decay.
- An approaching marriage. Two *ShiJing* (The Classic of Poetry) odes use the same characters with that meaning.
- Ceremonial walking on hoarfrost for the autumnal sacrifices.

The first meaning is the more common interpretation, here walking on hoarfrost indicates that danger is coming and good conditions are coming to an end, because the hard and cold winter is approaching. Be alert for signs of trouble and do not let matters slip out of hand.

Also the reference to hard ice may indicate that your advance will be stopped cold soon.

*Career*: The period of easy advancing is coming to an end. Be alert to plots against you. An alliance may help you.

*Private life*: Trouble is brewing. The path that you follow may be more slippery than you expect. Do not be ingenuous or care free, but take precautions.

*Health, Feelings and Social life*: You may have trouble with your feet or mobility issues.

## Second Six

Right, square and large, inexperienced.

But nothing will be not favorable.

The square is a symbol of earth. An alternative translation would be: “honorable, straightforward and extensive, without practice”. In any case the line means that by being correct and strong you can make all things flourish easily.

Be sincere and follow your instincts, you will do the right thing.

*Career:* Your natural qualities will help you to prosper in your trade.

*Private life:* Be open to life and accept what happens with ease. Your good nature will assure success.

*Health, Feelings and Social life:* Good health and an open heart will make you happy.

### **Third Six**

Hidden brilliance.

The determination is suitable.

If you are in the service of a king you will not have achievements,  
but will carry to conclusion.

Concentrate your efforts in your duty and do not seek distinctions for yourself.

Your talents will be rewarded when the time is ripe, for now it would be best for you to focus in servicing others.

If you are not independent but work for somebody, you will do a good job, but you will not get any credit for it at the present time.

*Career:* You will not have immediate success but will achieve your ends in the long run, provided that you handle matters with modesty and perseverance.

*Private life:* Stay in the background, you will prosper in an unassuming way, possibly working from home.

*Health, Feelings and Social life:* Be modest and discreet. People will appreciate you more if you do not outshine them.

### **Fourth Six**

A tied up bag.

No defect, no praise.

Keep your opinions and plans private. Do not draw attention to yourself.

Caution is advised, do not commit, keep your neutrality and distance until the situation clears.

*Career:* You have reached an impasse. Because there is trouble ahead, stay in your place, be prudent and

do not take sides.

*Private life:* The situation is stationary, you will neither gain nor lose. Discretion and prudence will keep you safe.

*Health, Feelings and Social life:* You are something of a recluse, but your reserve will save you from trouble. Time for resting.

## **Fifth Six**

Yellow lower garment.  
There will be outstanding happiness.

Yellow is the color of the earth and indicates moderation and following the middle path between the extremes.

Also, the yellow lower garment symbolizes humility and virtue in somebody that occupies a place of honor (the fifth line is the ruler's place).

If you are sincere but polite, people will respond well to your sensible approach.

*Career:* Your ability to handle matters smoothly and with modesty will help you to progress greatly.

*Private life:* Moderation and tact will make your life flourish.

*Health, Feelings and Social life:* Excellent health and very good social life.

## **Top Six**

Dragons fight in the open country.  
Their blood is black and yellow.

The *yin* principle is the complement of the *yang* force, but it should be subservient and do not take the lead.

Here a mad fight between the two forces, the true *yang* dragon and the rebel *yin* false dragon will cause calamity. Black is the color of heaven and yellow is the color of the earth, they identify the true and false dragons.

An unpleasant and violent competition for power will only cause misery for both sides. Be cooperative, not competitive.

*Career:* Power struggles should be avoided, because they will damage everybody involved and may make you to lose your position.

*Private life:* Conflict and fights will cause many troubles and losses.

*Health, Feelings and Social life:* Envy and intransigence may destroy your happiness.



## **All lines are Six**

Long term determination is favorable.

Only the first two hexagrams, The Creative and The Receptive have an additional line statement, to be read when all lines change.

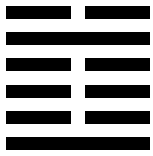
Final success will be achieved through the practice of constant determination.

You are doing things just fine, keep in the same line and you will have lasting success.

*Career:* Be loyal to your commitments and plans.

*Private life:* Firmness of purpose and allegiance to your principles will be advantageous.

*Health, Feelings and Social life:* Good health and dedication to a cause will keep you well engaged socially.



zhūn

### 3. Initial Difficulty

#### Associated meanings

Difficult; to sprout, begin to grow; leadership; assemble, accumulate, hoard; to garrison soldiers, massed, bunched.

#### Judgment

The Initial Difficulty.  
Outstanding success.  
The determination is favorable.  
It should not be pursued any goal.  
It is favorable to appoint officials.

In the first stages of growth, immature beings and new ventures need nurturing, care and firm determination.

This is the right moment to set the basis of future developments, to affirm the innate potential, as the root must be steady into the soil before sprouting. The situation is unstable and the task couldn't be done without the help of collaborators. Goals cannot be attained until some order and development is achieved. That means that long term planning is required.

This is one of the few hexagrams that mention the “four cardinal virtues”: *yuan*: outstanding (fundamentality, primal, originating, spring season, head, sublime, great, grand); *heng*: success (prevalence, growing, penetrating, treat, offering, sacrifice); *li*: determination (perseverance, constancy, correct and firm) and *heng*: favorable (advantageous, suitable, beneficial, lucky). One or more of the cardinal virtues appear in 50 different hexagrams, but only the hexagrams 1, 2 (with some modification), 3, 17, 19, 25 and 49 have the four virtues in its Judgment. Since the *Han* Dynasty onwards they have become keywords of Confucian thought, four qualities or virtues applicable both to Heaven and to the noble-minded person.

Any oracle encompassing the four cardinal virtues indicates that success is granted, but only if you don't stray from the good; for this reason determination in the right way is the key to success.

#### The Image

Clouds and thunder: The image of the Initial Difficulty.  
Thus the noble sorts the threads of warp and woof.

The competent person should order and classify things in order to convert potential capabilities into a real force.

Clouds and thunder is a reference to the two constituent's trigrams which depict a situation with plenty

of possibilities but also in a chaotic state. To sort the threads of warp and woof is a metaphor for the act of government.

Resolute leadership is a required to order the situation and achieve final success.

## **First Nine**

Looking to overcome an obstacle.  
It is favorable to maintain the determination.  
It is favorable to appoint assistants.

It may be necessary to try different approaches before being able to surpass an obstacle; hence some hesitation will be unavoidable, but the final goals should not be forgotten.

By recognizing the merits of your subordinates and making them feel useful, you can get help from them and establish a good foundation for further expansion.

*Career:* Good moment to assemble a team, to push forward and to set the rules of the game.

*Private life:* Time to take the reins of the situation and to offer guidance to friends or family. Do not let others make you doubt yourself and do not deviate from your own rules.

*Health, Feelings and Social life:* Some mobility problems may affect you feet. Irresolution.

## **Second Six**

Difficulties impeding progress.  
Horse and cart separate.  
It's not a villain, but a pretender.  
The girl has determination and does not plight her troth.  
After ten years she will pledge herself.

The horse separated from the cart symbolizes the difficulty in making cooperative efforts work.

An obstacle still impedes the advance and some misunderstandings are complicating the teamwork.

Somebody will provide help from an unexpected quarter. The newcomer will not be appreciated at a first glance, you may hesitate, waiting for the right moment before taking on any obligations or to compromise your will.

The Chinese character translated as “plight” also means “conceive”, “breed”, indicating that you will achieve a fruitful alliance at the end.

Ten years indicates a long period, like in the hexagrams 24.5 and 27.3.

*Career:* Establishing an alliance or forming a good team will take some time, but its advantages will make worthwhile the delay and effort spent in building it. Good long term prospects.

*Private life:* After experiencing some hardships, conflicts and doubts a marriage or a firm friendship will be achieved. Possible birth in the family.

*Health, Feelings and Social life:* Mobility troubles. Distrust, irresolution.

### **Third Six**

Chasing the deer without forester, entering in the depths of the forest.  
The noble sees the signs and desists.  
If he went forward, he would regret it.

Blinded by your desire, you may advance in dangerous and unknown ground without taking the proper precautions or lacking a good guide. The deer represents the desire; the forest symbolizes the unknown and the dangers ahead where you may be taken by your ambition. The signs are subtle indications that –if disregarded– will lead you amiss.

*Career:* Lack of planning and foresight will lead you to failure and humiliation. Restrain and prudence is advised.

*Private life:* The heart forges ahead chasing its own unattainable dreams. The awakening will be painful.

*Health, Feelings and Social life:* Feelings of being lost or disconnected from others. Obsession.

### **Fourth Six**

Horse and cart separate.  
Look for the union.  
Advance brings happiness.  
Everything will be auspicious and without blemish.

The forces at your disposal are scattered and discordant. The cart symbolizes a project that cannot advance forward for lack of union.

You are not qualified to solve the problems by yourself, getting an ally is the only way to resume your advance and carry out things to a successful end.

*Career:* Associating with other people or becoming part of a group is the best way to achieve good results. Good prospects for teamwork.

*Private life:* Recognizing that you cannot do everything by yourself and looking for help in friends or family will make your life more agreeable and prosperous.

*Health, Feelings and Social life:* Indecision, hesitation.

### **Fifth Nine**

Difficulties dispensing favors.

Determination in small matters is auspicious.  
Determination in major ways brings misfortune.

Preserve your energy, wait for a more propitious time. For now only small things can be done successfully. Big achievements will fail.

You will not be able to help others in any significant way.

*Career:* It is advantageous to focus in the small matters at hand with care. Ambitious projects will fail. Inversions will be unsuccessful.

*Private life:* It is a difficult time for helping others. You will not be able to solve the problems of your friends or family, and will only bring misfortune on yourself if you get entangled in trouble. Only small things can be achieved.

*Health, Feelings and Social life:* Feelings of inadequacy towards others. Insecurity.

## **Top Nine**

Horse and cart separate.  
Tears of blood are spilled.

Blood tears represent an exaggerated attitude; more stressful in the lament than what really corresponds. You have gone too far and now you are mired in difficulties.

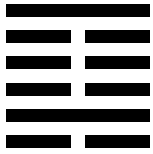
There are no helpers and you will find no suitable place for moving, but neither remaining in your current position will do you any good.

If you yield to reality and give up your obstinacy you will be able to start anew.

*Career:* You cannot neither advance nor hold to your current position. Accept your losses and start again from the beginning.

*Private life:* You may lose your property or be separated from a beloved one.

*Health, Feelings and Social life:* Chronic depression. Obsession and despair.



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## 4. Youthful Folly

### Associated Meanings

Ignorance, immaturity, inexperience; cover, hidden, in darkness; go with covered eyes against; deception, conceal, cheat.

### Judgment

The Youthful Folly is successful.

It is not I who seek the young fool, the young fool seeks me.

At the first oracle I inform, but a second or third time is troublesome;  
and I do not instruct the annoying.

The determination is favorable.

Immaturity is a learning stage. A young fool can be successful; because the close contact with experience will help him to acquire some wisdom. Also, the learning process should be taken care showing respect to the master; otherwise the teacher's effort will be wasted. Unruly students will bring humiliation over themselves.

The Oracle speaks here, telling the people who seek its advice to take seriously its instruction and to avoid asking the same question again and again. In such case they would just waste their time.

### The Image

Under the mountain flows a spring: The image of the Youthful Folly.

Thus the noble makes his actions resolute and cultivates his virtue.

The mountain is strong, consolidated, but the spring flowing out of it runs in search of the formation of its own course. The spring runs the risk of stagnation, as when the youthful inexperience takes the wrong road, delaying the maturation process.

To cultivate one's virtue means to develop the own strong points or natural gifts. That is the way to success.

### First Six

To develop the foolish man it will be favorable to discipline him.

The fetters must be removed,  
otherwise there will be regret.

Discipline is good for strengthening the will, but it shouldn't be carried too far. If the restrains (symbolized by the fetters) are excessive they will sap the student creativity and good will. After all,

discipline is an excellent tool but not a goal in itself.

*Career:* Clear rules should be enforced, but not to the point of hindering efficiency or dampening creativity.

*Private life:* Some quarrels. Family rules should be applied wisely, not blindly.

*Health, Feelings and Social life:* Weak or impeded feet. Exercises will strengthen mobility.

## **Second Nine**

Supporting the Youthful Folly is auspicious.

To take a wife is auspicious.

A son can take care of the family.

The student weakness should be tolerated. Expecting too much and too soon from people that are starting to learn is not a realistic expectancy.

The wife is here a symbol of weakness, to be able to take one indicates a kindly and considerate attitude, how a stronger being can manage a relation with a weaker person.

The pupil that is educated with kindness, in turn will be able to take care of his own family in the same way.

*Career:* This is a good moment for assuming more responsibilities and accepting subordinate partners.

*Private life:* You may take responsibility over other people or perhaps even marry.

*Health, Feelings and Social life:* You will feel a new drive and have high levels of energy.

## **Third Six**

Do not marry a girl who, on seeing a man of metal,  
loses her self-possession.

No place is favorable.

This line describes how a weaker person can lose his will and blindly imitate or follow a stronger person as a role model. It is not right to allow other person to follow you in such a slavish way. That kind of situation doesn't lead to success or to a sustainable relation.

Also, sometimes a weaker person can relate to a stronger or richer one only with the idea of getting selfish advantages. In such case nothing good will come of that relationship.

*Career:* Do not trust people that follow you blindly, keep your independence of action at all costs. Do not fawn over your superiors.

*Private life:* Do not be servile; maintain your self-respect. Do not encourage others to be dependent from you.

*Health, Feelings and Social life:* Emotional disturbances may affect stomach and bowels.

## **Fourth Six**

Trapped by his folly he will suffer shame.

A fool who is not ready to give up his foolish ways and is too proud to change, will arrive to a dead end, losing touch with reality and becoming trapped in his own fantasies. No other outcome than shame is possible.

*Career:* Impasse and humiliation due to lack of imagination and stubborn adherence to impractical ways.

*Private life:* Do not close yourself to reality; be open to new ways for doing things. Be ready to adapt and learn.

*Health, Feelings and Social life:* Back problems. Trouble with the upper limbs. Feelings of inadequacy.

## **Fifth Six**

Children's folly is auspicious.

Being flexible, willing to learn and accepting guidance will be favorable.

An open-minded person knows his limitations and where to look for help. This describes the exact inverse situation of the previous line.

*Career:* Delegating responsibilities in trustworthy and knowledgeable people will complement well your weak points. Do not hesitate in asking advice.

*Private life:* Being open to friends and family and willing to follow good counsel will be favorable. Recognizing your own limitations and asking for help will be positive.

*Health, Feelings and Social life:* Good emotional balance. Happiness.

## **Top Nine**

Punishing Youthful Folly.

It is not favorable to commit harassment,  
but it is favorable to defend yourself against transgressors.

When a fool is stubborn he may require punishment, but only to the point that is required to curb his bad behavior. The amount of punishment depends on the person; in some cases a light punishment may be enough in other cases stronger punishments may be more appropriate.

Punishment is the last resort and should not be applied as revenge or in anger.



The same Chinese word is translated as “harassment” and “transgressors”, literally means “bandit, invader, enemy, robber, violent people, outcasts, plunderers”. The basic meaning would be: do not become a bandit, defend against bandits.

*Career:* Leaders should know when and how to apply punishment, not only to protect themselves but to make people follow the proper rules. You may have to go to court or press charges against somebody.

*Private life:* Some people will not stop taking advantage of you until they are stopped forcefully, strong words or acts may be required. Conflicts should be temporary, not a perpetual feud. Be alert against robbers. Do not oppress others unduly.

*Health, Feelings and Social life:* Depression, self-reproach.