

I CHING MATHEMATICS

FOR THE

KING WEN VERSION

VOLUME IV

RESEARCHES

ON THE

TOLTEC I CHING

WILLIAM DOUGLAS HORDEN

3 + 4 :: 6 + 1 :: RETURN

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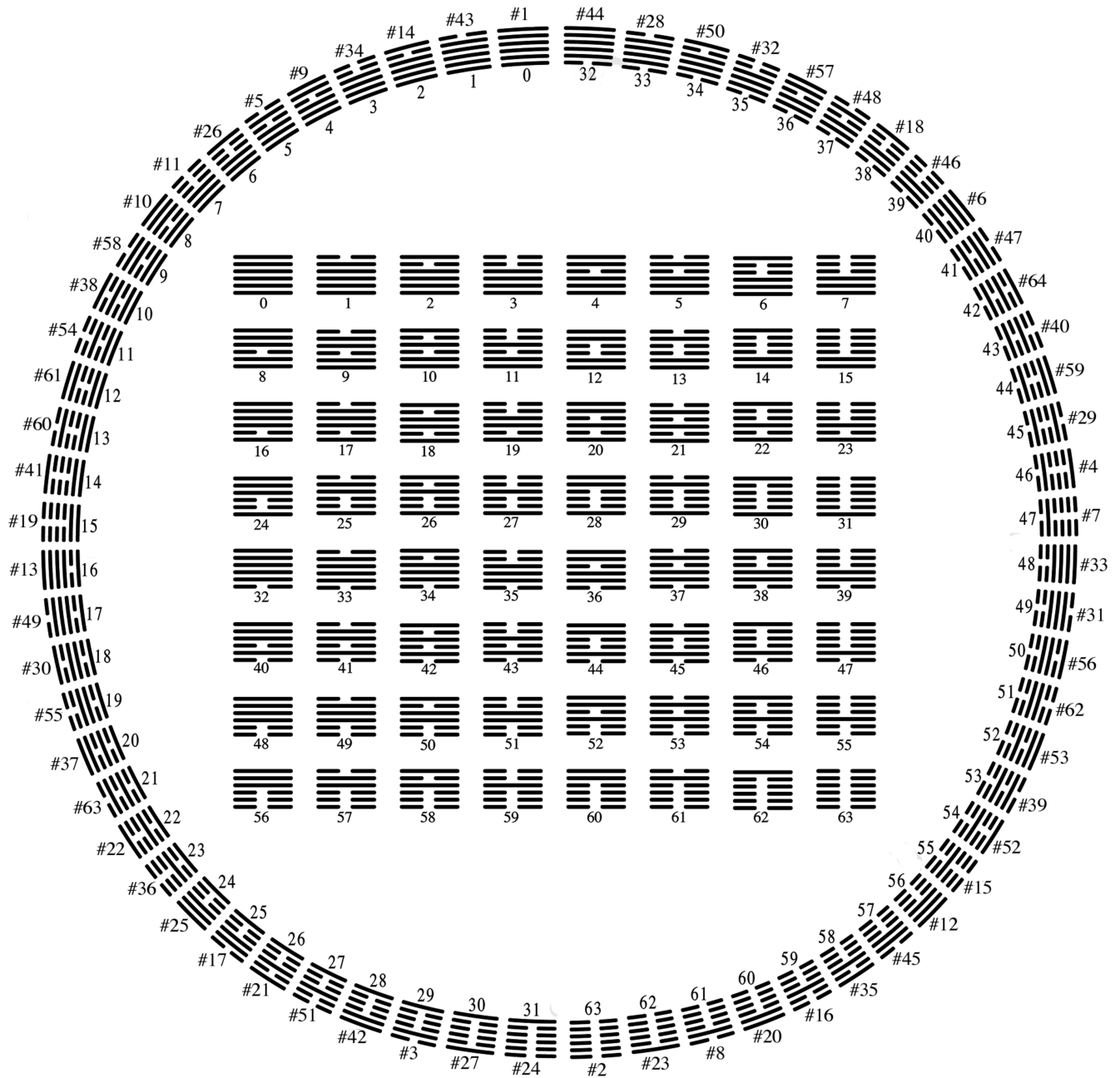
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# DEDICATION

*To Master Shao Yung  
Diviner and Philosopher*



*To Divine Is Human*

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## INTRODUCTION

### A GLIMPSE AHEAD

This volume of *I Ching Mathematics for the King Wen Version* sets forth an entire new science by which to interpret and analyze the inner workings of the sacred technology surrounding the ancient Oracle.

Let's back up a moment in order to look ahead.

The *Oracle* is that aspect of *the numinous* that speaks directly to human beings. It is the spiritual half of nature that has, of old, been called the World Soul and, more recently, the Imaginal. It has had numerous incarnations as a divinatory instrument among various cultures but none of those have approached the elegant marriage of complexity and simplicity that marks the system of the *I Ching*. Nor have any of those other sacred technologies garnered the serious attention and research of so many brilliant men and women across the past three-and-a-half millennia.

Times change and with them, the most long-lived relics of human experience. Indeed, change they must if they are to continue being a living part of human experience that extends forward into an increasingly complex future. The essence of such sacred technologies—those systematized mechanisms by which human awareness comes into unmediated contact with the numinous reality of which it is a part—does not, of course, change. What changes is our capacity to understand the *ramifications* of that essence.

In the case of the *I Ching*, what has changed is our appreciation of the *rational-mystical* approach to life: Our growing awareness of the holistic and synergistic nature of life has made us realize that reason-without-spirituality is as cynical as spirituality-without-reason is naive. Its core essence is in fact the very model of rational mysticism: The progressive alternation of foundational polarities into symbols applicable to the widest range of human knowledge provides the rational counterpoint to its mystical relationship with the numinous spirit of the Oracle.

So much for the backwards glance—it is the ramifications of that essence which concern us here: Now we have the modern knowledge to make a *science of change* that explodes our interpretation and analysis of decision-making into hitherto unimagined directions.

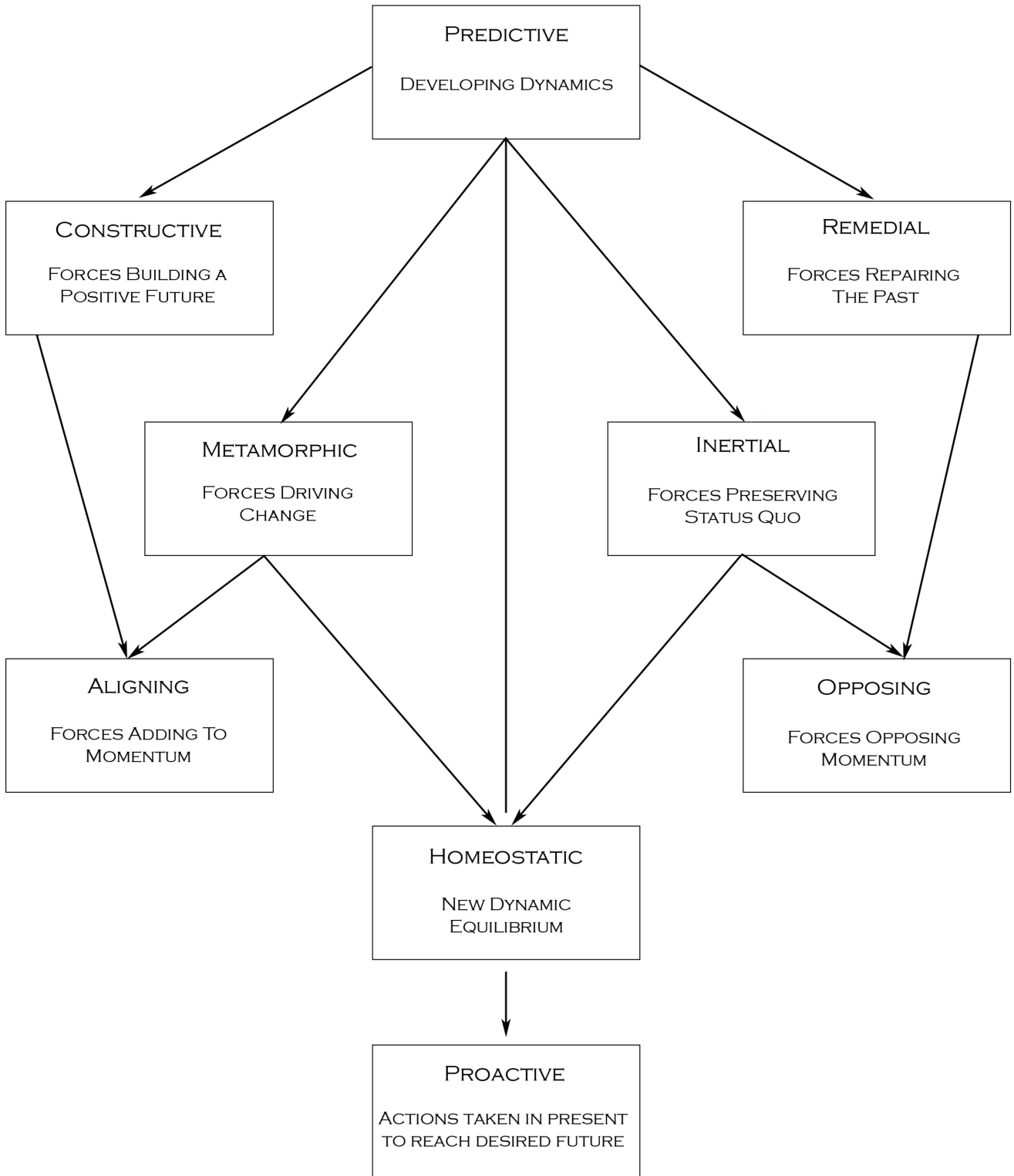


DIAGRAM 1: THE NINE EMANATIONS

Diagram 1 gives us our first glimpse of the fruits of that science of change. In it we see the progressive development of a forecast into its dynamics as it unfolds from its divinatory hexagram in the Predictive emanation: On the left of centerline stand the hexagrams driving change and on the right stand those preserving the status quo, while their interaction gives rise to the hexagrams establishing the evolving equilibrium and most comprehensive action plan for a meaningful future.

This is a *science of change* because it is based wholly on the mathematical development of changing and unchanging lines in the Predictive hexagram cast at the outset of the divination. Although the Nine Emanations constellation of hexagrams provides the fullest possible analysis and interpretation of a reading, it is not the only expression of this new science of change. As we will see, it establishes a groundwork by which to explore a myriad of mathematically-charged *alliances of hexagrams*.

All those alliances are based on the binary mathematics inherent to the system of broken and unbroken lines of the *I Ching*. Because the unpacking of the mathematics compressed within the oracular hexagram is based on new discoveries, it is necessary to background ourselves in the mechanics and vocabulary of that process.

It is essential then, that we proceed through the next chapter, else all that follows will be indecipherable. Following a brief preamble, the whole of those mechanics are distilled into five rules and their examples. In terms of mathematics, there are no operations more complex than basic addition and subtraction involved. In terms of an introduction to binary mathematics, a bare-bones description gives way to the rules that allow us to perform all subsequent calculations in our familiar, day-to-day, decimal system.

## CHAPTER ONE

### THE SCIENCE OF CHANGE

The most rewarding advance in the next generation of I Ching studies stems from the discovery of its hidden mathematical dimensions.

These discoveries are threefold—

1. Hexagrams are, in actuality, numbers.
2. As numbers, Hexagrams are open to mathematical calculations.
3. The mathematical relationships uncovered in such calculations reveals an unsuspected self-organizing principle at work within the system of Hexagrams.

This new science of I Ching Mathematics emerges from the following set of five rules that make up the remainder of this chapter.

***Rule 1: Count a solid line as a zero and a broken line as a one.***

Contrary to the bad habit acquired by Westerners since Leibnitz misconstrued Shao Yung's arrangement of the hexagrams, the solid line is counted as a zero and the broken line as a one. This has been attested to by numerous modern researchers familiar with the direction of Chinese writing—the obvious source of early interpreters' error.

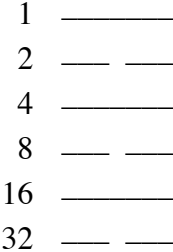
0 —————      1 — — —

***Rule 2: The six Lines of a Hexagram are Placeholders for their respective Binary Values.***

This breakthrough discovery has profound ramifications. The combination of these first two Rules reveals that each Hexagram *is* a number.



Each of the 64 Hexagrams, in other words, *is one of the binary numbers between 0 and 63*. As will be seen, this absolute identification between the Hexagrams and their respective Binary Numbers results in the brand-new field of Divinatory Mathematics.



To return to the issue of Placeholders: As the figure above demonstrates, the top line of a hexagram has the Placeholder Value of 1 and each of the other lines in descending order holds the value of the double of the value above it.

All sophisticated mathematical systems require a placeholder mechanism by which to both count and perform arithmetic calculations.

The Decimal System we use daily operates on the same principle as the Binary. It, too, uses the concept of Placeholders to represent numbers. Take for instance the number 234,095—

Placeholder Values	100,000	10,000	1,000	100	10	1
--------------------	---------	--------	-------	-----	----	---

We know how to read the number because each of its integers “activates” its respective Placeholder, telling us to count its value in groups of 0 to 9—

Placeholder Values	100,000	10,000	1,000	100	10	1
Decimal Activation	2	3	4	0	9	5

In the case of this example, we count the number 234,095 as: two groups of 100,00; three groups of 10,000; 4 groups of 1,000; zero groups of 100; nine groups of ten; and, five groups of one.

Even though we read the number starting with “two hundred thousand” and so on, the numbers actually begin in the “1” Placeholder, which can only hold a number as high as “9”. Should the number go higher, it “spills over” into the “10” Placeholder. This too can only contain a number as high as “9”, so should the number be greater than “99”, it will “spill over” and activate the “100” Placeholder, and so on.

It is important to note that if there is a zero occupying a Placeholder (such as the “100” Placeholder, in this case), then that Placeholder Value is not activated, or counted.

None of this is dissimilar to counting in the Binary system.

Modern binary numbers are, of course, written horizontally instead of vertically, using “ones” and “zeros” instead of broken and solid lines.

***To convert such a binary number to its decimal equivalent, only the Placeholder Values occupied by the “1” are activated, or counted.*** When a “1” occupies any given Placeholder, in other words, we *count* that value and add it to any other activated Placeholder Values—we *don’t count* those occupied by a “0”.

*The horizontal placeholders are identical to those of the vertical ones making up a hexagram.* Here is the method of counting the decimal number 53 as its binary counterpart—

Placeholder Values	32	16	8	4	2	1
Binary Activation	1	1	0	1	0	1

—which is written: 110101. It is identical to the decimal number 53, inasmuch as we have counted the Placeholder Values occupied by a “1”:  $1 + 4 + 16 + 32 = 53$ .

This matter of converting between decimal and binary numbers is the subject of the next Rule.

**Rule 3: To find a Hexagram Number, add the Placeholder Values occupied by broken lines.**

The numerical identity of a hexagram is determined by the sum of all its Placeholder Values *occupied by broken lines*. This discovery opens a window onto an entirely new view of each hexagram's nature.

1	_____
2	___ ___
4	_____
8	___ ___
16	_____
32	___ ___

In the example above, for instance, the Placeholder Values occupied by broken lines are 32, 8 and 2, the sum of which is 42.

In the case of 53, we can see how it is calculated as a Hexagram—

1	___ ___
2	_____
4	___ ___
8	_____
16	___ ___
32	___ ___

—where broken lines activate the Placeholder Values of 32, 16, 4 and 1, the sum of which is 53.

The following example demonstrates the minimum and maximum limits of the Hexagram Numbers—

1	_____	___ ___
2	_____	___ ___
4	_____	___ ___
8	_____	___ ___
16	_____	___ ___
32	_____	___ ___
	0	63

—where we find in the Hexagram on the left only solid lines and in the Hexagram on the right only broken lines. In the first instance, there are no broken lines to count, so the sum is zero. In the second instance, broken lines activate the Placeholder Values for 32, 16, 8, 4, 2 and 1, the sum of which is 63.

This demonstrates that the range of the 64 Hexagram Numbers is 0 to 63. These 64 Hexagram Numbers constitute the *numerical identity* of their respective hexagrams: They are the 64 *cardinal numbers* making up the system of hexagrams.

It is important to note that these Hexagram Numbers are the Binary Numbers associated with the hexagrams in what we shall see is the Fu Xi arrangement as recorded by Shao Yung. They are *not*, in other words, the *ordinal numbers* marking the order each Hexagram appears in *The King Wen* sequence of hexagrams.

Chart 1, below, shows the Fu Xi, or Shao Yung, sequence as it runs from the top-left corner to the bottom-right corner. The number above each Hexagram shows its place in *The King Wen* Sequence, while the number below each Hexagram shows its Binary numerical identity.

To reiterate: the number *below* each Hexagram is the sum of all the broken lines occupying its respective Placeholders. These are the cardinal numbers expressing each Hexagram's numerical identity. It establishes each Hexagram as an integer within a closed system of 64 numbers.

The number *above* each Hexagram, on the other hand, is the Hexagram's ordinal number, expressing where it falls within the arrangement of hexagrams that runs from Hexagram #1 The Creative to Hexagram #64 Before Completion.

































































#1  0	#43  1	#14  2	#34  3	#9  4	#5  5	#26  6	#11  7
#10  8	#58  9	#38  10	#54  11	#61  12	#60  13	#41  14	#19  15
#13  16	#49  17	#30  18	#55  19	#37  20	#63  21	#22  22	#36  23
#25  24	#17  25	#21  26	#51  27	#42  28	#3  29	#27  30	#24  31
#44  32	#28  33	#50  34	#32  35	#57  36	#48  37	#18  38	#46  39
#6  40	#47  41	#64  42	#40  43	#59  44	#29  45	#4  46	#7  47
#33  48	#31  49	#56  50	#62  51	#53  52	#39  53	#52  54	#15  55
#12  56	#45  57	#35  58	#16  59	#20  60	#8  61	#23  62	#2  63

CHART 1: HEXAGRAMS WITH BINARY NUMBERS AND SEQUENCE NUMBERS

In Chart 2, below, the ordinal number of each Hexagram lies at the intersection of its respective Upper Trigram and Lower Trigram—



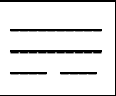
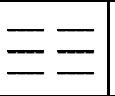
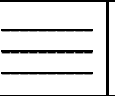

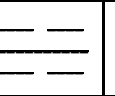
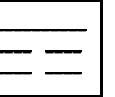

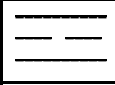
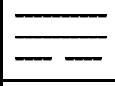
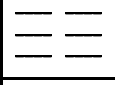

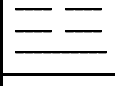
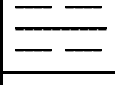
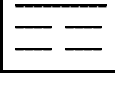
Upper → Lower ↓								
	58	38	61	19	10	54	60	41
	49	30	37	36	13	55	63	22
	28	50	57	46	44	32	48	18
	45	35	20	2	12	16	8	23
	43	14	9	11	1	34	5	26
	17	21	42	24	25	51	3	27
	47	64	59	7	6	40	29	4
	31	56	53	15	33	62	39	52

CHART 2: SEQUENCE NUMBERS OF HEXAGRAMS

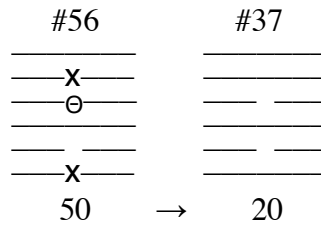
Chart 2 presents the sequence numbers of the hexagrams as they appear in the King Wen arrangement of the *I Ching*.

***Rule 4: The Hexagram Numbers are subject to Mathematical Calculations.***

With this rule, we get our first glimpse of the actual application of I Ching Mathematics in the divination process. This discovery reveals the deeper dynamics at work in the relationship between hexagrams.

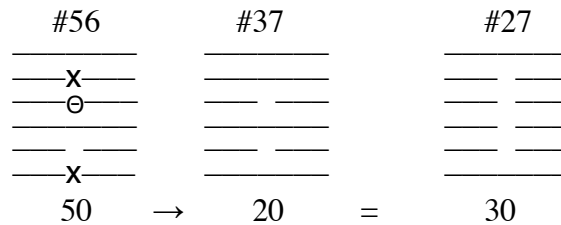
**Note: As a convention to be used throughout the remainder of this book, the numbers below the hexagrams are the binary numbers and the numbers above are their sequence numbers.**

Example:



This example presents the typical results of a divination. It shows Hexagram #56 The Wanderer changing to Hexagram #37 The Family via line changes in the 1<sup>st</sup>, 4<sup>th</sup> and 5<sup>th</sup> lines.

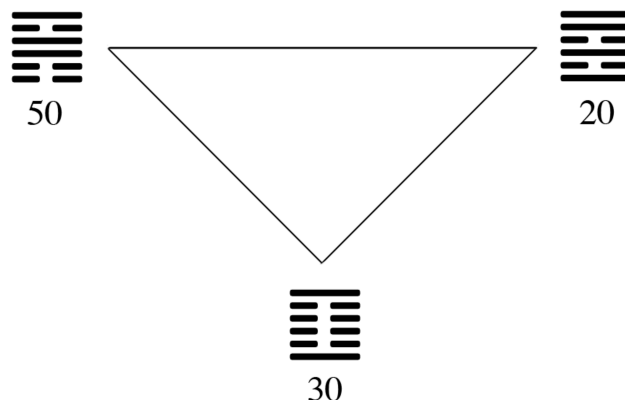
Because the hexagrams are numbers, however, they are subject to mathematical calculations. In particular, we are interested in the *distance number* between the two hexagrams in the binary sequence—we are interested, in other words, in the *difference* between them.



Subtracting 20 from 50, we arrive at the distance number 30, which is Hexagram #27 The Corners of the Mouth (see Chart 1, above).

**Reminder: Calculations are made only between the Binary Numbers below hexagrams and never among the Sequence Numbers above the hexagrams.**

Calculating the distance number in this way changes the way we see—and, therefore, interpret—a reading. It provides access to the hidden dynamics underlying the relationship between Hexagram #56 and Hexagram #37. Now we see, for the first time in I Ching studies, that a third force, Hexagram #27 The Corners of the Mouth, provides the unsuspected underpinnings of the movement from Hexagram #56 The Wanderer to Hexagram #37 The Family.



As we shall see, calculating the *distance number* in this fashion grants us a key to understanding the invisible forces at work *drawing the subject of the divination forward towards a positive future*.

***Rule 5: No Hexagram Number may occur that is less than 0 nor more than 63.***

Because the entire numerical range of hexagrams extends only from 0 to 63, the calculations between hexagrams cannot result in any number outside that range. This is more commonly an issue in calculations involving addition but has important ramifications in subtraction, as well.

ADDITION—

*Since no number can be larger than 63, it is necessary to reduce such sums by 63 until a number within the range of 0 to 63 is attained.*

For example, a sum of 64 needs to be reduced by 63, which produces the *absolute sum* of 1. Likewise, a calculation resulting in the sum of 112 has to be reduced by 63 in order to arrive at the *absolute sum* of 49 ( $112 - 63 = 49$ ).

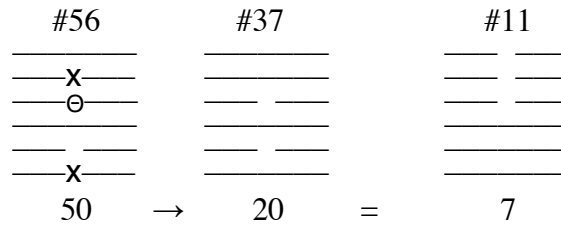
Just as there can be no hexagrams with less than six lines nor more than six lines, there can occur no Hexagram Numbers less than 0 nor more 63. *Absolute sums must fall within the range of Hexagram Numbers 0 to 63.*



Let us return to the last example above, involving the Binary Hexagram Numbers 50 and 20. Instead of finding the difference between them via subtraction, however, let's determine their sum via addition—

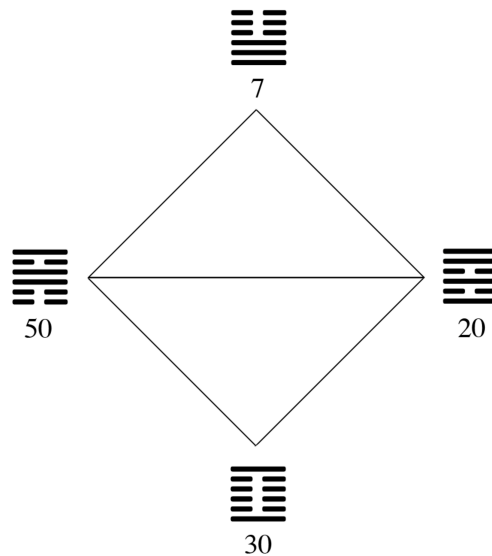
Obviously,  $50 + 20 = 70$ . Since this sum is greater than 63, it is necessary to reduce the sum of 70 by 63 in order to find its *absolute sum*:  $70 - 63 = 7$ .

So here we find that the result of adding Hexagram #56 The Wanderer and Hexagram #37 The Family is Hexagram #11 Peace—



As will be seen presently, the sum of two hexagrams is directly tied to the influence of the past on the divination. For this reason, it is termed the *origin number*.

When coupled with the *distance number*, this *origin number* completes a foundational *divinatory map*—



—showing the movement from the Present (Hexagram Number 50) to the Future (Hexagram Number 20) with influence from the Past (Hexagram Number 7) and from the Future (Hexagram Number 30).

We will explore the Divinatory Map more fully in the next chapter after first establishing the mechanism for finding the *Absolute difference*.

#### SUBTRACTION—

Though more rarely used, there are times when one may find the difference by subtracting a larger number from a smaller number, such as  $20 - 50$ .

**Just as sums greater than 63 have to be reduced by 63 to arrive at the *absolute sum*, differences less than 0 have to be increased by 63 to arrive at the *absolute difference*.**

In practice, this is accomplished by “borrowing” 63 and adding it to the smaller number before subtracting:

$$\text{Step 1: } 20 + 63 = 83$$

$$\text{Step 2: } 83 - 50 = 33$$

Therefore, the *absolute difference* in the calculation  $20 - 50$  is 33.

#### CONCLUSION

With this final consideration, our review of all the rules and protocols governing I Ching Mathematics is complete and we are fully prepared to explore all the facets of the new *science of change* and its attendant interpretive and analytical protocols.

NOTE: When we speak of a divinatory hexagram, we are generally speaking about the result of casting an oracle, which typically involves casting three coins in what has come to be called the Coin Method. For those unfamiliar with that method—and the mechanics of Line Changes—please see Appendix 1, where it is outlined in detail.

Alternate methods of arriving at divinatory hexagrams will be discussed in the course of this volume.

## CHAPTER TWO

### THE DIVINATORY MAP

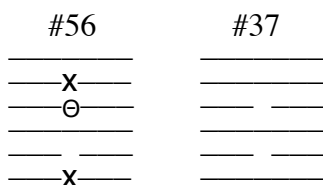
The art of divination lies in attuning oneself to the mind of the Oracle. Of old, it has been said that with time, *the diviner's mind begins to mirror the Oracle's mind*. What do the ancients mean by this? That the Oracle is still and unmoving, a vast source of Being, unthinking and undiscerning of individualities—it is only when the Oracle is charged with a question that it responds, spontaneously as a valley echo or a mirror's reflection, with an answer that fits the time. As diviners attain greater intimacy with the Oracle, their own minds become more and more like this—trivial habit thoughts dissipate and there is only the profound sense of Being, uninterrupted until charged by some change eliciting a spontaneous and uncontrived response. In this way, the diviner's mind becomes more and more like the Oracle's own mind, which is often called the Mind of Heaven: Its substance is quietude and potentiality but when charged by *need* its function is active manifestation. As diviners align themselves with the potentiality and manifestation of the Mind of Heaven, their own minds fall into the same rhythm of the tides of the One Mind: It is for this reason that the art of divination has long been associated with the self-cultivation lifeway leading to sudden enlightenment.

It is for this reason, too, that it is said, *There is no greater act of magic than being welcomed into the Mind of Heaven*. To transcend the linear mind of Thinking is to enter the oceanic mind of Being: From the perspective of the Oracle, past, present and future are all occurring at the same time— existing in the timeless realm of unitary awareness, the Oracle perceives a single indivisible spatiality in which all time occurs simultaneously. Because nothing stands between the diviner and the Oracle, the mind of the diviner is immersed utterly in the Mind of Heaven and the Oracle's perspective of simultaneity becomes the diviner's perspective of simultaneity.

This, too, is the perspective of the *divinatory map*. It shows the entire configuration of forces at play around the subject of the divination. It is like an eagle soaring high above a group of travelers making their way across the landscape—it is able in a single glance to see where they come from, where they are and where their road is taking them. The *divinatory map* affords a similar view of the all-at-onceness of the Oracle's augury.

The art of interpretation requires a slightly refined attunement to the Oracle. First, it necessitates a real sensitivity to the Oracle’s symbols, by which is meant not just the hexagrams as a whole but their constituting elements, the trigrams and line changes. Second, it entails utilizing an interpretive model to align oneself with the narrative of the Oracle’s response. These two factors are the subject matter of the remainder of this book.

The oldest interpretive model of a divination is this traditional rendering of the *predictive pair* of hexagrams—



*The first hexagram of the predictive pair is called the Divinatory Hexagram and the hexagram resulting from its Line Changes is called the Derived Hexagram. The Divinatory Hexagram describes the present situation, the Line Changes describe its changing trends, and the Derived Hexagram generally describes the future situation that is developing out of those trends.*

This model makes up the bulk of traditional readings (other factors are sometimes taken into account by experienced diviners, such as the nuclear hexagrams and transitional hexagrams we will explore in due course). It uses the textual material associated with the Divinatory Hexagram to address the present situation, particularly as regards the most fitting response to the circumstances of the time. The Line Changes likewise have commentaries and these are used to address the transitions to the future state, much as bridges leading to the developing situation—these are often the most specific part of a reading and advise against certain courses as often as they advise for others. The text for the Derived Hexagram is then consulted to complete the reading with a view toward where one’s path is leading—this is never seen as an absolute certainty but, rather, as the most probable outcome given the combination of circumstances and one’s personality. There are instances, for example, where the Derived Hexagram depicts the result of an alternate decision, so that the Divinatory Hexagram shows one alternative and the Derived Hexagram shows another.

Despite the efficacy and elegance of this model, much of the efforts of advanced diviners over the past few millennia have been spent on bringing more material into readings in order to increase the probability of analyzing the Oracle’s reply correctly and thereby making the most auspicious decisions possible (such other relevant material includes the afore-mentioned nuclear and transitional hexagrams). It is to this end that the *divinatory map* is devoted.

As the diagram below demonstrates, the *distance number* and *origin number* combine with the predictive hexagrams to create a comprehensive interpretive model of change—

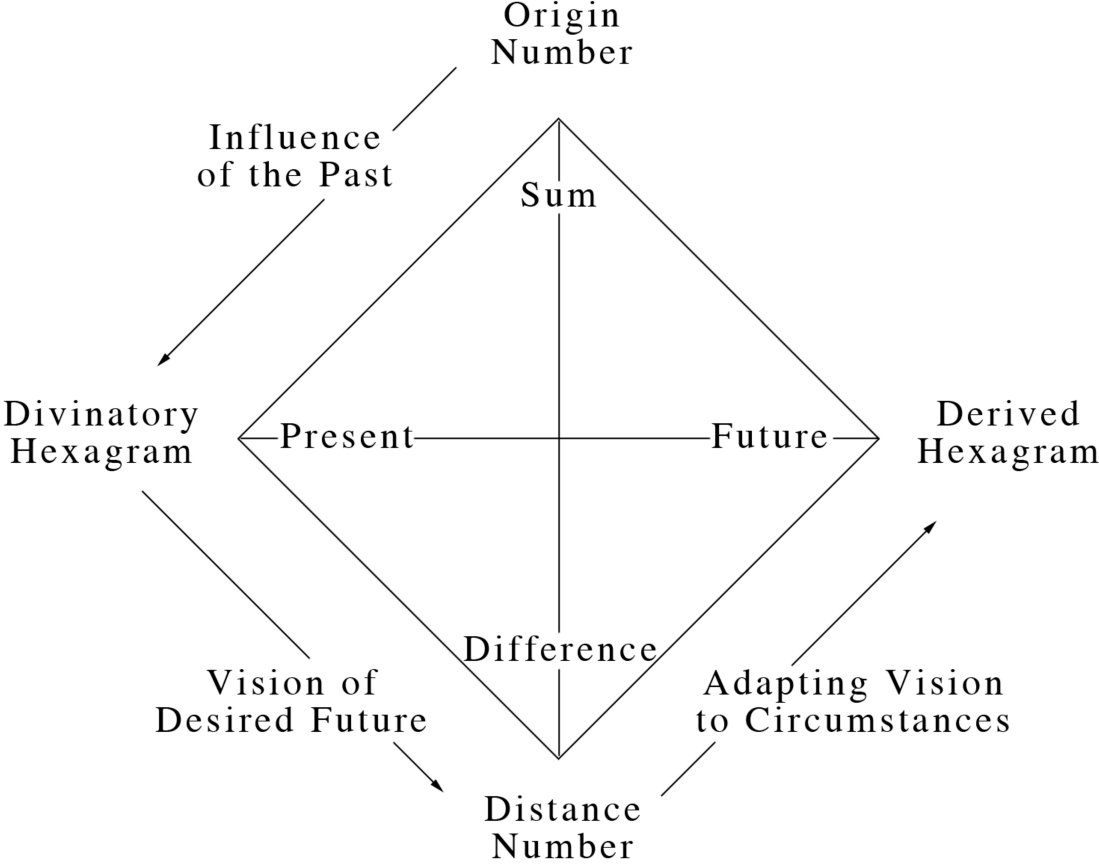


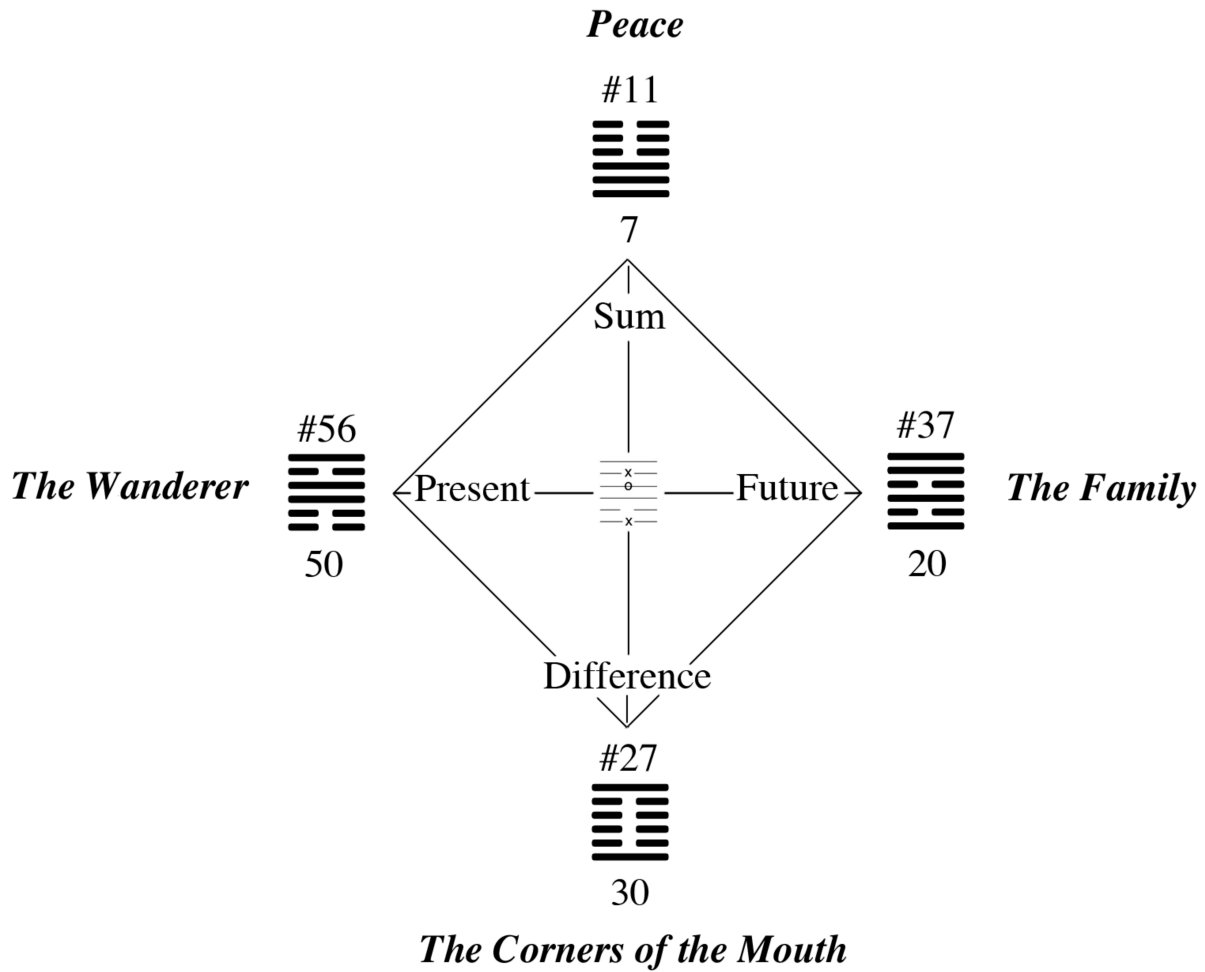
DIAGRAM 1: THE DIVINATORY MAP

The hexagrams on the horizontal axis then, are the *result of divination*, in which the Divinatory Hexagram expresses the subject's present situation and the Derived Hexagram expresses the subject's future situation. The hexagrams on the vertical axis, on the other hand, are the *result of mathematical calculations* between those on the horizontal axis: The one at the bottom of the vertical axis expresses the difference between the predictive hexagrams and the one at the top expresses their sum.

The *difference* expresses the influence of the future pulling the subject forward toward the Derived Hexagram. It is the *distance number* and represents the momentum toward the desired future. Just as one's goals and plans for the future influence present actions, the *distance number* represents the influence of the Derived Hexagram upon the Divinatory Hexagram.

The *sum* expresses the influence of the past setting into motion the seeds of the present situation. It is the *origin number* and represents the momentum pushing the subject into the present. Just as every person still carries the influence of their three-year old self into the present, the *origin number* represents the influence of the past upon the present.

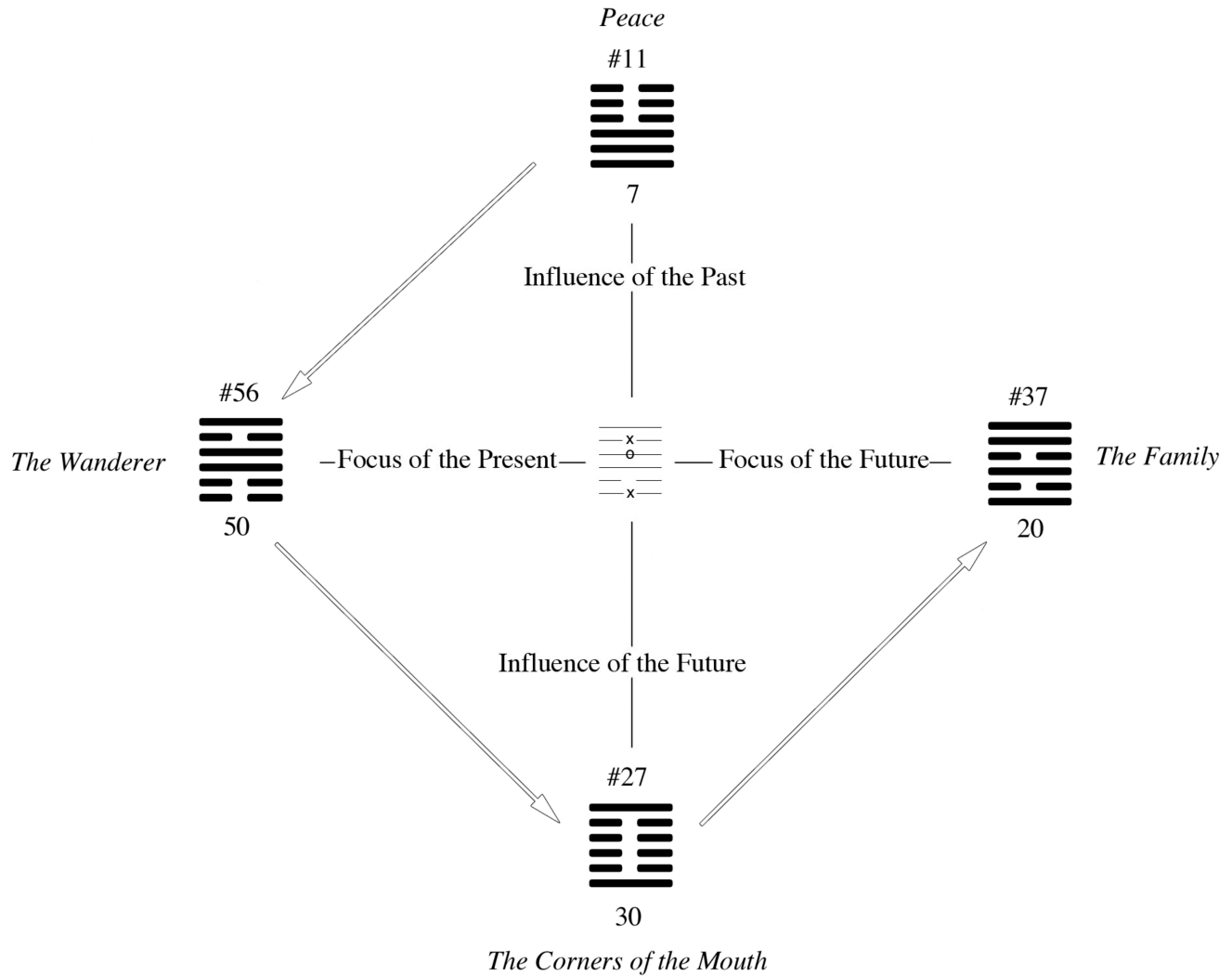
In order to show how the *divinatory map* is applied to specific readings, we return to the example introduced at the end of the previous chapter, which explores the result of a divination using the coin method to cast Hexagram #56 The Wanderer changing into Hexagram #37 The Family—



Example 1: Divinatorial Map for Hexagram #56 changing to Hexagram #37

Interpretive models, of course, are not abstractions. They are the underlying principles that allow us to build a comprehensive—and comprehensible—narrative of the divination. They provide us with better analytical tools with which to balance our communion with the Oracle’s reply.

In the present case, we can see how the *divinatorial map* helps build just such a divinatorial narrative—



### Example 2: Building the Divinatory Narrative

—especially, when placed within the context of the subject’s question, which in this instance involved starting up an eco-tourism business centered around visiting the ruins of ancient civilizations. Suddenly, the Oracle’s answer emerges effortlessly.

*Influence of the Past:* #11 Peace, which speaks to a time of social harmony, cultural flowering and widespread prosperity—all key elements of the Toltec civilization that constructed the ruins in question.

*Focus of the Present:* #56 The Wanderer, which speaks to welcoming the eco-tourists to the site and helping them adapt to the physical and cultural environment. It also speaks to the culture who left behind the ruins, those peoples of the past who were themselves, wanderers.



*Influence of the Future:* #27 The Corners of the Mouth, which speaks to the act of providing nourishment—an essential feature of the proposed business, since eco-tourists come to the project in order to be fulfilled by a more meaningful experience than just wandering from one tourist trap to another. The means to providing folks with such meaningful experiences, according to this hexagram, lies in making sure they have times of stillness and tranquility, so that they might absorb the atmosphere and presence of the people who built the ruins.

*Focus of the Future:* #37 The Family, which speaks to maintaining the continuity of past generations and integrating their lifeways into the present. This implies that what participants will take away with their experience will add to the culture within which they live by enriching it with the closer bond between nature and spirit that inspires indigenous people.

Such is a cursory reading of the narrative arc provided by the *divinatory map* for this subject's question. It permits, of course, a much closer reading by examining the text for each of the four hexagrams and the line changes of the Divinatory Hexagram. A deeper analysis of the reading is likewise achieved by exploring the relationship of each of the four hexagrams to their respective "focus" and "influence" points on the *divinatory map*.

Within the context of the *divinatory map*, the words "focus" and "influence" take on complementary meanings. The *focus*, whether on the present or future, refers to our attention, our conscious experience, of those situations when we occupy them. The *influence*, whether of the past or the future, refers to the actuality of times on either side of the present time—and the largely imperceptible effects of those other actualities upon the present. The *focus*, in other words, refers to the place we occupy in linear time, whereas the *influence* refers to the interpenetration of past, present and future in simultaneous time.

With this introduction to interpretive models complete, we proceed to consider the Nine Emanations protocol from which it springs.



## CHAPTER THREE

### THE NINE EMANATIONS

*To divine is human.*

The goal of people throughout the ages is the same: To read the Mind of Heaven. Unlocking the secrets of time, change and fate is fundamental to the human experience: *What does the future hold? Am I going in the right direction? How can I attract good fortune and avoid misfortune?*

The *Mind of Heaven* is the ancient symbol of *The One Mind*, which is also called *The One Light*, by which is meant the *Tao*, the One Awareness that guides all on the *Way of Change* from within. Because there is One Mind, it is axiomatic that every individual mind is a part of that indivisible awareness—such is the rational-mystical basis of divination, the inevitable ramification of the absolute unity of part and whole.

To divine, therefore, is first of all to recognize the absence of any barrier between one's own awareness and the One Awareness. Secondly, it is to sensitize oneself to the language of images, or symbols, in which the One speaks—and it is this *Speaking* that signals the living presence of the Oracle. Finally, our active intention to consciously listen to the One marks our decision to enter into Its timeless awareness, where past, present and future form a single landscape, in order to orient ourselves—and it is our return to the perspective of the One that triggers Its *Speaking* to our questions, concerns and needs.

But how to interpret that *Speaking*? How to understand the utterances of the Oracle? And, more concretely: How to apply the Oracle's answer to *specific* aspects of the emerging situation?

The answer to each of these questions lies in the rational-mystical approach. While the mystical half of the approach relies on one's intuitive attunement to the Oracle's symbols, the rational half relies on a studied analysis of all the relevant symbols within a coherent interpretive model.

The furthest development of such an analytical tool is found in the Nine Emanations protocol.

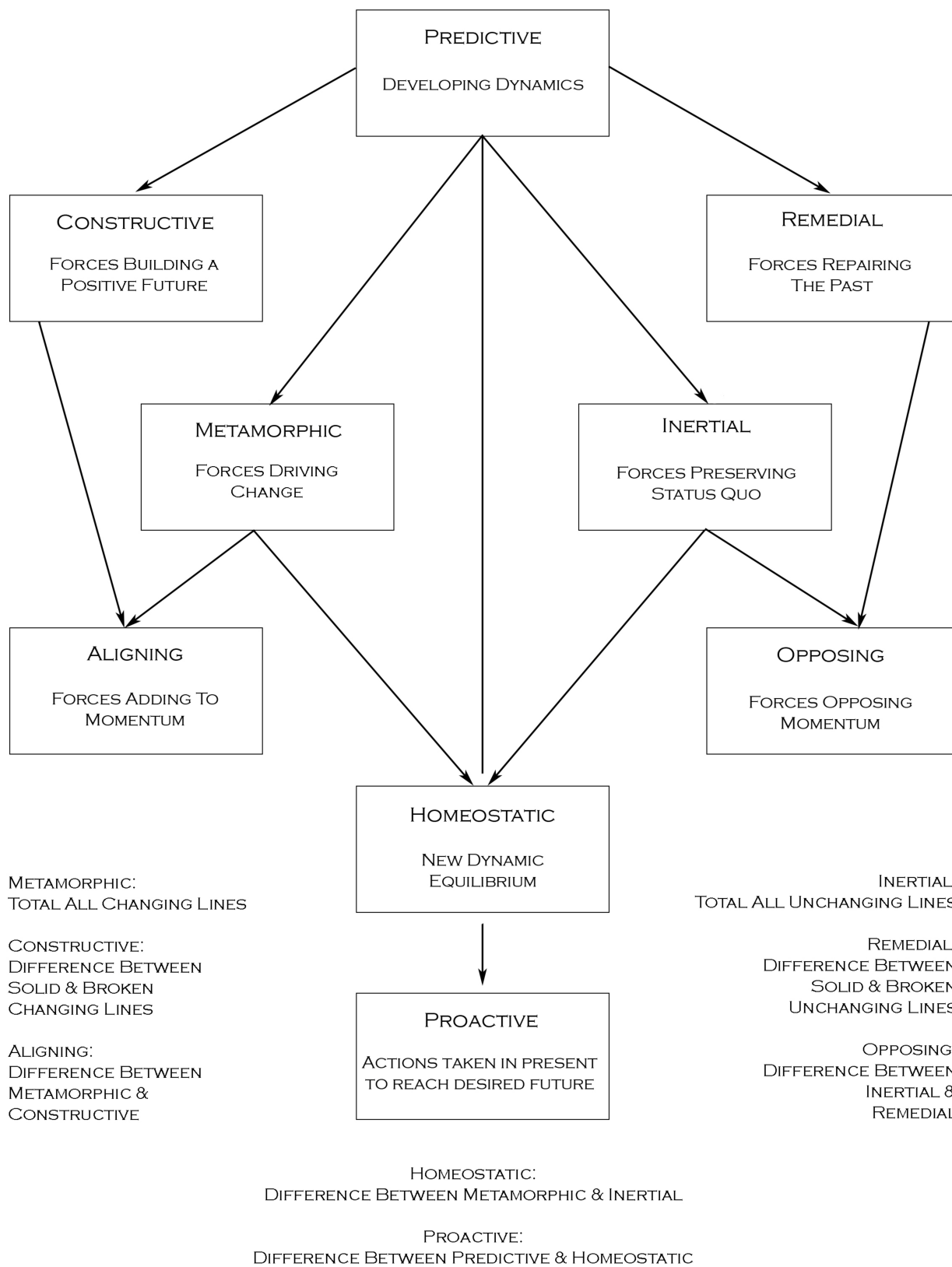


DIAGRAM 1: THE NINE EMANATIONS PROTOCOL

Each of these nine aspects are conceived as emanating outward from the Oracle (see Diagram 2 at the end of this chapter). The first emanation, the Predictive, is the hexagram that is cast by throwing the coins, accompanied by the hexagram into which it changes via its lines changes. *This pair of hexagrams forms the basis of all the calculations to determine the remaining eight emanations.*

[NOTE: There are ways to arrive at the Predictive Syzygy other than the coin oracle—see Chapters 18-20 regarding Alternative Methods of Divination]

Each of the eight remaining emanations likewise forms a yoked pair of hexagrams, called a *syzygy*. *Each of those eight pairs of hexagrams is yoked by the same line changes binding the Predictive Syzygy.*

#### OVERVIEW:

The left side of the protocol (Metamorphic, Constructive, Aligning) is based on calculations of the *changing lines*.

The right side of the protocol (Inertial, Remedial, Opposing) is based on calculations of the *unchanging lines*.

The most powerful forces at work in the reading are those driving change (Metamorphic) and those preserving the status quo (Inertial).

The difference between those two driving forces gives rise to the new dynamic balance (Homeostatic).

And it is the difference between the original divination (Predictive) and the new equilibrium (Homeostatic) that reveals the actions to be taken (Proactive) in the present in order to reach the desired future.

There is nothing difficult or complicated in the fashioning of a reading by the Nine Emanations protocol. Once diviners first work through these straight-forward calculations for a personal reading, they find it simple to do and easy to incorporate into their divinatory practice.

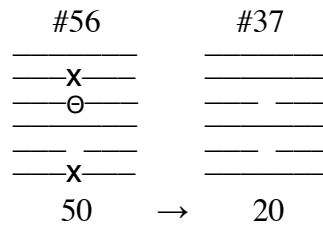
Following is a step-by-step explanation of the Nine Emanations protocol depicted in Diagram 1, above.

**1. PREDICTIVE SYZYGY: *The Divinatory Hexagram changing into the Derived Hexagram.***

*What are the incipient trends and where are they leading?*

This is the pair of hexagrams cast by throwing coins when consulting the Oracle. It is what would typically be thought of as the Oracle's answer to one's divinatory charge.

For the sake of consistency, we will continue with the same example used in preceding chapters—



As before, this depicts Hexagram #56 The Wanderer with the 1<sup>st</sup>, 4<sup>th</sup>, and 5<sup>th</sup> lines changing to Hexagram #37 The Family.

As noted above, this pair of hexagrams makes up the ground, so to speak, from which the remaining syzygies spring.

THE PREDICTIVE SYZYGY DEPICTS THE DEVELOPING DYNAMICS OF THE SITUATION.

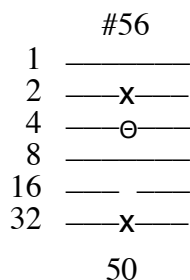
COMMENTS: As with the *divinatory map* in the preceding chapter, the first hexagram of this syzygy is interpreted as a reflection of the present dynamics of the situation (the Divinatory Hexagram) that the subject occupies in the present. The line changes of that hexagram are interpreted as the still-evolving trends in the present situation which, when completely unfolded, lead to the future situation (the Derived Hexagram). The Derived Hexagram does not depict an absolute predetermined future but, rather, points to the developing situation *should trends remain constant*. This is the reason for the line changes: they give specific advice about how to respond to coming trends, providing options in the decision-making process—an undesired future, in other words, can be avoided by incorporating the advice appended to the line changes.

**2. METAMORPHIC SYZYGY: *The total of all the changing lines in the Divinatory Hexagram.***

*What are the underlying forces giving rise to new trends?*

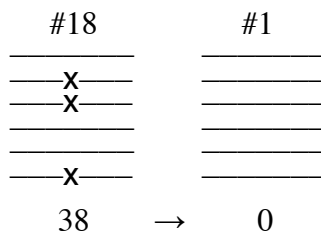
To construct the Metamorphic Syzygy, add the Placeholder Values of *all the changing lines* in the Divinatory Hexagram.

In our current example, the Divinatory Hexagram is #56 The Wanderer with line changes in the 1<sup>st</sup>, 4<sup>th</sup>, and 5<sup>th</sup> places—



Adding the Placeholder Values of the changing lines, we have  $32 + 4 + 2 = 38$ .

This means that the first hexagram in the Metamorphic Syzygy is binary number 38, which is Hexagram #18 Work on What Has Been Spoiled (see Chart 1: Hexagrams with Binary Numbers and Sequence Numbers, page 15)—



The second hexagram in the Metamorphic Syzygy is formed by implementing the line changes from the Divinatory Hexagram (the 1<sup>st</sup>, 4<sup>th</sup>, and 5<sup>th</sup>), which results in Hexagram #1 The Creative.

[NOTE: The second hexagram of the Metamorphic Syzygy is always Hexagram #1 The Creative. Mechanics aside, this calculation always results in binary Hexagram Number 0. This has profound implications regarding the nature of change—see note to Inertial Syzygy, below]

THE METAMORPHIC SYZYGY DEPICTS THE FORCES DRIVING CHANGE.

COMMENTS: Beneath the surface of events, invisible forces move matters through a series of tensions and resolutions. It is similar to birds and other creatures sensing an earthquake hours before it occurs: They are not sensitive to the earthquake itself but, rather, to the tectonic forces deep within the earth that actually produce earthquakes. The Metamorphic Syzygy sensitizes us to just those underlying forces transforming events at their incipient stage.

The nature of change is the nature of movement. It is the plowing under of the old so that the new might be sown. It is the overturning of the old identity so that the new identity might have the freedom to create itself. That the first hexagram of the Metamorphic Syzygy *always* returns to Hexagram #1 The Creative (binary number 0, which is the only hexagram made up of six solid lines) shows that the forces driving change are always essentially creative, striving to return to their original state of potential (compare Comments section of Inertial Syzygy).

The Metamorphic Syzygy is not necessarily more desirable than the Inertial Syzygy: Only within the context of the divinatory circumstances can we determine whether the novelty offered by change or the stability offered by the status quo is more desirable. Most often, the Metamorphic and Inertial work in tandem to explain the interaction of underlying forces that is producing unequal measures of harmony and dissonance. For example, in the present example, the Metamorphic Hexagram is #18 Work on what has been Spoiled, which, although positive overall, is not the most comfortable hexagram to have driving change—this implies that the Metamorphic often places the subject of the divination within the wider context of the objective tectonic forces influencing the lives of many others.

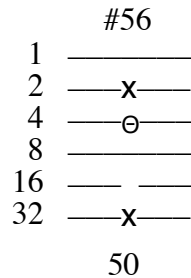
The Metamorphic Syzygy always resolves to binary number 0 because when one adds the binary values of all the changing lines, then the resulting sum is going to produce a hexagram with broken lines in just those same Placeholders. Since it is those broken lines that change to produce the second hexagram in the Metamorphic Syzygy, the result is always a hexagram with all solid lines. In the example above, binary hexagram 50 has line changes in the 1<sup>st</sup>, 4<sup>th</sup>, and 5<sup>th</sup> Placeholders. The sum of those line changes is  $32 + 4 + 2 = 38$ . The binary hexagram 38 is made up of broken lines in just those same 1<sup>st</sup>, 4<sup>th</sup>, and 5<sup>th</sup> Placeholders. When the line changes from the Divinatory Hexagram are applied to binary hexagram 38, the result is binary hexagram 0, which is made up of all solid lines.



**3. CONSTRUCTIVE SYZYGY: *The difference between the solid and broken changing lines in the Divinatory Hexagram.***

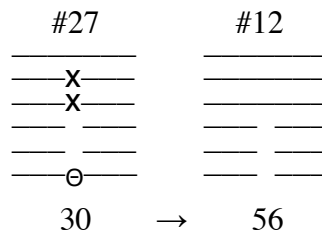
*What are the forces at work fashioning the most positive future?*

The first hexagram in the Constructive Syzygy is formed by adding the Placeholder Values for (1) the solid changing lines and (2) the broken changing lines and then finding the difference between them—



In the present example, there is only one solid changing line, in the 4<sup>th</sup> place, with a Placeholder Value of 4. On the other hand, there are two broken changing lines, in the 1<sup>st</sup> and 5<sup>th</sup> places, with a total Value of 32 + 2 = 34. The difference between these two totals is 34 – 4 = 30.

So the first hexagram in this pair is binary 30, which is Hexagram #27 The Corners of the Mouth—



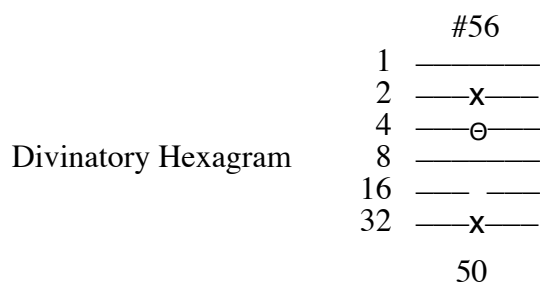
Applying the line changes from the Divinatory Hexagram produces the second hexagram of the Constructive Syzygy—in the present example, Hexagram #12 Standstill.

[NOTE: The first hexagram in the Constructive Syzygy is always the difference, or *distance number*, between the Divinatory Hexagram and the Derived Hexagram. As such, it always depicts the influence of the future in the *divinatory map* as presented in the previous chapter (see note in Remedial Syzygy section, below).]

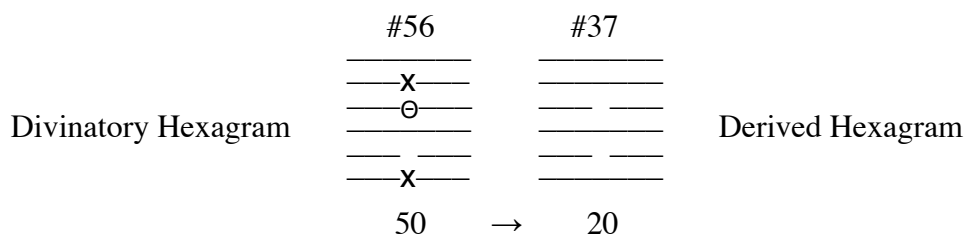
THE CONSTRUCTIVE SYZYGY DEPICTS THE FORCES BUILDING A POSITIVE FUTURE.

COMMENTS: Of all the calculations in the new science of change, this one involving the Constructive Syzygy is the most fascinating. This is because of a unique property that demonstrates the self-organizing principle underlying I Ching Mathematics: Two completely different forms of calculation produce the identical result—

1. *Calculating the difference between the solid changing lines and broken changing lines in the Divinatory Hexagram.* In the present example, the broken changing lines total  $32 + 2 = 34$ , while there is only one solid changing line with the value of 4. The difference between the two types of changing lines is  $34 - 4 = 30$ , which is Hexagram #27 The Corners of the Mouth.



2. *Calculating the difference between the Divinatory Hexagram and Derived Hexagram.* In the present example, the binary value of the Divinatory Hexagram is 50, while that of the Derived Hexagram is 20. The difference between the Predictive Hexagrams, then, is  $50 - 20 = 30$ , which is Hexagram #27 The Corners of the Mouth.



That these two apparently unrelated calculations consistently produce the same result can only mean one thing: They are *not* unrelated calculations. They show a clear relationship between the *line change combinations* and the *binary hexagram values*.

As noted above, a similar relationship obtains in the Remedial Emanation, between the sum of the Predictive Hexagrams and the first hexagram of the Remedial Syzygy or its complement.

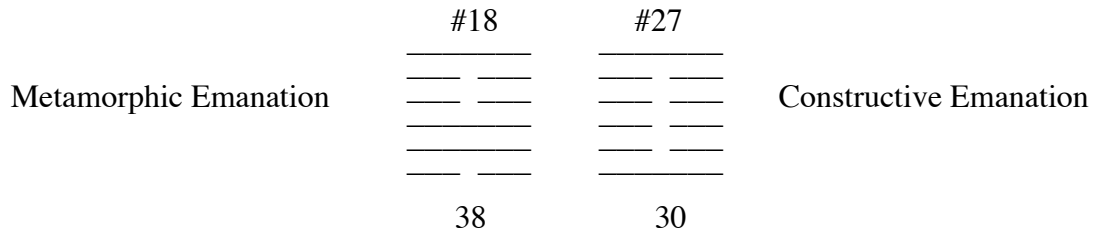
There is, moreover, a binding correlation between the Metamorphic and Constructive numbers: See Appendix 2: Decimal Equivalents of Qi Numbers.

The overall import of the Constructive Syzygy reflects the intent of the invisible forces (*qi*, or generative energy) at work below the threshold of the five senses. Here we see a more specific projection into the future than with the Metamorphic, which is more general than the Constructive. It is more specific both in the sense of pertaining more to the specific subject of the divination and to the outcome beneficial to the greatest number within the given circumstances.

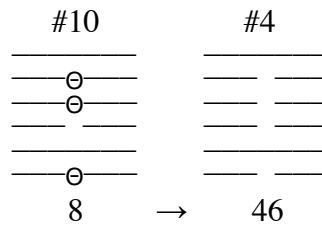
**4. ALIGNING SYZYGY: *The difference between the Metamorphic and Constructive Emanations.***

What forces have the same purpose and timing?

The first hexagram in the Aligning Syzygy is formed by calculating the difference between the binary values of the Metaphoric (binary value 38) and Constructive Syzygies (binary value 30).



In the present example, the difference is  $38 - 30 = 8$ , which is Hexagram #10 Treading—



Applying the line changes from the Divinatory Hexagram produces the second hexagram of the pair: Hexagram #4 Youthful Folly.

THE ALIGNING SYZYGY DEPICTS THE FORCES ADDING TO MOMENTUM.

COMMENTS: This emanation depicts the forces that are particularly in tune with the subject of the divination. These are efforts and intentions amplifying those of the subject. These are the helping spirits, the allies-at-a-distance, in the imaginal realm. They are like-minded collaborators and benefactors in the social realm.

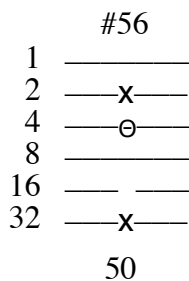
This is useful for identifying potential allies as well as movements, causes and ideas in harmony with one's own. It helps us be open to new influences and welcome their participation as an unforeseen act of benefit and inspiration. The Aligning Emanation signals the emergence of a new synergistic force coming into play.

**5. INERTIAL SYZYGY: *The total of all the unchanging lines in the Divinatory Hexagram.***

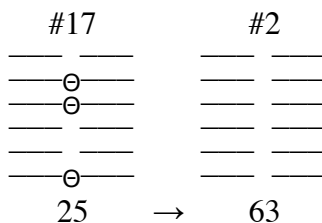
What are the underlying forces maintaining existing trends?

The first hexagram in the Inertial Syzygy is formed by adding all the unchanging lines of the Divinatory Hexagram.

In the present example, there are three unchanging lines: the 2<sup>nd</sup>, 3<sup>rd</sup>, and 6<sup>th</sup>.



The sum of these unchanging lines is  $16 + 8 + 1 = 25$ , which is Hexagram #17 Following—



Applying the line changes from the Divinatory Hexagram produces the second hexagram of the pair: Hexagram #2 The Receptive.

THE INERTIAL SYZYGY DEPICTS THE FORCES PRESERVING THE STATUS QUO.

[NOTE: The second hexagram of the Inertial Syzygy is always Hexagram #2 The Receptive. Mechanics aside, this calculation always results in binary Hexagram Number 63. This has profound implications regarding the nature of identity—see note to Metamorphic Syzygy, above]

COMMENTS: The Inertial Emanation is, of course, the precise opposite of the Metamorphic (although it is more exact to call it the *complement* than the *opposite*: see Chapter Six, Complementary Hexagrams). Where the Metamorphic is the total of all the *changing* lines in the Divinatory Hexagram, the Inertial is the total of all its *unchanging* lines. For this reason, the Inertial depicts those forces maintaining stability and continuity.

The Inertial Emanation is neither better nor worse than the Metamorphic. In some cases, stability and continuity are preferable and in other cases, change and transformation are preferable. Generally speaking, the two go hand-in-hand, some forces driving change like the wind before a storm and other forces holding the status quo like the eye of a storm. Together, they give a picture of the life-shaping forces whose polarities affect different aspects of our experience—for example, continuity and stability in a relationship at the same time as change and transformation in the workplace.

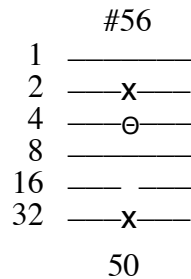
As with the Metamorphic Emanation, the Inertial is more general and objective, placing the subject of the divination within a broader context. It depicts the continuity of the present extending back into the past. For this reason, it may focus on the influence of enduring relationships or long-standing circumstances or even habits of thought. The Inertial Emanation, therefore, may present the creative aspect of our situation, including the positive decisions we have made to enhance stability and security in our lives. Or it may depict the self-defeating aspect of a stagnant situation within which we find ourselves.

The fact that the Inertial Syzygy always resolves to Hexagram #2 The Receptive implies that the motive force of the Inertial is toward the expansive, the realized, the completed. It is the force of continuity seeking to bring the original potential of Hexagram #1 The Creative to full actualization.

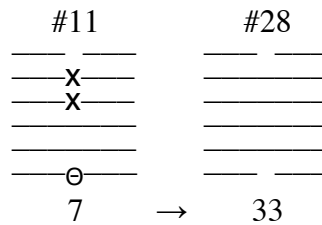
**6. REMEDIAL SYZYGY:** *The difference between the solid and broken unchanging lines in the Divinatory Hexagram.*

What can be done to treat past traumas, correct past mistakes or mend estranged relationships?

The first hexagram in the Remedial Syzygy is formed by adding the Placeholder Values for (1) the solid unchanging lines and (2) the broken unchanging lines and then finding the difference between them—



In the present example, there is only one broken *unchanging* line, in the 2<sup>nd</sup> place, with a Placeholder Value of 16. On the other hand, there are two solid *unchanging* lines, in the 3<sup>rd</sup> and 6<sup>th</sup> places, with a total Value of 8 + 1 = 9. The difference between these two totals is 16 – 9 = 7, which is Hexagram #11 Peace.



Applying the line changes from the Divinatory Hexagram produces the second hexagram of the Remedial Syzygy—in the present example, Hexagram #28 Preponderance of the Great.



[NOTE: The *sum* of the Divinatory Hexagram and the Derived Hexagram is *always* related to the right side of the Nine Emanations protocol, i.e., the side marked by the Inertial Syzygy. The *sum*, the Origin Number, of the Predictive Hexagrams is most often directly related to the Remedial Syzygy, which is why it is said that it bears “the influence of the past” in the *divinatory map* of the previous chapter. In the present example, for instance the sum of the binary numbers of the Predictive Hexagrams is:  $50 + 20 = 70 - 63 = 7$ , which is #11 Peace, the first hexagram of the Remedial Syzygy. The *sum* of the Predictive Hexagrams does not, however, always appear as the Remedial Hexagram directly: sometimes it appears as the Inertial Hexagram or the Complementary Hexagram of either the Remedial or Inertial Hexagrams (see Chapter Six Complementary Hexagrams)].

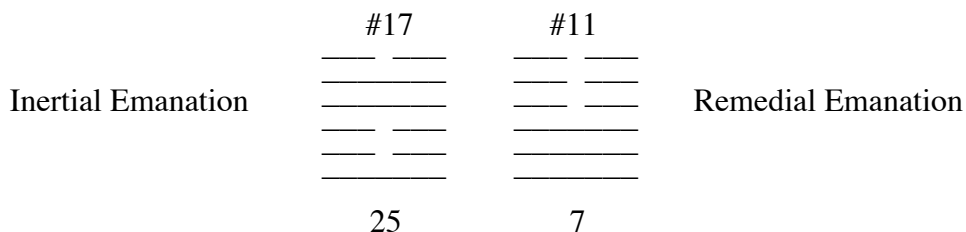
THE REMEDIAL SYZYGY DEPICTS THE FORCES REPAIRING THE PAST.

COMMENTS: The Remedial Emanation bears a similar relationship to the Inertial as does the Constructive Emanation to the Metamorphic. It is a more specific aspect of the past’s influence and, indeed, our ability to influence the past. Where the Constructive depicts the forces building a positive future, the Remedial depicts the forces able to re-construct the past into a more positive influence. How to correct past mistakes, how to repair estranged relationships, how to heal old traumas—the Remedial Emanation points to the avenue best suited to freeing the past of its negative influences.

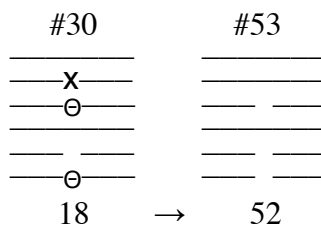
**7. OPPOSING SYZYGY: *The difference between the Inertial and Remedial Emanations.***

What forces have a different purpose and timing?

The first hexagram in the Opposing Syzygy is formed by calculating the difference between the binary values of the Inertial (binary value 25) and Remedial Syzygies (binary value 7).



In the present example, the difference is  $25 - 7 = 18$ , which is Hexagram #30 The Clinging—



Applying the line changes from the Divinatory Hexagram produces the second hexagram of the pair: Hexagram #53 Development.

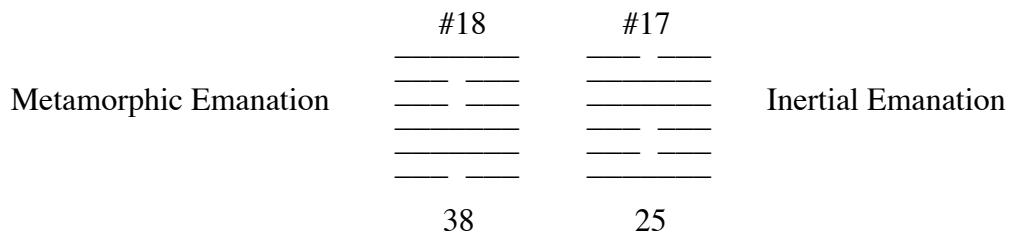
THE OPPOSING SYZYGY DEPICTS THE FORCES OPPOSING MOMENTUM.

COMMENTS: This syzygy stands in contrast to the Aligning, of course, in that it identifies the forces moving in a different direction and with a different purpose than that of the subject of the divination. Depending on the context of the divination, it may depict long-standing opposition, although more often it shows the more immediate rising of oppositional tides. It is often the case that the Opposing Emanation identifies physical, emotional, or attitudinal hurdles opposing one's advance.

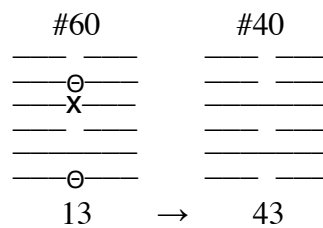
**8. HOMEOSTATIC SYZYGY: *The difference between the Metamorphic and Inertial Emanations.***

What new dynamic balance is evolving out of these elements?

The first hexagram in the Homeostatic Syzygy is formed by calculating the difference between the Metamorphic Hexagram (binary 38) and the Inertial Hexagram (binary 25).



In the present example, the difference is  $38 - 25 = 13$ , which is Hexagram #60 Limitation—



Applying the line changes from the Divinatory Hexagram produces the second hexagram of this pair : Hexagram #40 Deliverance.

THE HOMEOSTATIC SYZYGY DEPICTS THE NEW DYNAMIC EQUILIBRIUM.

COMMENTS: It stands to reason that the relationship between the Metamorphic and Inertial Emanations expresses the emerging balance between change and stability. The Homeostatic Emanation is not just a new equilibrium, however, since an equilibrium may not always be beneficial and, in some cases, may actually be self-defeating. By *homeostasis* is meant a constantly-changing, self-correcting balance between the forces driving change and the forces preserving the status quo.

The Homeostatic Syzygy identifies the shifting sands upon which the subject of the divination is about to stand. It represents the best road forward in the sense of making the most of opportunities and enduring unforeseen changes in fortune. In many cases, it depicts the most timely attitude with which to respond to circumstances.

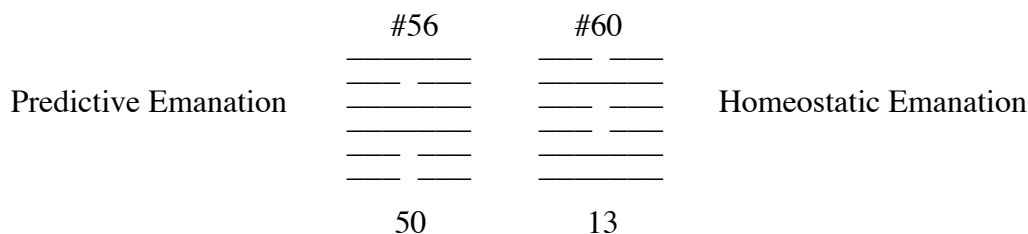
The Homeostatic Emanation is also useful for restoring physical or emotional imbalances back to one's original ease and lightness of spirit.

NOTE: The *sum* of the Metamorphic and Inertial Emanations is *always* 63 (see Chapter Six Complementary Hexagrams 1).

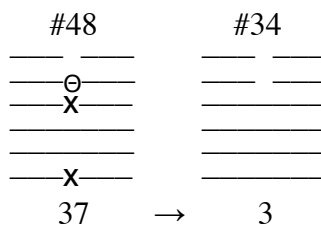
**9. PROACTIVE SYZYGY: *The difference between the Predictive and Homeostatic Emanations.***

What actions can be taken in the present to arrive at the desired future?

The first hexagram in the Proactive Syzygy is formed by calculating the difference between the Predictive Hexagram (binary 50) and the Homeostatic Hexagram (binary 13).



In the present example, the difference is  $50 - 13 = 37$ , which is Hexagram #48 The Well—



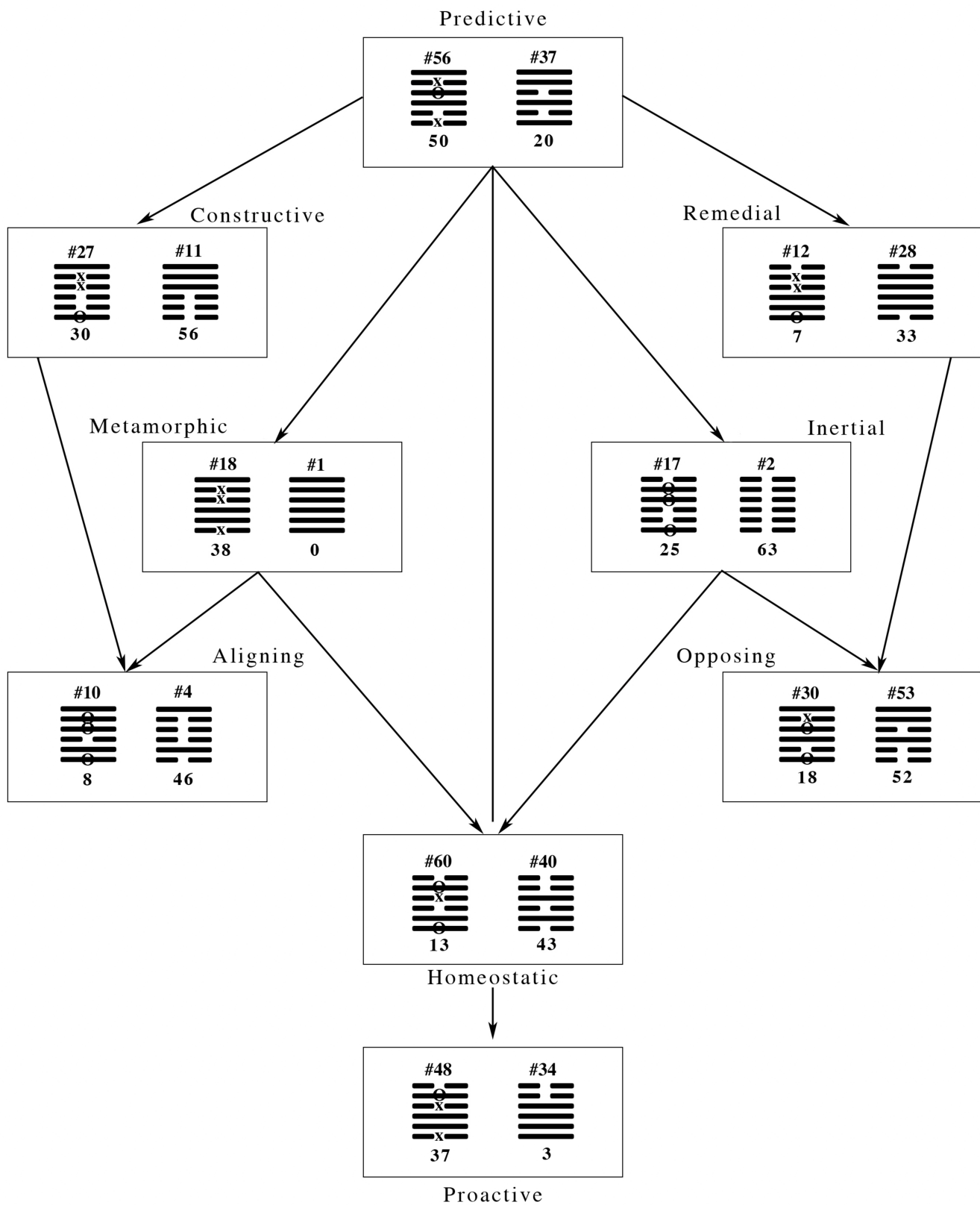
Applying the line changes from the Divinatory Hexagram produces the second hexagram in this pair: Hexagram #34 The Power of the Great.

THE PROACTIVE SYZYGY DEPICTS ACTIONS TAKEN IN THE PRESENT TO REACH THE DESIRED FUTURE.

COMMENTS: This emanation is the culmination of the protocol. It depicts our *response to the Oracle*. This syzygy is essentially a talisman charged with the *exquisite qi* of the diviner's intent (or that of the subject of the divination). It is a pair of hexagrams that should become the constant focus of the diviner's attention in the days and weeks following the divination. This can extend to the construction of an actual talisman with the hexagrams drawn or inscribed and kept near the person both when awake and asleep. The Oracle speaks to us in the images of the trigrams and hexagrams and, upon receiving its answer, the most appropriate means of communicating our attunement with the Oracle is to speak to it in its own language.

The Proactive Emanation shows the road forward, illuminating the present decisions that will lead to the desired future. This *desired future* is the Oracle's reading of one's heart's desire. It speaks to what one truly needs, not necessarily to what one consciously wants. As the relationship between the Predictive and Homeostatic Emanations, it places the developing dynamics within the context of the new dynamic equilibrium of change and stability.

Example 1, below, presents the complete Nine Emanations protocol for Hexagram #56 changing to Hexagram #37, as worked out above—



Example 1: Nine Emanations Protocol for Hexagram #56 Changing to Hexagram #37

*To divine is human.*

It is an innate ability that people everywhere share, an innate ability to read the fore signs of change—whether it is the incipient signals in weather or the first stirrings of spring or clear intuitions about another’s motives, it is the most human of all traits to extend the senses beyond the boundary of the flesh. All people everywhere are diviners.

I Ching diviners use its historically-tested medium to read the mind of the Oracle. The Nine Emanations protocol is the most comprehensive interpretive and analytical tool available to the I Ching diviner—it derives all its information from the unfolding of the Divinatory Hexagram and its line changes.

A complete reading comprised of all nine syzygies is not always called for. It is often more useful to investigate specific aspects of the divination by analyzing syzygies specific to the question. It might be particularly beneficial to focus on the Opposing Emanation in one case, for example, or on the Proactive in another. Full readings with interpretations of all nine syzygies are strong analytical tools capable of identifying all the influences at work in the evolving situation. They provide a tremendous depth of understanding of all the dynamics of the inner and outer forces making up the circumstances under consideration.

Whether we are considering a person, relationship, group, organization, nation, or other aspect of nature itself, it is the flux between *change* and *identity* that warrants our attention. The identity of anything is based in the stability of its inertial state, the essence of which is continuity especially as regards the preservation of what is held valuable. The transitions between identities is marked by change, which may originate from within or without. Times of stability produce recognizable identities, whereas times of change produce the unpredictable emergence of new and as-yet-unformed identities.

For this reason, the left side of the protocol signals the pressures of replacing outworn identities with unknown ones, while the right side marks the pressures of maintaining the continuity of known identities in the face of changing circumstances. These then are more objective forces within which the subject of the divination moves, whereas the central column of the protocol more directly addresses the subject’s individual situation (Predictive), re-polarization (Homeostatic), and incorporation (Proactive).



# THE ORACLE

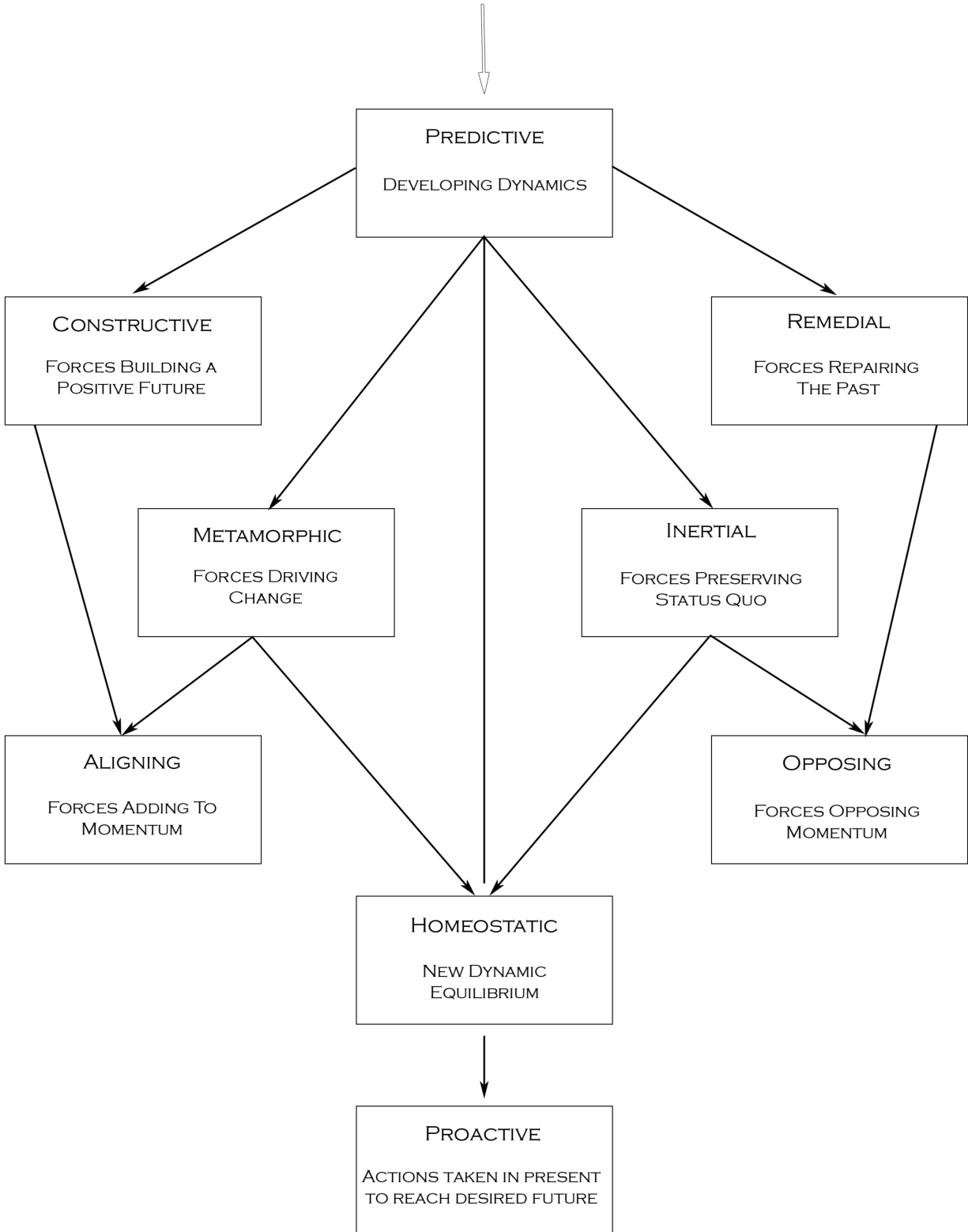


DIAGRAM 2: THE NINE EMANATIONS OF THE ORACLE



## CHAPTER FOUR

### SPECIAL CASES IN THE NINE EMANATIONS PROTOCOL

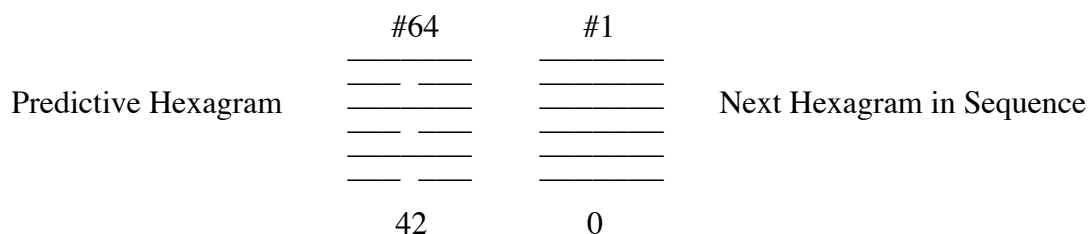
There are three special cases in the construction of a reading using the Nine Emanations protocol that require attention.

#### CASE 1: PREDICTIVE HEXAGRAM HAS NO LINE CHANGES

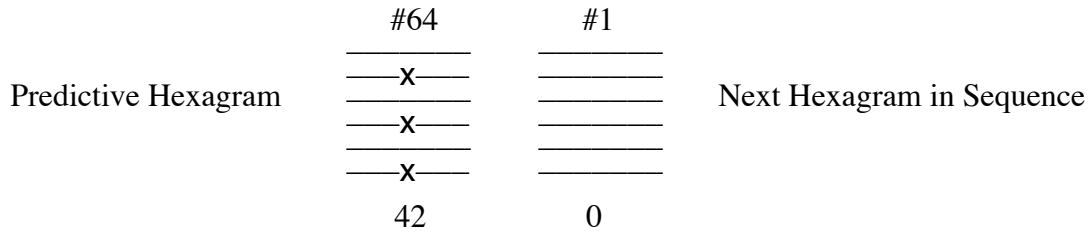
Whenever one consults the Oracle and its reply includes no line changes, this is read as the subject being in the flow of the sequence of the hexagrams and, therefore, signaling that the Predictive Hexagram will change into the next hexagram in the sequence.

In other words, if one were to draw Hexagram #56 without any line changes, then it would be read as changing into Hexagram #57. Should one draw Hexagram #64 without any line changes, then it would be read as changing into the “next” hexagram in the cycle, Hexagram #1.

In such a case, then, the Predictive Syzygy would be made up of the Predictive Hexagram and the next hexagram in the sequence. The line changes in the Predictive Hexagram would then be apparent—



In this example, the Predictive Hexagram is #64 Before Completion with no line changes. When we complete the Predictive Syzygy with its second hexagram, then it becomes apparent *which lines in the first hexagram must change* in order to produce Hexagram #1 The Creative: the 1<sup>st</sup>, 3<sup>rd</sup>, and 5<sup>th</sup> lines.



The other eight emanations would then be constructed as usual, applying the line changes from the Predictive Hexagram to the first hexagram of each syzygy.

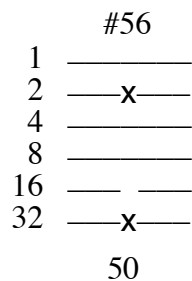
**CASE 2: PREDICTIVE HEXAGRAM HAS ONLY ONE KIND (BROKEN OR SOLID) OF CHANGING LINE**

This case affects the Constructive Emanation, which is calculated by finding the difference between the solid changing lines and broken changing lines of the Predictive Hexagram.

There are times when the Predictive Hexagram may have only solid changing lines or, conversely, only broken changing lines.

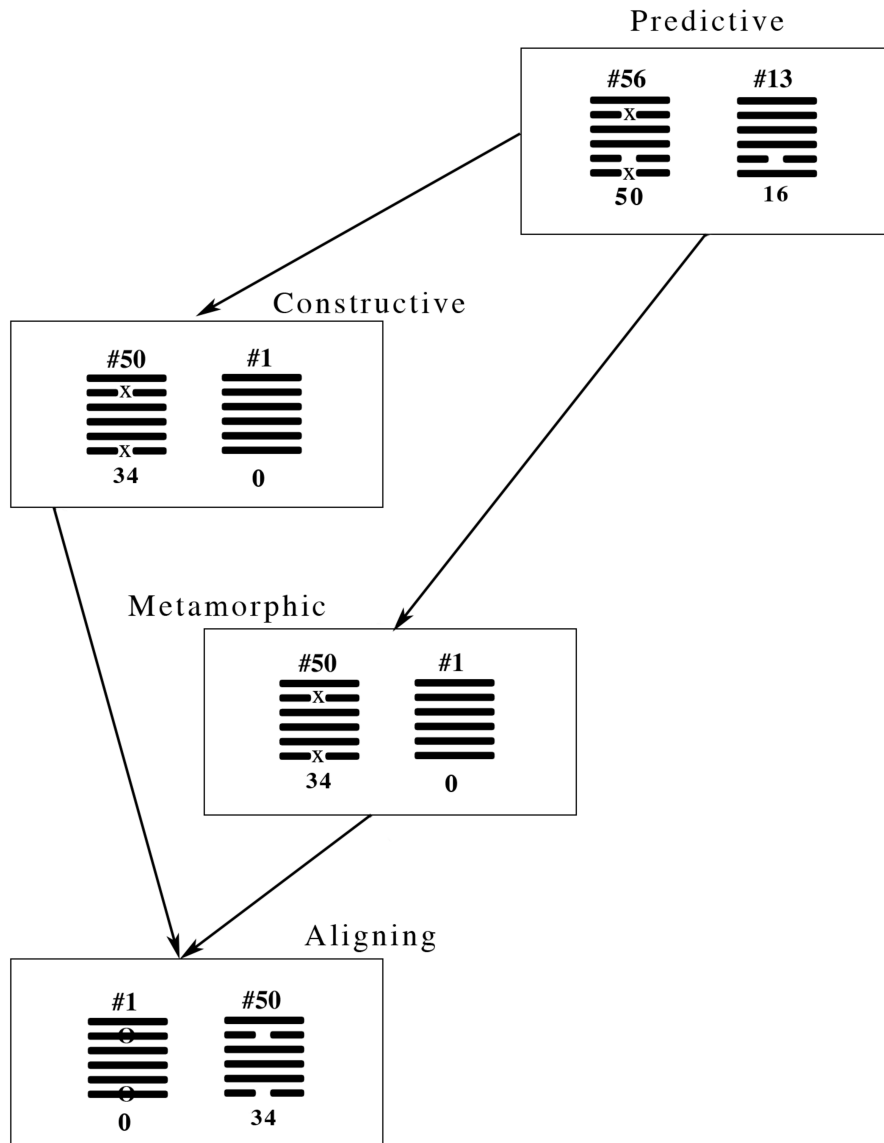
When this is the case, then the difference is determined by treating the absent changing lines by their actual total, which is 0. In other words, if there are no broken changing lines, then they total 0. If there are no solid changing lines, then they total 0.

In the example below, Hexagram #56 has two broken changing lines and no solid changing lines.



The total of the broken changing lines is  $32 + 2 = 34$ . The total of the solid changing lines is 0. The Constructive Emanation, therefore, is  $34 - 0 = 34$ , which is Hexagram #50 The Cauldron.

Example 1, below, demonstrates the effect of this case on a reading—



Example 1: Only Broken Changing Lines in Predictive Hexagram

Note that the Constructive and Metamorphic Emanations are identical.

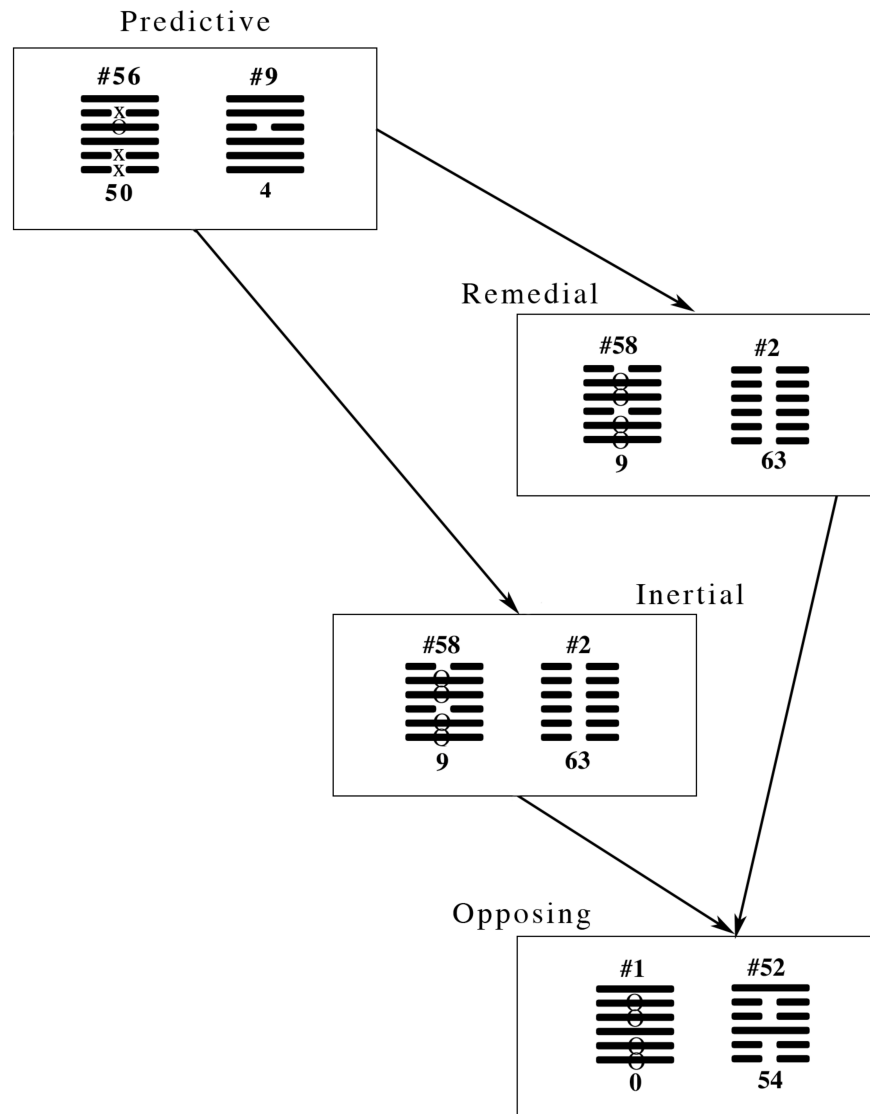
This is because the Metamorphic is calculated as the total of all the changing lines. When there is only one kind of changing line in the Predictive, then the Metamorphic and Constructive will *always* be the same.

Note that the Aligning is the mirror opposite of the Metamorphic and Constructive.

This is because the Aligning is calculated as the difference between the Metamorphic and Constructive. Because the Metamorphic and Constructive are identical, their difference will *always* be 0, which forms their mirror opposite when its line changes are implemented.

**CASE 3: PREDICTIVE HEXAGRAM HAS ONLY ONE KIND (BROKEN OR SOLID) OF UNCHANGING LINE**

This case affects the Remedial Hexagram, which is calculated by finding the difference between the solid unchanging lines and broken unchanging lines of the Predictive Hexagram.

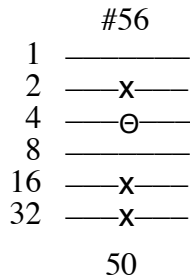


Example 2: Only Solid Unchanging Lines in Predictive Hexagram

There are times when the Predictive Hexagram may have only solid unchanging lines or, conversely, only broken unchanging lines.

When this is the case, then the difference is determined by treating the absent unchanging lines by their actual total, which is 0. In other words, if there are no broken unchanging lines, then they total 0. If there are no solid unchanging lines, then they total 0.

In Example 2, above, Hexagram #56 has two solid unchanging lines and no broken unchanging lines.



The total of the solid unchanging lines is  $8 + 1 = 9$ . The total of the broken unchanging lines is 0. The Constructive Emanation, therefore, is  $9 - 0 = 9$ , which is Hexagram #58 The Joyous.

The effects of this case on a reading are similar to those in Case 2, except that here they pertain to the right side of the protocol.

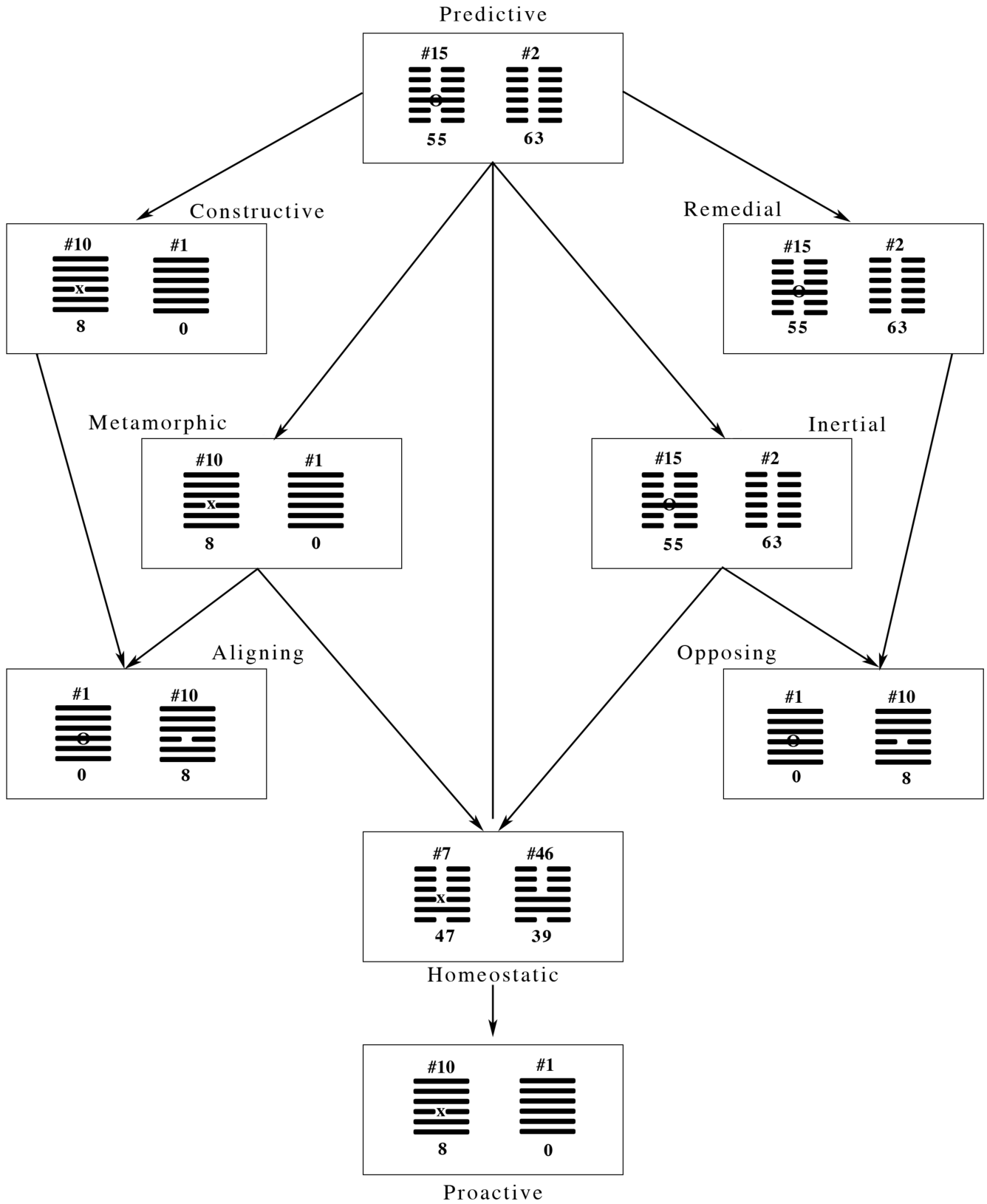
Note that the Remedial and Inertial Emanations are identical.

This because the Inertial is calculated as the total of all the unchanging lines. When there is only one kind of unchanging line in the Predictive, then the Inertial and Remedial will *always* be the same.

Note that the Opposing is the mirror opposite of the Metamorphic.

This is because the Opposing is calculated as the difference between the Inertial and Remedial. Because the Inertial and Remedial are identical, their difference will *always* be 0, which forms the mirror opposite to the Metamorphic when its line changes are implemented.

Example 3, below, fleshes out a full reading based on a combination of the exceptions in Case 2 and Case 3 to the Nine Emanations Protocol—



Example 3: Combination of Exceptions to Nine Emanations Protocol



The protocol depicted in the example above demonstrates the effect of having just one kind of changing line and only one kind of unchanging line in the same Predictive Hexagram.

Here, both the left and right sides of the protocol exhibit recurring hexagrams. On the left side, the Metamorphic and Constructive are identical and the Aligning is the mirror opposite of both of them. On the right side, the Inertial and Remedial are identical and the Opposing is the mirror opposite of the Metamorphic and the Constructive, as well as being identical to the Aligning.

The central column of the protocol introduces different hexagrams via the Homeostatic Emanation. This resolving of the tension between the Metamorphic and Inertial forces ends the imbalance and sets the stage for just those actions that will lead to the desired future.

NOTE: The exceptions in Case 2 and Case 3 reduce the number of different hexagrams in the reading, causing a pronounced repetition of hexagrams on the right and/or left side of the protocol. *The significance of those recurring hexagrams is thus amplified* by their concentration around their respective syzygies.

## CHAPTER FIVE

### COMPLEMENTARY HEXAGRAMS I

Complementary Hexagrams are pairs whose binary numbers add up to 63.

Each hexagram, therefore, can have one and only one Complementary Hexagram.

A second quality of Complementary Hexagrams is this: The broken and solid lines within each pair are precisely opposite.

As the following examples demonstrate, pairs of binary Hexagram Numbers that add up to 63 have exactly opposite lines in every placeholder—

$$\begin{array}{c} \text{☱} \\ \text{☵} \\ \text{☵} \\ \text{☱} \\ \text{☱} \\ \text{☱} \end{array} \quad + \quad \begin{array}{c} \text{☵} \\ \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \end{array} \\ 11 \quad + \quad 52 = 63$$

$$\begin{array}{c} \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \end{array} \quad + \quad \begin{array}{c} \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \end{array} \\ 29 \quad + \quad 34 = 63$$

$$\begin{array}{c} \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \end{array} \quad + \quad \begin{array}{c} \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \\ \text{☱} \end{array} \\ 4 \quad + \quad 59 = 63$$

Following is a table with the 64 hexagrams arranged by Complements. The inner two columns are the hexagram's binary numbers, each pair of which adds to 63.

SEQUENCE NUMBER	HEXAGRAM NAME	BINARY NUMBER	BINARY NUMBER	HEXAGRAM NAME	SEQUENCE NUMBER
#1	THE CREATIVE	0	63	THE RECEPTIVE	#2
#43	BREAK-THROUGH	1	62	SPLITTING APART	#23
#14	POSSESSION IN GREAT MEASURE	2	61	HOLDING TOGETHER	#8
#34	POWER OF THE GREAT	3	60	CONTEMPLATION	#20
#9	TAMING POWER/SMALL	4	59	ENTHUSIASM	#16
#5	WAITING	5	58	PROGRESS	#35
#26	TAMING POWER/GREAT	6	57	GATHERING TOGETHER	#45
#11	PEACE	7	56	STANDSTILL	#12
#10	TREADING	8	55	MODESTY	#15
#58	THE JOYOUS	9	54	KEEPING STILL	#52
#38	OPPOSITION	10	53	OBSTRUCTION	#39
#54	MARRYING MAIDEN	11	52	DEVELOPMENT	#53
#61	INNER TRUTH	12	51	PREPONDERANCE OF THE SMALL	#62
#60	LIMITATION	13	50	THE WANDERER	#56
#41	DECREASE	14	49	INFLUENCE	#31
#19	APPROACH	15	48	RETREAT	#33
#13	FELLOWSHIP WITH MEN	16	47	THE ARMY	#7
#49	REVOLUTION	17	46	YOUTHFUL FOLLY	#4
#30	THE CLINGING	18	45	THE ABYSMAL	#29
#55	ABUNDANCE	19	44	DISPERSION	#59
#37	THE FAMILY	20	43	DELIVERANCE	#40
#63	AFTER COMPLETION	21	42	BEFORE COMPLETION	#64
#22	GRACE	22	41	OPPRESSION	#47
#36	DARKENING OF THE LIGHT	23	40	CONFLICT	#6
#25	INNOCENCE	24	39	PUSHING UPWARD	#46
#17	FOLLOWING	25	38	WORK ON WHAT SPOILED	#18
#21	BITING THROUGH	26	37	THE WELL	#48
#51	THE AROUSING	27	36	THE GENTLE	#57
#42	INCREASE	28	35	DURATION	#32
#3	DIFFICULTY IN THE BEGINNING	29	34	THE CAULDRON	#50
#27	CORNERS OF THE MOUTH	30	33	PREPONDERANCE OF THE GREAT	#28
#24	RETURN	31	32	COMING TO MEET	#44

TABLE 1: COMPLEMENTARY HEXAGRAMS

Complementary Hexagrams are not “opposites” in meaning. They form unbreakable pairs that complete and fulfill one another’s meaning.

Whenever constellations of hexagrams occur naturally, which is to say mathematically, the significance of those constellations needs to be a subject of reflection. Such constellations are exclusionary: They do not permit entrance of other hexagrams into their constellation, amplifying the significance of the natural-order bond uniting them.

## CHAPTER SIX

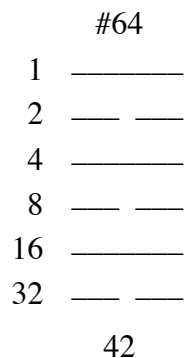
### COMPLEMENTARY HEXAGRAMS II

*Every hexagram contains its Complementary Hexagram.*

The natural-order self-organizing principle of the hexagrams is mathematical. The complementary number of each hexagram is embedded in its lines.

Whereas the binary Hexagram Number of any given hexagram is determined by adding all its broken lines, the binary value of its Complementary Hexagram is determined by adding all its solid lines.

Take for example Hexagram #64 Before Completion—

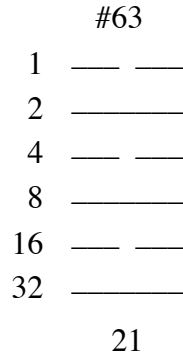


Adding its broken lines, we calculate its binary value to be  $32 + 8 + 2 = 42$ .

Adding its solid lines, on the other hand, we calculate the binary Hexagram Number of its Complementary Hexagram to be  $16 + 4 + 1 = 21$ , which is Hexagram #63 After Completion.

The sum of these two binary Hexagram Numbers is  $42 + 21 = 63$ .

And looking at Hexagram #63 After Completion, we see that its lines are precisely the opposite of those in Hexagram #64 Before Completion—



Looking at Hexagram #63, we see that its Complementary Hexagram is embedded within it.

Adding its broken lines, we find its binary Hexagram Number to be  $16 + 4 + 1 = 21$ .

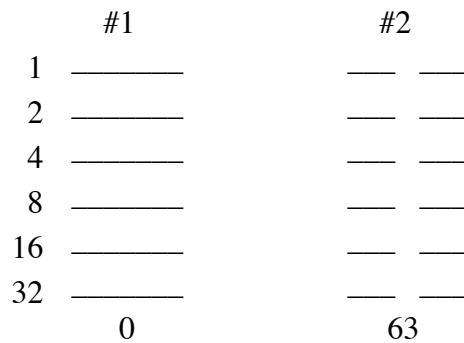
Adding its solid lines, on the other hand, we find the binary value of its Complementary Hexagram to be  $32 + 8 + 2 = 42$ .

The sum of these two binary Hexagram Numbers is  $21 + 42 = 63$ .

*This property of the embedded Complementary Hexagram obtains in every case.*

In the case below, we see that Hexagram #1 has no broken lines, so its binary value is 0. The sum of its solid lines, on the other hand, is  $32 + 16 + 8 + 4 + 2 + 1 = 63$ , which is Hexagram #2 The Receptive.

The sum of this pair of hexagrams is  $0 + 63 = 63$ .



Obviously, the reverse is true of Hexagram #2, whose six broken lines total 63 and whose solid lines total 0.

The Complementary Hexagram of every hexagram, therefore, is the sum of its solid lines—this is a further demonstration of the indivisible bond uniting them.

In this sense, to speak of a hexagram is always to imply its invisible half, its Complementary Hexagram.

## CHAPTER SEVEN

### TRIGRAM MATHEMATICS

At an even deeper level than the hexagrams lies the core of I Ching Mathematics: the trigrams and their well-known *order of completeness*.

Whereas the 64 hexagrams have binary values of 0-63, the 8 trigrams have binary values of 0-7.

As with the hexagrams, we determine the binary values of the trigrams by adding the broken lines occupying the Placeholders—

	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
1	_____	— — —	_____	— — —	_____	— — —	_____	— — —
2	_____	_____	— — —	— — —	_____	_____	— — —	— — —
4	_____	_____	_____	_____	— — —	— — —	— — —	— — —
	0	1	2	2 + 1	4	4 + 1	4 + 2	4 + 2 + 1

In the figure above, the eight trigrams are arranged in their natural-order sequence of binary numbers, which is called by several different names: The order of completeness, the Fu Xi arrangement, the Before Heaven arrangement, and so on. The numbers above each trigram are their binary numbers, while those below are the sums of the Placeholder Values. Tracing the progression of these sums as the broken lines descend into the Placeholders and fill them up permits a foundational view of the self-organizing principle of I Ching Mathematics.

In the figure below, the trigrams are arranged in the same order, accompanied by their names. Beneath their respective numbers 0-7, the actual binary numbers in their horizontal writing form are also given—











HEAVEN	LAKE	FIRE	THUNDER	WIND	WATER	MOUNTAIN	EARTH
							
0	1	2	3	4	5	6	7
000	001	010	011	100	101	110	111

FIGURE 1: BINARY VALUES OF TRIGRAMS

### ALTERNATIVE METHOD OF CALCULATING HEXAGRAM NUMBERS

The first implication of Trigram Mathematics is their relationship to the binary Hexagram Numbers.


As we know, the binary value of a hexagram is determined by totaling the Placeholders occupied by broken lines. In the example below, that total is  $16 + 4 + 1 = 21$ , which is Hexagram #63 After Completion—

	#63
1	— —
2	————
4	— —
8	————
16	— —
32	————
	21

There exists, however, an alternative way to calculate those values based on Trigram Mathematics.

Hexagrams are composed of two trigrams, an Upper Trigram and a Lower Trigram (see Chart 1, page 15 in Chapter One).

As with the hexagrams, the trigrams must be understood to *be* numbers. Both the Upper Trigram and Lower Trigram of a hexagram *are* the numerical values of their respective binary numbers.

							
0	1	2	3	4	5	6	7

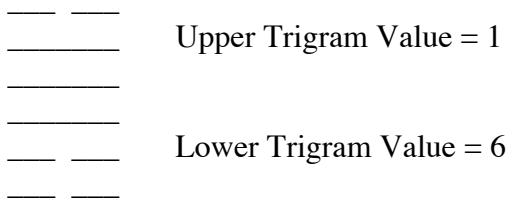
**Rule:** To calculate the value of a hexagram, multiply the Lower Trigram value by 8 and add the Upper Trigram value.

Using the example of Hexagram #63, above, we note that its Lower Trigram value is 2 and its Upper Trigram value is 5.

Multiplying the Lower Trigram by 8, we arrive at  $8 \times 2 = 16$ .

Adding the Upper Trigram, we arrive at  $16 + 5 = 21$ , which is the binary Hexagram Number of #63 After Completion.

In the example below, we note the Upper and Lower Trigram values—

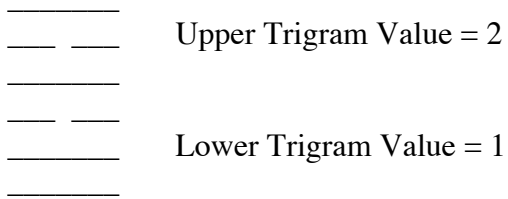


Multiplying the Lower Trigram by 8, we arrive at  $8 \times 6 = 48$ .

Adding the Upper Trigram value, we arrive at  $48 + 1 = 49$ , which is Hexagram #31 Influence.

We can confirm the validity of this calculation by adding the broken lines of the hexagram, which in this example is  $32 + 16 + 1 = 49$ .

In the third example, below, we note the Upper and Lower Trigram values—

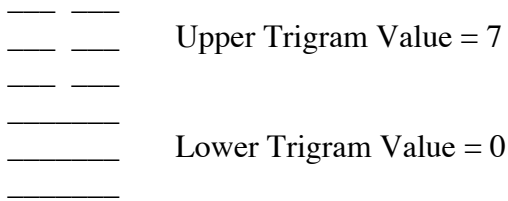


Multiplying the Lower Trigram by 8, we arrive at  $8 \times 1 = 8$ .

Adding the Upper Trigram value, we arrive at  $8 + 2 = 10$ , which is Hexagram #38 Opposition.

Again, we can confirm the validity of the calculation by adding the broken lines of the hexagram, which in this example is  $8 + 2 = 10$ .

In the final example below, we note the Upper and Lower Trigram values—



Multiplying the Lower Trigram by 8, we arrive at  $8 \times 0 = 0$ .

Adding the Upper Trigram value, we arrive at  $0 + 7 = 7$ , which is Hexagram #11 Peace.

Adding the broken lines of the hexagram in this example, we arrive at the same binary Hexagram Value:  
 $4 + 2 + 1 = 7$ .

*That these two methods of calculation always produce the same results is further evidence of the self-organizing principle underlying the sacred technology of the science of change.*

Chart 1, below, illustrates the relationship between the binary Trigram Numbers and the binary Hexagram Numbers. It is a graphic representation of the conversion rule of Trigram Mathematics:  
*Multiply the Lower Trigram value by 8 and add the Upper Trigram value.*

Locate the binary Hexagram Number at the intersection of its Upper and Lower Trigrams—

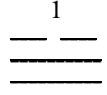


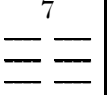
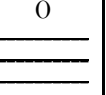
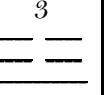
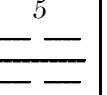
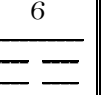

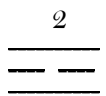

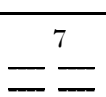
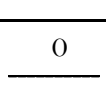
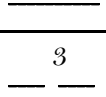
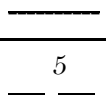
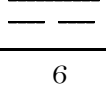








Upper → Lower ↓	1 	2 	4 	7 	0 	3 	5 	6 
1 	9	10	12	15	8	11	13	14
2 	17	18	20	23	16	19	21	22
4 	33	34	36	39	32	35	37	38
7 	57	58	60	63	56	59	61	62
0 	1	2	4	7	0	3	5	6
3 	25	26	28	31	24	27	29	30
5 	41	42	44	47	40	43	45	46
6 	49	50	52	55	48	51	53	54

CHART 1: BINARY NUMBERS OF HEXAGRAMS PER TRIGRAM MATHEMATICS

## CHAPTER EIGHT

### TRIGRAM DOUBLES

By tradition, the eight trigrams are arranged according to family relationships:

Masculine				Feminine		
Name	Trigram	Relationship	Relationship	Trigram	Name	
Heaven		Father			Earth	
Thunder		Eldest Son			Wind	
Water		Middle Son			Fire	
Mountain		Youngest Son			Lake	

There has been, however, no meaningful reason given to explain this division. Its most oft-raised question is the ambiguous assignment of Water to the masculine nature and Fire to the feminine.

The second implication of Trigram Mathematics demonstrates the logic of this arrangement by means of the Trigram Doubles.

The act of *doubling* is not so much the act of multiplying by two as it is the act of adding something to itself. It is an ancient act of *twinning* within indigenous cultures on the symbolic level—an act of naming the *spirit companion*, the *spirit guide*, the *holy guardian angel* accompanying one through life. It is both a *folding* and an *enfolding* of the conscious self and the invisible soul, a relationship bridging the mortal and immortal realms. On the symbolic level, there are few aspects of the lived life that are not profoundly benefited by the universal ritual of *doubling*.

The rules of Trigram Mathematics are the same as those for Hexagram Mathematics but adapted to the operations among trigrams, most notably—

***No Trigram Number may occur that is less than 0 nor more than 7.***


In terms of addition, this means *any number greater than 7 must be reduced by factors of 7 until it equals 7 or less.*


Analyzing the Family Relationships among the trigrams, we find that the “Father” and “Mother” are *their own doubles*:


Father: 0  0 + 0 = 0

Mother: 7  7 + 7 = 14 – 7 = 7

Focusing our attention on the three “Daughters”, we find the following cycle of doubling:

Youngest Daughter: 1  1 + 1 = 2 (value of Middle Daughter)

Middle Daughter: 2  2 + 2 = 4 (value of Eldest Daughter)

Eldest Daughter: 4  4 + 4 = 8 – 7 = 1 (value of Youngest Daughter)

In other words, the double of the Youngest Daughter equals the Middle Daughter, the double of the Middle Daughter equals the Eldest Daughter, and the double of the Eldest Daughter equals the Youngest Daughter. This cycle repeats itself ad infinitum, excluding any other trigram from its closed constellation.

A similar cycle obtains among the “Sons”:

Eldest Son: 3 ☳ 3 + 3 = 6 (value of Youngest Son)

Youngest Son: 6 ☱ 6 + 6 = 12 – 7 = 5 (value of Middle Son)

Middle Son: 5 ☶ 5 + 5 = 10 – 7 = 3 (value of Eldest Son)

Here we see that the double of the Eldest Son equals the Youngest Son, the double of the Youngest Son equals the Middle Son, and the double of the Middle Son equals the Eldest Son. This cycle, too, repeats itself ad infinitum, excluding any other trigram from its closed constellation.

From the above, we see that the logic of the Family Relationships lies in the doubling process among the trigrams. The “parent” trigrams (Heaven and Earth) are those who *are their own double* (an extraordinary symbolic identity), while the three sons (Thunder, Water, and Mountain) and the three daughters (Wind, Fire, and Lake) both form a closed circle of mutually-reinforcing doubles.

The constellations of doubles they form display an internal coherence that augurs even more complex relationships among Hexagram Doubles.





## CHAPTER NINE

### HEXAGRAM DOUBLES

The doubling of hexagrams exhibits many of the same characteristics centered around the traditional Family Relationships among the trigrams. A full exploration of their doubles, however, establishes an unexpectedly complex weaving of relationships among the hexagrams.

Refer, if necessary, to binary Hexagram Numbers and their corresponding Sequence Numbers, in Chart 1 of Chapter One.

We begin with an investigation of those Pure Hexagrams whose Upper Trigram and Lower Trigram are the same—

Hexagram	Hexagram Binary Number	Calculation	Binary Number of Double	Hexagram of Double
	0	$0 + 0 = 0$	0	
	63	$63 + 63 = 126 - 63 = 63$	63	

The figure above shows the results of doubling the two hexagrams whose Upper and Lower Trigrams repeat the two “parent” trigrams. As with those trigrams themselves, as seen in the previous chapter, these two hexagrams *are their own doubles*.







Hexagram Number 0 = Father over Father [Heaven over Heaven] = #1 The Creative

Hexagram Number 63 = Mother over Mother [Earth over Earth] = #2 The Receptive

The way in which the Pure Hexagrams reflect the cyclic doubling of their corresponding trigrams is further demonstrated in the following two charts.



This first chart illustrates the closed circle of doubles among the three hexagrams whose Upper and Lower trigrams repeat the “Daughter” trigrams—

Hexagram	Hexagram Binary Number	Calculation	Binary Number of Double	Hexagram of Double
	9	$9 + 9 = 18$	18	
	18	$18 + 18 = 36$	36	
	36	$36 + 36 = 72 - 63 = 9$	9	







Hexagram Number 9 = Youngest Daughter over Youngest Daughter [Lake over Lake]

Hexagram Number 18 = Middle Daughter over Middle Daughter [Fire over Fire]

Hexagram Number 36 = Eldest Daughter over Eldest Daughter [Wind over Wind]

Mirroring the constellation of their respective trigrams, these three hexagrams form a closed circle of doubles: 9 doubles to 18, 18 doubles to 36, and 36 doubles back to 9.

This second chart illustrates the closed circle of doubles among the three hexagrams whose Upper and Lower trigrams repeat the “Son” trigrams—

Hexagram	Hexagram Binary Number	Calculation	Binary Number of Double	Hexagram of Double
	27	$27 + 27 = 54$	54	
	54	$54 + 54 = 108 - 63 = 45$	45	
	45	$45 + 45 = 90 - 63 = 27$	27	

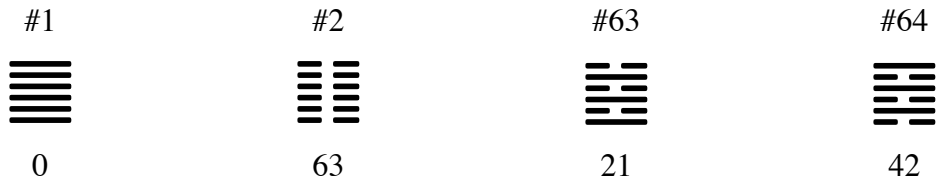
Hexagram Number 27 = Eldest Son over Eldest Son [Thunder over Thunder]

Hexagram Number 54 = Youngest Son over Youngest Son [Mountain over Mountain]





Hexagram Number 45 = Middle Son over Middle Son [Water over Water]

Mirroring the constellation of their respective trigrams, these three hexagrams form a closed circle of doubles: 27 doubles to 54, 54 doubles to 45, and 45 doubles back to 27.

There are four hexagrams of the 64 which are the most structurally significant (see Chapter 14, Nuclear Hexagrams). They are:



We have already noted the doubles of the first pair of these (0 and 63), each of which is its own double. The chart below details the results of doubling the second of these pairs —

Hexagram	Hexagram Binary Number	Calculation	Binary Number of Double	Hexagram of Double
	21	$21 + 21 = 42$	42	
	42	$42 + 42 = 84 - 63 = 21$	21	

21 = **Middle Son** over **Middle Daughter** [Water over Fire] = #63 After Completion













42 = **Middle Daughter** over **Middle Son** [Fire over Water] = #64 Before Completion

Whereas the two “Parent” hexagrams (0 and 63) are entirely self-referential, containing as they do their own double, these two foundational hexagrams form a truncated cycle of each other’s double: 21 doubles into 42 and 42 doubles into 21.

This “circle of two doubles” stands midway between the “circle of one double” (0 and 63) and the “circle of three doubles” (9, 18, 36 and 27, 54, 45).

*All the remaining constellations of doubles form cycles of six.*

One of the most instructive of those further illuminates the trigrammic Family Relationships that arise from their doubling—

Hexagram	Hexagram Binary Number	Calculation	Binary Number of Double	Hexagram of Double
	7	$7 + 7 = 14$	14	
	14	$14 + 14 = 28$	28	
	28	$28 + 28 = 56$	56	
	56	$56 + 56 = 112 - 63 = 49$	49	
	49	$49 + 49 = 98 - 63 = 35$	35	
	35	$35 + 35 = 70 - 63 = 7$	7	

What we see in the chart above is the closed circle of doubles characteristic of all the remaining “Mixed Hexagrams” (those in which the Upper and Lower Trigrams are different). *All these constellations repeat themselves after six doublings of the initial hexagram.*

It is especially illuminating as its initial hexagram is a Mixed Hexagram comprised of the “Parent” trigrams (Heaven and Earth). As the recapitulation below shows, this constellation includes the Mixed Hexagrams other than those comprised of the Middle Son and Middle Daughter (21 and 42, above)—

- 7 = **Mother** over **Father** [Earth over Heaven] = #11 Peace
- 14 = **Youngest Son** over **Youngest Daughter** [Mountain over Lake] = #41 Decrease
- 28 = **Eldest Daughter** over **Eldest Son** [Wind over Thunder] = #42 Increase
- 56 = **Father** over **Mother** [Heaven over Earth] = #12 Standstill
- 49 = **Youngest Daughter** over **Youngest Son** [Lake over Mountain] = #31 Influence
- 35 = **Eldest Son** over **Eldest Daughter** [Thunder over Wind] = #32 Duration
- 7 = **Mother** over **Father** [Earth over Heaven] = #11 Peace

Viewed as a series of hexagrams, this *lineage of doubles* looks like this:



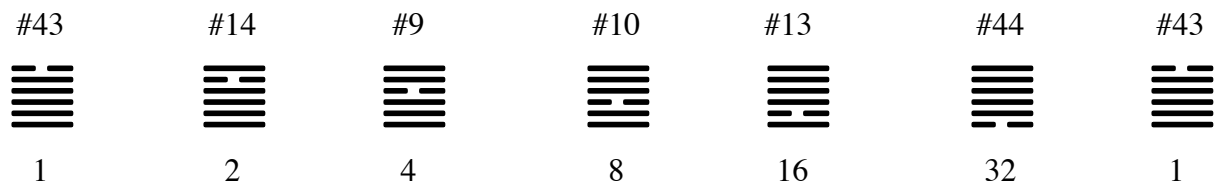
Although each constellation of Doubled Hexagrams is comprised of six doubles, the cycle is not necessarily apparent unless the seventh hexagram, that which marks the return to the initial one, is displayed.

Each of these constellations expresses a unique and unalterable web of relationships from which all other hexagrams are excluded. Analysis of the nature of these hexagrams linked by doubling hints at hidden connections among hexagrams sharing a particular *frequency of generative energy*, or *qi*.

The chart below shows all nine of the lineages, or Dynasties, of Doubled Hexagrams.

**Note the pattern of descending lines with each subsequent doubling—**

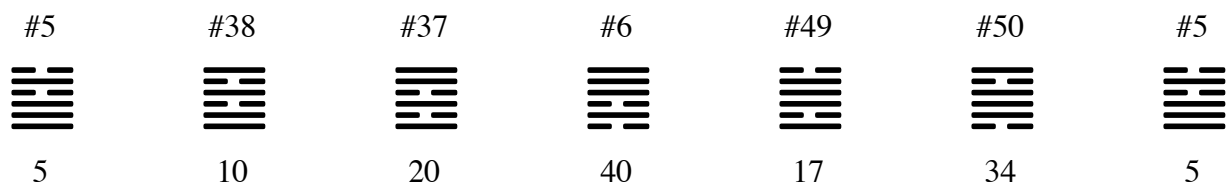
THE ONE DYNASTY:



THE THREE DYNASTY:



THE FIVE DYNASTY:



THE SEVEN DYNASTY:

#11	#41	#42	#12	#31	#32	#11
7	14	28	56	49	35	7

THE ELEVEN DYNASTY:

#54	#22	#59	#17	#56	#48	#54
11	22	44	25	50	37	11

THE THIRTEEN DYNASTY:

#60	#21	#53	#47	#55	#18	#60
13	26	52	41	19	38	13

THE FIFTEEN DYNASTY:

#19	#27	#20	#45	#62	#46	#19
15	30	60	57	51	39	15

THE TWENTY-THREE DYNASTY:

#36	#4	#3	#35	#39	#40	#36
23	46	29	58	53	43	23

THE THIRTY-ONE DYNASTY:

#24	#23	#8	#16	#15	#7	#24
31	62	61	59	55	47	31

These are not, of course, abstract relations of pure mathematics. Each of these numbers is a hexagram, carrying with it the full import of millennia of symbolic reasoning. As carriers of *meaning*, each is a direct and immediate echo of the Oracle's speaking.

Because the six hexagrams within each Dynasty exclude all the other hexagrams, their nature, as a manifestation of their Dynasty, takes on a collective meaning that augments our analyses and interpretations of divinations.

Because the numbers *are* hexagrams, it is essential to not fall into the trap of abstraction, stubbornly keeping in mind the true purpose of I Ching Mathematics: *To better serve the Oracle and, thereby, All.*

Toward this end, the charts below group the Doubled Hexagrams in their constellations, identifying them by their Sequence Numbers and Names rather than their binary values.

This first chart presents the foundational hexagrams, whose doubles form constellations consisting of less than six hexagrams. These are called the Five Ancestors of Doubles—

**THE HEAVEN ANCESTOR**

#1 The Creative

**THE EARTH ANCESTOR**

#2 The Receptive

**THE MIST ANCESTOR**

#63 After Completion

#64 Before Completion

**THE LAKE ANCESTOR**

#58 The Joyous

#30 The Clinging

#57 The Gentle

**THE THUNDER ANCESTOR**

#51 The Arousing

#29 The Abysmal

#52 Keeping Still

This second chart presents the remaining hexagrams, whose doubles form closed circles comprised of six hexagrams. These constellations are called the Nine Dynasties of Doubles—

#### **THE ONE DYNASTY**

- |                                  |                         |
|----------------------------------|-------------------------|
| #43 Break-Through                | #10 Treading            |
| #14 Possession in Great Measure  | #13 Fellowship with Men |
| #9 The Taming Power of the Small | #44 Coming to Meet      |

#### **THE THREE DYNASTY**

- |                                   |                                |
|-----------------------------------|--------------------------------|
| #34 The Power of the Great        | #25 Innocence                  |
| #26 The Taming Power of the Great | #33 Retreat                    |
| #61 Inner Truth                   | #28 Preponderance of the Great |

#### **THE FIVE DYNASTY**

- |                |                  |
|----------------|------------------|
| #5 Waiting     | #6 Conflict      |
| #38 Opposition | #49 Revolution   |
| #37 The Family | #50 The Cauldron |

#### **THE SEVEN DYNASTY**

- |              |                |
|--------------|----------------|
| #11 Peace    | #12 Standstill |
| #41 Decrease | #31 Influence  |
| #42 Increase | #32 Duration   |

#### **THE ELEVEN DYNASTY**

- |                         |                  |
|-------------------------|------------------|
| #54 The Marrying Maiden | #17 Following    |
| #22 Grace               | #56 The Wanderer |
| #59 Dispersion          | #48 The Well     |

### **THE THIRTEEN DYNASTY**

- |     |                |     |                               |
|-----|----------------|-----|-------------------------------|
| #60 | Limitation     | #47 | Oppression                    |
| #21 | Biting Through | #55 | Abundance                     |
| #53 | Development    | #18 | Work on what has been Spoiled |

### **THE FIFTEEN DYNASTY**

- |     |                          |     |                            |
|-----|--------------------------|-----|----------------------------|
| #19 | Approach                 | #45 | Gathering Together         |
| #27 | The Corners of the Mouth | #62 | Preponderance of the Small |
| #20 | Contemplation            | #46 | Pushing Upward             |

### **THE TWENTY-THREE DYNASTY**

- |     |                             |     |             |
|-----|-----------------------------|-----|-------------|
| #36 | Darkening of the Light      | #35 | Progress    |
| #4  | Youthful Folly              | #39 | Obstruction |
| #3  | Difficulty in the Beginning | #40 | Deliverance |

### **THE THIRTY-ONE DYNASTY**

- |     |                  |     |            |
|-----|------------------|-----|------------|
| #24 | Return           | #16 | Enthusiasm |
| #23 | Splitting Apart  | #15 | Modesty    |
| #8  | Holding Together | #7  | The Army   |



## CHAPTER TEN

### EIGHT-FOLD INVERSION

Doubling is not the only multiple requiring consideration in our investigation of the hexagrams—there is also the peculiar behavior of hexagrams when multiplied by eight.

***RULE: Multiplying a hexagram by 8 results in a hexagram in which the Upper and Lower Trigrams have exchanged places.***

The examples below demonstrate the elegance of this principle. In this first example of a circle of doubles, we see that the “third double” from the initial hexagram (31) is binary Hexagram Number 59—

THE THIRTY-ONE DYNASTY:



31



62



61



59



55



47



31

A “third double” is equivalent to multiplying by 8 (for example  $8 \times 2 = 16$ ):

$$2 + 2 = 4$$

$$4 + 4 = 8$$

$$8 + 8 = 16$$

In this case,  $8 \times 31 = 248$  (which must be reduced by *factors* of 63 until it equals 63 or less)—

$$248 - 63 = 185 - 63 = 122 - 63 = 59$$

—which can also be calculated thus:

$$63 \times 3 = 189$$

$$248 - 189 = 59$$

From the above, we verify that 59 is, indeed, the result of multiplying the hexagram value by 8—and we see that the Upper and Lower Trigrams of 59 (Thunder over Earth) have, indeed, exchanged places with those of 31 (Earth over Thunder).



If we look closely at the entire constellation in the example above, we see that it is not just this pair of hexagrams that is bound by the eight-fold relationship: Every “third double” stands in the relationship of inverted trigrams—



For example, 62 (Mountain over Earth) is the inversion of 55 (Earth over Mountain). The eight-fold calculation produces the result of  $8 \times 62 = 496$ , which when reduced by factors of 63 ( $7 \times 63 = 441$ ) is reduced to  $496 - 441 = 55$ .

Likewise, 61 (Water over Earth) and 47 (Earth over Water) from the Thirty-One Dynasty stand in the same relationship:



$$8 \times 61 = 488 \text{ (reduce by factors of 63: } 7 \times 63 = 441)$$

$$488 - 441 = 47$$

The same results obtain, of course, in every constellation of doubles, as this second example shows—

THE THREE DYNASTY:



In this second example above, it is easier to see the eight-fold inversions immediately.

$8 \times 3 = 24$ : 3 = Thunder over Heaven; 24 = Heaven over Thunder

$8 \times 6 = 48$ : 6 = Mountain over Heaven; 48 = Heaven over Mountain

$8 \times 12 = 96 - 63 = 33$ : 12 = Wind over Lake; 33 = Lake over Wind

**Moreover, the Eight-fold Inversion relationship is reciprocal.**

In other words, while it is true that  $8 \times 3 = 24$ , it is also true that  $8 \times 24 = 3$

$$8 \times 24 = 192 - 63 = 129 - 63 = 66 - 63 = 3$$

Similarly,  $8 \times 6 = 48$  and  $8 \times 48 = 6$

$$8 \times 48 = 384 \text{ (reduce by factors of 63: } 6 \times 63 = 378)$$

$$384 - 378 = 6$$

Likewise,  $8 \times 12 = 33$  and  $8 \times 33 = 12$

$$8 \times 33 = 264 \text{ (reduce: } 4 \times 63 = 252)$$

$$264 - 252 = 12$$



In the same way that Complementary Hexagrams form an unbreakable pair of hexagrams (see Chapter Six above), so too do hexagrams bound by Eight-fold Inversion: The essence of the Eight-fold relationship is that the two hexagrams are *eight-fold multiples of each other*.

*Two hexagrams that are eight-fold multiples of each other will always belong to the same closed constellation of doubles.*

This is as true of the *Five Ancestors of Doubles* as it is of the *Nine Dynasties of Doubles* (see previous Chapter).

From the Heaven Ancestor, we find the Eight-fold Inversion to result in the self-same hexagram:

$$8 \times 0 = 0$$

		Heaven over Heaven
0	0	

Likewise, from the Earth Ancestor:



63



63

Earth over Earth

$$8 \times 63 = 504 \text{ (reduce by factors of 63: } 7 \times 63 = 441)$$

$$504 - 441 = 63$$

*From the Mist Ancestor, we find the most comprehensive set of relationships:*



21



42

Water over Fire; Fire over Water

As an Eight-fold Inversion—

$$8 \times 21 = 168 \text{ (reduce: } 2 \times 63 = 126)$$

$$168 - 126 = 42$$

and  $8 \times 42 = 336$  (reduce:  $5 \times 63 = 315$ )

$$336 - 315 = 21$$

As a pair of *mutual* Doubles:

$$21 + 21 = 42$$

and  $42 + 42 = 84 - 63 = 21$

As a pair of Complementary Hexagrams:

$$21 + 42 = 63$$

From the Lake Ancestor, we find the Eight-fold Inversion produces the self-same hexagrams:



9



9

Lake over Lake

$$8 \times 9 = 72 - 63 = 9$$



18



18

Fire over Fire

$$8 \times 18 = 144 \text{ (reduce: } 2 \times 63 = 126)$$

$$144 - 126 = 18$$



36



36

Wind over Wind

$$8 \times 36 = 288 \text{ (reduce: } 4 \times 63 = 252)$$

$$288 - 252 = 36$$

And, similarly, from the Thunder Ancestor we find the same self-referential Eight-fold results:



27



27

Thunder over Thunder

$$8 \times 27 = 216 \text{ (reduce: } 3 \times 63 = 189)$$

$$216 - 189 = 27$$



45



45

Water over Water

$$8 \times 45 = 360 \text{ (reduce: } 5 \times 63 = 315)$$

$$360 - 315 = 45$$



54



54

Mountain over Mountain

$$8 \times 54 = 432 \text{ (reduce: } 6 \times 63 = 378)$$









































































$$432 - 378 = 54$$

The chart below presents the pairs of Eight-fold Inversions —

SEQUENCE NUMBER	HEXAGRAM NAME	BINARY NUMBER	BINARY NUMBER	HEXAGRAM NAME	SEQUENCE NUMBER
#1	THE CREATIVE	0	0	THE CREATIVE	#1
#43	BREAK-THROUGH	1	8	TREADING	#10
#14	POSSESSION IN GREAT MEASURE	2	16	FELLOWSHIP WITH MEN	#13
#34	THE POWER OF THE GREAT	3	24	INNOCENCE	#25
#9	TAMING POWER OF THE SMALL	4	32	COMING TO MEET	#44
#5	WAITING	5	40	CONFLICT	#6
#26	TAMING POWER OF THE GREAT	6	48	RETREAT	#33
#11	PEACE	7	56	STANDSTILL	#12
#58	THE JOYOUS	9	9	THE JOYOUS	#58
#38	OPPOSITION	10	17	REVOLUTION	#49
#54	THE MARRYING MAIDEN	11	25	FOLLOWING	#17
#61	INNER TRUTH	12	33	PREPONDERANCE OF THE GREAT	#28
#60	LIMITATION	13	41	OPPRESSION	#47
#41	DECREASE	14	49	INFLUENCE	#31
#19	APPROACH	15	57	GATHERING TOGETHER	#45
#30	THE CLINGING	18	18	THE CLINGING	#30
#55	ABUNDANCE	19	26	BITING THROUGH	#21
#37	THE FAMILY	20	34	THE CAULDRON	#50
#63	AFTER COMPLETION	21	42	BEFORE COMPLETION	#64
#22	GRACE	22	50	THE WANDERER	#56
#36	DARKENING OF THE LIGHT	23	58	PROGRESS	#35
#51	THE AROUSING	27	27	THE AROUSING	#51
#42	INCREASE	28	35	DURATION	#32
#3	DIFFICULTY IN THE BEGINNING	29	43	DELIVERANCE	#40
#27	THE CORNERS OF THE MOUTH	30	51	PREPONDERANCE OF THE SMALL	#62
#24	RETURN	31	59	ENTHUSIASM	#16
#57	THE GENTLE	36	36	THE GENTLE	#57
#48	THE WELL	37	44	DISPERSION	#59
#18	WORK ON WHAT / BEEN SPOILED	38	52	DEVELOPMENT	#53
#46	PUSHING UPWARD	39	60	CONTEMPLATION	#20
#29	THE ABYSMAL	45	45	THE ABYSMAL	#29
#4	YOUTHFUL FOLLY	46	53	OBSTRUCTION	#39
#7	THE ARMY	47	61	HOLDING TOGETHER	#8
#52	KEEPING STILL	54	54	KEEPING STILL	#52
#15	MODESTY	55	62	SPLITTING APART	#23
#2	THE RECEPTIVE	63	63	THE RECEPTIVE	#2

The chart above shows the pairs of hexagrams related by Eight-fold Inversions. Hexagrams are paired horizontally with their binary numbers establishing the mutual eight-fold multiples (example:  $8 \times 1 = 8$ ;  $8 \times 8 = 1$ ).

The chart below presents the actual hexagrams with their trigram inversions—

 	 	 	 
0      0	10     17	21     42	37     44
 	 	 	 
1      8	11     25	22     50	38     52
 	 	 	 
2      16	12     33	23     58	39     60
 	 	 	 
3      24	13     41	27     27	45     45
 	 	 	 
4      32	14     49	28     35	46     53
 	 	 	 
5      40	15     57	29     43	47     61
 	 	 	 
6      48	18     18	30     51	54     54
 	 	 	 
7      56	19     26	31     59	55     62
 	 	 	 
9      9	20     34	36     36	63     63

Of the numerous noteworthy aspects of the Eight-fold Inversion, there is that of the traditional Family Relationships of the trigrams to take into account—

Hexagrams 28 and 35 are Eight-fold Inversions:

28 = *Eldest Daughter over Eldest Son* ..... #42 Increase

35 = *Eldest Son over Eldest Daughter* ..... #32 Duration

Hexagrams 21 and 42 are Eight-fold Inversions:

21 = *Middle Son over Middle Daughter* ..... #63 After Completion

42 = *Middle Daughter over Middle Son* ..... #64 Before Completion

Hexagrams 14 and 49 are Eight-fold Inversions:

14 = *Youngest Son over Youngest Daughter* ..... #41 Decrease

49 = *Youngest Daughter over Youngest Son* ..... #31 Influence

Hexagrams 7 and 56 are Eight-fold Inversions:

7 = *Mother over Father* ..... #11 Peace

56 = *Father over Mother* ..... #12 Standstill

As the self-organizing principle of the sacred technology of change unfolds, its different aspects present themselves to view. In the Eight-fold Inversion, we glimpse a manifestation of self-identity: The simple act of Upper and Lower Trigrams exchanging places results in a pair of hexagrams who are eight-fold multiples of one another. This speaks less of mathematics and more of trigrams—once yoked in a hexagram, they exhibit a pronounced determination on remaining so yoked by reversing places.

No less than Complementary Hexagrams and Hexagram Doubles, Eight-fold Inversions define meaningful relationships intrinsic to the matrix of 64 hexagrams. While familiarity with these intrinsic relationships allows diviners to deepen readings via more comprehensive analyses, it permits much more, as well: To see the unchanging principle underlying the pattern of change is to read the Mind of Heaven.





## CHAPTER ELEVEN

### METAMORPHIC CONSTELLATIONS

*Every Spring is the same distance from the beginning of the year.*

We speak of the self-organizing principle of the I Ching because it mirrors the self-organizing principle that is life itself: The open flame of living information turns back the wheel of entropy, allowing memory to stand against the assault of mortality and awareness to shine throughout the night of oblivion. It is the self-organizing principle of life's genetic code and mind's language, after all, that provides the basis of human experience.

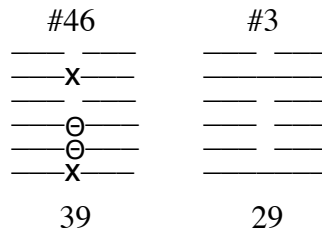
But *self-organizing* also implies *self-replicating*: While all the matter and energy in the universe tends toward entropy, none of its matter and energy can be destroyed—the self-organizing principle of cyclic change ever reworks matter and energy, transforming them into new forms of exchange that continue the existence of the parts as well as the whole. It is the same with awareness. Symbols provide us with information but *understanding* increases with experience that periodically cycles back around to revisit those symbols.

Mind's language, *thought*, spontaneously organizes itself into images that pour out of the imaginal realm of the soul to echo the mother tongue of the World Soul. *Thought* does not merely speak—it first listens. It does not merely wake—first, it dreams. For dreams are the first language, the World Soul speaking to its children through the conduit of the unconscious. And we are each of us—people, animals, plants, land, sea, atmosphere and the stars beyond—we are each of us its willing students.

We seek patterns because we are taught the discipline of patterns. We seek to escape patterns because we are taught the freedom from patterns. The self-organizing principle of the I Ching teaches how to use the order of patterns in order to achieve the freedom of luck.

We begin investigating such lessons by revisiting the Metamorphic and Constructive Emanations.

As we saw in Chapter Three above, the Metamorphic Emanation is constructed by calculating the total of all the changing lines in the Predictive Hexagram—



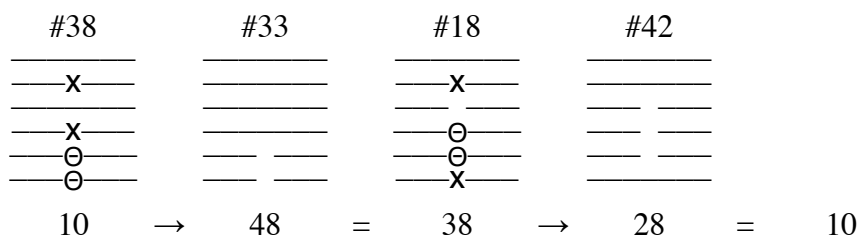
In the example above, there are line changes in the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, and 5<sup>th</sup> Placeholders, which total:

$$32 + 16 + 8 + 2 = 58$$

Likewise, we observed in the same chapter that the Constructive Emanation is identical to the difference between the two Predictive Hexagrams. In the example above, that difference is:

$$39 - 29 = 10$$

Although the difference between the Predictive Hexagrams results in the Constructive, it does not necessarily end there—especially if there are multiple line changes involved. Consider what happens when the Constructive Syzygy is played out to the point where it repeats itself—



In other words, the difference between Predictive Hexagrams 39 and 29 results in 10, which then has the same four line changes applied to it. This produces the next hexagram, 48: the difference between 10 and 48 is then 38, which likewise has the same four line changes applied to it. That produces the next hexagram, 28, and the difference between 38 and 28 is 10: because 10 repeats itself at this point in the cycle, the full calculation has come to an end.

The two Constructive Syzygies in this constellation have different values: 10 and 38.

Both of them, however, have the *same Metamorphic value*: 58.

This is because the Constructive value is determined by the *difference between the changing solid lines and the changing broken lines*, whereas the Metamorphic value is determined by the *total of the changing lines*. The *total* of the changing lines remains the same, while the *combinations* of broken and solid changing lines have multiple solutions.

These calculations carrying out the full cycle of Constructive Emanations *always* repeat at some point in the solution. Often there are the same number of Constructive Syzygies as there are line changes in the Predictive Hexagram (example: 4 line changes in the Predictive often results in 4 pairs of Constructive Hexagrams). As the case above demonstrates, however, that number may be less. *Under no circumstances, though, will the number of Constructive Syzygies exceed the number of line changes in the Predictive hexagram.*

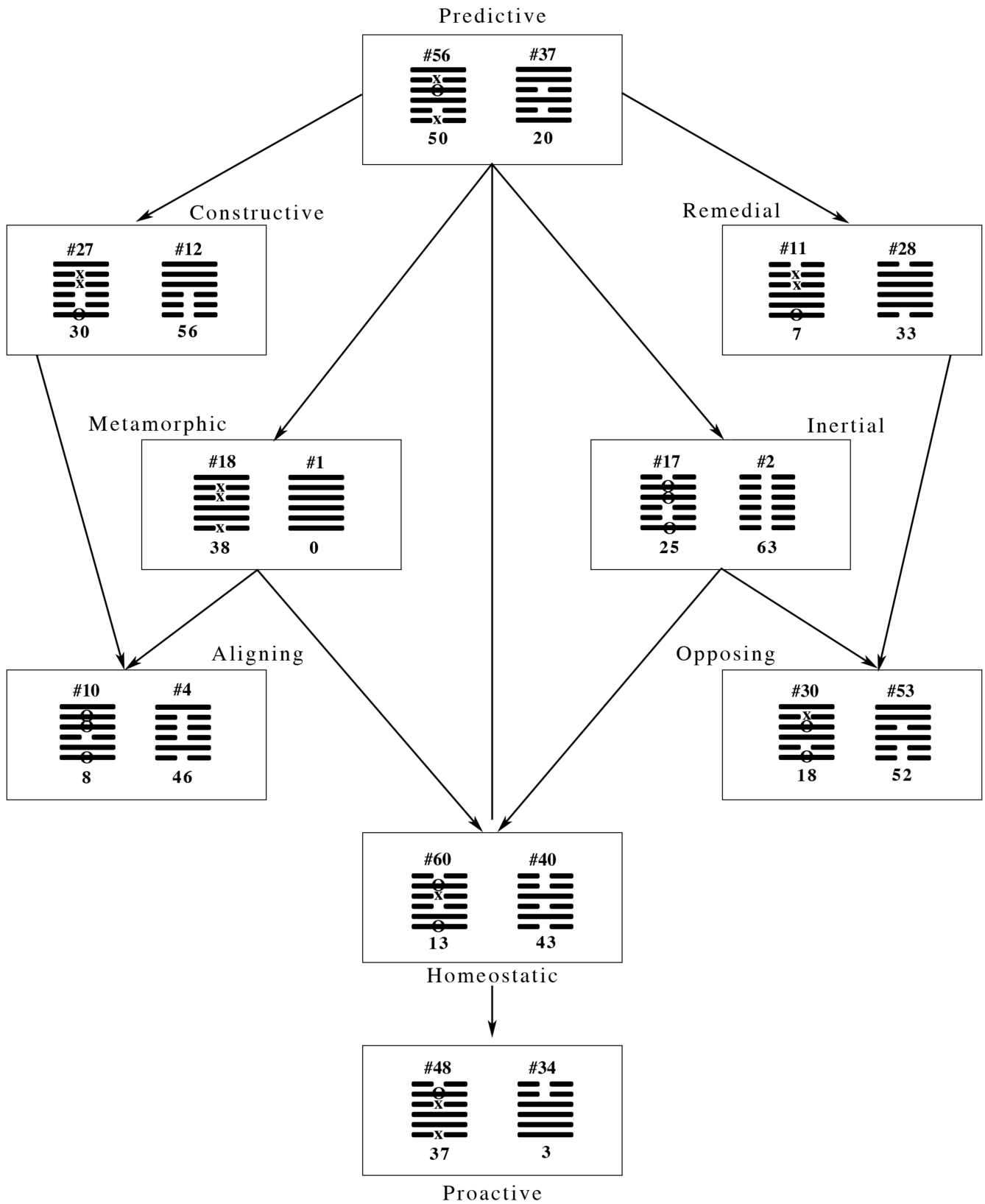
Because the Metamorphic value is the one constant in these calculations, they are called Metamorphic Constellations.

And this is why the Metamorphic Emanation is called *Forces driving change* throughout the entire Nine Emanations: Each and every one of the syzygies in a reading has the same line changes—which is to say, *each of the Nine Emanations carries the same Metamorphic value.*

This is clearly seen in Example 1, below, where the same three line changes (1<sup>st</sup>, 4<sup>th</sup>, and 5<sup>th</sup>) from the Predictive Hexagram are applied to each of the subsequent emanations. Since the total of these three line changes is  $32 + 4 + 2 = 38$ , it follows that the total of those same line changes in each of the succeeding hexagrams is the same Metamorphic value of 38.

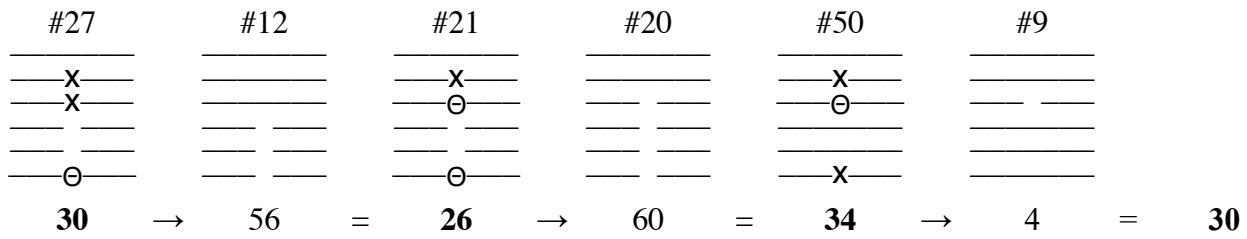
The Constructive value (the *distance number* calculated by finding the difference between two hexagrams), however, differs considerably among the syzygies in this reading.

There is, nonetheless, a *range* of Constructive values—in the sense of how many unique ones—that can accompany a given Metamorphic value: The more line changes, the greater the number of possible Constructive values.



EXAMPLE 1: EACH OF THE NINE EMANATIONS DRIVEN BY THE SAME METAMORPHIC VALUE

Let us work out the Metamorphic Constellation for the Predictive Hexagrams, where  $50 - 20 = 30$ , with line changes in the 1<sup>st</sup>, 4<sup>th</sup>, and 5<sup>th</sup> Placeholders—



First, we note that there are three syzygies, matching the number of line changes, before the cycle repeats itself. If the number of pairs exceeds the number of line changes, then there has been some miscalculation.

Now let us look at the Constructive values for each of the other Emanations in Example 1.

For the Constructive itself, the distance number between 30 and 56 = **26**, which is one of the hexagrams in the Metamorphic Constellation.

For the Aligning, the distance number between 8 and 46 = **34**, which is one of the hexagrams in the Metamorphic Constellation.

For the Remedial, the distance number between 7 and 33 = **26**, which is one of the hexagrams in the Metamorphic Constellation.

For the Opposing, the distance number between 18 and 52 = **34**, which is one of the hexagrams in the Metamorphic Constellation.

For the Homeostatic, the distance number between 13 and 43 = **30**, which is one of the hexagrams in the Metamorphic Constellation.

For the Proactive, the distance number between 37 and 3 = **34**, which is one of the hexagrams in the Metamorphic Constellation.

These are precisely the Constructive values we would expect from the chart below—

Metamorphic Value	Line Change Combination	Corresponding Constructive Values	Metamorphic Value	Line Change Combination	Corresponding Constructive Values
0	none	0	32	1	32
1	6	1	33	6+1	33, 31
2	5	2	34	5+1	34, 30
3	6+5	3, 1	35	6+5+1	35, 33, 31, 29
4	4	4	36	4+1	36, 28
5	6+4	5, 3	37	6+4+1	37, 35, 29, 27
6	5+4	6, 2	38	5+4+1	38, 34, 30, 26
7	6+5+4	7, 5, 3, 1	39	6+5+4+1	39, 37, 35, 33, 31, 29, 27, 25
8	3	8	40	3+1	40, 24
9	6+3	9, 7	41	6+3+1	41, 39, 25, 23
10	5+3	10, 6	42	5+3+1	42, 38, 26, 22
11	6+5+3	11, 9, 7, 5	43	6+5+3+1	43, 41, 39, 37, 27, 25, 23, 21
12	4+3	12, 4	44	4+3+1	44, 36, 28, 20
13	6+4+3	13, 11, 5, 3	45	6+4+3+1	45, 43, 37, 35, 29, 27, 21, 19
14	5+4+3	14, 10, 6, 2	46	5+4+3+1	46, 42, 38, 34, 30, 26, 22, 18
15	6+5+4+3	15, 13, 11, 9, 7, 5, 3, 1	47	6+5+4+3+1	47, 45, 43, 41, 39, 37, 35, 33, 31, 29, 27, 25, 23, 21, 19, 17
16	2	16	48	2+1	48, 16
17	6+2	17, 15	49	6+2+1	49, 47, 17, 15
18	5+2	18, 14	50	5+2+1	50, 46, 18, 14
19	6+5+2	19, 17, 15, 13	51	6+5+2+1	51, 49, 47, 45, 19, 17, 15, 13
20	4+2	20, 12	52	4+2+1	52, 44, 20, 12
21	6+4+2	21, 19, 13, 11	53	6+4+2+1	53, 51, 45, 43, 21, 19, 13, 11
22	5+4+2	22, 18, 14, 10	54	5+4+2+1	54, 50, 46, 44, 22, 18, 14, 10
23	6+5+4+2	23, 21, 19, 17, 15, 13, 11, 9	55	6+5+4+2+1	55, 53, 51, 49, 47, 45, 43, 41, 23, 21, 19, 17, 15, 13, 11, 9
24	3+2	24, 8	56	3+2+1	56, 40, 24, 8
25	6+3+2	25, 23, 9, 7	57	6+3+2+1	57, 55, 41, 39, 25, 23, 9, 7
26	5+3+2	26, 22, 10, 6	58	5+3+2+1	58, 54, 42, 38, 26, 22, 10, 6
27	6+5+3+2	27, 25, 23, 21, 11, 9, 7, 5	59	6+5+3+2+1	59, 57, 55, 53, 43, 41, 39, 37, 27, 25, 23, 21, 11, 9, 7, 5
28	4+3+2	28, 20, 12, 4	60	4+3+2+1	60, 52, 44, 36, 28, 20, 12, 4
29	6+4+3+2	29, 27, 21, 19, 13, 11, 5, 3	61	6+4+3+2+1	61, 59, 53, 51, 45, 43, 37, 35, 29, 27, 21, 19, 13, 11, 5, 3
30	5+4+3+2	30, 26, 22, 18, 14, 10, 6, 2	62	5+4+3+2+1	62, 58, 54, 50, 46, 42, 38, 34, 30, 26, 22, 18, 14, 10, 6, 2
31	6+5+4+3+2	31, 29, 27, 25, 23, 21, 19, 17, 15, 13, 11, 9, 7, 5, 3, 1	63	6+5+4+3+2+1	63, 61, 59, 57, 55, 53, 51, 49, 47, 45, 43, 41, 39, 37, 35, 33, 31, 29, 27, 25, 23, 21, 19, 17, 15, 13, 11, 9, 7, 5, 3, 1

CHART 1: METAMORPHIC VALUES WITH CORRESPONDING CONSTRUCTIVE VALUES

The above chart details: the 64 possible Metamorphic values (including 0, indicating no changing lines); the line change combinations contributing to that Metamorphic value; and, the Constructive (*distance number*) value corresponding to that Metamorphic value.

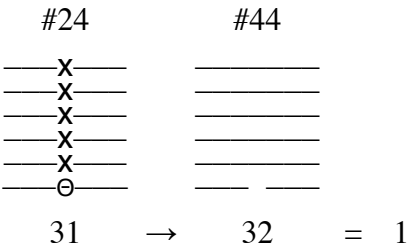
Take for instance the case of Metamorphic value 38 from the Nine Emanations example above: look up “38” in the Metamorphic value column and find that, indeed, it is associated with changing lines in the 1<sup>st</sup>, 4<sup>th</sup>, and 5<sup>th</sup> Placeholders—and, moreover, its corresponding Constructive values are the very same 38, 34, 30, and 26 that appear in the Metamorphic Constellation.

This chart affords an x-ray view of the systemic mechanism whereby 64 hexagrams change into one another (64 x 64 = 4,096 possible permutations). It has several peculiarities worth noting.

Metamorphic Value “1” refers to a single line change in the 6<sup>th</sup> Placeholder with a corresponding Constructive Value of “1”. Such a case would obtain in *any* hexagram in which just the top line changed: Change only the 6<sup>th</sup> line of *any* one of the 64 hexagrams and it will produce Metamorphic and Constructive values of “1”. This pattern is equally true for Metamorphic values “2”, “4”, “8”, “16”, and “32” since they all signify a single line change.

On the opposite end of the spectrum, Metamorphic Value “63” refers to all six lines changing with 32 different possible corresponding Constructive values ranging from 1 to 63.

There is only one case, however, in which all six lines change (Metamorphic value 63) while producing a *distance number* (Constructive value) of “1”—

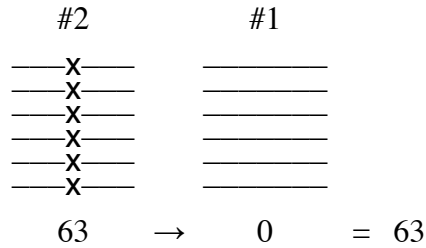


There is no other case in which all six lines change with a distance number of “1”. This forms a pair of linked hexagrams with binary values 31 and 32 since the same result would obtain, of course, in the reverse direction (if 32 were changing into 31).

Because there are 32 Constructive Values corresponding to Metamorphic Value 63, it stands to reason that they constitute 32 pairs of *unique* transformations between hexagrams: Indeed, when we visualize any given hexagram changing all six lines, we can see there is one and only one hexagram it might possibly change into.



This relationship of unique pairs bound by the special circumstance of having all six lines change is likewise true at the other extreme of the range of Constructive Values, wherein the Metamorphic value of 63 (six line changes) contains a corresponding distance number of “63”.



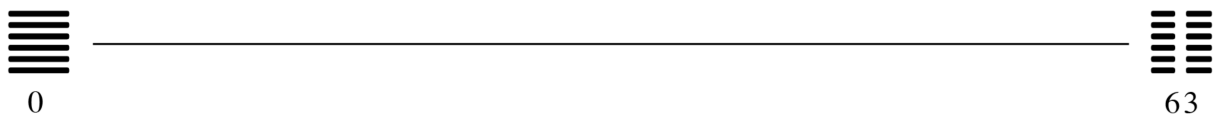
Again, the same result obtains whether 63 changes into 0 or 0 changes into 63.

A final note regarding Chart 1, above: *The total number of Corresponding Constructive Values is 365.* This is at first glance counter-intuitive: The total number of lines in the I Ching is 384 (64 hexagrams x 6 lines each). However, it appears to establish a link between the solar and lunar calendars. The I Ching’s 384 lines comprise a well-known lunar calendar of 13 “moons” (384 divided by 13 = 29.538; this is close enough to the actual lunar duration of 29.531 that it requires no correction for 10 years). The periodicity of 365, of course, coincides with the solar year—a figure approximate enough that it requires correction every four years.

CONCLUDING REMARKS—

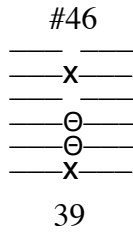
*Every Spring is the same distance from the beginning of the year.*

The Metamorphic Emanation expresses the distance change has moved from the Source. This is apparent when we visualize the 64 hexagrams’ binary numbers on a continuum ranging from 0 to 63.



This continuum expresses the trigrammic *order of completeness* in hexagram form, which moves from Source to Destination—from creation to completion, from potential to actualized, from 0 to 63.

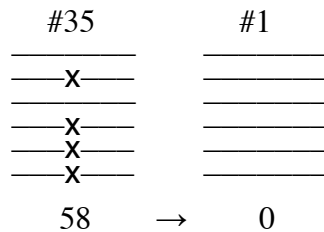
Let us return to the example of the Predictive Hexagram we introduced at the beginning of this chapter and calculate its Metamorphic value—



In this example, there are line changes in the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, and 5<sup>th</sup> Placeholders, so the Metamorphic Hexagram is the total:

$$32 + 16 + 8 + 2 = 58$$

Applying the same four line changes to 58, we see the Metamorphic Hexagram changes into 0.



As noted in Chapter Three, *the Metamorphic Emanation always resolves back into 0*. This is because it marks the distance that change has moved from the Source (0).

For this reason, the Metamorphic Hexagram expresses the *impersonal driving motive of change* carrying one along. In point of fact, it is the driving motive influencing each and every one of the Nine Emanations. It embodies the larger forces at work, the context within which one's decisions are made.

This is in contradistinction to the Constructive Hexagram, which, as we have seen above in our study of multiple line changes in the Metamorphic Constellation, *represents one of numerous alternative futures*. In this sense, the Constructive embodies the *personal future*, especially those changes leading to one's positive vision of the emerging situation.

In circumstances where the Metamorphic and Constructive are identical, the personal and impersonal coincide, increasing the probability—and auspiciousness—of both.

The diagram below illustrates the difference in scale between the Metamorphic Value, which marks the distance from the Source, and the Constructive Value, which marks the distance between hexagrams—

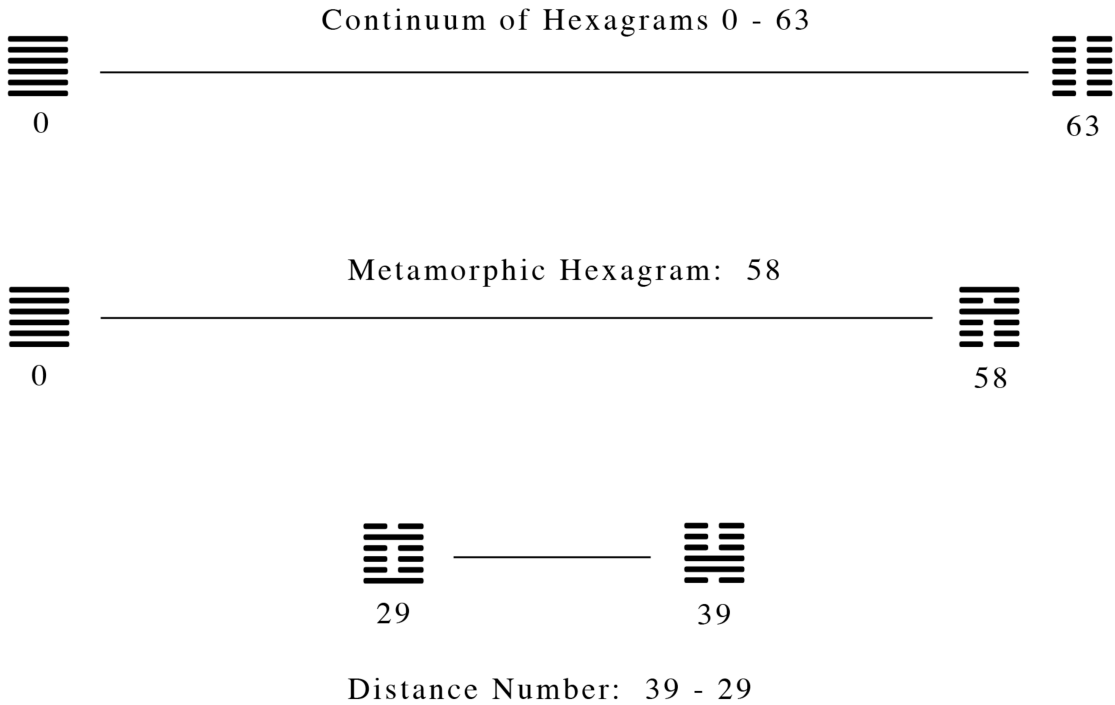


DIAGRAM 1: DIFFERENCE IN RANGE BETWEEN METAMORPHIC AND CONSTRUCTIVE VALUES

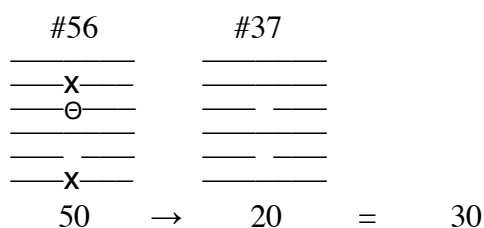
For a detailed analysis of the relationship between the Metamorphic and Constructive Emanations, see Appendix 2: Decimal Equivalentents of Qi Numbers.

## CHAPTER TWELVE

### CONVERTING BACKWARDS









Calculations among hexagrams result in binary values that require conversion backwards into their respective hexagrams.

For example, in the calculation below we arrive at the *distance number* 30. But how do we know which of the 64 hexagrams *is* hexagram 30? Of course, we can refer to Chart 1 in Chapter Eight to find the hexagram corresponding to the binary number 30. Practicing diviners, however, find it more practical to be able to make such calculations in their head.



#### METHOD 1

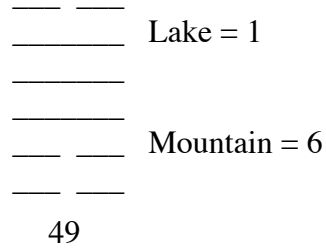
We already know from Chapter Seven that if we have a hexagram we can determine its numerical value by multiplying the lower trigram number by 8 and then adding the upper trigram number—*but how do we work backwards from knowing the number to constructing its corresponding hexagram?* In essence, we work in reverse—

HEAVEN	LAKE	FIRE	THUNDER	WIND	WATER	MOUNTAIN	EARTH
							
0	1	2	3	4	5	6	7

**RULE:** *Divide the binary Hexagram Number by 8: its largest whole number is the Lower Trigram number and its remainder is the Upper Trigram number.*

Using the example of Hexagram Number 49, we divide it by 8:

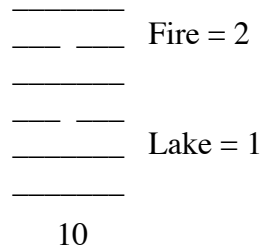
$$49 \div 8 = 6 \text{ remainder } 1$$



Hexagram Number 49, therefore, is composed of the Lower Trigram number 6 (Mountain) and the Upper Trigram number 1 (Lake), which is #31 Influence.

Similarly, we convert Hexagram Number 10 by dividing by 8:

$$10 \div 8 = 1 \text{ remainder } 2$$



Hexagram Number 10, then, is composed of Lower Trigram Lake (1) and Upper Trigram Fire (2), which #49 Revolution.

## METHOD 2

The Hexagram Number is, as seen previously, determined by adding the values of the Placeholders occupied by broken lines.

1 — —  
2 ———  
4 ———  
8 ———  
16 — —  
32 — —

In the example above, the broken lines are activating the values for the 32, 16, and 1 Placeholders. Adding those values ( $32 + 16 + 1 = 49$ ) we see that this hexagram is the binary number 49.

***RULE: Reduce the Hexagram Number by factors of the Placeholder Values until it has no remainders left.***

So, working in reverse to construct the hexagram with the Hexagram Number 49, we reduce it by Placeholder Values until it has no remainders left. Working from the bottom, up, we calculate—

49 is greater than 32:  $49 - 32 =$  remainder of 17: **mark bottom placeholder with a broken line**

17 is greater than 16:  $17 - 16 =$  remainder of 1: **mark 2<sup>nd</sup> placeholder with a broken line**

1 is less than 8: **mark 3<sup>rd</sup> placeholder with a solid line**

1 is less than 4: **mark 4<sup>th</sup> placeholder with a solid line**

1 is less than 2: **mark 5<sup>th</sup> placeholder with a solid line**

1 is equal to 1: **mark top placeholder with a broken line**

By way of a second example, Hexagram Number 10 is converted in a similar manner—

10 is less than 32: **mark bottom placeholder with a solid line**

10 is less than 16: **mark 2<sup>nd</sup> placeholder with a solid line**

10 is greater than 8:  $10 - 8 =$  remainder of 2: **mark 3<sup>rd</sup> placeholder with a broken line**

2 is less than 4: **mark 4<sup>th</sup> placeholder with a solid line**

2 is equal to 2: no remainder left: **mark 5<sup>th</sup> placeholder with a broken line**

0 is less than 1: **mark top placeholder with a solid line**

In this way, we convert binary Number 10 into its corresponding hexagram—

1 —————  
2 — — —  
4 —————  
8 — — —  
16 —————  
32 —————  
10

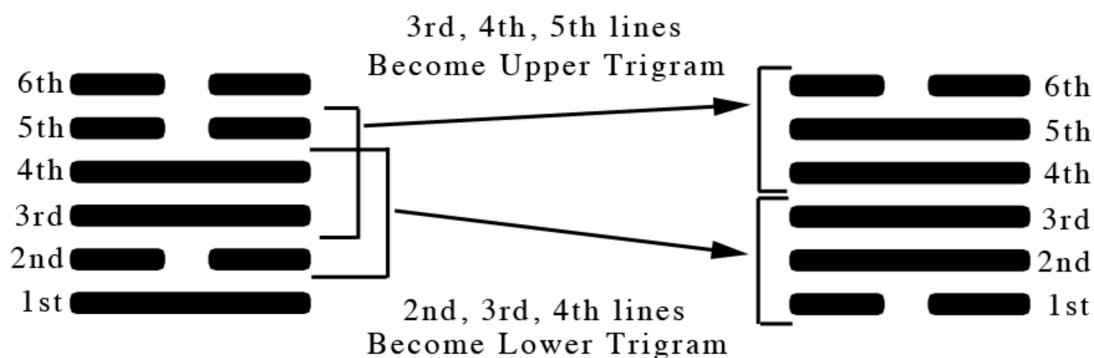
Although Method 1 above is simpler and more straight-forward, the gist of either conversion is the reverse of converting hexagrams into their corresponding Hexagram Numbers.

## CHAPTER THIRTEEN

### NUCLEAR HEXAGRAMS

One of the traditional techniques used to garner more information from the Predictive Hexagram is the well-known Nuclear Hexagram. For reasons that will become apparent, this technique is also known as Interlocking Trigrams.

The example below demonstrates how the Nuclear Hexagram is determined from the Predictive Hexagram. Only the middle four lines of the Predictive are used in such a way that they form a pair of interlocking, or overlapping, trigrams—



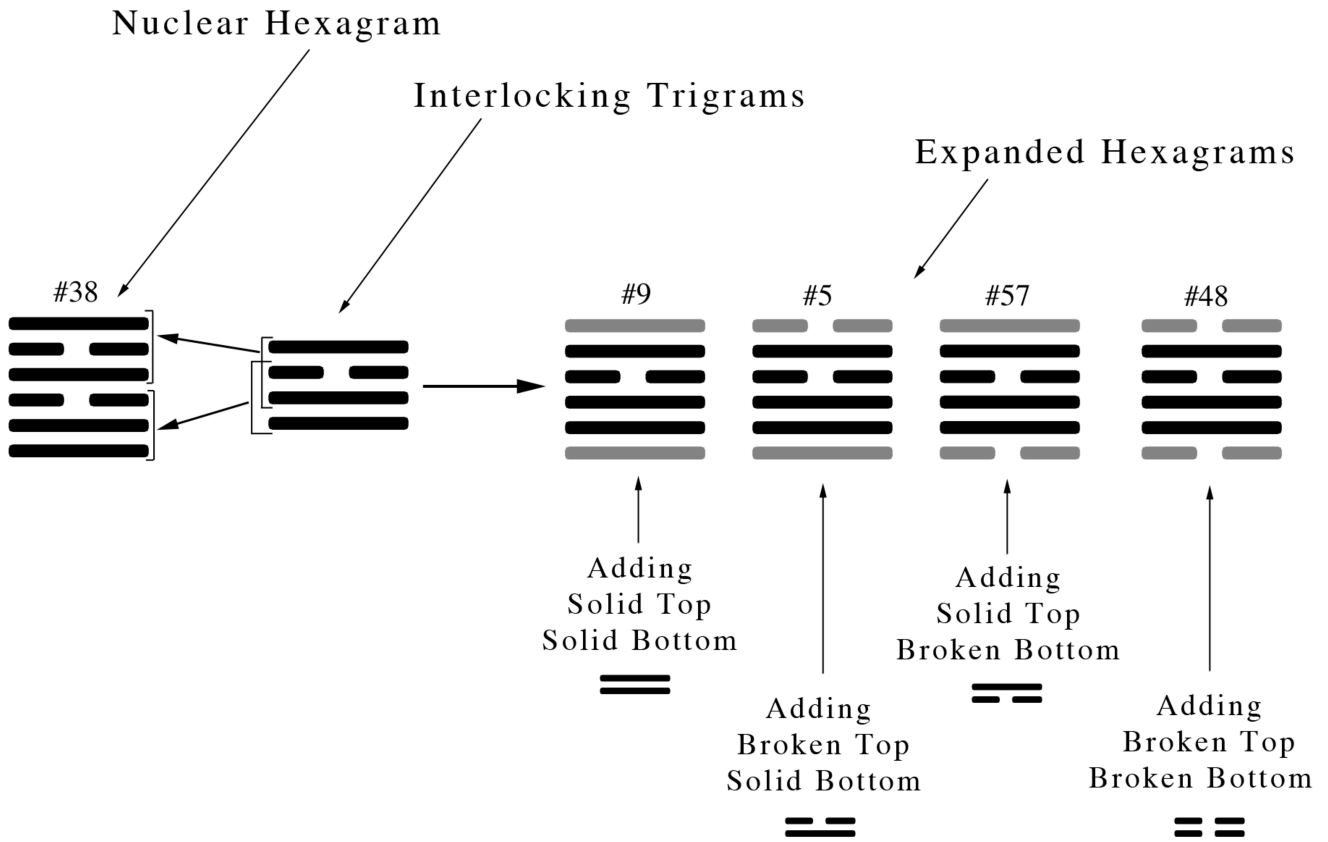
EXAMPLE 1: PREDICTIVE HEXAGRAM ON THE LEFT, NUCLEAR HEXAGRAM ON THE RIGHT

As Example 1 shows, the 2<sup>nd</sup>, 3<sup>rd</sup>, and 4<sup>th</sup> lines of the Predictive Hexagram form the Lower Trigram of the Nuclear Hexagram, while the 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> lines of the Predictive form the Upper Trigram of the Nuclear Hexagram.

In the course of a reading, this, then, is the method the diviner uses to determine the Predictive Hexagram's corresponding Nuclear Hexagram.























From the larger perspective, however, the Nuclear Hexagram is viewed as a *core structure* of four lines that expresses an essential nature which is, in turn, nuanced by the lines in the 1<sup>st</sup> and 6<sup>th</sup> Places—











































EXAMPLE 2: RELATIONSHIP OF NUCLEAR AND EXPANDED HEXAGRAMS





















In this sense, the core structure is the Interlocking Trigrams of four lines that (1) “unpacks” into the actual Nuclear Hexagram and (2) comprises the core material of the four “expanded” hexagrams. Because the Interlocking Trigrams have only four lines, they can have only 16 possible combinations of broken and solid lines. From this viewpoint, it is clear that each of the 16 Nuclear Hexagrams expands into 4 unique hexagrams.

Put another way: The 4 Expanded Hexagrams all share the same Nuclear Hexagram—

NUCLEAR HEXAGRAM	EXPANDED HEXAGRAMS			
<p>THE CREATIVE</p> <p>#1</p>  <p>0</p>	<p>THE CREATIVE</p> <p>#1</p>  <p>0</p>	<p>BREAK-THROUGH</p> <p>#43</p>  <p>1</p>	<p>COMING TO MEET</p> <p>#44</p>  <p>32</p>	<p>PREPONDERANCE OF THE GREAT</p> <p>#28</p>  <p>33</p>
<p>BREAK-THROUGH</p> <p>#43</p>  <p>1</p>	<p>POSSESSION IN GREAT MEASURE</p> <p>#14</p>  <p>2</p>	<p>POWER OF THE GREAT</p> <p>#34</p>  <p>3</p>	<p>THE CAULDRON</p> <p>#50</p>  <p>34</p>	<p>DURATION</p> <p>#32</p>  <p>35</p>
<p>OPPOSITION</p> <p>#38</p>  <p>10</p>	<p>THE TAMING POWER OF THE SMALL</p> <p>#9</p>  <p>4</p>	<p>WAITING</p> <p>#5</p>  <p>5</p>	<p>THE GENTLE</p> <p>#57</p>  <p>36</p>	<p>THE WELL</p> <p>#48</p>  <p>37</p>
<p>MARRYING MAIDEN</p> <p>#54</p>  <p>11</p>	<p>THE TAMING POWER OF THE GREAT</p> <p>#26</p>  <p>6</p>	<p>PEACE</p> <p>#11</p>  <p>7</p>	<p>WORK ON WHAT HAS BEEN SPOILED</p> <p>#18</p>  <p>38</p>	<p>PUSHING UPWARD</p> <p>#46</p>  <p>39</p>

















NUCLEAR HEXAGRAM	EXPANDED HEXAGRAMS			
<p>THE FAMILY #37</p>  <p>20</p>	<p>TREADING #10</p>  <p>8</p>	<p>DIFFICULTY IN THE BEGINNING #3</p>  <p>9</p>	<p>CONFLICT #6</p>  <p>40</p>	<p>OPPRESSION #47</p>  <p>41</p>
<p>AFTER COMPLETION #63</p>  <p>21</p>	<p>OPPOSITION #38</p>  <p>10</p>	<p>MARRYING MAIDEN #54</p>  <p>11</p>	<p>BEFORE COMPLETION #64</p>  <p>42</p>	<p>DELIVERANCE #40</p>  <p>43</p>
<p>THE CORNERS OF THE MOUTH #27</p>  <p>30</p>	<p>INNER TRUTH #61</p>  <p>12</p>	<p>LIMITATION #60</p>  <p>13</p>	<p>DISPERSION #59</p>  <p>44</p>	<p>THE ABYSMAL #29</p>  <p>45</p>
<p>RETURN #24</p>  <p>31</p>	<p>DECREASE #41</p>  <p>14</p>	<p>APPROACH #19</p>  <p>15</p>	<p>YOUTHFUL FOLLY #4</p>  <p>46</p>	<p>THE ARMY #7</p>  <p>47</p>

NUCLEAR HEXAGRAM	EXPANDED HEXAGRAMS				
<p>COMING TO MEET</p> <p>#44</p>  <p>32</p>	<p>FELLOWSHIP WITH MEN</p> <p>#13</p>  <p>16</p>	<p>REVOLUTION</p> <p>#49</p>  <p>17</p>	<p>RETREAT</p> <p>#33</p>  <p>48</p>	<p>INFLUENCE</p> <p>#31</p>  <p>49</p>	
<p>PREPONDERANCE OF THE GREAT</p> <p>#28</p>  <p>33</p>	<p>PUSHING UPWARDS</p> <p>#46</p>  <p>18</p>	<p>ABUNDANCE</p> <p>#55</p>  <p>19</p>	<p>THE WANDERER</p> <p>#56</p>  <p>50</p>	<p>PREPONDERANCE OF THE SMALL</p> <p>#62</p>  <p>51</p>	
<p>BEFORE COMPLETION</p> <p>#64</p>  <p>42</p>	<p>THE FAMILY</p> <p>#37</p>  <p>20</p>	<p>AFTER COMPLETION</p> <p>#63</p>  <p>21</p>	<p>DEVELOPMENT</p> <p>#53</p>  <p>52</p>	<p>OBSTRUCTION</p> <p>#39</p>  <p>53</p>	
<p>DELIVERANCE</p> <p>#40</p>  <p>43</p>	<p>GRACE</p> <p>#22</p>  <p>22</p>	<p>DARKENING OF THE LIGHT</p> <p>#36</p>  <p>23</p>	<p>KEEPING STILL</p> <p>#52</p>  <p>54</p>	<p>MODESTY</p> <p>#15</p>  <p>55</p>	

NUCLEAR HEXAGRAM	EXPANDED HEXAGRAMS			
DEVELOPMENT #53  52	INNOCENCE #25  24	FOLLOWING #17  25	STANDSTILL #12  56	GATHERING TOGETHER #45  57
OBSTRUCTION #39  53	BITING THROUGH #21  26	THE AROUSING #51  27	PROGRESS #35  58	ENTHUSIASM #16  59
SPLITTING APART #23  62	INCREASE #42  28	DIFFICULTY IN THE BEGINNING #3  29	CONTEMPLATION #20  60	HOLDING TOGETHER #8  61
THE RECEPTIVE #2  63	CORNERS OF THE MOUTH #27  30	RETURN #24  31	SPLITTING APART #23  62	THE RECEPTIVE #2  63

The chart above shows that each of the 16 Nuclear Hexagrams has 4 corresponding Expanded Hexagrams . As with other useful analytical tools, this relationship forms a closed circle of hexagrams:

None of the Expanded Hexagrams can be part of another Nuclear Hexagram's circle. The charts above and below both depict the self-organizing principle at work in the pattern of binary numbers of the Nuclear Hexagrams and their related circles.

Hexagram Name	NUCLEAR HEXAGRAMS AS COMPLEMENTS		Hexagram Name
#1 The Creative	 0	 63	#2 The Receptive
#43 Break-Through	 1	 62	#23 Splitting Apart
#38 Opposition	 10	 53	#39 Obstruction
#54 The Marrying Maiden	 11	 52	#53 Development
#37 The Family	 20	 43	#40 Deliverance
#63 After Completion	 21	 42	#64 Before Completion
#27 The Corners of the Mouth	 30	 33	#28 Preponderance of the Great
#24 Return	 31	 32	#44 Coming to Meet

THE 16 NUCLEAR HEXAGRAMS ARRANGED BY PAIRS OF COMPLEMENTARY HEXAGRAMS

Another well-established feature of the Nuclear Hexagrams is this: The 16 nuclear Hexagrams likewise may be reduced to their own Nuclear Hexagrams, which results in 4 fundamental hexagrams—

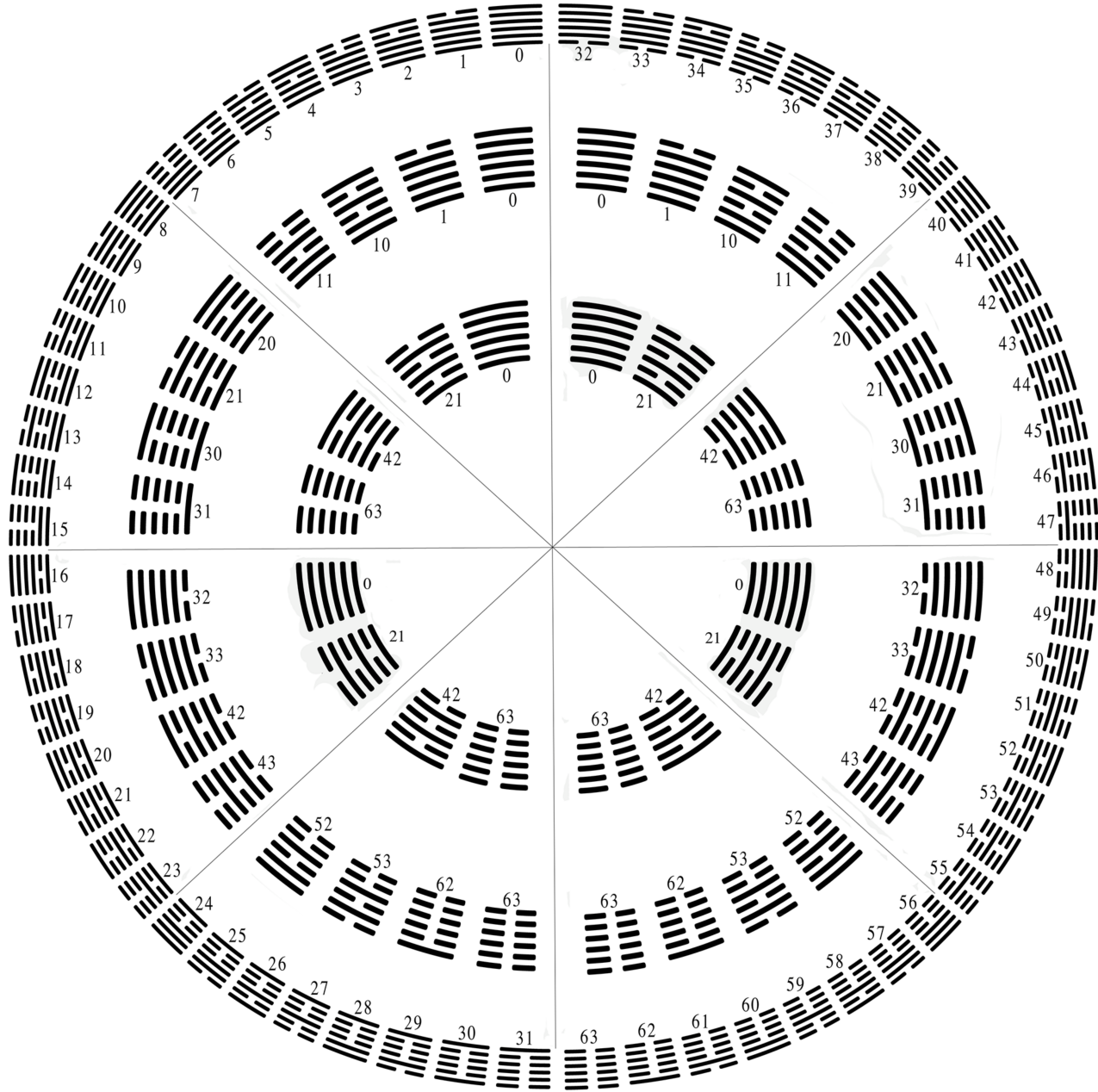


DIAGRAM 1: OUTER CIRCLE OF 64 HEXAGRAMS, MIDDLE CIRCLE OF 16 NUCLEAR HEXAGRAMS,  
INNER CIRCLE OF 4 FUNDAMENTAL HEXAGRAMS

*In the diagram above, hexagrams are read with their bottom lines facing the center point.*

Each of the neighboring pairs of hexagrams in an outer circle distils to a nuclear hexagram in the circle next inwards. In other words, hexagrams 6 and 7 in the outermost circle reduce to their common Nuclear Hexagram 11 in the middle circle, which in turn reduces to its Fundamental Hexagram 21 in the innermost circle.

When the 16 Nuclear Hexagrams are distilled to their own Nuclear Hexagrams, therefore, we are left with the following 4 Fundamentals:



We have seen these same four hexagrams exhibit their structurally-significant properties before, notably in Chapter Nine, Hexagram Doubles, and Chapter Ten, Eight-Fold Inversions.

It can be difficult to use an isolated hexagram and its Nuclear Hexagram for analytical purposes in a reading. This is because each of the 64 hexagrams belongs to a circle of four hexagrams centered around a shared Nuclear Hexagram. In such cases, it can be helpful to consider the other three Expanded Hexagrams in its related circle.

In summary, the Nuclear Hexagram model of analysis represents an early attempt by the ancients to explore the self-organizing principle of the I Ching in order to better understand and interpret the Oracle's communications.



## CHAPTER FOURTEEN

### PLACEHOLDER HEXAGRAMS

Whenever the Predictive Hexagram has only one line change, its Metamorphic and Constructive Hexagrams will equal the value of that line's Placeholder.

In the example below, the top line changes:

	1	—⊖—	6 <sup>th</sup>	
	2	— —	5 <sup>th</sup>	
Placeholder Values	4	————	4 <sup>th</sup>	Placeholder Order
	8	— —	3 <sup>rd</sup>	
	16	————	2 <sup>nd</sup>	
	32	— —	1 <sup>st</sup>	

The Placeholder Value of the 6<sup>th</sup> line is “1” and so both the Metamorphic and Constructive Hexagrams equal binary Hexagram Number 1.

In other words, *any* hexagram with just the 6<sup>th</sup> line changing will result in binary Hexagram 1.



This means that binary Hexagram 1 has a unique relationship to the 6<sup>th</sup> Placeholder: It is the direct expression of all single line changes in the top Placeholder.

A similar relationship holds, of course, for the other five Placeholders: *any* hexagram with just the 5<sup>th</sup> line changing will result in binary Hexagram 2, *any* hexagram with just the 4<sup>th</sup> line changing will result in binary Hexagram 4, *any* hexagram with just the 3<sup>rd</sup> line changing will result in binary Hexagram 8, and so on—

Binary Hexagram 2 epitomizes single line changes in the 5<sup>th</sup> Place  
 Binary Hexagram 4 epitomizes single line changes in the 4<sup>th</sup> Place  
 Binary Hexagram 8 epitomizes single line changes in the 3<sup>rd</sup> Place  
 Binary Hexagram 16 epitomizes single line changes in the 2<sup>nd</sup> Place  
 Binary Hexagram 32 epitomizes single line changes in the 1<sup>st</sup> Place

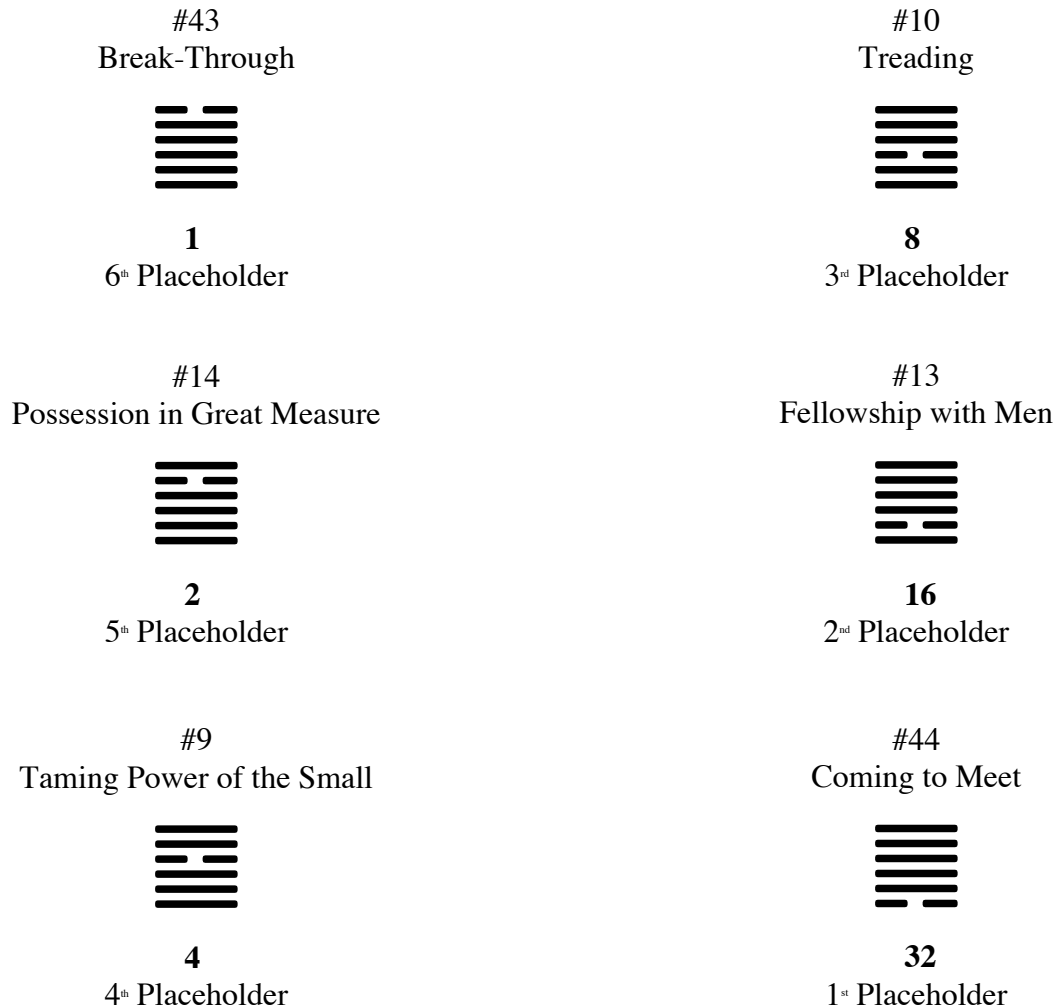


FIGURE 1: PLACEHOLDER HEXAGRAMS

These six Placeholder Hexagrams are the same six that comprise *The One Dynasty* of Hexagram Doubles (see Chapter Nine): 32 is double of 16, 16 is double of 8, 8 is double of 4, 4 is double of 2, and 2 is double of 1.

As such, they form three pairs of hexagrams bound by the relationship of Eight-fold Inversions (see Chapter Ten)—

Hexagrams 1 and 8: 6<sup>th</sup> Placeholder and 3<sup>rd</sup> Placeholder

Hexagram 1 = Lake over Heaven

Hexagram 8 = Heaven over Lake

$$8 \times 1 = 8$$

$$8 \times 8 = 64 - 63 = 1$$

Hexagrams 2 and 16: 5<sup>th</sup> Placeholder and 2<sup>nd</sup> Placeholder

Hexagram 2 = Fire over Heaven

Hexagram 16 = Heaven over Fire

$$8 \times 2 = 16$$

$$8 \times 16 = 128 - 126 = 2$$

Hexagrams 4 and 32: 4<sup>th</sup> Placeholder and 1<sup>st</sup> Placeholder

Hexagram 4 = Wind over Heaven

Hexagram 32 = Heaven over Wind

$$8 \times 4 = 32$$

$$8 \times 32 = 256 - 252 = 4$$

These three pairs explain the ancient treatment of lines via their *relationship of correspondence*.

This is another example of the way in which the self-organizing principle repeats its pattern in related but wholly separate protocols.

Although the Placeholder Hexagrams derive immediately from the single line changes of a Predictive Hexagram, they ought to be considered coincident with their corresponding Placeholder—even amid multiple line changes. To understand the deeper meaning of the Placeholders, divine their Hexagrams.

## CHAPTER FIFTEEN

### THE DOUBLE'S OPPOSITE

As we saw in Chapter Nine, adding each of the Hexagram Numbers to themselves produces an intricate web of hexagram doubles. As noted there, this concept of *doubling* reverberates throughout spiritual teachings in the form of the soul, the spirit, the companion spirit, the animal companion, the twin, the spirit body, the dream body, the unconscious, the guardian angel, and even the soul mate.

But what about the *clearing away* of the artificial self? What of the *great death* whereby the ego-identity is subsumed by the true self? What of the ritual act of voluntary self-sacrifice whereby the conditioned personality steps aside so that the authentic self returns to the eternal act of creation? What of the oceanic non-being that is the source of all being?

*We symbolize this self-reversal process by stepping backward instead of stepping forward. Rather than adding a Hexagram Number to itself, we subtract it from itself.*

***RULE: Any Hexagram Number subtracted from itself results in Hexagram Number 0.***

Self-evident as this rule appears mathematically, its symbolic value evokes the Great Mystery.

$$\begin{array}{ccc} \begin{array}{c} \text{☰} \\ \text{☷} \end{array} & - & \begin{array}{c} \text{☰} \\ \text{☷} \end{array} & = & \begin{array}{c} \text{☰} \\ \text{☷} \end{array} \\ 31 & - & 31 & = & 0 \end{array} \qquad \begin{array}{ccc} \begin{array}{c} \text{☰} \\ \text{☱} \end{array} & - & \begin{array}{c} \text{☰} \\ \text{☱} \end{array} & = & \begin{array}{c} \text{☰} \\ \text{☷} \end{array} \\ 45 & - & 45 & = & 0 \end{array}$$

Binary Hexagram Number 0 is #1 The Creative, the Upper Trigram of which is Heaven and the Lower Trigram of which is Heaven. It is the hexagram of infinite potential that is fully realized only at the other end of the generative spectrum in Binary Hexagram Number 63, #2 The Receptive.

As noted in Chapter Three, The Nine Emanations, the Metamorphic Hexagram *always* resolves back into #1 The Creative. The *forces driving change*, in other words, derive their motive force—their generative energy—from their never-failing return to the creative Source from which they spring.

## CHAPTER SIXTEEN

### COMPLEMENTARY HEXAGRAMS III

As we saw in Chapter Five, Complementary Hexagrams are two hexagrams whose binary values add up to 63. The solid and broken lines of two such hexagrams are exactly opposite to one another—

$$\begin{array}{ccc} \text{☱} & \text{☶} & \text{☵} \\ 15 & + & 48 = 63 \end{array}$$

$$\begin{array}{ccc} \text{☲} & \text{☳} & \text{☴} \\ 27 & + & 36 = 63 \end{array}$$

$$\begin{array}{ccc} \text{☰} & \text{☷} & \text{☱} \\ 50 & + & 13 = 63 \end{array}$$

Hexagram Number 63 is #2 The Receptive, the Upper Trigram of which is Earth and the Lower Trigram of which is Earth. It is the hexagram of eternal completion, the fulfillment of the promise originally envisioned at the other extreme of the generative spectrum in Hexagram Number 0, #1 The Creative.

As noted in Chapter Three, the Inertial Hexagram *always* changes into Hexagram Number 63. It is likewise noteworthy that the sum of the Metamorphic and Inertial Hexagrams is *always* 63.

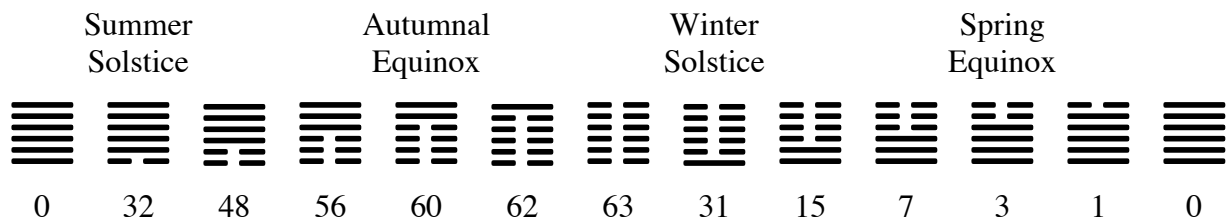
Hexagram Number 63 is the Complementary Hexagram of Hexagram Number 0. As the alpha and omega of the natural cycle of *creation and completion*, these two hexagrams establish the archetypal poles of *change and identity* arrived at through all the possible permutations of *discontinuity and continuity*. These are the primordial Complementary Hexagrams, the great cosmological forces generating the universal field of action through the marriage of the *appetite for movement and the fulfillment of rest*.

## CHAPTER SEVENTEEN

### 12-MONTH DIVINATION

The I Ching is used as a tool for long-range planning, analysis and decision-making. One of the most effective methods is the construction of a 12-month calendar that builds momentum toward the desired future.

This method is based on the traditional correspondence of the hexagrams to the year—



In the diagram above, we can see the waxing and waning of *qi*, or *generative energy*, as it manifests in the different seasons. Even at the height of the yang *qi* at mid-Summer, a yin line enters from below and begins its inexorable waxing toward the cooling and darkening of the year—first in the Autumnal Equinox and then in the depths of Winter. However, just at the height of the yin *qi* at mid-Winter, a yang line reenters from below and begins its inexorable waxing toward the warming and lightening of the year—first in the Spring Equinox and then in the heights of Summer.














The concept of the 12-month divinatory method is that one's personal calendar of waxing and waning *qi* is a microcosm of the greater macrocosm of change. To construct a personal calendar, follow these several steps—

*Step 1: Choose a hexagram that represents your desired future.*

The simplest way to do this is to look through the *I Ching*, studying the hexagrams and texts, noting those that resonate most closely with your thoughts, feelings and aspirations. Narrow these down until you have arrived at one that best epitomizes where you would like to be a year in the future. Draw this hexagram out on the far left of your worksheet.

*Step 2: Beginning with the bottom line of your hexagram, change each line into its opposite—then repeat the process.*

An example will make this clear. Suppose you choose Hexagram #31 Influence as your desired future. Furthermore, suppose you choose this hexagram on your birthday, which, for the sake of this example, let us say falls in the month of February. Your personal divinatory calendar would look like this—

Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb
#31	#49	#43	#58	#60	#19	#41	#4	#23	#52	#56	#33	#31
												
49	17	1	9	13	15	14	46	62	54	50	48	49

The important thing in the construction of your calendar is the mechanics of the line changes. As you change each line in turn, leave those already changed as they are. Once you have changed the top line, return to the bottom line and go through the process one more time. After twelve such line changes, you arrive at your desired hexagram.

Your desired hexagram—in the present example, #31 Influence—is both the first and last hexagram. In its first appearance, it represents *setting your intention* to realize your vision over the coming year. In its second appearance, it represents the fulfillment of your vision at the end of your year’s work. The hexagrams in between represent the waxing and waning of *qi* as it moves from intent to manifestation.

*Step 3: Make a journal with a section for each month’s hexagram and line change, keeping track of experiences, synchronicities, dreams, and so on.*

For the example above, a journal would have a section for each of the following—

- Feb: #31 Influence, 1<sup>st</sup> line change
- Mar: #49 Revolution, 2<sup>nd</sup> line change
- Apr: #43 Break-Through, 3<sup>rd</sup> line change
- May: #58 The Joyous, 4<sup>th</sup> line change
- Jun: #60 Limitation, 5<sup>th</sup> line change
- Jul: #19 Approach, 6<sup>th</sup> line change

Aug: #41 Decrease, *1<sup>st</sup> line change*  
Sep: #4 Youthful Folly, *2<sup>nd</sup> line change*  
Oct: #23 Splitting Apart, *3<sup>rd</sup> line change*  
Nov: #52 Keeping Still, *4<sup>th</sup> line change*  
Dec: #56 The Wanderer, *5<sup>th</sup> line change*  
Jan: #33 Retreat, *6<sup>th</sup> line change*  
Feb: #31 Influence

By aligning with the universal flux of waxing and waning *qi*, your 12-month divination speaks to the pattern of change and continuity in the four seasons ahead. Each month's hexagram and line change focuses your attention on the path toward your desired future.



## CHAPTER EIGHTEEN

### QI-SENSE DIVINATION

The eight trigrams are our extraordinary senses, capable of registering the incipient energies of *qi* in its state of flux below the threshold of the five ordinary senses.

As diviners become more attuned to the trigrams within themselves, they are able to sense those trigrammic energies within others—spirit, people, animals, plants, land, sea, atmosphere, and the vastness beyond Earth. This is the principle of harmonic resonance, whereby essence spontaneously recognizes essence: The selfsameness dwelling within each form is sensitive to its presence in other forms, particularly those exchanging either sympathetic or startling tonalities of *qi*.

In this sense, the trigrams are *distributions of qi*. They express the eight archetypal *relationships of change* at work both inside and outside us. Because these eight archetypes are the model upon which all is formed, they constitute the very *pattern of perception* itself. This universal structure of perception makes up the extraordinary senses connecting us to the rhythmic flux of the Whole that is ever in the act of rebalancing itself. This constant rebalancing of the Whole is actualized on the subsensorial level of reality by the recurrent shifting—redistribution—among the trigrammic *qi*.

*Qi* itself has three change-states, which is mirrored precisely in the natural analog of water—

Vapor .....	<i>Shen</i> .....	Spirit .....	Intent
Water .....	<i>Qi</i> .....	Energy .....	Potency
Ice .....	<i>Jing</i> .....	Vitality .....	Manifestation

Just as water is the basis of its other two change-states, *qi* is the basis of its two: Where ice is solidified water, *jing* is crystalized *qi* and, where vapor is etherized water, *shen* is etherized *qi*. These three elemental qualities account for the inner workings of spiritual cause-and-effect: Intent transforms generative energy, generative energy transforms manifestation.

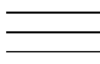

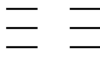

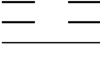

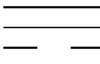

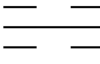

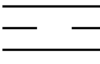

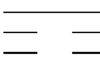

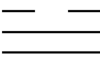

Sun Heaven			CREATE	The Impulse that Begins new things. The Source of Starting Anew. Seed of potential. <i>Create or Perish</i>
Moon Earth			COMPLETE	Nurturing Power to bring all things to Fruition. The realization of potential. Fulfillment. The midwife bringing all births into being. <i>Nourish Everything that Touches You</i>
Lightning Thunder			SURPRISE	The Unexpected, often a pleasant surprise but sometimes bringing trauma and distress. Sets in motion light. Breakthrough. <i>Surprise Yourself and Others</i>
Wind Roots			ADAPT	Persistent energy penetrating the impasses. Discovery. Continuity. Communication. Accommodation. <i>Flow Around every Obstacle</i>
Water Ravine			RISK	May be beneficial and nourishing as rain but also has danger of flood or drought. The Unknown. Uncertainty. Risk. Secret. <i>Make the Unknown Your Home</i>
Fire Light			LEARN	Knowledge based on opinion or convention vs understanding and wisdom. Reason. Analysis. Certainty. Attachment. <i>Learning is Remembering</i>
Mountain Peak			STABILIZE	Interruption. Stopping. A Time of Rest. Consolidation and Preparation for next stage. Tranquil Contemplation. <i>The Center is within You</i>
Lake Wetland			WONDER	Joyous Gathering Together. Encouraging. Sharing Blessings. Awe in face of creation. Mystic. <i>Follow Your Curiosity</i>

DIAGRAM 1: TRIGRAM ATTRIBUTES

Sensing *qi* is an immediate non-rational act of intuition based upon one's relationship to each of the trigrams. *What is my relationship to Heaven? What is my relationship to Earth? To Thunder? To the Wind? To Fire? To Water? To Mountain? To Lake?* Imagine walking and coming up to the base of a mountain. Or to the edge of a lake. By sensing the mountain within ourselves, or the lake, or moon, and so on, we reestablish our pre-rational kinship with the *qi* making up our senses and what we sense, both. That being said, however, the *Qi-Sense Divination* method embodies a more conscious effort to directly access the analytical and interpretive dimensions of the *I Ching* while bypassing the factor of randomness inherent to the coin divination method.

Diagram 1, above, presents the basic attributes of the trigrams. It is by no means an exhaustive catalog of trigrammatic characteristics—indeed, no exhaustive inventory is possible, as the register of such qualities expands as our sensitivity to the trigrams' *qi* deepens. Nonetheless, this listing of the basic attributes provides a starting point for the *Qi-Sense Divination* method.

This method involves diviners asking themselves four questions that identify the trigrams that make up the two hexagrams of the reading. This protocol is exemplified in the following example—

Question 1: *Which trigram depicts the current domestic relations of this country?*

Question 2: *Which trigram depicts the current international relations of this country?*

Question 3: *Which trigram depicts what I hope its domestic relations to be in five years?*

Question 4: *Which trigram depicts what I hope its international relations to be in five years?*

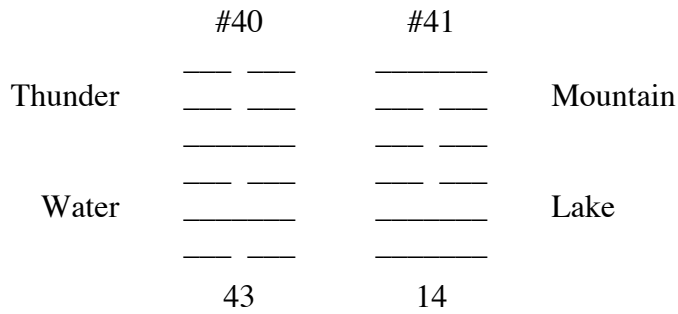
For the sake of example, let us say we answer these questions with the following trigrams—

To Question 1, we answer *Water*, which is the Lower Trigram of the Divinatory Hexagram.

To Question 2, we answer *Thunder*, which is the Upper Trigram of the Divinatory Hexagram.

To Question 3, we answer, *Lake*, which is the Lower Trigram of the Derived Hexagram.

To Question 4, we answer *Mountain*, which is the Upper Trigram of the Derived Hexagram.



We would then compare the Divinatory and Derived Hexagrams to determine which lines in the Divinatory change in order to form the Derived: In this example, it is the 1st, 4th, and 6th lines that we would mark as changing.

The reading would then center around—

Current Situation: Hexagram #40 DELIVERANCE, with the 1<sup>st</sup>, 4<sup>th</sup>, and 6<sup>th</sup> line changes

Future Situation: Hexagram #41 DECREASE

This reading could then be expanded to include analysis and interpretation via the Divinatory Map (Chapter Two) or the Nine Emanations protocol (Chapter Three).

Obviously, it is not necessary to fashion a question regarding the larger political, cultural and environmental matters—it is just as pertinent to issues of relationships, career, lifeway, and so on.

Likewise, it is not necessary to set the future date at five years—it can just as well be set out as little as a few months or as much as centuries.

After deciding on the subject of divination, spend a short time exploring your vision of it, trying not to *think about* it so much as to *feel around* it—treat it as a nebulous cloud surrounded by other clouds, a web of relationships, feelings, desires, hopes, fears, ideals, values, mistakes, intentions, and all the other things that go into it. Then, go through the steps of the protocol without over-thinking the answers—

## PROTOCOL

### STEP 1: SENSE THE PRESENT HEXAGRAM

*Which trigram depicts the inner state of the subject at present?*

Use for the Lower Trigram of Divinatory Hexagram

*Which trigram depicts the outer state of the subject at present?*

Use for the Upper Trigram of Divinatory Hexagram

### STEP 2: SENSE THE FUTURE HEXAGRAM

*Which trigram depicts the desired inner state of the subject in the specified length of time?*

Lower Trigram of Derived Hexagram

*Which trigram depicts the desired outer state of the subject in the specified length of time?*

Upper Trigram of Derived Hexagram

### STEP 3: MARK THE LINE CHANGES

Compare the Divinatory and Derived Hexagrams to determine which lines in the Divinatory change in order to form the Derived

It is also appropriate to use just Step 2 of this protocol to sense the desired state of the subject one year in the future—the hexagram so arrived at can then be used as the subject of the 12-Month Divination method described in the previous chapter.

## CHAPTER NINETEEN

### THE BACKWARDS-LOOKING ORACLE

The Oracle dwells in that timeless eternity encompassing all the pasts, presents, and futures possible.

It is for this reason that the Oracle's knowledge of past events and their underlying causes and meanings is as complete and thorough as it is of those in the future.

The Oracle can be consulted, therefore, regarding matters that remain unresolved. Such issues generally include questions about unexplained events, unresolved traumas, estranged relationships, and, in general, lingering doubts of a personal nature still eluding closure.

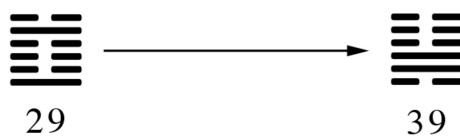
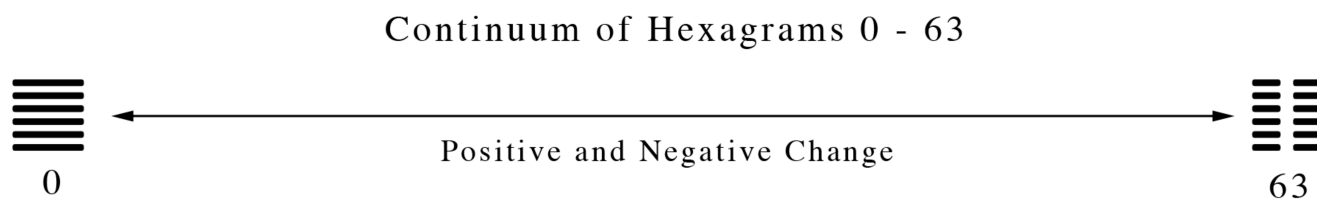
This form of divination can be extremely useful in uncovering past motives and hidden connections between events. While it is most commonly used to resolve personal issues, it can also be consulted in studying larger-scale past events.

The method of divination is identical to the coin oracle, the only differences being that (1) the question is framed looking backwards towards the past and (2) the answer is interpreted in terms of cause and effect—what would ordinarily be the Divinatory Hexagram is interpreted as the *cause* and what would usually be the Derived Hexagram is interpreted as the *effect*. As always, if there are no line changes, then the *effect hexagram* would be determined by the hexagram succeeding the *cause hexagram* in the sequence of 64 hexagrams.

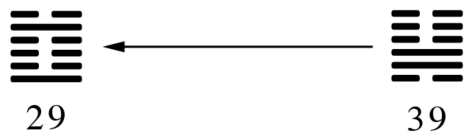
## CHAPTER TWENTY

### FORWARD AND BACKWARD DISTANCE NUMBERS

When calculating *distance numbers*, we are either moving from a smaller binary Hexagram Number to a larger one or from a larger one to a smaller one. When moving from a smaller to a larger, the result is a *positive distance number* and when moving from a larger to a smaller, the result is a *negative distance number*.



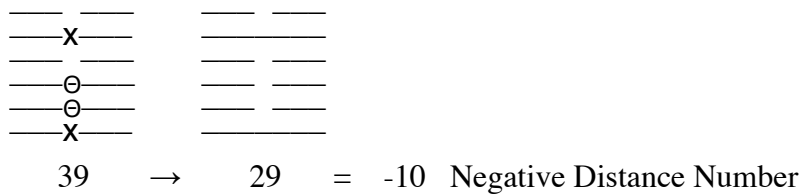
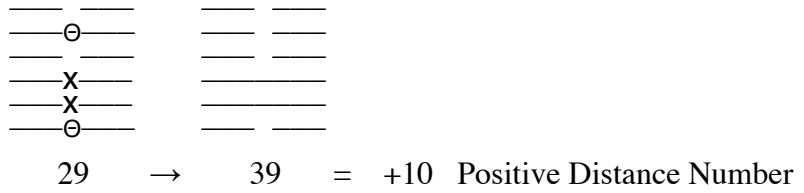
Distance Number:  
29 → 39 = +10



Distance Number:  
39 → 29 = -10

In the example above, moving from hexagram 29 to 39 results in a *positive distance number* of +10, whereas moving from 39 to 29 results in a *negative distance number* of -10.

In the examples below, we see the same positive and negative distance numbers as they would be calculated from Divinatory and Derived Hexagrams with their respective line changes—



## INTERPRETATION

*The forward-moving distance numbers are positive in value.*

They indicate greater reliance on external resources.

They indicate decisions aimed at solving problems.

They indicate change of direction.

*The backward-moving distance numbers are negative in value.*

They indicate greater reliance on inner resources.

They indicate decisions aimed at grasping meaning.

They indicate change of vision.

*The greater the distance number, the more pronounced the effect of its forward or backward change.*



## CHAPTER TWENTY-ONE

### HEXAGRAM SQUARES

*There is an ancient teaching that the right-angled triangle holds a great secret, as heaven corresponds to its base, earth to its height, and humankind to its hypotenuse—all the phenomena in the universe, moreover, correspond to the diameter of a circle inscribed in the triangle.*

The symbolic power of the right triangle emerges from mythic times in China, where many believe the so-called Pythagorean Theorem was actually discovered. There it is called the Shang Gao Theorem, named after the astronomer-mathematician of the Duke of Chou. The Duke of Chou, of course, was a founder of the Chou Dynasty and the person credited with having written the original interpretations of all 384 line changes of the *I Ching*.

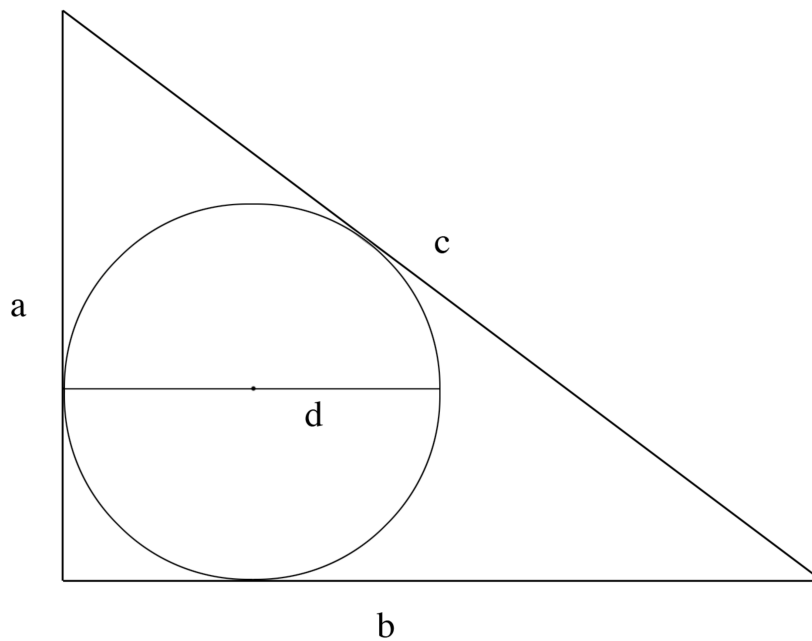


FIGURE 1: RIGHT TRIANGLE WITH INSCRIBED CIRCLE

It is the sense of proportion here that creates a sacred geometry with the power to reawaken our modern sensibilities to the beauty, symmetry and elegance of the self-organizing principle of creation. The proportions of this figure remain constant, regardless of the numbers one inserts into their dimensions: The length of its dimensions can change, but they must change in proportion to one another—the proportions can never change. It is in this sense that the right triangle stands as a symbol of the universe—it represents the *ever-changing within the never-changing*.

These proportions begin with the famous formula for determining the length of the hypotenuse:

$$a^2 + b^2 = c^2$$

If the height, in other words of the figure above is 3 and its base is 4, then we would add the squares of those two numbers (a and b) to find the square of the hypotenuse (c)—

$$a^2 = 3 \times 3 = 9$$

$$b^2 = 4 \times 4 = 16$$

The sum of 9 + 16 is 25, which is the square of 5—

$$9 + 16 = 25$$

$$c^2 = 5 \times 5 = 25$$

So the dimensions of the right triangle in this example are a height of 3, a base of 4, and an hypotenuse of 5—

$$3^2 + 4^2 = 5^2$$

The base of the right triangle symbolizes heaven, or that upon which all is founded. Its height symbolizes earth, or that which emerges out of heaven. The right angle of the triangle establishes the relationship between heaven and earth, which is one of perfect correctness and compatibility. The hypotenuse, or humankind, of course, symbolizes that third force joining the furthest extensions of heaven and earth together.

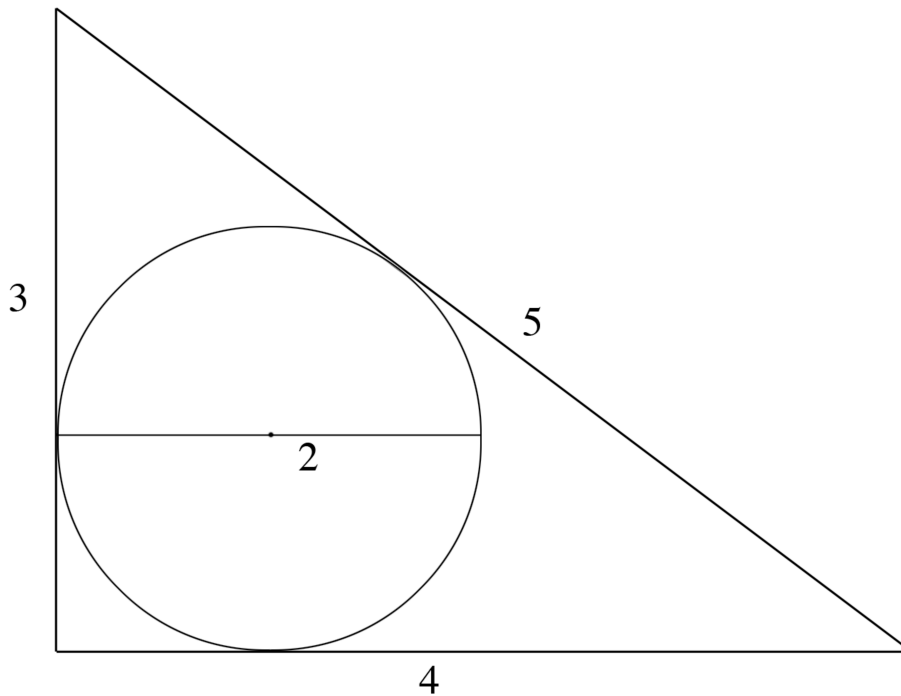
The diameter of the inscribed circle symbolizes the full range and extent of all phenomena in the universe bounded by the three dimensions of creation—heaven, humankind and earth, or spirit, awareness and matter.

The formula for finding the diameter of the inscribed circle is—

$$a + b - c = d$$

Using the example above, where  $a = 3$  and  $b = 4$  and  $c = 5$ , we solve for the diameter—

$$3 + 4 - 5 = 2$$



Example 1: Right Triangle with Inscribed Circle

It is the proportions found in these formulas that the ancients of various cultures found sacred. That these hold regardless of the size of the right triangle is one of the primary reasons the ancients found number to be endowed not just with intelligence but with a soul.

Once these natural relationships had been discovered, attention turned to finding those whole numbers that fit perfectly within the  $a^2 + b^2 = c^2$  formula. These numbers have come to be called Pythagorean Triplets and they are well-known since ancient times. Following is a list of triplets less than 63:

- |           |           |            |            |            |
|-----------|-----------|------------|------------|------------|
| 3, 4, 5   | 7, 24, 25 | 9, 40, 41  | 12, 35, 37 | 28, 45, 53 |
| 5, 12, 13 | 8, 15, 17 | 11, 60, 61 | 20, 21, 29 |            |

These nine triplets form constellations of hexagrams that permit no entry by other hexagrams. They are naturally-occurring storehouses of *qi*, places where *generative energy* pools, collects and overflows into manifestation.

The chart below shows the correspondence between the binary numbers of the triplets and their respective Hexagram Sequence Numbers and Names—

TRIPLETS	HEXAGRAM SEQUENCE NUMBERS AND NAMES
3, 4, 5	#34 The Power of the Great, #9 The Taming Power of the Small, #5 Waiting
5, 12, 13	#5 Waiting, #61 Inner Truth, #60 Limitation
7, 24, 25	#11 Peace, #25 Innocence, #17 Following
8, 15, 17	#10 Treading, #19 Approach, #49 Revolution
9, 40, 41	#58 The Joyous, #6 Conflict, #47 Oppression
11, 60, 61	#54 The Marrying Maiden, #20 Contemplation, #8 Holding Together
12, 35, 37	#61 Inner Truth, #32 Duration, #48 The Well
20, 21, 29	#37 The Family, #63 After Completion, #3 Difficulty in the Beginning
28, 45, 53	#42 Increase, #29 The Abysmal, #39 Obstruction

CHART 1: PYTHAGOREAN TRIPLETS AS BINARY HEXAGRAM NUMBERS

These constellations generate narratives describing the forces working in conjunction to perfect the envisioning and crystalizing activity of the living potential of human nature. Using the essential meanings of the hexagrams and taking into consideration their mutual influence within the constellation, it is possible to construct divinatory narratives for each of the triplets.

It will be remembered, moreover, that the diameter of the inscribed circle plays a significant role in the symbolism of the right triangle. Its place as representing the quality of all the phenomena in the world in relation to its respective triplet implies a mutual influence between the three dimensions of the triangle and the diameter of the inscribed circle. Using the above-mentioned formula, we solve for the diameter of the circle inscribed within each of the right triangles—

$$a + b - c = d$$

The following mantic formulas can thereby be added to those of the triplets immediately above—

3 + 4 - 5 = 2: #14 Possession in Great Measure

5 + 12 - 13 = 4: #9 The Taming Power of the Small

7 + 24 - 25 = 6: #26 The Taming Power of the Great

8 + 15 - 17 = 6: #26 The Taming Power of the Great

9 + 40 - 41 = 8: #10 Treading

11 + 60 - 61 = 10: #38 Opposition

12 + 35 - 37 = 10: #38 Opposition

20 + 21 - 29 = 12: #61 Inner Truth

28 + 45 - 53 = 20: #37 The Family

These mantic formulas expand the interpretations of their respective right triangles, setting those interpretations in relation to the real-world, real-time events in their surroundings—

It will also be remembered, moreover, that the relation between the three dimensions of the right triangle is based on the squares of the Pythagorean Triplets—

$$a^2 + b^2 = c^2$$

Before taking up the constellations formed by the above formula, we need to consider the larger question of square numbers itself.

An investigation of the squares of the binary Hexagram Numbers reveals certain peculiarities arising from the need to constrain all integers within the range of 0-63. The following chart presents the squares of all 64 hexagrams—

Hexagram	Square	Square Number and Name		Square	Hexagram
0	0	#1 The Creative	#2 The Receptive	63	63
1	1	#43 Break-Through	#43 Break-Through	1	62
2	4	#9 Taming Power of Small	#9 Taming Power of Small	4	61
3	9	#58 The Joyous	#58 The Joyous	9	60
4	16	#13 Fellowship with Men	#13 Fellowship with Men	16	59
5	25	#17 Following	#17 Following	25	58
6	36	#57 The Gentle	#57 The Gentle	36	57
7	49	#31 Influence	#31 Influence	49	56
8	1	#43 Break-Through	#43 Break-Through	1	55
9	18	#30 The Clinging	#30 The Clinging	18	54
10	37	#48 The Well	#48 The Well	37	53
11	58	#35 Progress	#35 Progress	58	52
12	18	#30 The Clinging	#30 The Clinging	18	51
13	43	#40 Deliverance	#40 Deliverance	43	50
14	7	#11 Peace	#11 Peace	7	49
15	36	#57 The Gentle	#57 The Gentle	36	48
16	4	#9 Taming Power of Small	#9 Taming Power of Small	4	47
17	37	#The Well	#48 The Well	37	46
18	9	#58 The Joyous	#58 The Joyous	9	45
19	46	#4 Youthful Folly	#4 Youthful Folly	46	44
20	22	#22 Grace	#22 Grace	22	43
21	63	#2 The Receptive	#2 The Receptive	63	42
22	43	#40 Deliverance	#40 Deliverance	43	41
23	25	#17 Following	#17 Following	25	40
24	9	#58 The Joyous	#58 The Joyous	9	39
25	58	#35 Progress	#35 Progress	58	38
26	46	#4 Youthful Folly	#4 Youthful Folly	46	37
27	36	#57 The Gentle	#57 The Gentle	36	36
28	28	#42 Increase	#42 Increase	28	35
29	22	#22 Grace	#22 Grace	22	34
30	18	#30 The Clinging	#30 The Clinging	18	33
31	16	#13 Fellowship with Men	#13 Fellowship with Men	16	32

CHART 2: SQUARES OF BINARY HEXAGRAM NUMBERS

The first thing to notice in Chart 2 is that the hexagrams are arranged by their binary numbers in the two columns running along the outside of the chart—and that these Hexagram Numbers are arranged as Complementary Hexagrams. By this is meant that the sum of hexagrams on the same horizontal row is 63.

The second thing to take into account is that the squares of the Complementary Hexagrams are identical. By this is meant that squares on the same horizontal row are identical.

For example, Hexagram 2 is the Complementary Hexagram of Hexagram 61—and they both result in the same square: Hexagram 4, #9 The Taming Power of the Small.

Likewise, Hexagram 10 is the Complementary Hexagram of Hexagram 53—and they both result in the same square: Hexagram 37, #48 The Well.

But how can 10 and 53 result in the same square? And how can it be 37?

$$10 \times 10 = 100 ( - 63 ) = \mathbf{37}$$

$$53 \times 53 = 2809 \text{ (reduce by 44 factors of 63)}$$

$$44 \times 63 = 2772$$

$$2809 - 2772 = \mathbf{37}$$

From Chart 2, then, we can see that *the squares of Complementary Hexagrams are always the same*.

We can also observe in Chart 2 the fact that there are only 16 individual squares. These are not evenly distributed: some squares have two hexagrams associated with them, others three, four and even six.

As we have seen in other methods of analysis, this grouping of hexagrams forms specific constellations that exclude all other hexagrams. These constellations are held together by an internal coherence that shapes their collective and shared meaning.

Chart 3, below, presents the 16 squares with their respective hexagrams, a matter to which we shall return shortly—

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

CHART 3: DISTRIBUTION OF HEXAGRAMS AMONG THEIR 16 SQUARES

Before turning our attention to that matter, however, let us complete our analysis of the squares of the Pythagorean Triplets, which are required in order to fulfill the  $a^2 + b^2 = c^2$  equation.

These squares, of course, exhibit the same characteristic of falling within the same range of 0-63 as those in Chart 2.

Chart 4, below, presents the triplets as presented in Chart 1, above. It is augmented by the squares (in bold type) of each of the triplets—



TRIPLETS <i>SQUARES</i>	HEXAGRAM SEQUENCE NUMBERS AND NAMES
3, 4, 5 <b>9, 16, 25</b>	#34 The Power of the Great, #9 The Taming Power of the Small, #5 Waiting <b>#58 The Joyous, #13 Fellowship with Men, #17 Following</b>
5, 12, 13 <b>25, 18, 43</b>	#5 Waiting, #61 Inner Truth, #60 Limitation <b>#17 Following, #30 The Clinging, #40 Deliverance</b>
7, 24, 25 <b>49, 9, 58</b>	#11 Peace, #25 Innocence, #17 Following <b>#31 Influence, #58 The Joyous, #35 Progress</b>
8, 15, 17 <b>1, 36, 37</b>	#10 Treading, #19 Approach, #49 Revolution <b>#43 Break-Through, #57 The Gentle, #48 The Well</b>
9, 40, 41 <b>18, 25, 43</b>	#58 The Joyous, #6 Conflict, #47 Oppression <b>#30 The Clinging, #17 Following, #40 Deliverance</b>
11, 60, 61 <b>58, 9, 4</b>	#54 The Marrying Maiden, #20 Contemplation, #8 Holding Together <b>#35 Progress, #58 The Joyous, #9 The Taming Power of the Small</b>
12, 35, 37 <b>18, 28, 46</b>	#61 Inner Truth, #32 Duration, #48 The Well <b>#30 The Clinging, #42 Increase, #4 Youthful Folly</b>
20, 21, 29 <b>22, 63, 22</b>	#37 The Family, #63 After Completion, #3 Difficulty in the Beginning <b>#22 Grace, #2 The Receptive, #22 Grace</b>
28, 45, 53 <b>28, 9, 37</b>	#42 Increase, #29 The Abysmal, #39 Obstruction <b>#42 Increase, #58 The Joyous, #48 The Well</b>

CHART 4: TRIPLETS WITH SQUARES AND RESPECTIVE HEXAGRAMS

It is at this point that we can see the squares taking on a purely symbolic, or spiritual, value. They have come to represent qualities, instead of quantities, of dimensions. The base, leg and hypotenuse of the right triangle are no longer lengths with numbers to be calculated in a geometrical way but, rather, symbols, as indicated at the head of this chapter, of spirit, nature and human being.

However, although these squares no longer represent dimensions, or lengths, of the triangles, they do continue to fulfill the Pythagorean Theorem equation of  $a^2 + b^2 = c^2$ . Following is a chart with triplets whose integers are all less than 100 and to the right of each is the theorem proof.

Triplet Square	3, 4, 5 9, 16, 25	$9 + 16 = 25$
Triplet Square	5, 12, 13 25, 18, 43	$25 + 18 = 43$
Triplet Square	6, 8, 10 36, 1, 37	$36 + 1 = 37$
Triplet Square	7, 24, 25 49, 9, 58	$49 + 9 = 58$
Triplet Square	8, 15, 17 1, 36, 37	$1 + 36 = 37$
Triplet Square	9, 40, 41 18, 25, 43	$18 + 25 = 43$
Triplet Square	11, 60, 61 58, 9, 4	$58 + 9 = 67 - 63 = 4$
Triplet Square	12, 35, 37 18, 28, 46	$18 + 28 = 46$
Triplet Square	16, 63, 65 4, 63, 4	$4 + 63 = 67 - 63 = 4$
Triplet Square	20, 21, 29 22, 63, 22	$22 + 63 = 85 - 63 = 22$
Triplet Square	28, 45, 53 28, 9, 37	$28 + 9 = 37$
Triplet Square	13, 84, 85 43, 63, 43	$43 + 63 = 106 - 63 = 43$
Triplet Square	33, 56, 65 18, 49, 4	$18 + 49 = 67 - 63 = 4$
Triplet Square	36, 77, 85 36, 7, 43	$36 + 7 = 43$
Triplet Square	39, 80, 89 9, 37, 46	$9 + 37 = 46$
Triplet Square	48, 55, 73 36, 1, 37	$36 + 1 = 37$
Triplet Square	65, 72, 97 4, 18, 22	$4 + 18 = 22$

CHART 3A: PROOFS OF HEXAGRAM SQUARES IN PYTHAGOREAN THEOREM

It should be noted that these triplets can generate numerous others. Take the first one (3, 4, 5), for example, and double each element (6, 8, 10). Inserting these integers into the formula, we have—

$$6^2 + 8^2 = 10^2$$

$$36 + 64 = 100$$

While the proportions between the two triplets have not changed, the *squares* have: the new squares form a constellation with a decidedly different feel—

TRIPLET <i>SQUARE</i>	HEXAGRAM SEQUENCE NUMBERS AND NAMES
3, 4, 5 <b>9, 16, 25</b>	#34 The Power of the Great, #9 The Taming Power of the Small, #5 Waiting <b>#58 The Joyous, #13 Fellowship with Men, #17 Following</b>
6, 8, 10 <b>36, 1, 37</b>	#26 The Taming Power of the Great, #10 Treading, #38 Opposition <b>#57 The Gentle, #43 Break-Through, #48 The Well</b>

CHART 5: COMPARISON BETWEEN 3, 4, 5 TRIPLET AND 6, 8, 10 TRIPLET

Before moving on to the final subject of the chapter, it should also be noted that there are many more Pythagorean Triplets. Those discussed above are the ones whose integers are all less than 63. However, there is probably an infinite number of them should one want to consider right triangles of infinite size. Several such triplets with numbers larger than 63 are included in Chart 3a, above. One of those is this:

$$39, 80, 89$$

In order to convert this into a triplet, the numbers larger than 63 need to be reduced, which results in:

$$39, 17, 26$$

Again, these numbers do not appear to make linear sense:  $39^2 + 17^2$  cannot equal  $26^2$ . But as Chart 3a shows, the squares of those three integers are 9, 37, and 46, so they do, indeed, fulfill the equation since  $9 + 37 = 46$ . The squares have become symbols of the spiritually harmonious relationship epitomized by the right triangle.

But they also demonstrate the peculiar nature of squares of numbers within a range of 0-63. A couple of examples will suffice—

Example 1a:  $80^2 = 37$

$$80 \times 80 = 6400 \quad (\text{reduce by 101 factors of 63})$$

$$101 \times 63 = 6363$$

$$6400 - 6363 = 37$$

What is noteworthy here is that when we reduce 80 by 63 *before* squaring the number, we arrive at the same result. Reducing 80 by 63 in this example, we square its difference, 17:

Example 1b:  $17^2 = 37$

$$17 \times 17 = 289 \quad (\text{reduce by 4 factors of 63})$$

$$4 \times 63 = 252$$

$$289 - 252 = 37$$

Example 2a:  $89^2 = 46$

$$89 \times 89 = 7921 \quad (\text{reduce by 125 factors of 63})$$

$$125 \times 63 = 7875$$

$$7921 - 7875 = 46$$

Again, we reduce the integer *before* squaring it:  $89 - 63 = 26$ .

Example 2b:  $26^2 = 46$

$$26 \times 26 = 676 \quad (\text{reduce by 10 factors of 63})$$

$$10 \times 63 = 630$$

$$676 - 630 = 46$$

*It does not matter, therefore, if we calculate the square of a number greater than 63 in its original form or after reducing it to a number equal to or less than 63—the result will be the same square.*

This holds true for larger numbers, as well—

Example 3a:  $685^2 = 1$

$$685 \times 685 = 469,225 \text{ (reduce by 7448 factors of 63)}$$

$$7448 \times 63 = 469,224$$

$$469,225 - 469,224 = 1$$

The same square results if we reduce the original number 685 by 10 factors of 63 before squaring it, leaving us with a difference of 55:

Example 3b:  $55^2 = 1$

$$55 \times 55 = 3025 \text{ (reduce by 48 factors of 63)}$$

$$48 \times 63 = 3024$$

$$3025 - 3024 = 1$$

This characteristic is independent of numbers within the Pythagorean Triplets, holding true as it obviously does for *all* squares.

With these considerations of the Hexagram Squares, we come to the final subject of our investigation into the *science of change*.

## THE INVERSE SQUARE OF QI

*What causes something to turn out one way instead of another?*

The answer, of course, is highly complicated if we attempt to explain it with straight-forward cause-and-effect. We immediately find ourselves confronted with too many mitigating factors to take into account. There are circumstances and their direction and momentum. There is human will and effort and sense of purpose. There is the web of cause-and-effect itself, stretching back who-knows-how-far and setting who-knows-how-many chains of action and reaction into play. There is fate, too, the inexorable pull of a future driven by larger forces of history that subsume the individual life. And there is chance, the random accidents and coincidences filling up all the spaces between the causes and their effects.

But the answer is clear and simple when we approach it with a sense of the underlying harmony of spiritual cause-and-effect that binds together the realms of appearance and reality.

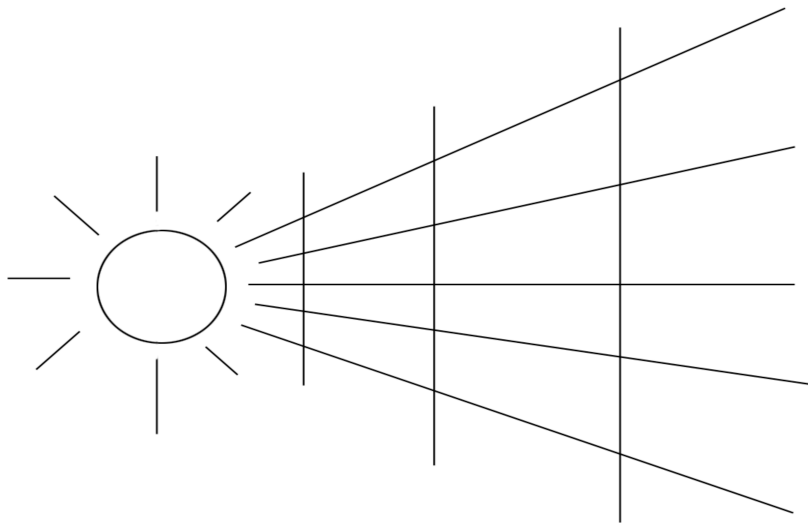


FIGURE 1: INTENSITY AND DISTANCE

Figure 1 depicts the influence emanating from a source. It can be the light from the sun or a candle, it can be the sound from a handclap or a thunderclap, it can be the gravitational pull of a planet or a star. But regardless of the actual source, the influence of its emanations always follows the same *law of the inverse square*: the intensity of its influence is inversely proportional to the distance from the source.

All this means is that there is a consistency to the way in which the intensity of light, sound, gravity, and so on weakens as they move further from their source. By *inversely proportional* is simply meant that something twice as far away from the light source receives one-quarter as much light, for example. The intensity is represented by the standard formula—

$$\text{Intensity} \propto 1/d^2$$

—which is read as *Intensity is proportional to 1 divided by the square of the distance.*

This universal law of the inverse square applies to *qi*, or *generative energy*, as well. The intensity of *qi* is greater the nearer it is to the Source, its intensity waning the further it moves from the source. The waxing and waning of *qi intensity* manifests as *yang* and *yin*. *Yang qi* manifests as direct purposeful action, while *yin qi* manifests as subtle nurturing relations. *Yang qi* creates and *yin qi* sustains. The mixture of *yang qi* and *yin qi* in all their possible proportions is the underlying harmony within the realm of reality that manifests as the realm of appearances.

The waning intensity of the *qi* of yin hexagrams connotes in no way a lessening of either sacredness or good fortune. In fact, it is this very relaxing of *generative energy* that allows things to grow, thrive and create anew. Nor does the waxing intensity of the *qi* of yang hexagrams connote a lessening of care or communion. It is, indeed, the very forcefulness of *generative energy* that impels things to take root, flower and fruit.

We can see the way the inverse square law applies to *generative energy* when we place it in the context of Metamorphic Change—

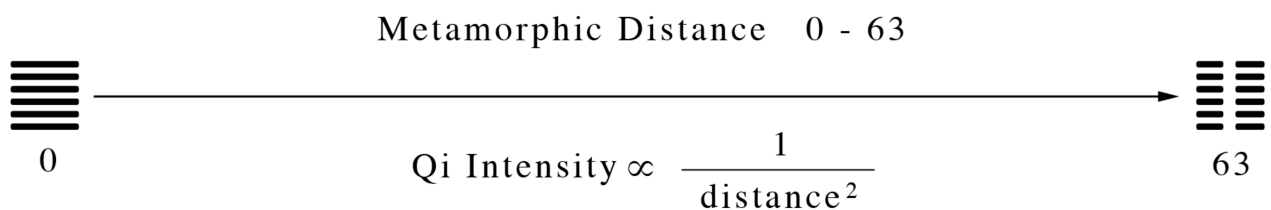
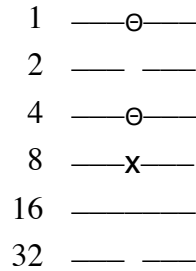


FIGURE 2: METAMORPHIC CHANGE AND QI INTENSITY

We recall from Chapter Three, *The Nine Emanations*, that the Metamorphic Change is determined by adding the Placeholder Values of all the changing lines. In the hexagram below, the 3<sup>rd</sup>, 4<sup>th</sup> and 6<sup>th</sup> lines are changing—



—which results in a Metamorphic Change of  $8 + 4 + 1 = 13$ . Now, if we were dividing the Metamorphic Change into 1 in order to determine the *qi intensity*, this might seem close to the Source relative to the other 50 hexagrams with values greater than 13. But that is not the case—we are dividing the *square* of the Metamorphic Distance into 1 and, because of the nature of Hexagram Squares, this produces some wholly unexpected results.

As we have already seen in Chart 3, above, there are only 16 Hexagram Squares—the result of reducing all numbers to fit within the natural number order range of 0-63. That same Chart 3 also shows the uneven distribution of hexagrams to their squares: Some Hexagram Squares have two hexagrams associated with them and others three, four or even six. The overarching ramification of this framework is that the Hexagram Squares are arranged in a nonlinear web of cause-and-effect. The warp and woof of this web is a weaving that reflects the self-organizing principle of 64 mixtures of *yang qi* and *yin qi*.

As Chart 5, below, illustrates, the linearity of Metamorphic Distances is very far-removed from the nonlinearity of their respective squares. For example, the Metamorphic Distance of 63 results in a square of 63 (the lowest magnitude of *qi intensity* possible), while a nearly-equal Metamorphic Distance of 62 results in a square of 1 (the highest magnitude of *qi intensity* possible).

Chart 5 presents the Metamorphic Distance, which is the sum of the Placeholder Values of all the changing lines of a divinatory hexagram. These Distances are grouped by the squares they share, so that 1, 62, 8 and 55 are grouped together because the square of each of them is 1. To the left of the Distances, are their squares and to their left are the actual fractions resulting from the inverse square formula. These fractions are ranked by their magnitudes of descending *qi intensity*.



<i>Qi Intensity</i> <b>1/d<sup>2</sup></b>	<i>Square</i> <b>d<sup>2</sup></b>	<i>Metamorphic Distance</i> <b>d</b>	<i>Sequence Number</i>
1.0	1	1, 62, 8, 55	#43, #23, #10, #15
.25	4	2, 61, 16, 47	#14, #8, #13, #7
.1429	7	14, 49	#41, #31
.1111	9	3, 60, 18, 45, 24, 39	#34, #20, #30, #29, #25, #46
.0625	16	4, 59, 31, 32	#34, #16, #24, #44
.0555	18	9, 54, 12, 51, 30, 33	#58, #52, #61, #62, #27, #28
.0454	22	20, 43, 29, 34	#37, #40, #3, #50
.04	25	5, 58, 23, 40	#5, #35, #36, #6
.0357	28	28, 35	#42, #32
.0277	36	6, 57, 15, 48, 27, 36	#26, #45, #19, #33, #51, #57
.0270	37	10, 53, 17, 46	#38, #39, #49, #4
.0233	43	13, 50, 22, 41	#60, #56, #22, #47
.0217	46	19, 44, 26, 37	#55, #59, #21, #48
.0204	49	7, 56	#11, #12
.0172	58	11, 52, 25, 38	#54, #53, #17, #18
.0159	63	21, 42, 63	#63, #64, #2

CHART 6: INVERSE SQUARES OF METAMORPHIC CHANGE

The larger the fraction, the greater the *qi intensity*. The smaller the fraction, the lesser the *qi intensity*.

The greater the *qi intensity*, the greater the *yang*. The lesser the *qi intensity*, the greater the *yin*.

Following are the Hexagrams associated with the highest and lowest magnitudes of *qi intensity*.

Break-Through



1

Splitting Apart



62

Treading



8

Modesty



55

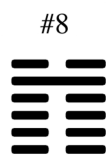
Magnitude  
1

Possession in Great Measure



2

Holding Together



61

Fellowship with Men



16

The Army



47

Magnitude  
2

Decrease



14

Influence



49

Magnitude  
3

FIGURE 2: HEXAGRAMS ASSOCIATED WITH HIGHEST MAGNITUDES OF QI INTENSITY

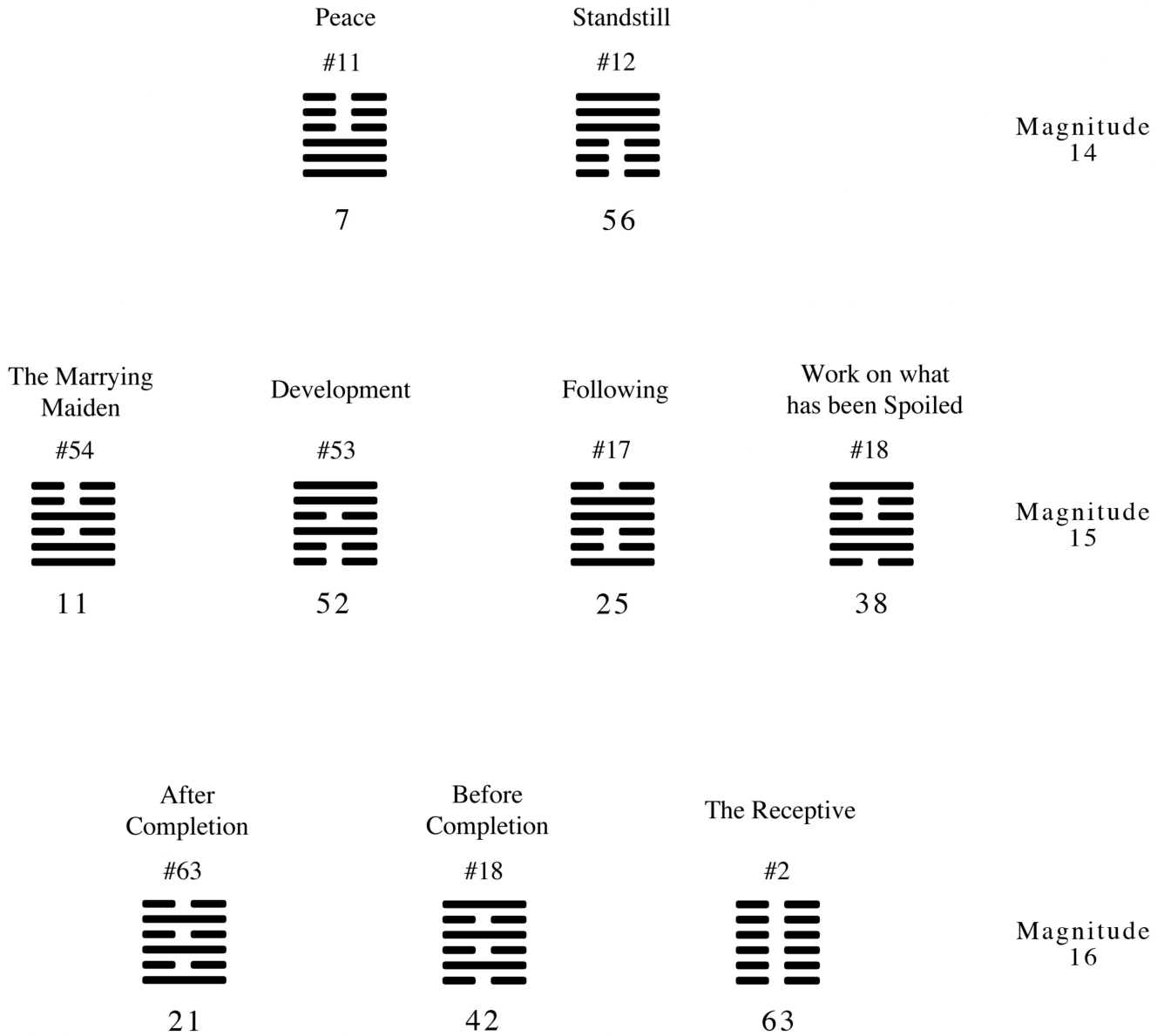


FIGURE 3: HEXAGRAMS ASSOCIATED WITH LOWEST MAGNITUDES OF QI INTENSITY

Figures 2 and 3, above, rank Metamorphic Hexagrams by their magnitude of *qi intensity*. Because Hexagram Squares always occur as Complementary Hexagrams, these appear as pairs adding to 63.

Those in Figure 3 are particularly instructive. These magnitudes make up the three *lowest* intensities of *qi*, with Magnitude 16 being the lowest possible. The five hexagrams in Magnitude 14 and 16 are among the most significant of the 64 hexagrams. Hexagrams #11 and #12 are made up of the trigrams Heaven and Earth. Hexagrams #63 and #64 are the last two in the sequence of hexagrams. Hexagram #2 is made up of the trigram Earth doubled. The inclusion of Hexagrams #54, #53, #17 and #18 within the ranks of such notable hexagrams reinforces their importance.

This puts to rest any question about *qi intensity* signifying spiritual efficacy. The hexagrams associated with the least *qi intensity*, in fact, demonstrate a pronounced tendency toward *empowering* the subject of the divination.

This stands in stark contrast to the hexagrams associated with the highest magnitude of *qi intensity* as shown in Figure 2. These ten hexagrams exhibit a different quality of *generative energy*, one in which the subject is devoted to *embodying* change.

The inclusion of Hexagram #15 Modesty in the ranks of Magnitude 1 is an indication of its easily-overlooked role in the development of human nature. The same can be said for Hexagram #7 The Army in Magnitude 2 and #41 Decrease in Magnitude 3—surrounded by other, more dramatic, hexagrams, these two draw attention to the subtlety of their strategies.

Chart 6, below, presents a simplified rendering of Chart 5: It allows the diviner to find the magnitude of *qi intensity* by knowing the Metamorphic Change.

Once we have determined the Metamorphic Hexagram (shown in the outside columns of the chart), we refer to the chart below to determine its ranking among the 16 magnitudes of *qi intensity* (shown in the inside columns of the chart).

<i>Metamorphic Distance</i>	<i>Intensity Magnitude</i>	<i>Intensity Magnitude</i>	<i>Metamorphic Distance</i>
0	0	16	63
1	1	1	62
2	2	2	61
3	4	4	60
4	5	5	59
5	8	8	58
6	10	10	57
7	14	14	56
8	1	1	55
9	6	6	54
10	11	11	53
11	15	15	52
12	6	6	51
13	12	12	50
14	3	3	49
15	10	10	48
16	2	2	47
17	11	11	46
18	4	4	45
19	13	13	44
20	7	7	43
21	16	16	42
22	12	12	41
23	8	8	40
24	4	4	39
25	15	15	38
26	13	13	37
27	10	10	36
28	9	9	35
29	7	7	34
30	6	6	33
31	5	5	32

CHART 7: MAGNITUDES OF QI INTENSITY

The ranking of magnitudes ranges from 1-16 because there are 16 Hexagram Squares which, when divided into 1, produce the 16 fractions in Chart 5.

A *qi intensity* of Magnitude 1, therefore, signifies the greatest intensity of *qi*, while Magnitude 16 signifies the least.

A Metamorphic Change of 0, it will be recalled, denotes a hexagram with no line changes. Mathematically, 0 cannot be squared nor can it be divided into 1. So it is not considered part of the formal ranking of *qi magnitudes*.

It should be remembered from Chapter Three, however, that *all* Metamorphic Changes resolve back into 0. For this reason, 0 represents the source point from which all the 384 line changes emanate. There exists, moreover, an esoteric equivalence between 0 and 63—not just because they are Complementary Hexagrams but also because the resolving of numbers greater than 63, when carried to its extreme, results in a technical  $63 - 63 = 0$ .

#### INTERPRETATION: THE LOT OF FORTUNE

The magnitudes of *qi intensity* permit diviners to make a deeper analysis of the process of change within which the subject of divination is moving—

Magnitudes 1-3: High availability of internal resources

Magnitudes 4-6: Moderate availability of internal resources

Magnitudes 7-10: Neutral

Magnitudes 11-13: Moderate availability of external resources

Magnitudes 14-16: High availability of external resources

**Metamorphic Hexagrams that fall within the higher magnitudes signify subjects who are embodying the change-at-hand and who, therefore, *will be able to count on their own skill or effort to attain good fortune.***

**Contrariwise, Metamorphic Hexagrams that fall within the lower magnitudes signify subjects who are empowered by the change-at-hand and who, therefore, *will be able to count on luck or chance to attain good fortune.***

This aspect of the reading is called *The Lot Fortune* and indicates the *allotment of yang qi and yin qi*, enabling diviners to predict the subject's surest path to good fortune.

## A FINAL LINE OF INQUIRY

The Inverse Square of Qi Intensity presented above applies to the Metamorphic Change of a divinatory hexagram. The same methodology, however, can be used in conjunction with the *distance number* of the Constructive Hexagram.

Where the Metamorphic Change represents the distance from the source point (0), the Constructive Change represents the distance between two hexagrams *within* the continuum of 64 hexagrams. This means that it represents the distance from a *de-centered source*. If the Metamorphic *qi intensity* represents the distance from the source of a sound, in other words, the Constructive *qi intensity* represents the echo of that sound. Or, likewise, if the Metamorphic *qi intensity* represents the distance of light from the sun to the moon, the Constructive *qi intensity* represents the distance of reflected light from the moon.

Diviners are left to explore this last esotery and arrive at their own informed interpretations.

## APPENDICES

APPENDIX 1: THE COIN METHOD OF CONSULTING THE ORACLE

APPENDIX 2: DECIMAL EQUIVALENTS OF QI NUMBERS

APPENDIX 3: HEXAGRAM IDENTIFICATION CHART FOR KING WEN ARRANGEMENT



## APPENDIX 1

### THE COIN METHOD OF CONSULTING THE ORACLE

Each throw uses three coins, so that four possible results can be obtained for each line:

Three Tails =	$2 + 2 + 2 = 6$
Two Tails & One Heads =	$2 + 2 + 3 = 7$
Two Heads & One Tails =	$3 + 3 + 2 = 8$
Three Heads =	$3 + 3 + 3 = 9$

Being more balanced between both sides of the coins, the totals 7 and 8 were assigned a static nature of solid and broken lines:

7 = \_\_\_\_\_

8 = \_\_\_\_ \_\_\_\_

Being over-balanced on one side of the coins, the totals 6 and 9 were assigned a changing nature of changing broken and changing solid lines:

6 = \_\_\_\_x\_\_\_\_

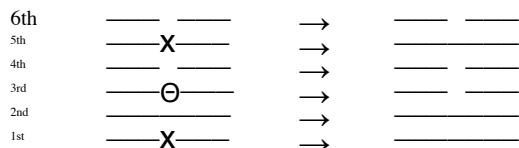
9 = \_\_\_\_⊖\_\_\_\_

Because there are only two types of lines—solid and broken—changing broken lines change into solid lines and vice versa: a six, having come to its extreme, changes into its opposite, a seven and, likewise, a nine, having reached its extreme, changes into its opposite, an eight.

\_\_\_\_x\_\_\_\_ → \_\_\_\_\_ (6 changing to a seven)

\_\_\_\_⊖\_\_\_\_ → \_\_\_\_ \_\_\_\_ (9 changing to an eight)

To begin with, each of the 64 hexagrams consists of six horizontal lines stacked vertically — **the bottom line being the first and the top line the sixth**. Furthermore, each line can embody one of four qualities: (1) a solid line; (2) a broken line; (3) a solid line changing into a broken line; and, (4) a broken line changing into a solid line. And, finally, when lines of a hexagram change, that hexagram changes into another hexagram.



Examining the hexagram on the left in the example above, we can see that the 2<sup>nd</sup>, 4<sup>th</sup>, and 6<sup>th</sup> lines are unchanging: the 2<sup>nd</sup> is a solid line, while the 4<sup>th</sup> and 6<sup>th</sup> are broken lines. Likewise, we can see that in that same hexagram the 1<sup>st</sup>, 3<sup>rd</sup>, and 5<sup>th</sup> lines are changing into their opposite qualities: the 1<sup>st</sup> is a broken line changing into a solid line, the 3<sup>rd</sup> is a solid line changing into a broken line, and the 5<sup>th</sup> is a broken line changing into a solid line.

When each of the lines in the hexagram on the left is carried forward, the second hexagram on the right is formed. The broken line in the 1<sup>st</sup> place changes into the broken line in the 1<sup>st</sup> place of the hexagram on the right. The solid line in the 2<sup>nd</sup> place is unchanging, so it is carried forward as a solid line in the 2<sup>nd</sup> place of the hexagram on the right. The solid line in the 3<sup>rd</sup> place changes into the broken line in the 3<sup>rd</sup> place of the hexagram on the right. The broken line in the 4<sup>th</sup> place is unchanging, so it is carried forward as a broken line in the 4<sup>th</sup> place of the hexagram on the right. The broken line in the 5<sup>th</sup> place changes into a solid line in the 5<sup>th</sup> place of the hexagram on the right. The broken line in the 6<sup>th</sup> place is unchanging, so it is carried forward as a broken line in the 6<sup>th</sup> place of the hexagram on the right. *This methodology whereby hexagrams transform into one another is the key factor whereby the I Ching exposes the development of the present situation into the future situation.*

It is important to note that some coin oracles result in *six unchanging lines*, in which case the reading consists of one hexagram, rather than two. This generally implies a relatively stable situation that is evolving in accord with the flow of the hexagrams in the sequence (e.g., Hexagram #35 would be evolving into Hexagram #36, Hexagram #54 into Hexagram #55, etc.).

Once these two hexagrams (or one hexagram, if there are no line changes) have been determined, identify their hexagram numbers by means of the chart below and then consult the respective texts in the *I Ching*.

### HEXAGRAM IDENTIFICATION CHART

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

The intersection of Upper and Lower Trigrams identifies its Hexagram Number in the arrangement

## APPENDIX 2

### DECIMAL EQUIVALENTS OF QI NUMBERS

Chart 1 “Metamorphic Values with Corresponding Constructive Values” in Chapter Twelve suggests a deep relationship between the Constructive and Metamorphic values. The chart on the following pages lists the 365 decimal equivalents of the *qi numbers* that result from *dividing the Constructive value by the Metamorphic value*. The range of these 365 equivalents falls between 0 and 1.

These decimals can be thought of as the *Mass of Information* of a reading per the formula—

$$\frac{\textit{probability of event or state occurring after information is received}}{\textit{probability of event or state occurring before information is received}}$$

0	0/0
.01587	1/63
<b>.03226</b>	<b>1/31</b>
<b>.03226</b>	<b>2/62</b>
.04762	3/63
.04918	3/61
<b>.06667</b>	<b>1/15</b>
<b>.06667</b>	<b>2/30</b>
<b>.06667</b>	<b>4/60</b>
.07937	5/63
.08197	5/61
.08475	5/59
<b>.09677</b>	<b>3/31</b>
<b>.09677</b>	<b>6/62</b>
<b>.10345</b>	<b>6/58</b>
<b>.10345</b>	<b>3/29</b>
.11111	7/63
.11864	7/59
.12281	7/57
<b>.14286</b>	<b>1/7</b>
<b>.14286</b>	<b>2/14</b>
<b>.14286</b>	<b>4/28</b>
<b>.14286</b>	<b>8/56</b>
<b>.14286</b>	<b>9/63</b>
.15254	9/59
.15789	9/57
<b>.16129</b>	<b>5/31</b>
<b>.16129</b>	<b>10/62</b>
.16364	9/55
<b>.17241</b>	<b>5/29</b>
<b>.17241</b>	<b>10/58</b>
.17460	11/63
.18033	11/61
<b>.18519</b>	<b>5/27</b>
<b>.18519</b>	<b>10/54</b>
.18644	11/59
<b>.2</b>	<b>3/15</b>
<b>.2</b>	<b>6/30</b>
<b>.2</b>	<b>11/55</b>
<b>.2</b>	<b>12/60</b>
.20634	13/63

.20755	11/53
.21311	13/61
<b>.22581</b>	<b>7/31</b>
<b>.22581</b>	<b>14/62</b>
<b>.23077</b>	<b>3/13</b>
<b>.23077</b>	<b>6/26</b>
<b>.23077</b>	<b>12/52</b>
.23636	13/55
.23810	15/63
.24528	13/53
.25490	13/51
<b>.25926</b>	<b>7/27</b>
<b>.25926</b>	<b>14/54</b>
.26984	17/63
.27273	15/55
<b>.28</b>	<b>7/25</b>
<b>.28</b>	<b>14/50</b>
<b>.29032</b>	<b>9/31</b>
<b>.29032</b>	<b>18/62</b>
.29412	15/51
.30159	19/63
.30612	15/49
.30909	17/55
.31148	19/61
<b>.33333</b>	<b>20/60</b>
<b>.33333</b>	<b>1/3</b>
<b>.33333</b>	<b>2/6</b>
<b>.33333</b>	<b>4/12</b>
<b>.33333</b>	<b>5/15</b>
<b>.33333</b>	<b>8/24</b>
<b>.33333</b>	<b>9/27</b>
<b>.33333</b>	<b>10/30</b>
<b>.33333</b>	<b>16/48</b>
<b>.33333</b>	<b>17/51</b>
<b>.33333</b>	<b>18/54</b>
<b>.33333</b>	<b>21/63</b>
.34426	21/61
.34545	19/55
.34639	17/49
<b>.35484</b>	<b>11/31</b>
<b>.35484</b>	<b>22/62</b>

.35593	21/59
.35850	19/53
<b>.36</b>	<b>9/25</b>
<b>.36</b>	<b>18/50</b>
.36170	17/47
.36508	23/63
.37255	19/51
<b>.37931</b>	<b>11/29</b>
<b>.37931</b>	<b>22/58</b>
.38182	21/55
<b>.38462</b>	<b>5/13</b>
<b>.38462</b>	<b>10/26</b>
<b>.38462</b>	<b>20/52</b>
.38931	23/59
<b>.39130</b>	<b>9/23</b>
<b>.39130</b>	<b>18/46</b>
.39623	21/53
.39683	25/63
.40351	23/57
.40426	19/47
<b>.40741</b>	<b>11/27</b>
<b>.40741</b>	<b>22/54</b>
.41818	23/55
<b>.41935</b>	<b>13/31</b>
<b>.41935</b>	<b>26/62</b>
.42222	19/45
.42373	25/59
<b>.42857</b>	<b>3/7</b>
<b>.42857</b>	<b>12/28</b>
<b>.42857</b>	<b>24/56</b>
<b>.42857</b>	<b>27/63</b>
<b>.42857</b>	<b>6/14</b>
.43860	25/57
.44262	27/61
.44681	21/47
<b>.44828</b>	<b>13/29</b>
<b>.44828</b>	<b>26/58</b>
<b>.45455</b>	<b>5/11</b>
<b>.45455</b>	<b>10/22</b>
<b>.45455</b>	<b>20/44</b>
.45763	27/59

.46032	29/63
<b>.46667</b>	<b>7/15</b>
<b>.46667</b>	<b>14/30</b>
<b>.46667</b>	<b>21/45</b>
<b>.46667</b>	<b>28/60</b>
.47541	29/61
<b>.47826</b>	<b>11/23</b>
<b>.47826</b>	<b>22/46</b>
<b>.48387</b>	<b>15/31</b>
<b>.48387</b>	<b>30/62</b>
.48837	21/43
.48936	23/47
.49206	31/63
<b>.52381</b>	<b>11/21</b>
<b>.52381</b>	<b>22/42</b>
<b>.52381</b>	<b>33/63</b>
.53191	25/47
.53488	23/43
<b>.54839</b>	<b>17/31</b>
<b>.54839</b>	<b>34/62</b>
.55556	35/63
.56098	23/41
<b>.56522</b>	<b>13/23</b>
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.58140	25/43
.58730	37/63
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.60978	25/41
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.62791	27/43
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.64444	29/45
.65080	41/63
.65217	30/46
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.65957	31/47
.66102	39/59
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.69492	41/59
.69565	15/23
.70213	33/47
.70492	43/61
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.72973	27/37
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.74603	47/63
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.78378	29/37
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.81481	44/54
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.92157	47/51
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.94595	35/37
.94872	37/39

.95122	39/41
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.95556	43/45
.95744	45/47
.95918	47/49
.96078	49/51
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.96364	53/55
.96491	55/57
.96610	57/59
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.96825	61/63
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<i>1</i>	<i>61/61</i>
<i>1</i>	<i>62/62</i>
<i>1</i>	<i>63/63</i>

## APPENDIX 3

### HEXAGRAM IDENTIFICATION CHART

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

The intersection of Upper and Lower Trigrams identifies its Hexagram Number in the arrangement





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