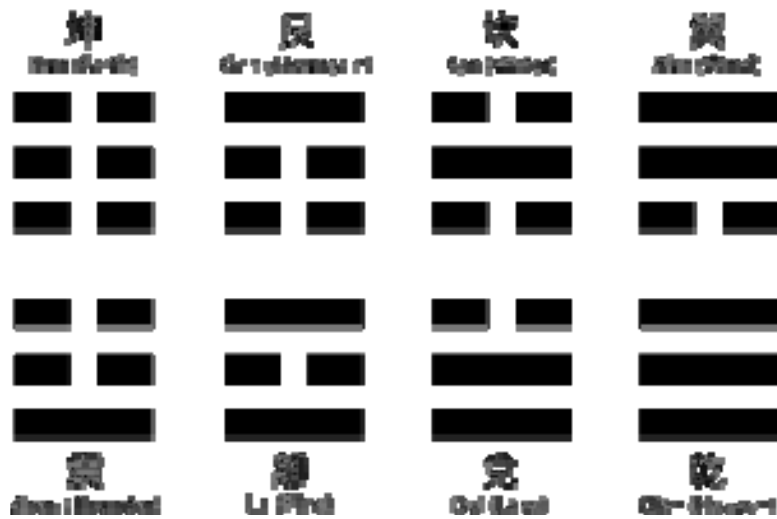


FORETELL THE FUTURE WITH THE *I CHING* AND MY CALENDAR OF DAYS



JAMES C. BYRD

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I WANT TO SHARE MY GIFT WITH YOU

When I was a child and my mother needed to find something, she would tell me to go and find it. And I would. It took me a long time to realize that this ability was a gift from God. It's as if a big picture frame forms in the mind, enveloping nothing but white space. Then gradually the picture forms on its own. I have perfected this ability throughout my life.

When I was 18, I was called overseas to complete a tour of duty in South Korea. During this part of my life, I was able to share my unusual gift with the public. Up until then, I had been a small, frail, reclusive lad.

I began practicing martial arts, which led to practicing yoga. My first martial arts belt was a blue belt, with featured an image of the South Korean flag. I immediately wanted to learn more about the symbol on the South Korean flag; this opened yet more questions about the unknown. It consisted of a Yin and Yang symbol swirling in a circle, with lines surrounding it. The word that immediately came to mind was "unification." It quite naturally seemed to me that all this foreign stuff was remarkably rational and logical. I wanted to explore it in depth to gain a deeper understanding of how I and my special gift functioned introspectively as well as extrovertly.



The flag of South Korea. The T'ai Chi symbol appears in the center, yin and yang in dynamic balance, which is called Taeguk in Korean; it represents the origin of everything that exists in the universe. The four trigrams, clockwise from top left, symbolize Heaven, Water, Earth and Fire.

Once I returned home from the service in South Korea, I spent more time studying yoga in depth and examining the unknown with great relish. Yoga encouraged me to examine my past mistakes and vow to never make the same mistakes in life again. It also greatly aided in developing my internal powers. Yoga was the wind that stoked my internal wildfire, directing it and urging it onward.

I have always believed that we live in a four-dimensional world. One dimension is what is going on in others' minds, the second is what is going on in my mind, the third is the composition of our immediate surroundings, and the fourth is that which we perceive but cannot see, or God. In other words, there are worlds within worlds that we have no control over, yet other worlds control this dimension.

With my 49th birthday coming up, I decided that it is of paramount importance to share my gift with you. First, you may want a copy of the *I Ching*, which you can purchase at nearly any bookstore; however, the general translations of all 64 hexagrams contained within the *I Ching* are included below. But the *I Ching* will contain complete detailed explanations of each line in each hexagram. You can use the *I Ching* in conjunction with My Calendar of Days, which I compiled more than 20 years ago and have been studying ever since. With My Calendar of Days, you can study current events as well as events in your immediate surroundings for paralleling indicators. You can use My Calendar of Days as a reference point for any day of any year--past, present or future. The recommendation points will give you a general tendency for any day of the year.



My Calendar of Days gives you the hexagrams I cast from August 3, 1979 to August 2, 1980. That was my year of "The Recluse." Every Sunday I would draw seven hexagrams for the following week. At the time, I lived in front of a church. In front of this church, there were three houses; I lived in the middle of the three houses. An intriguing place to be casting three Chinese coins to form a hexagram to draw a conclusion about the future! Now a church stands on that exact spot.

My Calendar of Days can help you with decision making in your life with less stress, which can help increase your productivity. Better yet, you can call it decision making with confidence! I hope that this map for the future gives you as much help with decision making as it has given me.

I repeat, I have studied My Calendar of Days for 20 years, and it seems to be right on target a large percentage of the time, which is the reason behind my compiling this book. This book has been guarded with the best of my care just to be delivered into your hands for your evaluation of this cycling of time within this sphere of a place called here. I have been waiting to write that line forever! So go ahead and find yesterday's date on My Calendar of Days and study the parallels of what happened in your immediately surroundings as well as what happened in the world at large. Enjoy!

HISTORY OF THE *I CHING*

The *I Ching*, also commonly translated as The Book of Changes, is the oldest Chinese classic text. *I Ching* can also be spelled I Jing, Yi Ching, Yi King or Yi Jing. The *I Ching* is one of the oldest books in human history. It is a set of predictions symbolized by 64 line arrangements called hexagrams.

The precepts of the *I Ching* originated with Fu Xi, one of China's earliest and most legendary rulers, from 2852 BC to 2738 BC. The 8 trigrams, or bagua, were revealed to him supernaturally. Then by the time of Yu's rule, 2070 BC to 2061 BC, the trigrams had been transformed into 64 hexagrams, which were recorded in the scripture Lian Shan. "Lian Shan" means "continuous mountains."

After the Xia Dynasty was overthrown by the Shang Dynasty, the hexagrams were transformed again to form Gui Cang. "Gui Cang" means "return and be contained," and also refers to Earth. Gui Cang is also called "Explanation of Hexagrams." The hexagram named Field, or kūn, became the first hexagram. Zhou Wang, King Wen of Zhou, the Shang Dynasty's last king, deduced the Field hexagram and discovered that all hexagrams beginning with Force, or qián, revealed the rise of Zhou. And he was right!

King Wu of Zhou, the son of King Wen, then toppled the Shang Dynasty. His brother Zhou Gong Dan created the Yao Ci, or "Explanation of Horizontal Lines" to explain the significance of each horizontal line in every hexagram. It was at this time that the deep meaning of the *I Ching* was finally understood.

I Ching philosophy deeply influenced the political structure and literature of the Zhou Dynasty, from 1122 BC to 256 BC. Confucius wrote commentaries on the *I Ching*, called Shi Yi, sometime during the time of Spring and Autumn, which spanned from 722 BC to 481 BC. Shi Yi is also called Yi Zhuan, or "Commentary on the I Ching." Yi Zhuan along with the *I Ching* comprise Zhou Yi, or "Changes of Zhou."

Now forget everything you just read!

That's because a Modernist view of the *I Ching* has developed during the past 50 years among scholars. This view is based on Zhou bronze inscriptions and archaeological discoveries in the 1970's of intact tombs from the Han dynasty era near Mawangdui near Changsha, Hunan province. One tomb contained complete *I Ching* texts from the 2nd Century BC, which are basically similar to historical texts, though with some significant divergences. Texts discovered in the tombs included previously unknown commentaries on the *I Ching*, written so as to be attributed to Confucius. All the texts discovered are many centuries older than the historically received texts discussed above.

Therefore, many Modernist *I Ching* scholars dispute the actual existence of Fu Xi, that Confucius had anything to do with the *I Ching*, and that the hexagrams were

developed before the trigrams. When comparing ancient bronze inscriptions to poetic and formulaic phrasing in the *I Ching*, Modernists conclude that it cannot be attributed to King Wen or Zhou Gong, and that the *I Ching* most likely wasn't compiled until the last Western Zhou, around the 9th Century BC. Modernist scholars believe that the core divinatory text of the *I Ching* is an accretion of Western Zhou divinatory concepts rather than the work of legendary historical figures. Scholars as far back as the 11th Century have doubted that the Shi Yi commentaries can be truly attributed to Confucius, stating that the commentaries most likely date to the late Warring States period through the Western Han period.

Regardless of scholarly debate, the *I Ching* is a pillar of Taoism, and it inspired Mahayana Buddhism and Chinese Ch'eng. It is the only book known to survive the "burning of the books" that emperor Shih Huang Ti ordered 2,000 years ago. The *I Ching* ranks right up there with the Bible, Koran and Vedas.

In 1697 the French Jesuit missionary Joachim Bouvet introduced the *I Ching* to famed German mathematician and philosopher Gottfried Wilhelm von Leibnitz. Leibnitz was awed by the *I Ching's* use of binary arithmetic, which was then unknown in Europe. Leibnitz furthered the concept of binary arithmetic, which became the basic language of all computers. In his famed 1703 article "Explication de l'Arithmetique Binaire," Leibnitz wrote that he discovered a basis for claiming the universality of the binary numeral system within the hexagrams. He found that the hexagrams represent binary sequences; in other words, ||||| would correspond to the binary sequence 00000 and |||||I would correspond to 000001, etc. The binary arrangement of hexagrams is attributed to famed Chinese scholar and philosopher Shao Yong in the 11th century. He displayed the arrangement in two formats, a circle and a rectangle, which clearly delineated his understanding of progressing numeric values.

Renowned psychologist Carl C. Jung was also completely fascinated with the Book of Changes. Jung recognized that the *I Ching* was the most perfect illustration of his Theory of Archetypes. The *I Ching* is also proof of Jung's concept of synchronicity, which is a primary factor in the art of divination; we'll discuss this concept more shortly. He exclaimed that the Book of Changes was the most profound book ever to hail from the East.

Congratulations! You've successfully concluded your *I Ching* History 101 lesson! Now on to the *really* fascinating stuff!

OVERVIEW OF THE *I CHING*

The *I Ching* is consulted as an oracle, a form of bibliomancy--or quite simply put, fortune telling with the aid of a book. The *I Ching* consists of a series of hexagrams, rules for manipulating and interpreting the hexagrams, poems and commentary.

The hexagram symbol system at the core of the *I Ching* is an ancient system of cosmology and philosophy central to Chinese cultural beliefs; the hexagram symbols are designed to identify what are seemingly chance events. The core Chinese philosophy of the *I Ching* involves the balance of opposites, the evolution of events as a dynamic process, and accepting the inevitability of change. The *I Ching* is used primarily as a tool for divination in the West. The core concepts are balance through opposites and acceptance of change.

Used as an adjective, “yi” means “simple” or “easy;” as a verb, it means “to change” or “to exchange one thing for another.” “Jing” means “classic text” and “persistency,” indicating the Ultimate Way, which remains unchanged throughout the flow of time. Thus, the title has three primary implications:

- ② **Simplicity: The Root of the Substance.** The fundamental law that underlies everything in the universe is plain and simple, regardless of how complicated some things may appear.
- ② **Variability: The Use of the Substance.** Everything in the universe is constantly changing. By realizing this basic law, one can realize how vital it is to be flexible in life and cultivate the proper attitude and perspective accordingly.
- ② **Persistency: The Essence of the Substance.** Although everything in the universe is constantly changing, there is one principle that remains constant and unchanging throughout space and time.

HOW THE *I CHING* WORKS

Remember Carl Jung, whom we discussed earlier? If you think the art of divination, or fortune telling, sounds hokey, just follow this line of thought. The reason that the *I Ching*, as well as any system of divination, possess the ability to “foretell the future” lies in the collective unconscious and the concept of synchronicity. Both concepts were formally introduced in the 1950’s by Swiss psychologist Jung. Synchronicity is what some people call coincidence.

The unconscious mind possesses the ability to bring events from the future to the surface of consciousness; the collective unconscious somehow knows what will transpire, and this knowing extends infinitely in time. Have you ever had a dream, then it came true the next day? That’s a perfect example. The *I Ching* is simply a tool that taps into your unconscious mind’s knowledge of what will transpire, and brings it to your subconscious mind.

When using the *I Ching*, you cast a hexagram with a method of random generation, the most common of which is the three coin method. Then you read the text associated with that hexagram.

Each hexagram consists of six stacked horizontal lines, or yao. Each line is either:

- ☯ unbroken and solid, yang; or
- ☯ open with a gap in the center, yin

With six lines stacked from bottom to top, there are 64 possible combinations, hence the 64 hexagrams.

Each hexagram describes a state or process. When a hexagram is cast, each of the yin or yang lines is indicated as:

- ☯ moving and changing; or
- ☯ fixed and unchanging

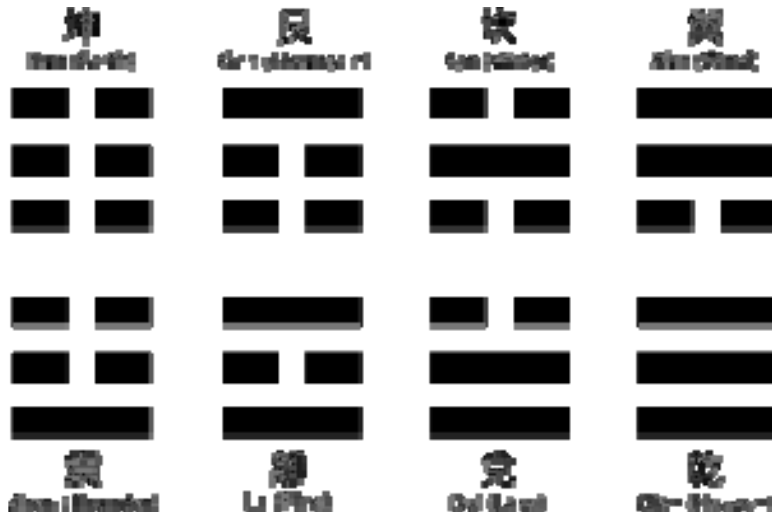
Moving lines, also sometimes called old or unstable, will change to their opposites; in other words, old yang become young yin, and old yin become young yang.

The hexagrams are based on gradations of binary expression based on yin and yang: old yang, old yin, young yang or young yin. Each line of a hexagram is either stable and young or changing and old. Therefore, there are four possibilities for each line:

- ☯ old yin (yin changing into yang), associated with the number 6 and symbol $\text{--}\times\text{--}$
- ☯ young yang (unchanging yang), which has the number 7 and symbol -----
- ☯ young yin (unchanging yin), which has the number 8 and symbol --- ---
- ☯ old yang (yang changing into yin), which has the number 9 and symbol $\text{---}\circ\text{---}$

Old yin is more powerful than young yin, and likewise old yang is more powerful than young yang. Taoist philosophy says that powerful yin eventually transforms to yang, and vice versa. Thus, a new hexagram is formed by transposing each changing yin line with a yang line, and vice versa.

The hexagram is divided into two three-line arrangements, called trigrams, or bagua. There are eight possible trigrams:










In the trigrams:

- ☯ the open line represents yin, the receptive principle
- ☰ the solid line symbolizes yang, the creative principle

These two principles are also enveloped in the yin-yang symbol, which is called taijitu in the East. Yin yang represents the concept of complementarity of changes; when yang is at the top, yin is increasing, and vice versa.

- ☯ The first three bottom lines of the hexagram are called the lower trigram. They are perceived as the inner aspect, of the change that is occurring. This relates to the personal point of view.
- ☯ The last three top lines of the hexagram are called the upper trigram. They are perceived as the outer aspect of the change that is occurring. This relates to external circumstances.

The following chart depicts all the trigrams and their properties:

	Trigram Figure	Binary Value	Name	Nature	Direction	Elemental
1		111	Force (qián)	Aether (heaven)	northwest	Lingam (phallus)
2		110	Open (duì)	Forest (swamp)	west	Water
3		101	Radiance (lí)	Fire (flame)	south	Sol (Sun)
4		100	Shake (zhèn)	thunder	east	Fire
5		011	Ground (xùn)	wind	southeast	Air
6		010	Gorge (kǎn)	water	north	Luna (Moon)
7		001	Bound (gèn)	mountain	northeast	Earth
8		000	Field (kūn)	earth	southwest	Yoni (vulva)

Several arrangements of the trigrams and hexagrams have been developed during the ages. For example, the bagua is a circular arrangement of the trigrams, traditionally printed on a mirror or disk. If you've ever browsed a book about Feng Shui to help organize the interior space of your home, you've seen a bagua! Legend says that Fu Xi discovered the bagua in the patterns on a tortoise's shell. The four axes operate like a magic square, always summing to the same value. Using 0 and 1 to represent yin and yang, $000 + 111 = 111$, $101 + 010 = 111$, etc.

The King Wen sequence is the commonly used hexagram sequence in today's / *Ching*. The sequence also demonstrates advanced mathematical knowledge.

Casting Methods

The original method for casting hexagrams involved using yarrow stalks! The method is a biased random number generator; possible answers were not equally probable. Although the probability of getting young yin or young yang was equal, the likelihood of getting old yang was three times greater than getting old yin! The coin method affords the same probability to moving and static lines. Thus, the yarrow stalk method was replaced with the three coins method during the Han Dynasty. This eliminated the old yin and old yang imbalance.

The three-coin method is the fastest, easiest and most commonly used method. Using the three-coin method, the probabilities for getting each type of line are:

- ☯ Old yang: 1 in 8 (0.125)
- ☯ Old yin: 1 in 8
- ☯ Young yang: 3 in 8 (0.375)
- ☯ Young yin: 3 in 8

To cast a hexagram, toss each coin one time for each line in the hexagram. Use three coins with heads and tails sides. For each of the six lines of the hexagram, beginning with the first, or bottom, line and ending with the sixth, or top, line:

- ☯ Toss all three coins
- ☯ Write down the resulting line
- ☯ When the six lines have been determined, your hexagram is formed

Here's another method:

- ☯ Assign the value 3 to each heads result, and the value 2 to each tails result
- ☯ Total all the coin values; the total will be 6, 7, 8 or 9
- ☯ Then determine the current line of the hexagram thus: 6 is old yin, 7 is young yang, 8 is young yin, and 9 is old yang

Yet another method involves counting the tails results:

- ☯ 3 tails is old yin
- ☯ 2 tails is young yang

☉ 1 tail is young yin

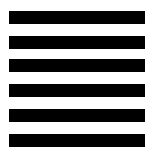
☉ 0 tails is old yang

Other methods involve two coins; four coins; dice; rice grains; calligraphy brush strokes; and marbles or beads, called the Method of 16. You can even use ox shoulder bones and cracks on a tortoise shell! Another intriguing method is a calendric system such as the Plum Blossom Oracle, which can be conducted by counting the number of calligraphic brushstrokes it takes to write the question, the current date and the current time, or the date and time without a question. Computer programs can even calculate the Plum Blossom Oracle.

THE HEXAGRAMS

After you toss your coins, look up your hexagram below. The Judgment and The Image are translations from the Richard Wilhelm version of the *I Ching*. Line breaks are kept intact to show the original Eastern archaic poetic language, which is beautiful in and of itself. The Image speaks to the subconscious. For the meaning of each of the lines in each hexagram, consult the *I Ching* book in its entirety. A quick-reference chart of the Hexagrams follows the explanations, as well as a chart depicting the upper and lower trigrams.

Hexagram 1



Hexagram 1 is named qián or Force. Other interpretations include Strong Action, The Creative, The Key or God. Hexagram 1's lower trigram is force, or heaven, and its upper trigram is the same.

The Judgment

[The Creative](#) works sublime success,
Furthering through perseverance.

The Image

The movement of heaven is full of power.
Thus the superior man makes himself strong and untiring.

Hexagram 2



Hexagram 2 is kūn, or Field. Additional variations include The Receptive, Acquiescence or The Flow. Hexagram 2's lower trigram is field, or earth, and its upper trigram is identical.

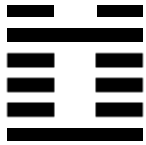
The Judgment

[The Receptive](#) brings about sublime success,
Furthering through the perseverance of a mare.
If the superior man undertakes something and tries to lead,
He goes astray;
But if he follows, he finds guidance.
It is favorable to find friends in the west and south,
To forego friends in the east and north.
Quiet perseverance brings good fortune.

The Image

The earth's condition is receptive devotion.
Thus the superior man who has breadth of character
Carries the outer world.

Hexagram 3



Hexagram is called chún, or Sprouting. Various other interpretations include Gathering Support, Hoarding or Difficulty at the Beginning. Hexagram 3's lower trigram is zhèn: shake or thunder. Its upper trigram is kǎn: gorge or water.

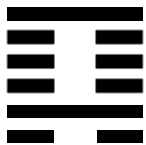
The Judgment

[Difficulty at the Beginning](#) works supreme success,
Furthering through perseverance.
Nothing should be undertaken.
It furthers one to appoint helpers.

The Image

Clouds and thunder:
The image of [Difficulty at the Beginning](#).
Thus the superior man
Brings order out of confusion.

Hexagram 4



Hexagram 4 is méng, or Enveloping. Additional interpretations include Discovering, Young Shoot or Youthful Folly. Hexagram 4's lower trigram is kǎn: gorge or water. And its upper trigram is gèn: bound or mountain.

The Judgment

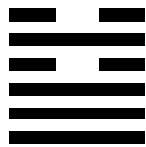
[Youthful Folly](#) has success.
It is not I who seeks the young fool;
The young fool seeks me.
At the first oracle I inform him.

If he asks two or three times, it is importunity.
If he importunes, I give him no information.
Perseverance furthers.

The Image

A spring wells up at the foot of the mountain:
The image of [Youth](#).
Thus the superior man fosters his character
By thoroughness in all that he does.

Hexagram 5



Hexagram 5 is named xū, or Attending. Further variations are Arriving, Waiting or Moistened. The lower trigram is qián: force or heaven, and the upper trigram is kǎn: gorge or water.

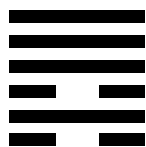
The Judgment

[Waiting](#). If you are sincere,
You have light and success.
Perseverance brings good fortune.
It furthers one to cross the great water.

The Image

Clouds rise up to heaven:
The image of [Waiting](#).
Thus the superior man eats and drinks,
Is joyous and of good cheer.

Hexagram 6



Hexagram 6 is called sòng, Arguing. Additional interpretations include Conflict and Lawsuit. Its lower trigram is kǎn: gorge or water. Its upper trigram is qián: force or heaven.

The Judgment

[Conflict](#). You are sincere
And are being obstructed.
A cautious halt halfway brings good fortune.
Going through to the end brings misfortune.
It furthers one to see the great man.
It does not further one to cross the great water.

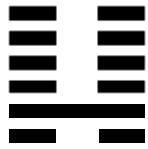
The Image

Heaven and water go their opposite ways:

The image of [Conflict](#).

Thus in all his transactions the superior man
Carefully considers the beginning.

Hexagram 7



Hexagram 7 is called shī, or Leading. Other common variations are The Army and The Soldiers. The lower trigram is kǎn: gorge or water, and the upper trigram is kūn: field or earth.

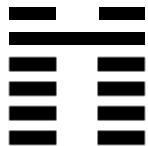
The Judgment

[The Army](#). The army needs perseverance
And a strong man.
Good fortune without blame.

The Image

In the middle of the earth is water:
The image of [The Army](#).
Thus the superior man increases his masses
By generosity toward the people.

Hexagram 8



Hexagram 8 is bǐ, or Grouping. Further interpretations include Holding Together and Alliance. Its lower trigram is kūn: field or earth. Its upper trigram is kǎn: gorge or water.

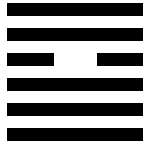
The Judgment

[Holding Together](#) brings good fortune.
Inquire of the oracle once again
Whether you possess sublimity, constancy, and perseverance;
Then there is no blame.
Those who are uncertain gradually join.
Whoever come too late
Meets with misfortune.

The Image

On the earth is water:
The image of [Holding Together](#).
Thus the kings of antiquity
Bestowed the different states as fiefs
And cultivated friendly relations
With the feudal lords.

Hexagram 9



Hexagram 9 is called xiǎo chù, or Small Accumulating. Additional variations are Small Harvest and the Taming of the Small. The lower trigram is qián: force or heaven. The upper trigram is xùn: ground or wind.

The Judgment

[The Taming Power of the Small](#)

Has success.

Dense clouds, no rain from our western region.

The Image

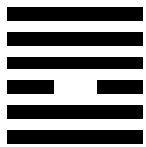
The wind drives across heaven:

The image of [The Taming Power of the Small](#).

Thus the superior man

Refines the outward aspect of his nature.

Hexagram 10



Hexagram 10 is lǚ, or Treading. Further interpretations are Continuing and Conduct. Its lower trigram is duì: open, swamp or forest, and its upper trigram is qián: force or heaven.

The Judgment

[Treading](#). Treading upon the tail of the tiger.

It does not bite the man. Success.

The Image

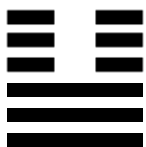
Heaven above, the lake below:

The image of [Treading](#).

Thus the superior man discriminates between high and low,

And thereby fortifies the thinking of the people.

Hexagram 11



Hexagram 11 is tài, or Pervading. Additional interpretations are Greatness and Peace. The lower trigram is qián: force or heaven. The upper trigram is kūn: field or earth.

The Judgment

[Peace](#). The small departs,

The great approaches.

Good fortune. Success.

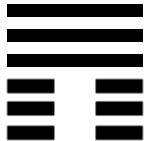
The Image

Heaven and earth unite: the image of [Peace](#).

Thus the ruler

Divides and completes the course of heaven and earth,
And so aids the people.

Hexagram 12



Hexagram 12 is called pǐ, or Obstruction. Variations include Standstill, Stagnation or The Wife. Its inner trigram is kūn: field or earth, and its upper trigram is qián: force or heaven.

The Judgment

[Standstill](#). Evil people do not further
The perseverance of the superior man.
The great departs; the small approaches.

The Image

Heaven and earth do not unite:

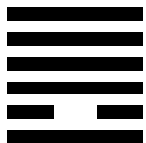
The image of [Standstill](#).

Thus the superior man falls back upon his inner worth

In order to escape the difficulties.

He does not permit himself to be honored with revenue.

Hexagram 13



Hexagram 13 is tong rén, or Concurring People. Additional interpretations include Fellowship with Men and Gathering Men. The lower trigram is lí: radiance or fire. The upper trigram is qián: force or heaven.

The Judgment

[Fellowship with Men](#) in the open.

Success.

It furthers one to cross the great water.

The perseverance of the superior man furthers.

The Image

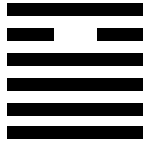
Heaven together with fire:

The image of [Fellowship with Men](#).

Thus the superior man organizes the clans

And makes distinctions between things.

Hexagram 14



Hexagram 14 is called *dà yǒu*, Great Possessing. Various interpretations include Possession in Great Measure or The Great Possession. The lower trigram is *qián*: force or heaven, and the upper trigram is *lí*: radiance or fire.

The Judgment

Possession in Great Measure.

Supreme success.

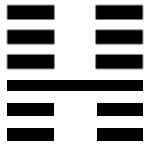
The Image

Fire in heaven above:

The image of Possession in Great Measure.

Thus the superior man curbs evil and furthers good,
And thereby obeys the benevolent will of heaven.

Hexagram 15



Hexagram 15 is *qiān*, or Humbling. An additional interpretation is Modesty. Its lower trigram is *gèn*: bound or mountain. Its upper trigram is *kūn*: field or earth.

The Judgment

Modesty creates success.

The superior man carries things through.

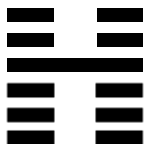
The Image

Within the earth, a mountain:

The image of Modesty.

Thus the superior man reduces that which is too much,
And augments that which is too little.
He weighs things and makes them equal.

Hexagram 16



Hexagram 16 is called *yù*, or Providing For. Various interpretations are Enthusiasm and Excess. The lower trigram is *kūn*: field or earth, and the upper trigram is *zhèn*: shake or thunder.

The Judgment

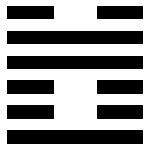
Enthusiasm. It furthers one to install helpers

And to set armies marching.

The Image

Thunder comes resounding out of the earth:
The image of [Enthusiasm](#).
Thus the ancient kings made music
In order to honor merit,
And offered it with splendor
To the Supreme Deity,
Inviting their ancestors to be present.

Hexagram 17



Hexagram 17 is called suí, or Following. The lower trigram is zhèn: shake or thunder. The upper trigram is duì: open, swamp or forest.

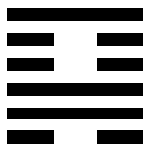
The Judgment

[Following](#) has supreme success.
Perseverance furthers. No blame.

The Image

Thunder in the middle of the lake:
The image of [Following](#).
Thus the superior man at nightfall
Goes indoors for rest and recuperation.

Hexagram 18



Hexagram 18 is gǔ, or Corrupting. Additional interpretations are Work on What Has Been Spoiled, Decay and Branch. The lower trigram is xùn: ground or wind, and the upper trigram is gèn: bound or mountain.

The Judgment

[Work on What Has Been Spoiled](#)
Has supreme success.
It furthers one to cross the great water.
Before the starting point, three days.
After the starting point, three days.

The Image

The wind blows low on the mountain:
The image of [Decay](#).
Thus the superior man stirs up the people
And strengthens their spirit.

Hexagram 19



Hexagram 19 is called lín, or Nearing. Other variations are Approach and The Forest. The lower trigram is duì: open, swamp or forest. The upper trigram is kūn: field or earth.

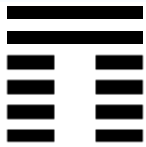
The Judgment

Approach has supreme success.
Perseverance furthers.
When the eighth month comes,
There will be misfortune.

The Image

The earth above the lake:
The image of Approach.
Thus the superior man is inexhaustible
In his will to teach,
And without limits
In his tolerance and protection of the people.

Hexagram 20



Hexagram 20 is called guān, or Viewing. Various other interpretations include Contemplation, View and Looking Up. Its lower trigram is kūn: field or earth. Its upper trigram is xùn: ground or wind.

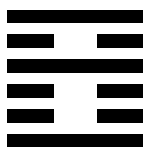
The Judgment

Contemplation. The ablution has been made,
But not yet the offering.
Full of trust they look up to him.

The Image

The wind blows over the earth:
The image of Contemplation.
Thus the kings of old visited the regions of the world,
Contemplated the people,
And gave them instruction.

Hexagram 21



Hexagram 21 is shì kè, or Gnawing Bite. Additional interpretations are Biting Through plus Biting and Chewing. Its lower trigram is zhèn: shake or thunder. Its upper trigram is lí: radiance or fire.

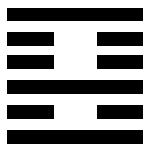
The Judgment

Biting Through has success.
It is favorable to let justice be administered.

The Image

Thunder and lightning:
The image of **Biting Through**.
Thus the kings of former times made firm the laws
Through clearly defined penalties.

Hexagram 22



Hexagram 22 is bì, or Adorning. Further variations include Grace and Luxuriance. The lower trigram is lí: radiance or fire, and the upper trigram is gèn: bound or mountain.

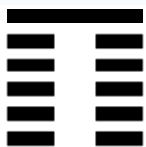
The Judgment

Grace has success.
In small matters
It is favorable to undertake something.

The Image

Fire at the foot of the mountain:
The image of **Grace**.
Thus does the superior man proceed
When clearing up current affairs.
But he dare not decide controversial issues in this way.

Hexagram 23



Hexagram 23 is called bō, or Stripping. Various interpretations are Splitting Apart and Flaying. The lower trigram is kūn: field or earth. And the upper trigram is gèn: bound or mountain.

The Judgment

Splitting Apart. It does not further one
To go anywhere.

The Image

The mountain rests on the earth:
The image of **Splitting Apart**.
Thus those above can ensure their position
Only by giving generously to those below.

Hexagram 24



Hexagram 24 is fù, or Returning. Additional variations include Return and The Turning Point. The lower trigram is zhèn: shake or thunder. The upper trigram is kūn: field or earth.

The Judgment

Return. Success.

Going out and coming in without error.

Friends come without blame.

To and fro goes the way.

On the seventh day comes return.

It furthers one to have somewhere to go.

The Image

Thunder within the earth:

The image of **The Turning Point**.

Thus the kings of antiquity closed the passes

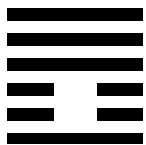
At the time of solstice.

Merchants and strangers did not go about,

And the ruler

Did not travel through the provinces.

Hexagram 25



Hexagram 25 is called wú wàng, Without Embroiling. Other interpretations are Innocence, The Unexpected and Pestilence. Its lower trigram is zhèn: shake or thunder, and its upper trigram is qián: force or heaven.

The Judgment

Innocence. Supreme success.

Perseverance furthers.

If someone is not as he should be,

He has misfortune,

And it does not further him

To undertake anything.

The Image

Under heaven thunder rolls:

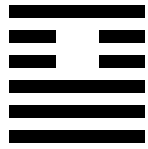
All things attain the natural state of **Innocence**.

Thus the kings of old,

Rich in virtue, and in harmony with the time,

Fostered and nourished all beings.

Hexagram 26



Hexagram 26 is dà chù, or Great Accumulating. And no, it doesn't have anything to do with all that stuff accumulating in your garage! Various interpretations also include The Taming Power of the Great and Great Storage. The lower trigram is qián: force or heaven. The upper trigram is gèn: bound or mountain.

The Judgment

[The Taming Power of the Great.](#)

Perseverance furthers.

Not eating at home brings good fortune.

It furthers one to cross the great water.

The Image

Heaven within the mountain:

The image of [The Taming Power of the Great.](#)

Thus the superior man acquaints himself with many sayings of antiquity

And many deeds of the past,

In order to strengthen his character thereby.

Hexagram 27



Hexagram 27 is called yí, or Swallowing. Additional variations are The Corners of the Mouth, Providing Nourishment, Jaws, Comfort and Security. The lower trigram is zhèn: shake or thunder, and the upper trigram is gèn: bound or mountain.

The Judgment

[The Corners of the Mouth.](#)

Perseverance brings good fortune.

Pay heed to the providing of nourishment

And to what a man seeks

To fill his own mouth with.

The Image

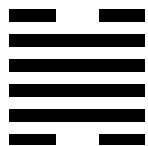
At the foot of the mountain, thunder:

The image of [Providing Nourishment.](#)

Thus the superior man is careful of his words

And temperate in eating and drinking.

Hexagram 28



Hexagram 28 is called dà guò, or Great Exceeding. Variations are Preponderance of the Great and Great Surpassing. The lower trigram is xùn: ground or wind. The upper trigram is duì: open, swamp or forest.

The Judgment

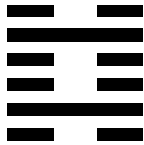
[Preponderance of the Great.](#)

The ridgepole sags to the breaking point.
It furthers one to have somewhere to go.
Success.

The Image

The lake rises above the trees:
The image of [Preponderance of the Great.](#)
Thus the superior man, when he stands alone,
Is unconcerned,
And if he has to renounce the world,
He is undaunted.

Hexagram 29



Hexagram 29 is kǎn, or Gorge. Other interpretations include The Abysmal, Water and Repeated Entrapment. Its lower trigram is kǎn: gorge or water, and so is its upper trigram.

The Judgment

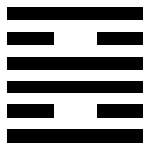
[The Abysmal](#) repeated.

If you are sincere, you have success in your heart,
And whatever you do succeeds.

The Image

Water flows on uninterruptedly and reaches its foal:
The image of [The Abysmal](#) repeated.
Thus the superior man walks in lasting virtue
And carries on the business of teaching.

Hexagram 30



Hexagram 30 is named lí, or Radiance. Additional variations include The Clinging, Fire and The Net. The lower trigram is lí: radiance or fire, and the upper trigram is exactly the same.

The Judgment

[The Clinging.](#) Perseverance furthers.

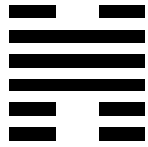
It brings success.
Care of the cow brings good fortune.

The Image

That which is bright rises twice:

The image of [Fire](#).
Thus the great man, by perpetuating this brightness,
Illumines the four quarters of the world.

Hexagram 31



Hexagram 31 is xián, or Conjoining. Other interpretations are Influence, Wooing and Feelings. The lower trigram is gèn: bound or mountain. The upper trigram is duì: open, swamp or forest.

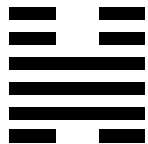
The Judgment

[Influence](#). Success.
Perseverance furthers.
To take a maiden to wife brings good fortune.

The Image

A lake on the mountain:
The image of [Influence](#).
Thus the superior man encourages people to approach him
By his readiness to receive them.

Hexagram 32



Hexagram 32 is called héng, or Persevering. Further variations are Duration and Constancy. The lower trigram is xùn: ground or wind, and the upper trigram is zhèn: shake or thunder.

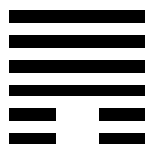
The Judgment

[Duration](#). Success. No blame.
Perseverance furthers.
It furthers one to have somewhere to go.

The Image

Thunder and wind: the image of [Duration](#).
Thus the superior man stands firm
And does not change his direction.

Hexagram 33



Hexagram 33 is dùn, or Retiring. Variations are Retreat and Yielding. The lower trigram is gèn: bound or mountain. The upper trigram is qián: force or heaven.

The Judgment

Retreat. Success.

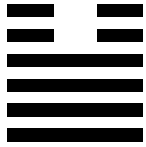
In what is small, perseverance furthers.

The Image

Mountain under heaven: the image of **Retreat**.

Thus the superior man keeps the inferior man at a distance,
Not angrily but with reserve.

Hexagram 34



Hexagram 34 is called dà zhuàng, or Great Invigorating. Various interpretations include The Power of the Great and Great Maturity. Its lower trigram is qián: force or heaven. Its upper trigram is zhèn: shake or thunder.

The Judgment

The Power of the Great. Perseverance furthers.

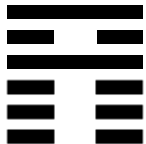
The Image

Thunder in heaven above:

The image of **The Power of the Great**.

Thus the superior man does not tread upon paths
That do not accord with established order.

Hexagram 35



Hexagram 35 is jìn, or Prospering. An additional variation is Progress. The lower trigram is kūn: field or earth, and the upper trigram is lí: radiance or fire.

The Judgment

Progress. The powerful prince

Is honored with horses in large numbers.

In a single day he is granted audience three times.

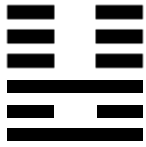
The Image

The sun rises over the earth:

The image of **Progress**.

Thus the superior man himself
Brightens his bright virtue.

Hexagram 36



Hexagram 36 is named míng yí, or Darkening of the Light. Further interpretations are Brilliance Injured and Intelligence Hidden. The lower trigram is lí: radiance or fire. The upper trigram is kūn: field or earth.

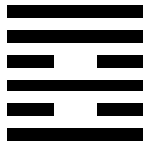
The Judgment

Darkening of the Light. In adversity
It furthers one to be persevering.

The Image

The light has sunk into the earth:
The image of **Darkening of the Light**.
Thus does the superior man live with the great mass:
He veils his light, yet still shines.

Hexagram 37



Hexagram 37 is jiā rén 2, or Dwelling People. Additional variations include The Family, The Clan and Family Members. Its lower trigram is lí: radiance or fire, and its upper trigram is xùn: ground or wind.

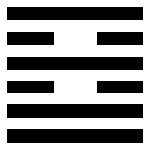
The Judgment

The Family. The perseverance of the woman furthers.

The Image

Wind comes forth from fire:
The image of **The Family**.
Thus the superior man has substance in his words
And duration in his way of life.

Hexagram 38



Hexagram 38 is named kuí, or Polarizing. Further interpretations are Opposition and Perversion. The lower trigram is dui: open, swamp or forest. The upper trigram is lí: radiance or fire.

The Judgment

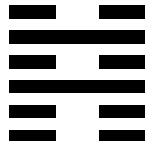
Opposition. In small matters, good fortune.

The Image

Above, fire; below, the lake.
The image of **Opposition**.

Thus amid all fellowship
The superior man retains his individuality.

Hexagram 39



Hexagram 39 is called jiǎn, or Limping. Additional interpretations are Obstruction and Afoot. The lower trigram is gèn: bound or mountain. The upper trigram is kǎn: gorge or water.

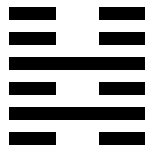
The Judgment

Obstruction. The southwest furthers.
The northeast does not further.
It furthers one to see the great man.
Perseverance brings good fortune.

The Image

Water on the mountain:
The image of **Obstruction**.
Thus the superior man turns his attention to himself
And molds his character.

Hexagram 40



Hexagram 40 is xiè, or Taking Apart. Variations are Deliverance and Untangled. Its lower trigram is kǎn: gorge or water, and its upper trigram is zhèn: shake or thunder.

The Judgment

Deliverance. The southwest furthers.
If there is no longer anything where one has to go,
Return brings good fortune.
If there is still something where one has to go,
Hastening brings good fortune.

The Image

Thunder and rain set in:
The image of **Deliverance**.
Thus the superior man pardons mistakes
And forgives misdeeds.

Hexagram 41



Hexagram 41 is named sǔn, or Diminishing. Another interpretation is Decrease. The lower trigram is duì: open, swamp or forest. The upper trigram is gèn: bound or mountain.

The Judgment

Decrease combined with sincerity
Brings about supreme good fortune
Without blame.
One may be persevering in this.
It furthers one to undertake something.
How is this to be carried out?
One may use two small bowls for the sacrifice.

The Image

At the foot of the mountain, the lake:
The image of Decrease.
Thus the superior man controls his anger
And restrains his instincts.

Hexagram 42



Hexagram 42 is yì, or Augmenting. Another variation is Increase. Its lower trigram is zhèn: shake or thunder, and its upper trigram is xùn: ground or wind.

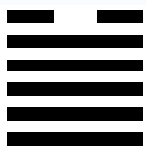
The Judgment

Increase. It furthers one
To undertake something.
It furthers one to cross the great water.

The Image

Wind and thunder: the image of Increase.
Thus the superior man:
If he sees good, he imitates it;
If he has faults, he rids himself of them.

Hexagram 43



Hexagram 43 is called guài, or Parting. Additional interpretations include Breakthrough and Resoluteness. The lower trigram is qián: force or heaven. The upper trigram is duì: open, swamp or forest.

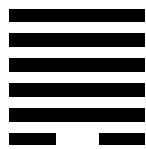
The Judgment

Breakthrough. One must resolutely make the matter known
At the court of the king.
It must be announced truthfully. Danger.
It is necessary to notify one's own city.
It does not further to resort to arms.
It furthers one to undertake something.

The Image

The lake has risen up to heaven:
The image of **Breakthrough**.
Thus the superior man
Dispenses riches downward
And refrains from resting on his virtue.

Hexagram 44



Hexagram 44 is gòu, or Coupling. Variations are Coming to Meet and Meeting. Its lower trigram is xùn: ground or wind, and its upper trigram is qián: force or heaven.

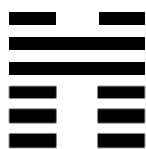
The Judgment

Coming to Meet. The maiden is powerful.
One should not marry such a maiden.

The Image

Under heaven, wind:
The image of **Coming to Meet**.
Thus does the prince act when disseminating his commands
And proclaiming them to the four quarters of heaven.

Hexagram 45



Hexagram 45 is cuì, or Clustering. Other interpretations are Gathering Together, Massing and Finished. The lower trigram is kun: field or earth, and the upper trigram is duì: open, swamp or forest.

The Judgment

Gathering Together. Success.
The king approaches his temple.
It furthers one to see the great man.
This brings success. Perseverance furthers.
To bring great offerings creates good fortune.

It furthers one to undertake something.

The Image

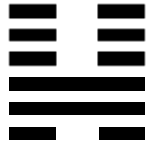
Over the earth, the lake:

The image of [Gathering Together](#).

Thus the superior man renews his weapons

In order to meet the unforeseen.

Hexagram 46



Hexagram 46 is called shēng, or Ascending. Another interpretation is Pushing Upward. The lower trigram is xùn: ground or wind, and the upper trigram is kūn: field or earth.

The Judgment

[Pushing Upward](#) has supreme success.

One must see the great man.

Fear not.

Departure toward the south

Brings good fortune.

The Image

Within the earth, wood grows:

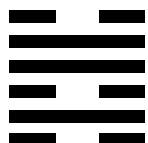
The image of [Pushing Upward](#).

Thus the superior man of devoted character

Heaps up small things

In order to achieve something high and great.

Hexagram 47



Hexagram 47 is kùn, or Confining. Variations include Oppression, Exhaustion and Entangled. Its lower trigram is kǎn: gorge or water. Its upper trigram is duì: open, swamp or forest.

The Judgment

[Oppression](#). Success. Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

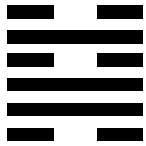
The Image

There is not water in the lake:

The image of [Exhaustion](#).

Thus the superior man stakes his life
On following his will.

Hexagram 48



Hexagram 48 is called jǐng, or Welling. Another interpretation is The Well.
The lower trigram is xùn: ground or wind. The upper trigram is kǎn: gorge
or water.

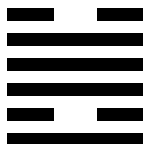
The Judgment

[The Well](#). The town may be changed,
But the well cannot be changed.
It neither decreases nor increases.
They come and go and draw from the well.
If one gets down almost to the water
And the rope does not go all the way,
Or the jug breaks, it brings misfortune.

The Image

Water over wood: the image of [The Well](#).
Thus the superior man encourages the people at their work,
And exhorts them to help one another.

Hexagram 49



Hexagram 49 is named gé, or Skinning. Additional interpretations include
Revolution, Molting and The Bridle. The lower trigram is lí: radiance or fire,
and the upper trigram is duì: open, swamp or forest.

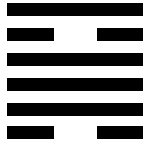
The Judgment

[Revolution](#). On your own day
You are believed.
Supreme success,
Furthering through perseverance.
Remorse disappears.

The Image

Fire in the lake: the image of [Revolution](#).
Thus the superior man
Sets the calendar in order
And makes the seasons clear.

Hexagram 50



Hexagram 50 is *dǐng*, or Holding. Another variation is The Cauldron. The lower trigram is *xùn*: ground or wind. The upper trigram is *lí*: radiance or fire.

The Judgment

The Cauldron. Supreme good fortune.
Success.

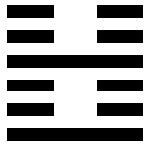
The Image

Fire over wood:

The image of **The Cauldron**.

Thus the superior man consolidates his fate
By making his position correct.

Hexagram 51



Hexagram 51 is called *zhèn*, or Shake. Variations are The Arousing, Shock and Thunder. The lower and upper trigrams are identical, being *zhèn*: shake or thunder.

The Judgment

Shock brings success.

Shock comes-oh, oh!

Laughing words-ha, ha!

The shock terrifies for a hundred miles,

And he does not let fall the sacrificial spoon and chalice.

The Image

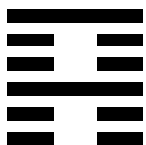
Thunder repeated: the image of **Shock**.

Thus in fear and trembling

The superior man sets his life in order

And examines himself.

Hexagram 52



Hexagram 52 is *gèn*, or Bound. Further interpretations are Keeping Still, Mountain and Stilling. Its lower and upper trigrams are the same: *gèn*: bound or mountain.

The Judgment

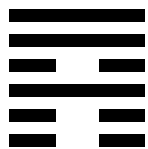
Keeping Still. Keeping his back still

So that he no longer feels his body.
He goes into his courtyard
And does not see his people.
No blame.

The Image

Mountains standing close together:
The image of [Keeping Still](#).
Thus the superior man
Does not permit his thoughts
To go beyond his situation.

Hexagram 53



Hexagram 53 is named jiàn, or Infiltrating. Additional variations are Development, Gradual Progress and Advancement. The lower trigram is gèn: bound or mountain. The upper trigram is xùn: ground or wind.

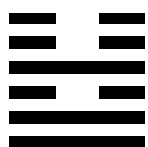
The Judgment

[Development](#). The maiden
Is given in marriage.
Good fortune.
Perseverance furthers.

The Image

On the mountain, a tree:
The image of [Development](#).
Thus the superior man abides in dignity and virtue,
In order to improve the mores.

Hexagram 54



Hexagram 54 is guī mèi, or Converting the Maiden. Additional interpretations are The Marrying Maiden or Returning Maiden. Its lower trigram is duì: open, swamp or forest, and its upper trigram is zhèn: shake or thunder.

The Judgment

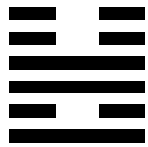
[The Marrying Maiden](#).
Undertakings bring misfortune.
Nothing that would further.

The Image

Thunder over the lake:
The image of [The Marrying Maiden](#).

Thus the superior man
Understands the transitory
In the light of the eternity of the end.

Hexagram 55



Hexagram 55 is called fēng, or Abounding. Other variations are Abundance and Fullness. The lower trigram is lí: radiance or fire. The upper trigram is zhèn: shake or thunder.

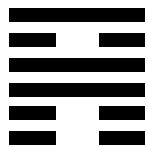
The Judgment

[Abundance](#) has success.
The king attains abundance.
Be not sad.
Be like the sun at midday.

The Image

Both thunder and lightning come:
The image of [Abundance](#).
Thus the superior man decides lawsuits
And carries out punishments.

Hexagram 56



Hexagram 56 is lǚ, or Sojourning. Further interpretations include The Wanderer and Traveling. Its lower trigram is gèn: bound or mountain, and its upper trigram is lí: radiance or fire.

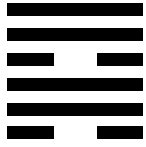
The Judgment

[The Wanderer](#). Success through smallness.
Perseverance brings good fortune
To the Wanderer.

The Image

Fire on the mountain:
The image of [The Wanderer](#).
Thus the superior man
Is clear-minded and cautious
In imposing penalties,
And protracts no lawsuits.

Hexagram 57



Hexagram 57 is called xùn, or Ground. Additional variations include The Gentle, The Penetrating Wind and Calculations. Its lower and upper trigrams are identical, being xùn: ground or wind.

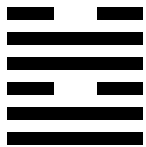
The Judgment

The Gentle. Success through what is small.
It furthers one to have somewhere to go.
It furthers one to see the great man.

The Image

Winds following one upon the other:
The image of **The Gently Penetrating**.
Thus the superior man
Spreads his commands abroad
And carries out his undertakings.

Hexagram 58



Hexagram 58 is duì, or Open. Further interpretations are The Joyous, Lake and Usurpation. Its lower and upper trigrams are also identical, being duì: open, swamp or forest.

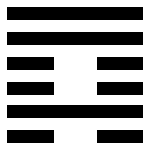
The Judgment

The Joyous. Success.
Perseverance is favorable.

The Image

Lakes resting one on the other:
The image of **The Joyous**.
Thus the superior man joins with his friends
For discussion and practice.

Hexagram 59



Hexagram 59 is named huàn, or Dispensing. Additional variations are Dispersion and Dissolution. The lower trigram is kǎn: gorge or water. The upper trigram is xùn: ground or wind.

The Judgment

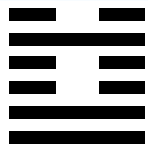
Dispersion. Success.
The king approaches his temple.

It furthers one to cross the great water.
Perseverance furthers.

The Image

The wind drives over the water:
The image of [Dispersion](#).
Thus the kings of old sacrificed to the Lord
And built temples.

Hexagram 60



Hexagram 60 is jié, or Articulating. Other interpretations are Limitation and Moderation. Its lower trigram is duì: open, swamp or forest, and its upper trigram is kǎn: gorge or water.

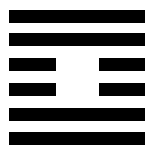
The Judgment

[Limitation](#). Success.
Galling limitation must not be persevered in.

The Image

Water over lake: the image of [Limitation](#).
Thus the superior man
Creates number and measure,
And examines the nature of virtue and correct conduct.

Hexagram 61



Hexagram 61 is called zhōng fú, or Center Returning. Further variations are Lower Truth and Central Return. The lower trigram is duì: open, swamp or forest. The upper trigram is xùn: ground or wind.

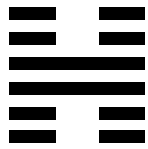
The Judgment

[Inner Truth](#). Pigs and fishes.
Good fortune.
It furthers one to cross the great water.
Perseverance furthers.

The Image

Wind over lake: the image of [Inner Truth](#).
Thus the superior man discusses criminal cases
In order to delay executions.

Hexagram 62



Hexagram 62 is xiǎo guò, or Small Exceeding. Additional interpretations include Preponderance of the Small and Small Surpassing. The lower trigram is gèn: bound or mountain, and the upper trigram is zhèn: shake or thunder.

The Judgment

[Preponderance of the Small](#). Success.

Perseverance furthers.

Small things may be done; great things should not be done.

The flying bird brings the message:

It is not well to strive upward,

It is well to remain below.

Great good fortune.

The Image

Thunder on the mountain:

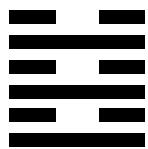
The image of [Preponderance of the Small](#).

Thus in his conduct the superior man gives preponderance to reverence.

In bereavement he gives preponderance to grief.

In his expenditures he gives preponderance to thrift.

Hexagram 63



Hexagram 63 is jì jì, or Already Fording. Other interpretations are After Completion and Already Completed. Its lower trigram is lí: radiance or fire. Its upper trigram is kǎn: gorge or water.

The Judgment

[After Completion](#). Success in small matters.

Perseverance furthers.

At the beginning good fortune.

At the end disorder.

The Image

Water over fire: the image of the condition

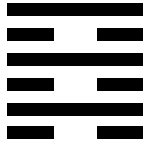
In [After Completion](#).

Thus the superior man

Takes thought of misfortune

And arms himself against it in advance.

Hexagram 64



Hexagram 64 is named wèi jì, or Not Yet Fording. Variations include Before Completion and Not Yet Completed. The lower trigram is kǎn: gorge or water, and the upper trigram is lí: radiance or fire.

The Judgment

Before Completion. Success.

But if the little fox, after nearly completing the crossing,
Gets his tail in the water,
There is nothing that would further.

The Image

Fire over water:

The image of the condition before transition.

Thus the superior man is careful

In the differentiation of things,














So that each finds its place.

QUICK REFERENCE CHARTS

These helpful charts allow you to look up your hexagrams at a glance. It's intriguing to note that pairs of hexagrams from 3 through 26, 31 through 60, plus 63 and 64 are mirror images of each other.




Hexagram	R. Wilhelm Translation
1. Force (qián)	The Creative
2. Field (kūn)	The Receptive
3. Sprouting (chún)	Difficulty at the Beginning
4. Enveloping (méng)	Youthful Folly
5. Attending (xū)	Waiting
6. Arguing (sòng)	Conflict
7. Leading (shī)	The Army
8. Grouping (bǐ)	Holding Together
9. Small Accumulating (xiǎo chù)	Small Taming

10.		Treading (lǚ)	Treading (Conduct)
11.		Prevading (tài)	Peace
12.		Obstruction (pǐ)	Standstill
13.		Concording People (tong rén)	Fellowship
14.		Great Possessing (dà yǒu)	Great Possession
15.		Humbling (qiān)	Modesty
16.		Providing-For (yù)	Enthusiasm
17.		Following (suí)	Following
18.		Corrupting (gǔ)	Work on the Decayed
19.		Nearing (lín)	Approach
20.		Viewing (guān)	Contemplation
21.		Gnawing Bite (shì kè)	Biting Through
22.		Adorning (bì)	Grace
23.		Stripping (bō)	Splitting Apart
24.		Returning (fù)	Return
25.		Without Embroiling (wú wàng)	Innocence
26.		Great Accumulating (dà chù)	Great Taming
27.		Swallowing (yí)	Mouth Corners
28.		Great Exceeding (dà guò)	Great Preponderance
29.		Gorge (kǎn)	The Abysmal Water
30.		Radiance (lí)	The Clinging
31.		Conjoining (xián)	Influence
32.		Persevering (héng)	Duration

33.		Retiring (dùn)	Retreat
34.		Great Invigorating (dà zhuàng)	Great Power
35.		Prospering (jìn)	Progress
36.		Brightness Hiding (míng yí)	Darkening of the Light
37.		Dwelling People (jiā rén)	The Family
38.		Polarising (kuí)	Opposition
39.		Limping (jiǎn)	Obstruction
40.		Taking-Apart (xiè)	Deliverance
41.		Diminishing (sǔn)	Decrease
42.		Augmenting (yì)	Increase
43.		Parting (guài)	Breakthrough
44.		Coupling (gòu)	Coming to Meet
45.		Clustering (cui)	Gathering Together
46.		Ascending (shēng)	Pushing Upward
47.		Confining (kùn)	Oppression
48.		Welling (jǐng)	The Well
49.		Skinning (gé)	Revolution
50.		Holding (dǐng)	The Cauldron
51.		Shake (zhèn)	Arousing
52.		Bound (gèn)	The Keeping Still
53.		Infiltrating (jiàn)	Development
54.		Converting The Maiden (guī mèi)	The Marrying Maiden
55.		Abounding (fēng)	Abundance

56.		Sojourning (lǚ)	The Wanderer
57.		Ground (xùn)	The Gentle
58.		Open (duì)	The Joyous
59.		Dispensing (huàn)	Dispersion
60.		Articulating (jié)	Limitation
61.		Centre Confirming (zhōng fú)	Inner Truth
62.		Small Exceeding (xiǎo guò)	Small Preponderance
63.		Already Fording (jì jì)	After Completion
64.		Not-Yet Fording (wèi jì)	Before Completion

Upper → Lower ↓	Qian Heaven	Zhen Thunder	Kan Water	Gen Mountain	Kun Earth	Xun Wind	Li Flame	Dui Swamp
Qian Heaven	1	34	5	26	11	9	14	43
Zhen Thunder	25	51	3	27	24	42	21	17
Kan Water	6	40	29	4	7	59	64	47
Gen Mountain	33	62	39	52	15	53	56	31
Kun Earth	12	16	8	23	2	20	35	45

 Xùn Wind	44	32	48	18	46	57	50	28
 Lí Flame	13	55	63	22	36	37	30	49
 Dui Swamp	10	54	60	41	19	61	38	58

I hope that the I Ching and My Book of Days will empower you to undertake decision making with confidence and impart even greater meaning to your life!

Sources:

I Ching, www.wikipedia.org

I Ching, <http://www.akirarabelais.com/i/i.html#1> Based on Richard Wilhelm's and Cary F. Baynes translation "I Ching: Or, Book of Changes" [3rd. ed., Bollingen Series XIX, (Princeton NJ: Princeton University Press, 1967, 1st ed. 1950)]

The calendar is not included with this copy.

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