

Idiot's Guide to I Ching - Master Yu

What we call *The Book of Changes* in English is known as the *I Ching* in Chinese. This rendering of the Chinese name uses the Wade-Giles system of spelling phonetically Chinese words. Developed by British sinologist (a person who studies Chinese language, culture, literature, and history) and Cambridge University's first professor of Chinese, Sir Thomas Francis Wade (1818-1895), he introduced the system in his 1859 book *Peking Syllabary*. Some 30 years later in 1892, Herbert Allen Giles (1845-1935) helped to popularize Wade's romanization scheme in his *Chinese-English Dictionary*. Although the Wade-Giles spelling system is still used in the Western world today, it is not recognized as the international standard. The system called Hanyu Pinyin Wenzhi (the alphabet of Chinese phonetic combinations) holds this claim. Developed by the Chinese, Pinyin is based on the pronunciation of the Peking dialect of Mandarin Chinese, considered one of the three major dialects in modern China (Cantonese and Wu comprise the other two dialects). Although script modification commenced in 1913, it wasn't until the advent of communism in 1949 that serious progress was made toward creating a romanized system. In 1956, after several proposals were offered and rejected, the Committee on Language Reform chose the Pinyin system. In 1979, it became the international standard and is used in dictionaries, newspapers, and television, Braille for the seeing impaired, and finger spelling for the hearing impaired. Eventually, it will fully replace the accepted Wade-Giles system in Western publications. Where does all this information lead? From here on, we will use the Pinyin spelling system. Therefore, *I Ching* (Wade-Giles) becomes *Yijing* (Pinyin). Despite which transliteration system you may use, both words are pronounced the same. *Yi* or *I* is pronounced "ee," as in the word "feet." *Ching* or *Jing* is pronounced "jing," as in the word "jingle." Both *I Ching* and *Yijing* are pronounced "eejing." The words comprising the word *Yijing* contain its meaning. While the "jing" part is usually defined as a book, by no means is it an ordinary book! A more appropriate word for jing is canon, a literary work held in high esteem. Admired and honored, it is a book (or canon) that withstands the test of time. It is ageless and wise. It is sacred. For example, the Chinese translation of the Bible is *Shengjing*—Holy (Sheng) Book/Canon (JMG). The "yi" of *Yijing* means to change, hence the English rendering, *The Book (or Canon) of Changes*. Composed of two characters, *yi* also means sun and moon, their relationship representing the dynamic of change. Day (sun) changes into night (moon). Spring changes into summer. Everything and everyone changes, transforms, and evolves into another state of being. Everything and everyone moves through the eternal cycle of birth, growth, decay, and death. Everything has a beginning, middle, and end: your life, the stock market, a novel, war. Undeniably, your beliefs, emotions, attitude, and perspective change over the ebb and flow of your life. Indeed, life is in a constant state of flux. By avoiding change, you miss opportunities to develop an in-depth understanding of yourself and the world in which you live. By resisting change, you're going against the flow of nature. You're swimming against the current, climbing the descending escalator, spinning your wheels. Why be stuck, stagnant, and stubborn when you can be dazzled by revelations and experiences that can propel you forward? Let your insights and clarity raise you to new levels. Let change be meaningful. Be in sync, at one with the harmony of nature. The ancient Chinese made astute observations about the tides of nature and of the heavens. In fact, they believed humankind is a small replica, a microcosm, of the cosmos (the macrocosm). Mentally and physically, we mirror its cycles. Life, situations, relationships, and history cycle and repeat in perpetuity, creating a veritable kaleidoscope of change. Round and round we go, spiraling forward. Each ending marks a new beginning; each beginning signals completion. This notion gives new meaning to the oft-used phrase, "What goes around, comes around." Based on this idea, a model of the cosmos embodying every possible manifestation of change was constructed. This model is the *Yijing*, a collection of 64 six-lined symbols composed of solid and broken lines called hexagrams. For example, this is Hexagram (You'll find a complete illustration of all 64 hexagrams on side 1 of the tearcard at the front of this book.) Emulating life's cyclic nature and the assumption that history repeats itself over cycles of time, many scholars believe the arrangement of the 64 hexagrams models the decline (decay) and end (death) of the Shang dynasty and the rise (birth) and expansion (growth) of the Zhou dynasty. Using these historical events as a model, we can project our situation into it and seek intelligent solutions. In other words, because a situation and its outcome have occurred before (or are similar to another situation), using the *Yijing* we can divine an answer, a resolution, from an all-knowing universe. The *Yijing* (the model), therefore, becomes an oracle capable of foretelling our present and future changes or prospects.

Wise Words

A hexagram is a six-lined (hexa meas six) graph or message (gram) composed of a combination of solid and broken lines. In total the *Yijing* comprises 64 hexagrams arranged in a certain sequence that many believe models the history of the Shang and Zhou dynasties.

How did these wise spirits communicate their answer? They spoke using numbers, the language of the gods. You see, your hexagram is obtained by performing one of two different divinatory procedures: the coin toss or yarrow stalk methods. Regardless of which method you choose, both yield a set of six numbers that correlate to either a solid or broken line, the configuration comprising a certain hexagram. This hexagram is your primary answer, representing your present situation. For reasons that we will explain later on, your primary hexagram then changes into a second one, representing your future outlook. If this seems confusing, don't fret. How to divine and interpret your reading will be fully explained in Chapters 6, "How to Cast the *Yijing*," and 7, "How to Interpret Your *Yijing* Reading." Numbers speaks to us and through us. In fact, we conform to mathematical laws of the universe. For example, take the Fibonacci sequence, a pattern of numbers discovered by thirteenth-century mathematician Leonardo de Pisa, also known as Fibonacci. Referring to the following diagram, the sequence begins with the number 1. Each number that follows is the sum of the previous two numbers: $0 + 1 = 1$; $1 + 1 = 2$; $1 + 2 = 3$; $2 + 3 = 5$, and so on to infinity. If you divide each number in the series by the one preceding it, the answer produces a ratio that stabilizes at 1.618034. For example, $2 \div 1 = 2$, $3 \div 2 = 1.5$, and the results continue to change until we get to $1597 \div 987 = 1.618034$, $4181 \div 2584 = 1.618034$, and so on to infinity. This figure is called the Golden Ratio.

► **Natural phenomena.** The head of a giant sunflower reveals two distinct spirals of seeds, 55 rows spiraling counterclockwise and 89 rows spiraling clockwise. The ratios of galaxies, ocean waves, seashells, flowers and leaves, and beehives, among other things, conform to this wondrous number series.

► **Human proportions.** Psychology research in Canada concluded that people positively or negatively rate others consistent with golden proportions. Positive characteristics are attached 62 percent of the time and negative characteristics about 38 percent of the time. Our fingers conform to Fibonacci numbers. We have 2 hands, each of which has 5 fingers broken up into 3 parts by 2 knuckles.

► **Art and architecture.** Artists Leonardo da Vinci (1452-1519), Albrecht Dürer (1471-1528), Albert Fitch Bellows (1829-1883), and Piet Mondrian (1872-1944) I have consciously incorporated the Golden Ratio into their works. Many scholars believe the Great Pyramid of Giza was built to an original height of 5,813 inches (5, 8, and 13 are Fibonacci numbers).

► *Music and poetry.* The octave on a piano keyboard is comprised of 13 keys of 8 white keys and 5 black keys, which are situated in groups of 2 and 3. Poetic limericks are composed of 13 beats of 5 lines, which are grouped into 2 and 3 beats.

► *Science and technology.* Astronomers have discovered that Fibonacci numbers appear in a formula used to calculate the "distances of the moons of Jupiter, Saturn, and Uranus from their respective planets." Computer science uses the Fibonacci sequence to sort and search for data.

► This book uses the Chinese international standard of transliteration called Pinyin. Therefore, the book many know as the *I Ching* becomes *Yijing*.

► The word "jing" means book or canon. The word "yi" means to change. Hence, the English rendering. *The Book of Changes*.

► The *Yijing* models universal changes of birth, growth, decay, and death. Based on the repetitious principle of nature (and human nature), you can project /our situation into the model to foretell your present and future prospects.

► A hexagram is a six-lined graph composed of a configuration of solid and broken lines. It is derived by casting yarrow stalks or tossing coins.

► The ancient Chinese believed the spirit world guided the diviner toward the best possible solution to his or her problem.

► To the ancient Chinese, numbers are the language of the gods. To modern science, numbers (and mathematics) are the language of the universe. Somehow, we conform to nature's mathematical laws.

Prehistoric means just that—before "his" story. The Paleolithic Chinese possessed an elementary understanding of the world. They were heavily influenced by nature. Their feelings, beliefs, and actions were dependent on natural events (earthquakes, thunderstorms, and eclipses, for example) interpreted by tribe members called shamans, a word originating with the Tungus peoples of Siberia. Shamans communicated with natural spirits and with spirits of the dead and demons to gain knowledge and to heal. Consequently, they were listened to and respected. In relation to Chinese history, the shaman was the forerunner of the court diviner, the religious specialist who divined knowledge from a hierarchy of gods and royal ancestors in Heaven.

► *The beginning of China.* Longshan confirmed the idea that the area known as the cradle of civilization became the foundation on which modern Chinese culture is derived. It became the site where Chinese historical events with their celebrated figures began to unfold.

► *Villages and gravesites.* The layout of the Longshan towns, ceremonial objects, and valuables found in gravesites suggest a distinct stratification of society along class lines. Wealth was spread among a small group of people. Their settlements (composed of walls and floors of rammed earth) were fortified, larger, and more complicated than those of the majority, and their burial sites were more elaborate than the small, plain graves of ordinary citizens.

► *Development.* Agriculture saw much progress. The southern practice of cultivating rice spread north. Fertilization and irrigation enabled settlements to expand and grow larger. Ancestor worship proceeded apace with the use of a form of divination called scapulimancy (the heating of animal bones and the interpretation of the resulting cracks). We'll discuss scapulimancy and other forms of divination in Chapter 3, "Divination Chinese Style."

*The Three Dynasties of China—the Xia (pronounced shyah), the Shang, and the Zhou (pronounced joe)—developed from the Longshan. With improvements in warfare gear (bronze spearheads, battleaxes, and the use of horse-drawn chariots), the growth and reliance on ancestor worship, and the use of a matured system of writing, these dynasties defeated and absorbed many of the wan guo. The first king of Xia was Qi, son of Yu. Yu was a true hero who succeeded in helping his people overcome a flood problem devastating their settlements. While earlier people fought the water's flow with dikes and dams, Yu engineered a series of channels to guide the water out to sea. When this worked, the people were so thankful that when he died they named his son, Qi, king. This succession was the first time that rule was based on familial connection, hence the birth of a dynasty. The Shang dynasty (1600-1045 B.C.E.) is the first Chinese civilization to have supplied written documentation. Although records mainly consist of inscriptions on oracle bones and ceremonial bronze vessels, enough of these exist to provide sinologists with a plausible understanding of the Shang culture. Developed from the Longshan group of Henan, the Shang prospered in the areas comprising the Yellow River Valley. The Shang capitals (which moved several times, the last being Yin near present-day Anyang) were situated here. This optimum location provided rich sediment carried by the waterways, and close proximity to the metal-laden highlands. Indeed, the Shang made good use of the metal deposits. Large-scale mining produced a host of bronze items: tools, containers, mirrors, jewelry, ritual objects, and armament. In fact, one royal tomb unearthed in Anyang contained more than 3,520 pounds of bronze work! It's no wonder that the Shang is affiliated with the bronze age of China. Although most Shang records have disappeared—having been written on bamboo, not a lasting substance—inscriptions carved on oracle bones, bronze artifacts, and even jade pieces survive. These inscriptions are uniquely Chinese, the form of writing a complex logographic system. Words originated as pictures or pictographs. For example, this graph is a drawing of the sun; this graph depicts the moon; and this one, an ox. The Shang dynasty lasted for some 600 years and featured 30 kings, the last (Zhou Wang) of whom is the subject of many of the *Yijing's* line texts. A large-scale bureaucracy existed (usually composed of relatives of the king) to help administer the state. The governmental and religious center of the enclosed city featured a complex of above ground (the structures were built on earthen platforms) temples and palaces housing the king and his entourage. Around this center lived farmers and craftsmen. Adjoining these were suburbs (of below-ground shelters) where the peasantry, the vast majority of the populace, lived. Clearly, the king and other palatial inhabitants enjoyed a privileged existence. Exquisite palaces, abundant furnishings, sumptuous banquets, significant wealth, and artistic treasures were all within easy reach. The royal court featured a wide variety of positions, some of which included diviners, scribes, generals, guards, field officers, dog officers, and hunting guides. People occupying these elite positions grew increasingly comfortable in their higher status such that the common citizens were suppressed into inferior positions. Consequently, the Shang era is known as the start in China of the far-reaching exploitation and domination of its subjects by a central authority. But the average person still maintained some pride in that they shared with the royals and elite a belief in Shang Di. Shang Di was the supreme deity, the high god of the ancient Chinese. Considered the First Ancestor, Shang Di ruled a hierarchy of other gods, as well as the spirits of the deceased. Di's power and influence waned over time. "After the reign of [Shang king] Wu Ding, the kings no longer divined about [Shang] Di ordering the rain or thunder or about seeking his approval or assistance. Di's virtual disappearance from the record suggests either the in-creasing confidence with which the Shang kings relied on their ancestors, their indifference to Di's existence, or their increasing realization that Di's will was inscrutable." All things considered, it seems the Shang came to place more importance on their ancestral kings, a notion supported by the fact that the directline rulers were bestowed the title Di. For example, Shang king Wu Ding is also known as Di Ding. The king served as a go-between, petitioning the gods and royal predecessors on behalf of his people. This supernatural bond afforded the king a certain measure of immortality as was exhibited by the grand burial sites of Shang kings. In fact, a significant number of dependents "went with the king" (by either committing suicide or being sacrificed) when he died, serving as assistants to help the king*

fulfill his duties as an ancestor who is worshipped and to whom appeals are made. The Shang and the Zhou (whom we'll soon discuss) led parallel existences. With the Zhou living due west (in the Wei River Valley) of Shang territory, the two tribes were, for the most part, amiable. Because the Shang was politically and economically stronger than their neighbors, they probably didn't view the Zhou as a threat. Thus, while the Shang continued to prosper, the Zhou quietly strengthened. Things changed, however, when the 30th Shang king, Zhou Wang (also known as Di Xin), a despot known for lasciviousness and cruelty, ascended the throne. Zhou Wang of Shang was a dedicated, bright, and fair-minded prince. However, once he became king, his power and influence went to his head! He turned to depravity, celebrated licentious behavior, and turned wickedly despotic. His wanton acts were legion, his cruelty renown. Some of his more outrageous crimes are these:

► He created an elaborate pleasure dome with lakes of wine, choice meats hanging from trees, and nude merry-makers frolicking among exotic birds and animals.

► He ordered a large hole dug and filled with venomous snakes. Any concubine who offended him was unceremoniously cast into the pit.

► Fond of the smell of burnt flesh, Zhou Wang punished his officials by having them tied to a large pipe-like device that when heated, seared the skin off the wrongdoers.

► When the daughter of the Lord of Gui was offered to Zhou Wang, she criticized his conduct, such audacity enraging Zhou Wang. As a result, both father and daughter were unmercifully slaughtered.

► The Grand Duke of the East fervently opposed such cruelty. He, in turn, was butchered—his remains providing a base for a delectable stew, which was then offered to Zhou Wang's forebears.

Ji Chang (who would later become King Wen of Zhou) learned of Zhou Wang's heinous acts and groaned. However, when the Marquis of Chong was told of the groans, he quickly relayed this information to Zhou Wang. Interpreting the groans as criticism, Zhou Wang had Chang placed under house arrest for seven years. Purportedly, it was during his confinement that Ji Chang composed the *Zhouyi*, the divinatory text that would later be renamed the *Yijing*. You can learn more about this in Chapter 4, "As the Story Goes: The Historical Origin of the *Yijing*." Following in his father's (Ji Li) footsteps, Ji Chang wed a Shang princess. Called Tai Si, she was Zhou Wang's aunt (her brother was Di Yi, the next-to-last Shang king). Chang and Tai Si had 10 sons (many sinologists believe that some of his children were given birth by Chang's concubine, Tai Si's younger sister). Though loved by his people for his humility and gentle demeanor, Chang was not a weak ruler. He was a forceful military leader, who governed with a sense of justice and honor. Upon his release from captivity, Chang began to foment rebellion against the Shang. He formed alliances, conquering resistant states. Three years later, in revenge, he destroyed the citadel of Chong, whose noble had been responsible for his seven-year imprisonment. At this point, Chang took the title King Wen. He did not live long to enjoy his status, however. In 1050 B.C.E., King Wen died. His son Fa, who became King Wu, succeeded him. Resolving to complete his father's quest, King Wu continued the Zhou revolt against the Shang. He made pacts with other states and sought the advice of Heaven, the pantheon of Zhou ancestors. Approximately four years after the death of his father, Wu led his army (comprised of 45,000 warriors and 300 chariots) across the Yellow River to Muye, near the Zhou Wang's capital at Chao Ge (Ji Xian). The Zhou reigned victorious; the Shang were thoroughly defeated. Zhou Wang, the wicked Shang king, fled to his private pavilion and set it on fire. However, before he perished in the flames, King Wu shot three arrows into the Shang king's heart. While many members of the Shang leaders were executed, others were spared and used to help administer the new Zhou state. By state here, we mean the Zhou dynastic state because a Zhou vassal state had existed for some time. The conquest of the Shang completed, King Wu (King Wen's son) assigned his three brothers, Guan, Cai, and Huo, to monitor the Shang king's son, Wu Geng. They were known as the Three Monitors. Although suspicious of their loyalty, King Wu first set about conquering the 99 nations who would not pledge allegiance to the Zhou. The military campaign was successful; however, Wu's health was severely compromised. He died two years later. Upon King Wu's death, Wu's adolescent son, Cheng Wang, became king, but he was too young to rule. His uncle Dan (better known as the Duke of Zhou) was assigned the role as regent, while another brother of King Wu named Shi (better known as the Duke of Zhao) was to administer the western part of the country. Dan, an expert diviner, reluctantly took his new post. In fact, he is said to have prayed to Shang Di asking that his own life be shortened so as to lengthen King Wu's life. His appeals unsuccessful, the Duke of Zhou set about assisting his nephew. The Three Monitors were jealous of the Duke of Zhou. They spread rumors that he plotted to kill Cheng Wang and supplant him. This created suspicion and instability within the Zhou empire. Wu Geng, seizing the opportunity, started to rebel against the Zhou. He was assisted by his old allies in the east. In reply, the Duke of Zhou first affirmed to the Duke of Zhao his loyalty to Cheng Wang. Having gained Zhao's support, he led his army east. Victorious, the Duke of Zhou had Wu Geng killed. His own brothers, the Three Monitors, were similarly dispatched. Seven years later, Cheng Wang was crowned in his own right. He became the most successful emperor of the Zhou dynasty. The Zhou shared with the Shang the tradition of ancestor worship. While Shang Di remained the principle god, the Zhou worshipped a distinct group of illustrious forebears called Tian, or Heaven. The Zhou king, being a product of his ancestors, called himself Tianzi, Son of Heaven. He became the conduit between humankind and Heaven. Since all Chinese rulers were Sons of Heaven, the country itself was known as Tian Xia, literally All Under Heaven or the Celestial Empire. The Zhou ruler had received a "Mandate from Heaven" to supplant the Shang. In other words, the Zhou's victory was a divine right bestowed by Heaven. From then on, dynastic change was based on the Mandate of Heaven. Reigning for some 800 years, the Zhou dynasty (1045-221 B.C.E.) lasted longer than any other dynasty. During its rule, China was transformed from a primitive, quasi-nomadic state into a sophisticated and dynamic one on par with the Egyptian, Roman, and Mayan civilizations. In fact, modern Chinese regard the Zhou as the fount of their civilization. Large-scale public works projects helped the empire prosper. Roads and canals were constructed, paving the way for the exchange of goods and services. A monetary system was instituted. Iron was introduced. Warfare techniques and weaponry were honed. Yet, despite these significant advancements, the Zhou are perhaps best remembered for the development of the great philosophical schools (Confucianism, Daoism, and Legalism) and the formulation of the *Yijing*.

► The Neolithic Chinese are known as the Yangshao culture or the Painted Pottery culture. The Longshan or Black Pottery culture followed.

► The Three Dynasties of China (Xia, Shang, and Zhou) are derived from the Longshan culture dating to 3000 B.C.E.

► The Shang dynasty ruled from 1600-1045 B.C.E. Its last king, Zhou Wang, was known for his cruel and licentious behavior.

► King Wen of Zhou overthrew the Shang. When King Wen died, his son King Wu took the helm. Two years later when Wu died, his young son, Cheng Wang became king with his uncle, the Duke of Zhou, as his assistant

► The Zhou ruled from 1045-221 B.C.E.

In fact, the word "divine," which is derived from the Latin word *divinity* means of or relating to God or a god-like force. Divination, therefore, is the practice of foretelling human events with the aid of the divine. Divination helps us make wise

choices by providing us a glimpse into the possible outcome of our actions. It helps us make the changes we face meaningful. In this chapter, we'll focus on two types of divination used by the ancient Chinese: divination by heating turtle shells and interpreting the resulting cracks, and divination by casting stalks of yarrow (a fernlike plant). Although the Shang and early Zhou kings used both methods, the yarrow stalk procedure is the means by which the configurations of six solid and broken lines comprising the 64 hexagrams of the *Yijing* were formed.

Roughly three thousand years ago, during the reign of the Shang (1600-1045 B.C.E.), oracle bone divination was at its height of sophistication. Formally called scapulimancy and plastronomy, these methods used the scapula or shoulder blades of deer, sheep, pigs, cattle, beaver, camel, porcupine, and seal (among others) and the plastron or bottom shell of turtles as divinatory tools. For the record, the anklebones and ribs of mammals were also used. Yet, the more popular methods of heating shoulder bones of animals and turtle shells is well documented in Chinese texts. Scapulimancy and plastronomy are the practices of heating and interpreting the cracks formed on the scapula or shoulder bones of mammals and the plastron or bottom shell of turtles. By the end of Shang rule, the use of turtle shells had fully replaced shoulder blades and other mammal bones. For the most part, the scapula bones were difficult to prepare, the asymmetrical shape offering an awkward writing template. However, the same cannot be said of turtle plastrons. While they were easier to manipulate and required less preparation, the plastron's best feature was its symmetrical shape, which allowed for a more uniform surface on which to record data. Also, the turtle may have garnered more attention because of its divine status. In Chinese cosmology, four creatures ruled the heavens. They are the constellations of the turtle, the tiger, and two fantastic creatures—the dragon and the antlered phoenix. The ancient Chinese envisioned Heaven as round or domed and earth as square or flat. Hence, the turtle's domed shell over its flat breastplate symbolized a connective link between Heaven and earth, the divine and the human. Moreover, the motion of the creature's four feet seemed to illustrate the four seasons (spring, summer, autumn, winter) in perpetual change. With a life span of several hundred years, the turtle was considered wise, possessing supernatural powers. In fact, its body is turned inside out. The bone is on the outside and the flesh is on the inside. All things considered, the turtle was a godly creature capable of transmitting a person's fate from the pantheon of ancestors in Heaven to humankind on earth. After this process was repeated for each of the five turtles, the diviners studied the cracks and reached a conclusion—or more specifically, offered a prediction or forecast. In the example just provided, the shape of the crack led the diviners to believe the king's uncle did not cause the toothache. Generally, if the perpendicular crack was no more than 20 degrees more or 20 degrees less than 90 degrees, the divinatory response was deemed positive. If the perpendicular crack exceeded 90 degrees, by at least 20 degrees or greater, the response was negative. This idea is demonstrated in Photograph B of the previous figure, where the 90-degree shape of the crack positively affirmed the charge. Literally meaning lot (to divide into lots), the word "sort" refers to the ability to gather, classify, and characterize information. The common expressions, "sort it out," "that sort of person," and "sort of" are just a few examples. By extension, the word "lot" refers to an object used as a counter for deciding something or determining an answer by chance. Typically, lots are stones, straws, or sticks, which is where the expression, "you got the short end of the stick" originates. It's where the process of "drawing straws" is derived. Although modern lottery games don't use sticks or stones, the premise is the same. To the Chinese, divination by casting lots is known as *shi*. This method uses small stalks of bamboo or stalks from the Achillea plant (also called the yarrow or milfoil plant) to divine knowledge from the spirit world. Although scholars cannot pinpoint when this type of divination began, archeological evidence suggests it was already widespread toward the end of the Shang dynasty. They know this because of inscriptions found on a pottery jar in a tomb unearthed in Pingyang county, a site on the periphery of Shang territory. The fact that the technique was used a great distance away from the Shang capital, together with the fact that the deceased was a person of low social rank, suggests the method, once reserved for the royals and elite, had sufficient time to spread to the border districts where it filtered down to the general populace. Eventually, all odd numbers transformed into a solid line and all even numbers transformed into a broken line. Although it is not known who invented the familiar symbols or when this change was made, certainly by the Warring States Period (475-221 B.C.E.) of the Zhou dynasty, the line symbols replaced their numeric counterparts. To be perfectly clear, the solid and broken images we are familiar with did not exist during King Wen's time. Until more archeological discoveries come forth and landmark theories are offered, we may never know the true meaning of the configuration of six numbers (from 1 to 8) used during the formative period of yarrow stalk divination. So, the mystery remains: How were number sequences correlated to human events? Yi scholars can only surmise that over time, the accumulation and analysis of oracular records produced a definitive text that linked a question with a numeric answer, and an answer with a probable result. For our purposes, this text is the *Yijing*.

► Scapulimancy and plastronomy are two methods of divination the ancient Chinese used to seek knowledge from the spirit world.

► Scapulimancy is the practice of heating and interpreting the cracks formed on the scapula or shoulder bones of mammals. Plastronomy is the practice of heating and interpreting the cracks formed on the plastron or bottom shell of turtles.

► Divination by yarrow stalk eventually replaced Scapulimancy and plastronomy. It involves sorting and characterizing stalks to yield a six-term numeric sequence.

► Yarrow stalk and turtle cracking divination were often performed together.

► In 1978, Professor Zheng Zhengleng discovered that the original hexagrams were not the six-line graphs composed of solid and broken lines, but were six-term numeric sequences made up of the numbers 1 through 8.

The *Yijing* is not the effort solely of one individual. Rather, it is an accumulative text compiled, interpreted, and analyzed by a body of people over a span of time. At each stage, the efforts of sages and scholars may seem to have been the definitive work. Yet, actually, a full understanding of the oracle will probably never be realized. As new archeological discoveries are unearthed and new textual evidence is discovered, the profundity of the *Yijing* becomes more apparent, further fascinating and beguiling the most learned authorities. It's worth noting that many sinologists (like the venerable Richard Wilhelm) believe, the word *yi* originally meant lizard, or more specifically, chameleon. This is a misunderstanding. It is the other way around. The chameleon is named for its ability to change color in response to certain environmental and emotional factors. In Chinese, the word chameleon is made up of two characters, each containing the radical (a character classifying the object in question) for reptile. On the left side, means to analyze (*shi*). On the right side, means to change (*yi*). Together, *shi yi* means chameleon, a species capable of analyzing (and adapting to) change within its environment.

► Like the *Zhouyi*, the *Lianshanyi* and *Guicangyi* used stalks of yarrow to divine a hexagram, the answer to a question. Yet, the number of stalks the systems called for differed. The *Lianshanyi* used 36 stalks; the *Guicangyi* used 45 stalks; and the *Zhouyi* used 49 (out of 50) stalks. Unfortunately, the casting technique for the *Lianshanyi* and *Guicangyi* is not known.

► Like the *Zhouyi*, the *Lianshanyi* and *Guicangyi* used the 64 hexagrams and eight trigrams traditionally believed to be invented by Fuxi, China's first ruler. (You'll learn more about the significance of trigrams in the next chapter.) Although the

names of the hexagrams are not fully known for the Lianshanyi and Guicangyi, we can surmise the three systems used different names; the hexagrams were arranged in a different order.

► Like the Zhouyi, the Lianshanyi and Guicangyi offered a prognostication or prediction. (In our interpretation in Part 4, "The 64 Hexagrams: A New Interpretation for the Twenty-first Century," the prognostication is called the hexagram statement.) While there is no concrete evidence to support this claim, it is a reasonable assumption because the characters adjacent to the various numeric hexagrams found on bone and shell fragments probably do represent a prognostication. However, the information is insufficient because an intelligible phrase or sentence cannot be constructed.

The Zhouyi (literally, the Changes of Zhou) is a system of yarrow stalk divination created by King Wen and his son, the Duke of Zhou. Later, the Zhouyi was renamed the *fifing* when commentaries were attached to the divinatory text *The Luuuhanyi* (literally, Linking Mountains) is a system of yarrow stalk divination purportedly created by the legendary (and perhaps mythical) sage-king, Shennong. The Guicangyi (literally, Restored to the Earth) is a system of yarrow stalk divination said to be created by another celebrated (and perhaps mythical) king, Huang Di (the Yellow Emperor).

The legendary (and perhaps mythical) sage-kings or tribal chiefs, Suiren, Fuxi, and Shennong (Lieshan) are collectively referred to as the Three Emperors. While Suiren is credited with inventing fire, and Fuxi with nets for fishing and the musical instrument called the zither (among other things), Shennong, the "divine farmer," is credited with instituting agricultural practices and recognizing the medicinal uses of plants. He is also credited with inventing a rudimentary form of record keeping by tying knob on ropes.

The Lianshanyi

Many modern academics believe the Lianshanyi was handed down to the Xia by Shennong (Lieshan), who lived in the region where the Xia prospered. While some scholars believe the Lianshanyi is named after its author, there are other ideas. One hypothesis holds that the name Lianshan (literally, Linking Mountains) is derived from the place or the name of the mountain where the Xia lived. Others logically deduce that the name suggests the importance of mountain ranges. The fact that the hexagram Gen (mountain) is first in the Lianshanyi series of 64, is evidence. You see, the Xia (and their forebears) inhabited the area in today's Henan and Hebei provinces, regions prone to flooding. To survive the ravaging water, they sought shelter in the mountains. Hence, mountains became sacred; they were respected and revered. Therefore, it makes sense that the Xia (or perhaps even Shennong) would name the divinatory system after that which sheltered and protected them.

The Guicangyi

The Guicangyi was passed down to the Shang by Huang Di. In the Guicangyi (literally, Restored to the Earth), Kun (earth) is designated as Hexagram 1. Placing the earth hexagram first agrees with the Shang's reverence for the soil that provided means for crop cultivation and watercourses that irrigated the crops. Indeed, the north China plain was a fertile haven that allowed the Shang to prosper, grow, and expand.

The Zhouyi

The Zhou dynasty's divination system is the subject of this book. Called the Zhouyi (The Changes of Zhou), sinologists disagree about the meaning of the word Zhou. Some scholars speculate that Zhou refers to the place where the Ji clan (King Wen's tribe) prospered. Others say Zhou refers to the Zhou dynasty. A third theory postulates that Zhou means cycle, and more broadly, that Zhouyi means cyclical (Zhou) changes (yi). While all of these presumptions are not without grounds, we will not detain ourselves with further discussion. In the Zhouyi, Hexagram 1 is Qian. Meaning Heaven, the fact that this hexagram comes first indicates the Zhou's knowledge of the cosmos. It could also mean that Heaven, their pantheon of ancestors who manipulated the stalks of yarrow, is above earth, the realm of humankind. Disregarding Hexagrams 1 and 2, 27 and 28, and 29 and 30, which are opposing pairs, take a look at the following chart illustrating the King Wen Sequence of hexagrams. Beginning with Hexagrams 3 and 4, notice the similarity. Hexagram 4 is a right-side-up version of Hexagram 3. Stated another way, Hexagrams 3 and 4 (along with 5 and 6, 7 and 8, and on to Hexagrams 63 and 64) are a cyclical pair. Rotating each hexagram 180 degrees to the left or right results in its pair. This idea conforms to the cyclic nature of yi (changes). Where Hexagram 3 ends, Hexagram 4 begins. Death is recycled or reborn. Get it? This arrangement raises many questions: Which is more important, the pattern of yin and yang lines made manifest within each hexagram or the relationship between the hexagrams? Should the focus be on the individual lines (called monograms) and their position in the hexagram, or should the hexagrams be studied as units of two lines (called bigrams) or units of three lines (called trigrams)? What about the correlation of the hexagram graph to the hexagram text? Moreover, let's not lose sight of the fact that hexagrams were initially numeric sequences. The solid and broken lines we are familiar with today did not exist during King Wen's time. We need to uncover more archeological evidence to resolve this monumental mindbender!

When we refer to the Zhouyi, we are actually talking about two distinct parts written by different people at different times. The first part is called the *Jing* (Literally, Classic). It consists of the 64 hexagram graphs, the hexagram statement (*guaci*), and 386 line texts (*yaoci*). Each hexagram contains six line texts ($64 \times 6 = 384$). The exceptions are Hexagrams 1 and 2. They contain an additional line text each. (You'll learn more about the composition of a hexagram in Chapter 7, "How to Interpret Your Yijing Reading.") Most scholars agree King Wen wrote the hexagram statements during his seven-year incarceration by the Shang king, Zhou Wang. Scholars also agree that King Wen's son Dan, better known as the Duke of Zhou, wrote the line texts. Because convincing evidence to the contrary does not exist, or will accept the traditional story. Yet there is controversy about who invented the hexagrams. While many yi scholars theorize that Fuxi, Shennong, or Yu (who engineered a system of levees and drainage channels to prevent flood waters from destroying the settlements) may have invented the hexagrams, the common theory maintains that King Wen invented them. As we discussed in Chapter 3, "Divination Chinese Style," archeological evidence dismisses this idea. Yarrow stalk divination with hexagrams was widespread long before King Wen created the Zhouyi. Keeping with the common theme of uncertainty in this chapter, we cannot hope to know the truth until more concrete evidence is unearthed. The second part of the Zhouyi is called the *Zhuan* (literally, Commentary). Commonly called the Ten Wings, these are essays attached to the *Jing* part of the Zhouyi. During the Han dynasty (206 B.C.E.-C.E. 220), the compilation was renamed the *Yijing*. Before we delve into the Ten Wings, let's stay focused for a moment on the *Jing*, the divination part. In Chinese, the hexagram statement or prediction is called the *guaci*. Each line text, which offers more information and advice about your concern, problem, or dilemma, is called the *yaoi*. The Zhouyi is divided into two sections: the *jing* (Classic) and the *Zhuan* (Commentary). The *jing* consists of the original divinatory text and symbols; the *Zhuan* (known as the Ten Wings in English) is a collection of essays of unknown authorship appended to the text centuries after King Wen and the Duke of Zhou composed it. In the Han dynasty, the Zhouyi (the Changes of Zhou) was renamed the *Vying* (the Classic of Change).

► Two other divinatory systems existed at the time of the Zhouyi. Now lost to history, they are the Lianshanyi and the Guicangyi.

► The Zhouyi originated with King Wen and the Duke of Zhou. The Lianshanyi is said to derive from the legendary sage-king, Shennong; The Guicangyi from another celebrated figure, Huang Di.

► The King Wen Sequence of hexagrams outlined in the Zhouyi is a mystery. Scholars agree the arrangement is not random, but ordered for a purpose.

► The Zhouyi is divided into two parts: The divination part is called the jing and the philosophy part is called the Zhuan.

► The philosophy part of the Zhouyi is collectively called the Ten Wings. Comprised of seven essays in 10 parts, they were appended to the Zhouyi sometime between the late Spring and Autumn Period and the early Han dynasty. After the commentaries were appended to the Zhouyi, the compilation was renamed the Yijing.

A trigram is a three-tiered symbol composed of a configuration of solid (yang) and broken (yin) lines. Each trigram represents an aspect of nature, familial relation, direction, and season, among other things. Collectively, the eight fundamental trigrams of the Yijing are called the bagua. "In ancient times, when Baoxi [Fuxi] was the king of the world under Heaven, he looked up to study the celestial images. He looked down to examine the terrestrial patterns. He contemplated the markings of birds and beasts and how they adapted to their environment. Near at hand he examined his own body, and at a distance he examined other things. He then devised the eight trigrams comprising the bagua. Thus, he was able to communicate with the virtue of the spirits and understand how they regulate the condition of all things." (Goes: *The Historical Origin of the Yijing*, for a correlation of natural and human aspects.) He could then regulate, order, and harmonize the condition of a person's well being by communicating with the gods that ruled Heaven. In effect, Heaven (the realm of the spirit world) and earth (his realm) could be linked. The eight fundamental trigrams were the tools that provided the connection. Legend has it that Fuxi received a gift from Heaven. It was a numeric diagram, a pattern of black (yin) and white (yang) dots on the back of a fantastic dragon-horse that stepped out of the Yellow River. Called the Hetu or River Map, the pattern represented the ideal, perfect, and balanced world. Let's see how we come to this conclusion. First, transcribe the series of black and white dots into their numeric equivalents. For example, the top row of seven white dots corresponds to the number 7. The row of black dots directly beneath the seven white dots corresponds to the number 2. Disregarding the central two groups of five black dots (which forms the number 10), the result is the Hetu Cross, the illustration on the right. The Hetu, or River Map, is laid to be a gift from Heaven to Fuxi. It is a pattern of black (yin) and white (yang) dots found on a fantastic dragon-horse coming out of the Yellow River. The Hetu symbolizes a perfect, balanced, and motionless world. Notice how the odd (yang) numbers are perfectly balanced by opposing even (yin) numbers: 1 (yang) is opposite 2 (yin); 3 (yang) is opposite 4 (yin); 6 (yin) is opposite 7 (yang); and 8 (yin) is opposite 9 (yang). Also, notice that all the odd or Heaven numbers (not including the number 5) add up to twenty: $1 + 3 + 7 + 9 = 20$. The same is true for the even or earth numbers: $2 + 4 + 6 + 8 = 20$. While some people believe Yu the Great, China's first dynastic ruler, was given both gifts, we will go with the version described in the fifth century B.C.E. text, the Shangshu (Classic of History). It says Heaven bestowed on Fuxi the Hetu, and on Yu, the Luoshu. Also called the Luo River Writing, the Luoshu is a pattern of black (yin) and white (yang) dots inscribed on a turtle's shell. Yu found the turtle emerging from the Luo River. As in the Hetu, the dots comprising the Luoshu represent numbers. For example, the four black (yin) dots on the top left side of the diagram correspond with the number 4. To the right of the four black dots are 9 white (yang) dots. Then, 2 black (yin) dots. Unlike the Hetu, the Luoshu symbolizes a world in constant flux and change, a world in motion. While it is beyond the scope of this chapter to explain how the Luoshu numeric sequence moves, we direct you to Chapter 13 of *The Complete Idiot's Guide to Fens Shui* (Alpha Books, 1999). The Luoshu is called the Magic Square of Three because any three cells along a horizontal, vertical, or diagonal line add up to 15. The representation of dots as numbers calls to mind the ancient technique of tying knots on strings as a means of recording data. This technique was used by cultures worldwide (such as the Greeks, Persians, Hawaiians, Africans, and indigenous Indians) before the advent of writing. Georges Ifrah, in his thoroughly researched book, *The Universal History of Numbers* (John Wiley and Sons, 2000) writes about the Incan apparatus called the quipu. This elaborate device of knotted string documented "liturgical, chronological, and statistical records, and could occasionally also serve as calendars and as messages." The Luo River Writing or Luoshu is a pattern of black (yin) and white (yang) dots purportedly found on a turtle shell. When the dots are transcribed into numbers, it yields a diagram called the Magic Square of Three. It is considered magical because three cells along any horizontal, vertical, or diagonal line add up to 15. The Luoshu symbolizes a world in motion. The ancient Chinese also used knotted string numeration. In fact, Shennong is credited with inventing the system. This calls into question whether Fuxi (who preceded Shennong) received the Hetu diagram. Either knotted numbers were in use before Shennong or, as other texts attest to, Yu the Great (who followed Shennong many centuries later) received both the Hetu and Luoshu diagrams. Despite this mystery, the trigrams could have first been recorded as knots on string. Later, when writing was invented, trigrams (and hexagrams) were recorded as numeric symbols. (Please refer to Chapter 3 for a refresher.) Then, these evolved into the solid and broken lines we are familiar with today. The following illustration demonstrates the possible evolution from knots to symbols to lines. The commonality is numbers. A knot, the numeric symbol \wedge , and a yin line each represent an even or earth number. A space on a string or a string without a knot, the numeric symbol $—$, and a yang line each represent an odd or Heaven number. The idea was to extract the meaning of the numbers, which contained the messages from the gods. Regarding the Yijing, repeated divination by yarrow stalk over centuries produced a record that matched a six-term number sequence (hexagram) with a resultant human event. Over time, when divinatory interpretation became more complex, numbers weren't just numbers, they were symbols representing a plethora of different things, a kaleidoscope of images. Perhaps this is why line graphs replaced numbers. They were more ethereal. More unearthly and more heavenly. After all, the goal of a divination reading is to lead you to a correct path, one bestowing virtuous behavior—attributes of the gods in Heaven. In order to figure out how the bagua correlates to the Hetu Cross, you must first call to mind the central theme of the Yijing—change. Referring to the following illustration, the eight fundamental trigrams are born out of the dynamic interplay of yin (female) and yang (male). "Can You Spare Some Change? The Unchanging Truth About Yin and Yang," for our purposes here, understands that these dynamic forces drive life through perpetual cycles of birth, growth, decay, and death. Beginning at the bottom, yin and yang are collectively called the liangyi, the two monograms. They produce two offspring of their own. With the bottom line corresponding to the parent yin or yang line in question, yin generates tai yin and xiao yin. Conversely, yang generates xiao yang and tai yang. The four bigrams are collectively called the sixiang. Next, the sixiang produces the eight trigrams. Here, the bottom two lines correspond to the parent bigram in question. The result is the bagua. Collectively, the two dynamic forces of yin and yang are called the liangyi, the two monograms. The liangyi produces the four bigrams, the sixiang: xiao yin, tai yang, and xiao yang. The four bigrams produce the eight trigrams, the bagua. The eight trigrams, when multiplied multiplied by themselves, produce the 64 hexagrams of the Yijing. Beginning with Qian 5 and moving clockwise around the taiji (the composite of yin and yang), look at the following illustration. The arrangement of trigrams is called the Xian Tian, literally, "prior to the appearance of the phenomenal world." Like the Hetu diagram, the Xian Tian symbolizes a perfectly balanced, motionless world. It can be

likened to a bird suspended in mid-air. It cannot move because movement does not exist. In the Xian Tian, father (Qian) is opposite and balanced by mother (Kun); the oldest daughter (Xun) is balanced by the oldest son (Zhen); the middle son (Kan) is balanced by the middle daughter (Li); and the youngest son (Gen) is balanced by the youngest daughter (Dui). The Xian Tian bagua is also known as the Before Heaven sequence of trigrams. Transforming the Hetu Cross into the Luoshu Magic Square requires you to securely fasten your thinking cap. To properly understand complicated traditions like the Yijing and feng shui, you must set aside your propensity to analyze and compartmentalize. You cannot allow your mind to become preoccupied with rigid black-and-white thinking. Instead, see the shades of gray. Stretch your imagination. Upon closer examination of Figures B and C, notice that the numbers 1 and 3 and 6 and 8 move clockwise while numbers 2 and 4 and 7 and 9 move in a counterclockwise motion. What does this mean? The Song scholars believed that which ascends or revolves clockwise corresponds with the male and future time. On the other hand, that which descends or revolves counterclockwise corresponds with the female and past time. While it is beyond the scope of this chapter to discuss this notion in greater detail, the movement of each number, its inherent nature, and its "age" on the life cycle of birth, growth, decay, and death is the cornerstone of a sophisticated method of feng shui called Xuan Kong (Flying Star). You can learn the beginning level of this interesting technique in *The Complete idiot's Guide to Feng Shui*.

► Heaven bestowed on Fuxi the Hetu diagram, a pattern of black (yin) and white (yang) dots that symbolize a stationary, motionless, balanced world.

► Fuxi invented the bagua, the eight fundamental trigrams that represent traditional stages for all possible cosmic and human conditions.

► Heaven bestowed on Yu the Great Luoshu, a pattern of black (yin)-white (yang) dots that symbolize a world in motion.

► The sixiang or four bigrams correlate to the four number pairs on the Hetu Cross.

► The Luoshu Magic Square is derived from the Hetu Cross.

When you come to a crossroad in your life's path, the Yijing can help provide the wisdom to see clearly the road ahead. Be it making a career decision, selecting a mate or business partner, or starting a new project or enterprise, the Yijing can provide clarity and insight to your concern, indecision, or problem. It will help you to take action, to "cross the great stream," a directive line appearing quite often in the hexagram texts. While the Chinese believe their forebear's influence the hexagram (the answer) they receive, you may choose to believe your own ancestors lead you to the proper course of action. Or, you may believe your answer is derived from an altogether different source. Perhaps your inner spirit, the collective consciousness of humankind, or God. Regardless from where or from whom the clarity and wisdom come, the Yijing produces strikingly accurate forecasts that speak directly to your situation. In this chapter, we'll introduce two different methods of casting the Yijing. But before we begin, a few supplies are required. You'll need 50 stalks of yarrow (roughly 10 inches in length and one-eighth inch in diameter) and 3 like coins (pennies, nickels, dimes, or quarters). While you can reach into your pocket or piggy bank to find the coins, you can obtain yarrow stalks at your local hobby supply store. If the stalks are not readily available, you can use drinking straws (the straight ones), wooden dowels, or wooden meat skewers (make sure the ends are blunt). If you're very ambitious, search for bamboo stalks at a good nursery or floral shop. Whatever you select, keep the casting tools clean and protected. It is important to understand that you consult the Yijing to gain knowledge about how to properly handle your situation. You do not consult the Yijing to receive a direct yes or no answer. Therefore, instead of asking yes or no questions, ones beginning with "is," "will," or "should," ask "what," "why" or "how" questions that

Here are a few examples:

Do not ask: "Should I invest in the stock market?" Ask: "What will happen if I buy Microsoft stock this week?"

Do not ask: "Will my relationship with Fred work out?" Ask: "What should I do about my relationship with Fred?"

Do not ask: "Should I ask her to marry me?" Ask: "What will happen if I ask Susan to marry me tonight?"

Do not ask: "Should I move?"

Ask: "What will happen if I move to Chicago this year?" Do not ask: "Will a business partnership be advantageous?"

Ask: "What will be the outcome of a business partnership with Henry?"

Do not ask: "Will I be promoted?" Ask: "How can I get a promotion this year?"

Notice in these examples that the proper questions are specific. You must state about what or of whom you are speaking. Do not ask, "Should I move?" Ask, "What will happen if I move to Chicago this year?" Do not ask, "Should I ask her to marry me?" Ask, "Should I ask Susan to marry me tonight?" Be specific. An ambiguous question will lead to an equally ambiguous answer. But a clear and precise question will lead to a defined course of action. When you are ready to cast the Yijing, wash your hands. Then write your question down on a clean sheet of paper. Close your eyes and meditate on it. Calm yourself, quiet your mind, and focus all of your attention on this question. The goal here is to send your message to the receiver (Heaven, the universal consciousness, your ancestors, your inner spirit, God). Like a computer, you must input accurate information so you can receive valid output data (your answer). Once you have prepared to cast the oracle, place the 50 stalks above the book in your hands (Part 4: "The 64 Hexagrams: A New Interpretation for the 21st Century," is synonymous with the Yijing). Set one stalk aside or place it back in its container. This stalk will not be used in the divination. With the remaining 49 stalks, you are now ready to perform the 13-step casting procedure:

1. Divide the 49 stalks into two similar bunches, but don't count them out one by one; just divide them roughly in two. Place one bunch on either side of the Yijing.

2. Take one stalk from the bunch on the right and place it above the Yijing.

3. Divide the bunch on the right into groups of fours. The last group should have 1, 2, 3, or 4 stalks. Place this last group of stalks above the Yijing with the single stalk.

4. Divide the bunch on the left into groups of fours. The last group should have 1, 2, 3, or 4 stalks. Place this last group of stalks above the Yijing with the other stalks. There should be a total of either 5 or 9 stalks above the Yijing.

5. Pick up the stalks on either side of the Yijing and bunch them together in your hands. If there are 5 stalks above the Yijing, you should have 44 stalks in your hand. If there are 9 stalks above the Yijing, you should have 40 stalks in your hand. Again, divide the stalks into two roughly similar bunch, placing one bunch on either side of the Yijing.

6. Repeating Step 2, take one stalk from the bunch on the right and place it above the Yijing.

7. Repeating Step 3, divide the bunch on the right into groups of fours. The last group should have 1, 2, 3, or 4 stalks. Place this last group of stalks above the Yijing with the single stalk.

8. Repeating Step 4, divide the bunch on the left into groups of fours. The last group should have 1, 2, 3, or 4 stalks. Place this last group of stalks above the Yijing with the other stalks. There should be a total either of 9, 13, or 17 stalks above the Yijing.

9. Pick up the stalks on either side of the Yijing and bunch them together in your hands. If there are 9 stalks above the Yijing, you should have 40 stalks in your hand. If there are 13 stalks above the Yijing, you should have 36 stalks in your

hand. If there are 17 stalks above the Yijing, you should have 32 stalks in your hand. Divide the stalks into two roughly similar bunch, placing each bunch on either side of the Yijing.

10. Repeating Step 2, take one stalk from the bunch on the right and place it above the Yijing.

11. Repeating Step 3, divide the bunch on the right into groups of fours. The last group should have 1, 2, 3, or 4 stalks. Place this last group of stalks above the Yijing with the single stalk.

12. Repeating Step 4, divide the bunch on the left into groups of fours. The last group should have 1, 2, 3, or 4 stalks. Place this last group of stalks above the Yijing with the other stalks. There should be a total either of 13, 17, 21, or 25 stalks above the Yijing.

13. Pick up the stalks on either side of the Yijing and bunch them together in your hands. If there are 13 stalks above the Yijing, you should have 36 stalks in your hand. If there are 17 stalks above the Yijing, you should have 32 stalks in your hand. If there are 21 stalks above the Yijing, you should have 28 stalks in your hand. If there are 25 stalks above the Yijing, you should have 24 stalks in your hand. If the number of stalks above the Yijing does not conform to the number of stalks in your hand, you must begin the entire procedure again.

Now divide the total number of stalks in your hand by 4: $36 + 4 = 9$; $32 + 4 = 8$; $28 + 4 = 7$; $24 + 4 = 6$.

Congratulations! You have just determined the first line (out of six) of your hexagram—the answer to your question. You must now repeat Steps 1 through 13 five more times to build a six-tiered hexagram comprised of solid and broken lines. However, before you proceed, you must understand what kind of yin or yang line the resulting numbers 6, 7, 8, and 9 correspond to. The yarrow stalk method is time-consuming and quite complicated. Nevertheless, this is how diviners cast the oracle thousands of years ago. Because most people are impatient to receive an answer, simpler methods were developed over time. One of these is the coin-toss method. Although it is not known who invented the method, we do know it was introduced in the Tang dynasty. To perform the coin-toss technique, you will need three like coins (three pennies, three nickels, three dimes, or three quarters). As you did in the yarrow stalk method, you must first prepare your mind. On a clean sheet of paper write your question. While you hold the question in your mind, cup your hands around the coins and shake. Cast them on the table. Referring to the following chart, you'll find there are four possible coin combinations. The order in which the coins fall is not important. Assigning a value of 3 to heads and a value of 2 to tails; the sum total of the coins will equal 6, 7, 8, or 9. As in the yarrow stalk method, 6 represents old yin, 7 represents young yang, 8 represents young yin, and 9 represents old yang. This idea is illustrated in the following chart: Toss the coins a total of six times, building your hexagram from the bottom line up. Refer to the Hexagram Identification Key shown earlier to determine your present hexagram by transforming any changing lines (represented by the numbers 6 and 9) into their young opposites. Refer to the Hexagram Identification Key to determine the future hexagram's number. The coin-toss and yarrow stalk methods yield different probabilities for the four types of lines. In the coin-toss method, there are eight possible ways to arrive at 6, 7, 8, or 9. You have a 37.5 percent or 3/8 chance of drawing young yang (7); a 37.5 percent or 3/8 chance of drawing young yin (8); a 12.5 percent or 1/8 chance of drawing old yin (6); and a 12.5 percent or 1/8 chance of drawing old yang (9). For the yarrow stalk method, there are 16 possible ways to arrive at 6, 7, 8, or 9. You have a 44 percent or 7/16 chance of drawing young yin (8); a 31 percent or 5/16 chance of drawing young yang (7); a 19 percent or 3/16 chance of drawing old yang (9); and a 6 percent or 1/16 chance of drawing old yin (6). In other words, the changing (or old) yin lines are the hardest to draw. Regardless of which method you use, each yields equally accurate results.

► You must prepare your mind before casting the Yijing and find a quiet place to perform the divination.

► Formulate your question properly. The idea is not to get a direct "yes" or "no" answer, but to get a clear image of how best to handle the situation at hand.

► Casting the yarrow stalk involves 13 steps and can take about an hour. It is the original method described in the Great Commentary to the Yijing.

► The three-coin method is much simpler and takes about 15 minutes to perform.

As you learned in the previous chapter, the Chinese believe Yijing divination is based on receiving communication from Heaven, their pantheon of ancestors. Adherents submit a question to Heaven, which supplies an answer in the form of a hexagram. The hexagram and its six corresponding line texts tell a story, something that transpired some 3,000 years ago relative to the downfall of the Shang and rise of the Zhou dynasties. While the scale and nature of events 3,000 years ago may be different today, the pattern of change (the birth, growth, decline, and end of your own life and circumstances) continues. The diviner's goal is to use these patterns made manifest in the changing lines of the hexagram as a guide to understanding the situation at hand, to interpreting their relevance, and to choosing to act upon the advice offered by the line text(s) (or not).

1. **Hexagram Heading:** Reading the graphic bar from right to left, first there's the hexagram number and its corresponding English name. Then there's the Chinese name rendered into Pinyin and its corresponding Chinese character. Finally, there's the hexagram symbol. We include the numbers 1 through 6 running alongside the hexagram to help you match the line text to the correct hexagram line.

2. **Name:** Here, the name of the hexagram is defined. In this case, Xu means "waiting." You may wonder why Xu is not defined "to wait." Remember, the Yijing is all about change, movement, and transformation. "Waiting" is action-oriented. So is "decaying" (versus "to decay," Hexagram 18), "observing" (versus "to observe," Hexagram 20), and "influencing" (versus "to influence," Hexagram 31), and so forth.

3. **What This Hexagram Is About:** This section describes how this hexagram is relevant to the downfall of the Shang and rise of the Zhou dynasties. This hexagram describes how the Zhou leaders moved their tribe several times to find the most auspicious site on which to increase their prosperity. Eventually, they settled in Feng, near present-day Xi'an, where they prepared for the revolution against the Shang. Neighboring tribes joined this endeavor.

4. **Hexagram Statement:** This section offers an overall message, advice about how to react to your situation at hand. While the portion in italics represents a paraphrased translation of the original Chinese text, which is often archaic and non-sensical, the remaining text offers a layman's interpretation, an explanation. With sincerity, there will be brilliant success. With perseverance, there will be fortune. It will be advantageous to cross the great stream. Wait, watch, and listen. Scope out the situation. Settle in and bide your time. Patience, sincerity, and perseverance will lead you to a bright future. Something fantastic is before you. You will soon cross the threshold, engaging in an important venture (a partnership, marriage, new job).

5. **The Line Texts:** Each hexagram contains a total of six line texts. Here, we show only Line 3 as an example. Like the hexagram statement, the portion in italics represents a translation of the original Chinese text. The remaining text offers an historical perspective, a layman's explanation, and advice. "Nine on Line 2" means the number 9 is located in the second position from the bottom, Line 2. Remember, only the numbers 6 (old yin) and 9 (old yang) are studied. Hence, each line is either designated as a 6 or a 9 line.

Nine on Line 2: *Waiting on sand will cause minor discontent. Eventually, there will be fortune. The Zhou once moved to a sandy place near a river. Although water was difficult to retain, it was still a hospitable place. You are full of action. While the result may not be immediate, it will eventually come. Keep up the momentum.*

6. *My Yi Journal: This space is for you to record your Yijing divination. Keep notes, monitor your progress, and record the outcome. Only then can you know the power and accuracy of the oracle.*

Case 1: *There are no changing lines. In this case, none of the six lines comprising your hexagram contain the number 6 (old yin) or 9 (old yang). Here, there is no distinction between present and future. They are one and the same. Because the hexagram suggests no changes, read only the hexagram statement and none of the supporting line texts. Judge by the hexagram statement what you must do to obtain the best result from the situation at hand.*

Case 2: *there is only one changing line. First, read the hexagram statement corresponding to your present hexagram to gain an overall image of your situation. Then, read the changing line text. For example, if you draw Hexagram 5 and the number 6 is on Line 4, read only Line 4 of the present hexagram. Do not read any of the other line texts! Next, read the hexagram statement corresponding to the future hexagram. Do not read any of its line texts.*

Case 3: *there are 2, 3, 4, or 5 changing lines. This scenario represents a complicated situation, where changing factors superimpose on one another. First, read the hexagram statement corresponding to your present hexagram. Then, read the line texts corresponding to each changing line. For example, if you draw Hexagram 32 and the number 9 is on Line 2, the number 9 is on Line 3, and the number 6 is on Line 5, then read only Lines 2, 3 and 5 of the present hexagram. Next, read the hexagram statement corresponding to the future hexagram. Do not read any of its line texts.*

Case 4: *all lines change. Here, all six lines contain a configuration of the numbers 6 (old yin) and 9 (old yang). First, read the hexagram statement corresponding to the present hexagram. Then, read all six-line texts. Next, read the hexagram statement corresponding to the future hexagram. Do not read its line texts. There are two special cases: If you draw Hexagram 1, you must also read the section called "All Lines Are Nice." If you draw Hexagram 2, you must also read the section called, "All Lines Are Six."*

► *Once you have determined your present and future hexagrams, first read the present hexagram statement, followed by any changing line texts. Then read the future hexagram statement to gain insight about what will happen if you follow the oracle's advice.*

► *The amount of changing lines made manifest in your present hexagram indicates the level of complexity of your situation.*

► *The Yijing accurately predicted the result of the 2000 United States presidential race between Vice President Al Gore and Texas Governor George W. Bush.*

► *Keep a diary of your divination and record the outcome of your situation.*

Qian means power that can be used either constructively or destructively. Representing the sky or Heaven, Qian's impressive and dynamic force exemplifies a great undertaking.

What This Hexagram Is About

Collectively called the Upper Classic, Qian summarizes Hexagrams 3 through 30 chronicling the revolution led by King Wen to overthrow the Shang dynasty.

Hexagram Statement

Something great is about to be born. You will play an important role in this venture. Whether it's the formation of a new business or, on a smaller scale, a family. With careful preparation, you will not encounter unsolvable problems. This venture will continuously evolve, every ending marking a new beginning. All Lines are Nine: A you? of dragons appear without a leader. There will be good fortune. When all six lines are old yang (nine), the entire hexagram changes into Kun, Hexagram 2. Read each of the following line texts as well as those comprising Kun. The configuration of six yang lines symbolizes a group of dragons (capable people) waiting for a leader to establish an empire abounding in peace and prosperity.

Nine on Line 1: The dragon is hidden in deep water. Do not act. This line refers to King Wen's seven-year house arrest imposed by the tyrant Shang king, Zhou Wang. Now is not the time to begin a project, new business, or family. Wait for the opportunity to develop. In the meantime, get your ducks in a row. Plan and organize.

Nine on Line 2: The dragon appears in the field. It is time to gather strength for a noble mission. It is advantageous to meet with the great man. When King Wen was released from seven years of house arrest, a sentence imposed by Zhou Wang of Shang, he returned to his homeland to prepare a military campaign against the Shang tyrant. In the modern world, the assault corresponds to a meaningful project. The great man is one who can help launch it. This person can be a trusted advisor, a business partner, an accountant, and so on.

Nine on Line 3: The nobleman works with vigor during the day and remains alert at night. If there is danger ahead it will not be damaging. This line refers to King Wen's military planning against the Shang. Initially, you must work very hard. Examine your work for possible mistakes that could prove costly. By remaining alert and cautious, the end result will be fortunate.

Nine on Line 4: The dragon is ready to spring from its hiding place and put its plan into action. The Zhou army captured several outlying Shang castles as a precursor to plunging into a full-fledged war. Once your plan is organized, testing it will help to iron out any wrinkles.

Nine on Line 5: The dragon flies in the sky. It is advantageous to see the great man. This line refers to the fall of the Shang dynasty and the rise of the Zhou dynasty. King Wen (the great man) died before his mission was accomplished. His son, King Wu, took the helm and eliminated the Shang king. In the modern world, the scenario suggests it is advantageous to have good successors, especially those you have mentored.

Nine on Line 6: The dragon is prone to arrogance. He is overbearing. There will be regret. If King Wu had emulated the cruel Zhou Wang, there would have been much regret. When you are successful, you must act with integrity and fairness. Being dishonest and malicious will cause shame and misfortune.

No word in the English language can accurately describe qi (pronounced chee). In popular mythology, qi is synonymous with "energy," a natural or intellectual power that exerts activity. For example, there's solar energy. The sun's rays give light, provide warmth, and help to foster growth. Natural energy resources like oil and gas provide fuel for industry and transportation, and heat for our homes. Nutrition affords us physical energy. With sustenance we thrive and feel energetic. Without it, we are drained of our energy. And then, we have electromagnetic energy, one of the fundamental forces of nature, galvanizing and unifying the growth and development of all living forms. So, is qi a source of energy "discovered" by the ancient Chinese? No, qi is not a mysterious energy. Energy, in all of its various forms, is just one aspect of qi we understand through sensory perception (the five senses of sight, smell, taste, hearing, and touch). Actually, qi underlies energy. Qi is an information field that gives energy its impetus to move and change. In fact, qi is the underlying, holistic, and vital force at the center of all things—hyperspace, the sun, a seashell, your pet, and you. If we describe qi as an energy flow, we deny its metaphysical qualities (since these are not recognizable to sensory reality). Intuition, fate, dreams, and hunches—surely, we agree these things are real, but can we prove their existence? Qi can best be characterized as "life

breath" or "cosmic breath." The following are some qualities the Chinese attribute to qi that will help to foster a better understanding of this enigmatic concept:

- ▶ Qi is the holistic and underlying vital force and substance of everyone and everything.
- ▶ Qi is the non-measurable and imperceptible breath permeating, connecting, and uniting the cosmic and earthly realms.
- ▶ Qi is physical. It's the life force acupuncturists seek to activate with their needles and the power martial artists channel to split bricks.
- ▶ Qi is metaphysical. It is your luck, destiny, and fate. It's your intuition, the sixth sense you feel when you're "on to something," the "vibe" you get about a particular person, place, or thing.
- ▶ Qi is your spirit, your soul.

The first documentation of the word Chi can be found in the *Shuoguan* (Explanation of the Trigrams), one of the Ten Wings attached to the *Zhouyi* during the Warring States Period (or as early as the late Spring and Autumn Period). As noteworthy as the *Shuoguan* is, another text defining qi is considerably more interesting. Purportedly written by an historian named Zuo Qiuming in 541 B.C.E., the *Zuozhuan* is a superlative narrative describing six types of Heaven qi that descend to earth: yin, yang, wind, rain, darkness, and brightness. When an imbalance occurs, the excess is made manifest as one of six types of bodily illness. For instance, an excess of yin can cause low blood pressure, resulting in insufficient blood flow and the feeling of being cold and weak; an excess of yang can cause fever; high winds can cause arthritic conditions; constant rain can cause stomach ailments; extreme darkness can cause hallucinations; and extreme brightness can cause heart disease. (The concept of yin and yang is the subject of the next chapter, "Can You Spare Some Change? The Unchanging Truth About Yin and Yang.") "When the essence of matter transforms, life is born. [When the transformation takes place] on earth, grain grows. (When the transformation takes place) in Heaven, galaxies form. When [qi] flows between Heaven and earth, it becomes ghosts and spirits. When [qi] is stored in the body, a person becomes a sage. Regarding the birth of men, Heaven contributes the essence; earth contributes the form. When essence and form combine, it becomes man. When there is balance and harmony, there is life. When there no balance and harmony, there is no life." Guanli, fifth century B.C.E. As the concept evolved, qi extended beyond the earthly (meteorological) and human (physiological) realms to include the influence of the cosmos. This belief was first recorded in the 431 B.C.E. text called the *Zhouyu*, assembled by Bo Yangfu, the Grand Historian of the state of Zhou. Bo Yangfu relates qi to the downfall of the Zhou dynasty: "The qi of Heaven and earth must not lose their proper order. If they extend beyond the proper order, there will be chaos. There will be an earthquake." In other words, Heaven caused an earthquake to communicate its displeasure with the king. The king's inability to promote harmony and balance within his empire caused chaos and discord, which led to the end of Zhou dynastic reign.

▶ The *Zhuangzi*. Written by Zhuang Zhou (356-286 B.C.E.), this great Taoist work informs us that people should "keep their form perfect and replenish their spirit to be merged into one with Heaven and earth."

▶ The *Lushi Chunqiu*. Attributed to Lu Buwei (d. 235 B.C.E.), this text discusses the "preservation of good health." It offers this advice: "Qi should be made to flow constantly within the body ... [and] with essential qi renewed daily, the vicious qi will go and a full life span will be reached; this is called truth."

▶ The *Huainami*. Compiled by Liu An, King of Huainan (d. 122 B.C.E.), this encyclopedic work explains the origin of qi. It says that the universe was a shapeless void filled with original qi. The interaction of its positive (yang) and negative (yin) forces produced life as we know it.

The idea that there is a holistic and interactive force of nature is not just an exclusive Chinese concept. In fact, cultures all over the world believe in an imperceptible and nourishing force that underlies life. Each culture has its own term. For instance, the Indians call a vital force "prana." It is known as "ankh" to the Egyptians; "ruah" to the Hebrews; "tane" to the Hawaiians; and "arunquiltha" to the Australian aborigine. The following is how several celebrated historical figures of the Western world defined a vital force that influences our well-being:

▶ Pythagoras (560-500 B.C.E.), a Greek philosopher and mathematician, believed our spirit and the air we breathe are connected to "the unlimited." The air is a vital and healing force called "pneuma." The words pneumatic and pneumonia are derivatives of pneuma.

▶ Isaac Newton (1642-1727) in his 1687 book, *Principia*, promoted the idea of a "subtle spirit," an electrical vital force governing humankind and the environment.

▶ Luigi Galvani (1737-1798), an Italian physician and physicist, accidentally "discovered" a steady current of electricity (the only type known then was of the static variety, sparks caused by friction) while performing experiments on frog legs. Galvani proposed that a bioelectric vital force, called "animal electricity," was hidden in the nerves of living organisms. Today, words like galvanize, galvanic, and the galvanoscope pay tribute to his work.

▶ Dr. Hans Driesch (1867-1941), a German vitalist and embryologist, was convinced that life had a special inherent process that could not be detected by physical laws. He called this "entelechy" from the Greek word entelecheia, a nonmaterial agent intrinsic to living substances.

▶ Dr. Harold Saxton Burr (1889-1973) taught anatomy and neuroanatomy at Yale University School of Medicine from 1914-1964. In 1935, with Dr. F.S.C. Northrup, they developed the electrodynamic theory of life. This theory postulates that electrical energy is "the unifying characteristic of the universe." That bioelectrical phenomenon underlies the growth and development of all living forms. Burr called the connective electric fields "L-fields"(life-fields). Also, he was convinced the state of one's mind could affect the state of the body's L-field.

▶ Dr. Bjorn Nordenstrom (1920-) gained recognition for treating tumors with electrical probes. Nordenstrom postulates an intricate electrical network exists within the body that controls organ functions. In 1979, he assembled decades of research into a book, *Biologically Closed Electrical Circuits: Clinical, Experimental, and Theoretical Evidence for an Additional Circulatory System* (Nordic Medical Publications).

▶ Dr. Robert O. Becker (1923-) is a pioneer in the field of regeneration, the study of how the body restores or revitalizes itself after injury. Like Burr, Becker believes electricity is the key to understanding life processes. He proposes that electrical currents are connected to the body's nervous system, the organ group that coordinated, receives, transmits, and stores information throughout the body.

The twentieth century proclaimed a new scientific paradigm. Einstein's theory of relativity proved matter to be an illusion, just a masked form of energy. The subatomic world of quantum physics determined the system of isolation, separate and distinct attention to the component parts, to be an invalid method of gaining knowledge of the whole. Our mindset was becoming less rigid, our view of reality more open to alternative possibilities.

In fact, new sciences have surfaced such as psychology and chaos theory, challenging our sensory perception. These new sciences emphasize holism, connectivity with our environment and with other people. For instance, noted psychologist Carl Jung was instrumental in developing archetypal patterns in dreams. He understood the inner psyche to be a "collective living

mirror of the universe." As you have learned, this notion is reminiscent of the Chinese microcosmic-macrocosmic concept. In Chapter 11, "Science, Synchronicity, and the Yijing: Understanding a Holistic Universe," you'll read about theoretical physicist David Bohm. He "softened" physics by integrating psychology, philosophy, religion, and biology into a new holistic worldview. Indisputably, the West is slowly coming to grips with the fact that not everything can be quantifiably and precisely measured. After nearly 3,000 years of linear and fragmented thinking, we are expanding our mindset to include nonlinear and holistic interpretations. We are allowing ourselves to think the unthinkable. We're broadening our horizons to include seeing the forest and the trees. The method of reaching a conclusion by deducing general laws through observation is deductive reasoning. The method of reaching a conclusion based on general laws is inductive reasoning.

According to a 1997 survey conducted in the United States by the Harvard Medical School, "42 percent of respondents reported using at least one unconventional therapy in the past year. Based on these figures, it is estimated that 83 million Americans use alternative medicine." Moreover, the World Health Organization estimates that "4 billion people, or 80 percent of the world's population, use herbal medicine for some aspect of primary health care." Despite this, herbs are not endorsed by the U.S. Food and Drug Administration.

► Qi is the underlying and unifying, nourishing and vital, physical and metaphysical life breath at the heart and development of all things.

► The first documentation of the word qi can be found in the *Shuoguo* (Explanation of the Trigrams), one of the Ten Wings attached to the *Zhouyi* during the Warring States Period (403-221 B.C.E.).

► Qi is not unique to the Chinese. It goes by many names and is known by cultures worldwide.

► Many Western physicians believe electromagnetic energy is the holistic and vital force governing the body and environment. This is actually misleading because qi underlies energy. Electromagnetism describes one aspect of qi.

Like the concept of qi, the theory describing yin and yang was perhaps understood, but not fully developed at the time the *Zhouyi* was assembled at the end of the second millennium B.C.E. However, some 500 years later, when commentaries were added to the text, the concept of yin (representing the broken line) and yang (representing the solid line) was used to interpret the meaning of each hexagram and the interplay between them. So, what is yin and yang? The Chinese believe they characterize the two most dynamic forces of the universe. They were born at the dawn of time, and their splitting apart from a unified state signified the birth of change. Their ceaseless movement drives nature forward through an eternal cycle of birth, growth, decay, and death. The origin of life is an age-old question that has beguiled philosophers and scientists since the first appearance of civilization. How the universe originated, and who or what had a role in that origin is a mystery. In fact, the quest to understand life and humanity's role on earth has spawned myth, religious institutions, and endless scientific exploration and experimentation. Western science offers the big bang theory. Roughly 15 billion years ago, the universe began with, well, a big bang! One millionth of a second after this dynamic explosion, the four fundamental forces of nature became distinct: gravity, electromagnetism, and the strong and weak nuclear forces. By the first second, the universe was filled with elementary particles. The most familiar of these are the negatively charged electrons, positively charged protons, and neutral neutrons. Together, these particles form the atom. Atoms combine to form molecules, the smallest unit of a substance that contains all the chemical properties of that substance. By tracing the history of the universe to the "moment" before the big bang, cosmology theorists seek to find the Holy Grail of science, the primordial source. Known as a singularity, the primordial source is the state of unity when the totality of the universe existed within an atomic nucleus. To many physicists, the discovery of a singularity will lead to a single mathematical theory that will unite the physical world. Our question is, what would that equation mean? Where would we go from there? Of course, theology has its viewpoint about the origins of life, actually many viewpoints. But, as fascinating as they are, delving into them here will not suit our purposes, so let's move on. Singularity is the "moment" before creation when the entire universe was compressed into an atomic nucleus. It is the "moment" before time and space were made manifest. Singularity is the undivided whole, the state of unity. Wuji is the wellspring out of which life emerges. It is the source of original qi, life's vital force. The ancient Chinese sages relied primarily on meditative knowledge to ascertain life's origin, choosing to eschew empirical data. Quite simply, these learned masters understood that the origin of the universe can be compared to your own birth. By tracing yourself to the confines of the womb, the ancients arrived at a similar conclusion to that of modern science. The mysterious source of life is an undivided whole. The Taoists call the womb-like primordial source wuji. Meaning the beginning or the great void, wuji is the wellspring of life. It is the undifferentiated and purest source of all things. It is the fountainhead of original qi, life's vital force. Wuji is depicted as a circle. While you may think the circle is empty, it is actually empty and full. It is filled with potential. Similar to an unfertilized egg, Wuji is ready to give life. The moment sperm impregnates it, the egg is no longer a single entity, a unified state. It divides, forming two complementary poles—the negatively charged yin and the positively charged yang. Yin and yang are the two dynamic forces of the universe, the two necessary components of change—the bedrock of the Yijing. Yin is nature's feminine principle. Expressed as the stable matter of earth, yin qi moves downward and inward. Yin is rich and dark. Womb and soil. Mother and earth, receptacles for new life and new ideas—an idea embodied in Hexagram 2 (Kun, earth). When death occurs, Mother Earth accepts us back, recycling our spent remains into future growth. Passive in nature, yin is exhibited in the stillness of night. It is the restive shade, the tranquil, cool lake. On the human level, yin is sadness, weakness, greed, and selfishness, traits associated with the dark side of our nature. Yin is our unconscious mind, where we shelter our innermost desires and secrets. Also, yin is right-brained and artistic. Meditating and practicing yoga are yin activities. So is reading and watching TV. Yin is our creativity and intuition. It is the maintenance and development of traditions, values, and relationships. Some of yin's other qualities are illustrated in the following figure. And, what does the white dot amid yin's blackness mean? It represents change. The white dot expresses the emerging presence of yang. It means nothing can be totally yin or yang. That would imply completion, perfection, balance, and non-motion. For example, the shady (yin) side of a slope will eventually become sunny (yang). The blackest (yin) sky has the twinkling of white (yang) stars. Quiet, restful (yin) moments are followed by vigorous activity (yang). Get the idea? Yin is the feminine and passive principle of nature expressed as stillness, cold, and wetness. On the human level, yin represents sadness, fatigue, and greed, also, yin is quiet meditation, intuitive wisdom, and creativity. Yin is the realm of the dead. Yang is nature's masculine principle expressed as the sky and Heaven. Accordingly, it makes sense that yang qi moves upward and outward. It's life's active force made manifest as bright sunlight, gusting wind, and summer's rising heat. Similarly, our goals, inspiration, and enlightenment are yang. They carry us forward by activating our minds. Also, yang is left-brained, detail-oriented, computational, and logical abstractions of mathematics and science. It's individualism and the acquiring of material possessions. Yang is our external expression of "heated arguments" and being "in love." In relation to the Yijing, yang's vitality and vigor are encapsulated in Hexagram 1 (Qian, Heaven). Yang represents the father figure. Traditionally, the male is the disciplinarian, the firm authoritarian. He lays down the law. Meanwhile, his yin counterpart keeps the peace. Think of 1950s TV—Ozzie and Harriet Nelson are good examples. Yang is the masculine and active principle of nature expressed as hot summer days and gusting winds. On the human level, yang represents linear logic, aggression, being in love. Yang is

the father figure, traditionally the disciplinarian and authoritarian. The taiji symbol exemplifies the process of universal evolution, the perpetual interplay between the dynamic forces of yin and yang. Born out of unity, yin and yang are infinitely linked. Like the positive and negative poles of a magnet and like the relationship between your mind and body, yin and yang are separate and united. They influence and empower each other, as well as sustain and enable each other. In yin's breadth, there is the seed of yang. In yang's expanse, there is the germ of yin. Together, they express the law of nature: the unending cycle of birth, growth, decay, and death. Nothing can escape this fate. In mathematics, the number 1 (and odd numbers) is considered yang: the masculine 1 is straight and firm. The value of zero (and even number) is yin; the feminine 0 is round and soft like the womb. The taiji expresses the perpetual interplay between yin and yang. Literally translated, the word *ji* means "central pillar," "basis," or the "basic reference." The world *tai* means "supreme" or the "greatest." Taken together, *taiji* means the "greatest pillar" or the "supreme basic." But wait! This describes *wuji*, you say. Actually, there is a difference. *Wu* means void, a vast boundless space. It is the state of which *taiji* is born. "The Ultimateless [*wuji*] and its parallel, the Supreme Ultimate [*taiji*]! When the Supreme Ultimate moves, it generates yang. When this movement peaks, it produces stillness. Stillness generates yin. Supreme stillness leads to movement. Movement and stillness are the root of one another."

—Zhou Dunyi (C.E. 1017-1073), *Explanation of the Diagram of the Supreme Ultimate*

- ▶ Modern science holds that the totality of the universe was once compressed into an atomic nucleus. One second after the big bang explosion, protons (positive particles), electrons (negative particles), and neutrons (neutral particles) emerged.
- ▶ The ancient Chinese sages understood the entirety of the universe derives from *wuji*, out of which emerged the two dynamic forces of yin (negative) and yang (positive).
- ▶ Yin is nature's passive and feminine principle. Yin is the realm of the dead.
- ▶ Yang is nature's active and masculine principle. Yang is the realm of the living.
- ▶ The *taiji* symbolizes the eternal interplay of yin and yang.

Unquestionably, German mathematician and philosopher Gottfried Leibniz was one of the seventeenth century's leading intellectuals. Although he is best known for inventing the mathematical method of calculus (for which he independently shares credit with Sir Isaac Newton) and for his radical philosophical concepts (like monads and pre-established harmony), Leibniz also made considerable contributions to a wide variety of other fields. These include, but are not limited to, theology, geology, physics, metaphysics, sinology, and politics. He was also an inventor, drafting plans for things like high-speed coaches that traveled along ball-bearing tracks, improved cookware, and shoes with springs that facilitated "fast getaways." Yet, despite his many accomplishments, Leibniz's primary goal was the conversion of all peoples to Christianity. In this chapter, we'll focus on another of Leibniz's great interests: binary numeration, a mathematical system that uses only the numbers 0 and 1 to compute. Leibniz believed the system helped to prove God's creation of the world: Everything was created out of nothing (0) by God (1). What does this have to do with the *Yijing*? Joachim Bouvet, a Jesuit missionary stationed in China, discovered by substituting 0 for a broken line and the number 1 for a solid line, the progression of binary numbers 0 to 63 perfectly correlated to the Fuxi (or Before Heaven) arrangement of hexagrams, a configuration that is similar in principle to the Xian Tian or Before Heaven sequence of trigrams you learned about in Chapter 5, "Once Upon a Time: The Mythical Origin of the *Yijing*." Would this discovery lead the Chinese to accept the Christian God? Or, was the discovery purely coincidental, the correlation meaningless? You shall see. Gottfried Wilhelm von Leibniz (1646-1716) was born in Leipzig, Germany. According to John M. Mackie's book, *Life of William von Leibnitz* (Gould, Kendall, and Lincoln, 1845), something prophetic happened three days after Leibniz's birth, which would set the tone of his life. At his baptism, the infant "opened his eyes and raised his head to receive the consecrated water bestowed" by the Lutheran clergyman. Leibniz's father, Friedrich Leibniz, a professor of philosophy at the University of Leipzig, recorded the astonishing event in his journal: "I prophetically look upon this occurrence as a sign of faith, and a most sure token, that my son will walk through life with eyes upturned to Heaven, burning with love of God, and abounding in wonderful works." Unfortunately, his father died when the youngster was six years old. However, his mother, Catharina Schumuck, would foster Gottfried's love of God, the power of which would play a significant role in his "wonderful works." At a young age, Leibniz possessed an insatiable desire for mental stimulation. He taught himself advanced Latin and Greek by the age of 12 "for I was burning to get sight of the ancients [philosophers] and the numerous Christian fathers." In 1661, at the age of 14, Leibniz entered the University of Leipzig where he earned degrees of Bachelor of Philosophy (1663) and Master of Philosophy (1664). Although mathematics was offered at Leipzig, he supplemented his knowledge at the University of Jena in eastern Germany. Studying under Erhard Weigel, Leibniz learned to develop mathematic proofs for nonmathematic subjects like philosophy, theology, and logic. In 1667, Leibniz earned a Doctorate of Law at the University of Altdorf in Nuremberg. From 1676 until his death in 1716, Leibniz worked as councilor and librarian to Duke Johann Friedrich in Hanover. Although his responsibilities were rather mundane, his close ties with a powerful German court afforded him influence and contacts. In fact, during his lifetime, Leibniz corresponded with over 600 of Europe's intelligentsia as well as a large sampling of government officials and royals. While this steadfast endeavor may seem vainglorious, actually, his correspondents were flattered he favored them. Indeed, Leibniz had become the pride of Germany. But gaining fame, respect, and a menagerie of celebrated friends was not his primary goal. Instead, Leibniz aimed to win influential adherents who could realize his scheme—to find a truth that would reconcile the Catholics and Protestants and lead the Jews and Muslims to convert to Christianity. The expanse of Leibniz's knowledge was not fully realized until a 1903 discovery of some 15,000 letters and fragments of his works. This treasure-trove of information provided scholars a better glimpse into Leibniz's mind, allowing them to understand what he said of himself: "He who knows me by my published works alone does not know me at all." Before we can discuss binary's theological implications and its link to the *Yijing*, you must first understand its mathematical principles. The binary system uses only the digits 0 and 1 to compute. Referring to the following chart, you will see the number 1 is expressed as 01, the number 2 is expressed as 10, and three is 11. Because all possible permutations have been exhausted within the two place values, the number 4 carries over into the next position on the left. The process continues until all permutations (100, 101, 110, and 111) are met. The number 8 (1000) begins the next set of permutations and continues ad infinitum. This method is also called base 2 numeration because you count in powers or multiples of two. In case you're wondering, the universal standard is the base 10 system, which uses the numbers 0 through 9 (10 digits) to perform mathematical functions. If you're computer-minded, you probably know that binary numbers are the fundamental principle behind computer science. Although the system has been used in digital computing since the early 1930s, Leibniz actually designed the first binary calculator in 1679. In binary notation, the year 2001 becomes 11111010001. How does this figure? Look

at the following illustration. Reading from right to left, notice that each place value progresses in powers of 2: 2^0 is $1 \times 1 = 1$; 2^1 is $1 \times 2 = 2$; 2^2 is $2 \times 2 = 4$; 2^3 is $4 \times 2 = 8$; 2^4 is $8 \times 2 = 16$; and so on to infinity. It can also be expressed this way: 2^3 is $2 \times 2 \times 2 = 8$; 2^5 is $2 \times 2 \times 2 \times 2 \times 2 = 32$; and 2^7 is $2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 = 128$. So, $2001 = 2^{10} (1024) + 2^9 (512) + 2^8 (256) + 2^7 (128) + 2^6 (64) + 2^4 (16) + 2^0 (1)$. Still need clarification? Okay, take a moment and find your pocket calculator. Pretend

you're going shopping for enough numbers to make 2001. The number 1 means "yes, I'll take that number" and 0 means, "no I don't need that number." With your basket in your arm and moving left to right, you must pass on 2^{11} (2048) because you do not need this many numbers. Moving on, you add one 2^{10} (1024) to your basket. Now, you must accumulate 977 more numbers (2001 - 1024 = 977). Therefore, you take one 2^9 (977 - 512 = 465), one 2^8 (465 - 256 = 209), one 2^7 (209 - 128 = 81) and one 2^6 (81 - 64 = 17). You don't need 2^5 (32) because you only need 17 more numbers. Therefore, you select one 2^4 (17 - 16 = 1) and one 2^0 to complete your order. Pop quiz! Leibniz was born in 1646. Compute his binary birth year in the space provided here. (The answer appears at the end of this chapter.) The following are two simple examples of multiplying using binary numbers. Many find this function easier to perform than adding. Here, 0 and 1 play their usual roles: $0 \times 0 = 1$, $0 \times 1 = 0$, $1 \times 0 = 0$, and $1 \times 1 = 1$. Many mistakenly credit Leibniz with inventing binary numeration. According to *History of Binary and Other Nondecimal Numeration* by Anton Glaser (Tomash Publishers, 1981), English mathematician and astronomer Thomas Hariot (1560-1621) and Bishop Juan Caramuel Y Lobkowitz (1606-1682), working independently of one another, developed the system before Leibniz. Leibniz presented the binary system in his 1703 publication called *Explication*, 33 years after Caramuel's findings in *Mathesis biceps*. Leibniz believed his binary-theological theory virtually proved the Christian doctrine of *creatio ex nihilo* (God's creation of the universe out of nothing) by illustrating the origin of all numbers through the use of 0 and 1. In other words, the universe (numbers) was created out of nothing (0) by the one (1) Christian God. Since numbers were common to all peoples, Leibniz saw this as an effective way to link people. He was convinced his philosophy provided a rational explanation for God's existence that did not rely upon the Christian incarnation, the union of God and humanity in Jesus Christ. However, this does not imply Leibniz ignored divine revelation. In fact, he believed faith in the Holy Scriptures was necessary to "awaken the inner light." Essentially, Leibniz thought his universal idea would unite all peoples and end religious discord, particularly among Christians. Born around 570 B.C.E., the ancient Greek philosopher, scientist, and mathematician Pythagoras of Samos believed numbers were a living reality, a principle of nature. Following this idea, the number 1 was not simply a quantitative integer, but a principle or essence underlying nature. The number 1 represented unity and harmony from which all things derive. Theon of Smyrna (born fourth century C.I.:) explains the concept like this: Unity is the principle of all things and the most dominant of all that is: All things emanate from it and it emanates from nothing. It is indivisible and it is everything in power. It is immutable and never departs from its own nature through multiplication ($1 \times 1 = 1$). Everything that is intelligible and not yet created exists in it; the nature of ideas. God himself, the soul, the beautiful and the good, and every intelligible essence, such as beauty itself, justice itself, equality itself, for we conceive each of these things as being one and as existing in itself." Most scholars generally agree Pythagoras received the notion of number theology during his 22 years of study among Egyptian and Babylonian priests. Also, apparently he learned about the essence of number while being initiated into the Orphic mysteries—a body of esoteric knowledge originating with the mythical Greek hero, Orpheus. Whatever the case may be, the Pythagorean interest in numbers influenced Christian, Jewish, and Islamic cultures. Intentionally or not, Leibniz drew upon these ancient beliefs. From 1697 to 1702, Leibniz corresponded with Father Joachim Bouvet (d. 1732), a French Jesuit stationed in China. Selected by King Louis XIV of France for the mission, Bouvet was retained by emperor Kangxi as his mathematics instructor. In fact, the emperor was so impressed with Bouvet's knowledge, he granted him space within Beijing's (then Peking) Forbidden City compound for a church and a home. In 1701, Bouvet received a table of Leibniz's binary numeration. Immediately, he recognized by substituting 0 for a broken line and the number 1 for a solid line, the progression of binary numbers 0 to 63 perfectly correlated to the Fuxi (or Before Heaven) arrangement of hexagrams, which is similar to the Before Heaven arrangement of trigrams symbolizing an ideal, harmonious, and perfect world. Upon making this discovery, Bouvet sent Leibniz two different designs of the 64 hexagrams. The first was the "circular and square" diagram. Although this arrangement is attributed to Fuxi (which Bouvet believed), it was actually composed by Neo-Confucian cosmologist Shao Yung about C.E. 1060. Because of space restrictions, we do not include the circular representation of hexagrams that surrounds the squared one (represented in the following table). A complete illustration can be found in Fritjof Capra's thought-provoking book, *The Tao of Physics* (Shambala, 1991). The first number at the top of each hexagram denotes its decimal equivalent; the second number in parentheses is its hexagram number. For instance, the first hexagram in the table is Hexagram 2. In binary notation, the configuration of six broken lines equals a value of zero. The second one illustrated is Hexagram 23. Its binary value is one. Notice the binary numeration is a mirror image of how the notation is usually laid out. Here, the binary numbers are read left to right or top to bottom (100000). Normally, the notation reads right to left (000001). The second arrangement Leibniz received from Bouvet is called "Fuxi's Hexagram Order" from a twelfth-century book, *Zhouyi Benji* (*The Zhouyi's Original Meaning*) by Neo-Confucian philosopher, Zhu Xi. Again, we have deliberately simplified the illustration to demonstrate its seeming conformity to the binary system. Here, the binary numeration is placed in its familiar computational sequence. Notice the inherent "order and harmony" that so enthused Leibniz. In the first column of both diagrams, 0 (black yin) and 1 (white yang) are equally divided. Each again divides into two, the process continuing until 64 hexagrams are formed. Based on the two tables of Fuxi's arrangement of hexagrams, Leibniz believed he uncovered proof that the Chinese were not "heathens." You see, at that time, two problems besieged China's missionaries. The first concerned whether the Chinese had a word comparable to the Christian "God." While many believed no word encapsulated the Christian deity, some Christian scholars, including Matteo Ricci, an Italian Jesuit and founder of the Catholic mission in China, were less rigid in their thinking. Ricci accepted two Chinese terms for God: Tian (Heaven) and Shang Di (Lord Above). Ricci preferred to translate God as Tian Zhu (Heavenly Ruler). (Note: Tian Zhu is not a Chinese term.) Despite these debates, Leibniz maintained that the modern Chinese had strayed from the teachings of their ancient sage-kings; that, if the classical texts like the *Yijing* were scrutinized, you would find "pure Christianity." Basically, Leibniz was confident that if he could show his binary theology had been realized thousands of years earlier in (China, then he could most certainly entice the Chinese to accept the Christian faith. Instead of quoting from the Holy Scriptures, he could show them their own facts—that they had lost or at least misunderstood the true meaning of Fuxi's works.

1. Fuxi was a mythical figure. If he did exist, he was probably a simple Paleolithic tribal chief who might have invented nets for fishing or tamed animals for agrarian/domestic use.
2. The solid and broken lines were not part of the original divinatory text, the *Zhouyi*.
3. Ancient Chinese mathematics was based on base 10 and base 12 numerations. In fact they did not have a zero.
 - ▶ German-born Gottfried Leibniz was one of the seventeenth century's leading intellectuals.
 - ▶ Binary numeration uses only the numbers 0 and 1 to compute.
 - ▶ Leibniz believed his binary numeration practically proved the Christian doctrine of *creatio ex nihilo* by illustrating that the universe (numbers) was created out of nothing (0) by the one (1) God.
 - ▶ The Christian, Jewish, and Islamic interest in numbers derives from Pythagorean teachings.
 - ▶ The similarity between the Leibniz binary system and the configuration of Fuxi's hexagram arrangement is coincidental.

These seemingly random coincidences are what noted psychologist Carl Jung called “synchronicity.” It’s what this chapter is all about. We’ll focus on the groundbreaking work of theoretical physicist David Bohm. He believed in a unified cosmos. A cosmos in which everything is interconnected and interactive. A cosmos that is unpredictable and creative. Bohm postulated a hidden primary reality that provides information to the totality of humankind and our environment. As you’ll soon learn, this fundamental reality makes acausal events like synchronicity possible. This notion is quite literally a quantum leap, from the absolute causal and predictable world of classical physics, the bedrock of scientific thought since the publication of Isaac Newton’s *Principia* (1687). A word coined by Swiss psychologist Carl Jung (1875-1961), synchronicity is a phenomenon in which coincidences such as thoughts, ideas, objects, and/or events link together to form a theme that is significant to the observer. In a nutshell, the phenomenon of synchronicity can be described as a pattern of correlated coincidences that can take form as objects, thoughts, ideas, and events (or a combination) linked together in a common theme, meaning, and significance to the observer. Often, synchronicity is the eerie feeling that someone or something is operating “behind the scenes,” guiding us along. Actually, that “someone” is what Westerners variously describe as a knowing, higher force, the sea of consciousness, or the almighty God. Many Easterners call this ultimate force the Dao. There are two types of synchronicity. Perhaps the most common type is the meaningless occurrences of the trivial variety, uncanny coincidences that amuse more than awe. For instance, you’re thinking about a friend when the telephone rings and, you guessed it, it’s your friend. Or you share a common birth date with several friends and/or relatives. Or you got the job because you were in the right place at the right time. We’ve all encountered such curiosities. The question is, do they mean anything? Austrian biologist Paul Kammerer (d. 1926) was a synchronicity fanatic. He enthusiastically spent his life observing, recording, and analyzing the reoccurrence of phenomena. The culmination of which was published in his 1919 book, *Das Gesetz der Serie* (The Law of the Series). Although most of Kammerer’s accounts were trivial oddities, he concluded there is an acausal principle of nature (random, without apparent cause) where likes attract to cause a series of coincidences. He called this principle “the law of the series.” Not surprisingly, Kammerer was ridiculed for his progressive ideas, for challenging the orthodox mechanistic thought developed by Isaac Newton. In 1926, after years of humiliation, he committed suicide. The second type of synchronicity is the meaningful kind, invoking change. As we discussed in Chapter 1, “Ground Zero: Understanding the Basics About the I Ching, Book of Changes,” change is the hallmark of the Yijing. Change moves us along. It helps us gain insight into who we are. In Carl Jung’s enlightening book, *Synchronicity: An Acausal Connecting Principle* (Princeton University Press, 1973), he offers a terrific example of a meaningful coincidence involving a patient describing her dream about a scarab beetle: “While she was telling me this dream I sat with my back to the closed window. Suddenly I heard a noise behind me, like a gentle tapping. I turned round and saw a flying insect knocking against the windowpane from outside. I opened the window and caught the creature in the air as it flew in. It was the nearest analogy to a golden scarab that one finds in our latitudes, a scarabaeid beetle, the common rose-chafer.” The scarab beetle is a metaphor for rebirth and renewal. Jung’s patient understood its significance, recognizing it as a sign of recovery. In short, this synchronistic event was meaningful because it yielded change. The incident “spoke” to her directly. Before you read any further, take a trip down memory lane and jot down synchronicities that have touched your life. Ask yourself .

- ▶ Was the synchronistic series meaningless or meaningful?
- ▶ Did the series coincide with important or pivotal periods in your life?
- ▶ Did the series yield change?

Synchronicity implies a holistic and unified universe. This is because separate events/objects/ thoughts/ideas isolated in time and space combine to form a whole theme of meaning. Therefore, we can assume a purposeful relationship between acausal events. Synchronicity suggests that humankind and nature are in harmony—in sync. But what causes Synchronicity? Well, in order to explain this, we must examine our current understanding of the physical world. Indisputably, David Bohm (1917-1992) was one of the most prominent and influential theoretical physicists of modern science. He was a pioneer, incorporating psychics, biology, psychology, linguists, philosophy, and religion into a new holistic world reality. He was a seeker of truth who challenged the prevailing laws of quantum physics (the study of subatomic particles) formulated mainly by Danish physicists Neils Bohr and Werner Heisenberg in the 1920s. In 1951, while teaching quantum theory at Princeton University, Bohm wrote a textbook. Entitled *Quantum Theory*, his book explained the ideas set forth by the founders of quantum mechanics. Upon completion of the book, which is now considered a classic, Bohm sent copies to Neils Bohr and Albert Einstein. Although Bohr did not respond, Einstein (who was also at Princeton at the time) did. In fact, the scientists struck up a fast friendship, enthusiastically exchanging ideas about the quantum world. Einstein, like Bohm, did not subscribe to the accepted notion that subatomic particles were indeterministic. Rather, these particles were complex entities. Their movement was determined, motivated by a force providing “active information” to the whole of the environment. To explain his theory, Bohm gave the analogy of an airplane (electron) being guided by radio signals (active force). While the signals cannot provide the energy that drives the airplane, they can help the plane’s pilot direct the movement produced by the plane’s engines. Bohm’s theories about a holistic and connective universe were not based on pure speculation. While it’s beyond our scope to discuss the body of his landmark work that supports his claims, we will focus on perhaps his most profound contribution, the holomovement and its two fundamental “aspects”: the implicate and explicate orders. It is here that the cause of synchronicity will be explained. It is here that you’ll begin to understand synchronicity’s connection to the Yijing. Bohm firmly believed the cosmos is “an undivided and unbroken whole” that is in a constant state of flux and change. This idea bears a striking resemblance to the Eastern notion of yin and yang—that everyone and everything moves through a cycle of birth, life, decay, and death. Bohm called this unceasing flow of change the holomovement. Holo is the Greek word meaning whole, total, and complete. Bohm suggested that the cosmos acts like a massive flowing hologram, in which the whole (holo) message (gram) of reality is contained. Merriam-Webster’s *New Collegiate Dictionary* defines a hologram as a “three-dimensional image that is reproduced from a pattern of interference produced by a split coherent laser beam.” How a hologram is created is not important. What is important is its intrinsic nature: Each part of the hologram contains all of the information about the whole image. For example, in a two-dimensional photograph, each part of the film corresponds to the same portion of the image. This is because the spatial dimensions are restricted to left and right, and up and down. A hologram, however, has the added dimension of depth—forward and backward movement, or what Bohm called “enfolding” and “unfolding.” On a cosmic level, Bohm believed that each part of the universe contains the whole of the cosmos enfolding or hidden within it. Confused? Keep reading for a better understanding of this complex subject. Bohm maintained that everyday reality is actually secondary to a primary hidden reality called the implicate order. To explain this concept, Bohm used the analogy of two glass cylinders, one inside the other, with the space between them filled with glycerin. Imagine placing a droplet of ink into the glycerin. Now, slowly rotate (clockwise or counterclockwise) the inner cylinder so that the droplet stretches out into a thread. Eventually, the thread will become so thin that it will disappear. You have just enfolding or diffused the ink drop into the glycerin so that its order has seemingly been caused to be random (its implicate order). But if you rotate the cylinder in

the opposite direction, the thread reappears and soon becomes the ink drop again! Cool, huh? David Bohm's implicate order is a primary invisible reality whereby matter and consciousness emerge or unfold into the visible world around us. The implicate order suggests there is a hidden order to the universe, and therefore, gives meaning to causal events like synchronicity. Before connecting it to the phenomenon of synchronicity, let's carry this analogy to the next level. Imagine dropping and enfolding a series of ink drops into the glycerin such that the series forms a line of droplets. When the direction is reversed, the droplets are unfolded one at a time. However, if you spin the cylinder, the perception is one of a single ink drop moving along a path. The point here is that the sequence of enfolded droplets are actually separate and causal events that emerge as a connective pattern. This describes synchronicity. Therefore, the notion of an implicate order presents the possibility that the universe possesses hidden and orderly realms beyond our current understanding. The explicate order represents the manifestations of objects, events, thoughts, and ideas that are unfolded from the much deeper implicate order of the undivided holomovement simply, Bohm's explicate order is the unfolding of all (separate objects, events, and thoughts derived from the much deeper implicate order of the undivided holo-movement. In the ink drop experiment, the unfolding droplet represents the explicate order. In other words, the explicate order is really as we know it. The active force organizing the implicate order is called the quantum potential. Returning to Bohm's analogy about the airplane that is guided by radio signals, the signals correspond to the quantum potential. Moreover, the quantum potential suggests the cosmos is full of, well, potential. Instead of space being a vast void of nothingness, it is full of information that is available and accessible by everyone and everything because of our connectiveness to it. The Taoists call this vast space wuji. Wuji is believed to be the wellspring of creation. Although we won't delve into the subatomic physical proofs of the quantum potential, know that like the airplane analogy, it may cause electrons to "make choices" about its future. In the same way, our future is largely affected by the choices we make. The question is: Are these choices divinely inspired or are they the product of free will? Also, can an oracle, such as the Yijing, help us to make the correct choice? These age-old questions have been pondered for centuries. The quantum potential is the active force that drives the implicate order. It provides information to the totality of humankind and our environment. The quantum potential derives its information from the superquantum potential, which organizes or directs the superimplicate order. The superquantum potential is described as a higher, ordered, and mystical realm thought to be the fountainhead of true knowledge and wisdom. Where does the quantum potential get its information? From the superquantum potential that organizes and directs the superimplicate order. Indeed, Bohm theorized that there exist infinite series of implicate orders that make up the superimplicate order, each one organizing the lower ones and influencing the higher realms. It is important to understand that each level is not separate and distinct. Rather, they are intertwining and interactive aspects of the holomovement. These higher realms are metaphysical, existing beyond time, space, and our own sensory perception. They are believed to be the source of true knowledge and wisdom. "Bohm's concept of a holographic universe has much in common with how our brain functions. As you have learned, a hologram is comprised of light whose waves are in perfect sync. This synchronizing of waves also occurs with deep meditation and prayer. The brain's theta waves (associated with the sleep or relaxed state) unite with or become in sync with the brain's alpha waves (associated with the active conscious state). In essence, practicing meditation, yoga, and taiji can enable you to become in perfect harmony with the cosmos. With balance comes meaningful insight into nature's truths. Into your truth! Yet, there is evidence that supports a holographic brain. This has to do with memory storage. Referring to the analogy about a two-dimensional photograph, if a piece of film is damaged, the corresponding image is lost forever. However, if a holographic plate (brain) is damaged, the image (memory) only becomes blurred. A holographic brain suggests that memories are stored within and throughout the vast capacity of the brain. Until we fully understand the mechanics and function of our brain, we can only make educated guesses about how it acts upon our consciousness. While Western scientists use logic and reason to increase knowledge about the world we live in. Eastern sages primarily use meditation, the intuitive art of going within your being to tap into universal truth and wisdom. This mastery of the inner realm is based on the belief that we (the microcosm) mirror the macrocosmic universe. In a meditative or balanced state, the conscious mind enfolds into the implicate order of true knowledge and unfolds its pearls of wisdom. In other words, you can become more enlightened by practicing meditation, yoga, or prayer. Consulting the Yijing is like asking for an instant hologram. Carl Jung, in his foreword to the Richard Wilhelm translation, states it best: "In the I Ching, the only criterion of the validity of synchronicity is the observer's opinion that the text of the hexagram's "answer" is in sync with your conscious needs, wants, and desires at the moment when you tossed the coins or stalks of yarrow. The answer is the instant unfolding of truth derived from the instant unfolding of truth derived from the holistic and knowing universe.

► Synchronicity is a phenomenon whereby coincidences such as ideas, physical object, and/or events link together to form a theme significant in meaning to the observer.

► David Bohm was a theoretical physicist who postulated that the universe acts like a hologram—an image whose parts contain image.

► The holographic universe has two aspects: the implicate and explicate order. The implicate order is a primary invisible reality where matter and consciousness emerge into the visible world, the explicate order.

► The quantum potential is the active force that drives the implicate order. It provides information to humankind.

► The Yijing provides a meaningful and instant synchronistic answer to a particular question.

A Webster's New Collegiate Dictionary offers two definitions of the word chaos. First, it's defined as "the confused, unorganized state of primordial matter before the creation of distinct forms." This definition accords with what might be its first textual reference, the eighth century B.C.E. poem by the Greek poet, Hesiod. Entitled Theogony (Genealogy of the Gods), the poem describes the creation of the universe out of chaos: "In the beginning there was chaos, nothing but void, formless matter, infinite space." If Webster's first definition seems obscure, the second one provides the popular understanding. Defined as "a state of utter confusion," chaos infers individual turmoil and (turbulence. It suggests disorder, crisis, and havoc. A common expression like "my life is chaotic" usually implies career- and/or relationship-related discord. But chaos isn't exclusive to individual confusion. A city, state, country, and even the world can seem chaotic at times. In these instances, chaos implies the systematic breakdown of communication, the violation and insurrection of authority. Often, chaotic behavior leads to riots, strikes, and anarchy. In short, chaos is messy. It is the antithesis of balance, harmony, and organization. But there's also a third definition. To scientists, computer scientists, and mathematicians, the term chaos refers to the pattern and organization within nonlinear systems. Nonlinear systems are described as complex schemes whose rate of change is not constant. The weather; population growth; the stock market; changes in mindsets, fashions, and fads; traffic flow; and brain and heart activity are examples of complex nonlinear systems. In fact, you are a nonlinear system! Your physical and mental growth change at an irregular rate. Chaos theory studies how these systems, once thought to be completely chaotic, unpredictable, and random, actually contain hidden ordered patterns. Yet, there's more to chaos theory than finding order amid apparent disorder. Here are a couple of its other defining features and how they relate to the human experience:

► A chaos system is very sensitive. A slight change, disturbance, or unaccounted variable can lead to an enormously different outcome. In human terms, a small change can alter your normal routine or the course of your life. A birth or death, the loss of a job, a job promotion, or a sudden insight, is examples of life-altering variables.

► A chaos system can evolve into a more complex state. In human terms, prayer and meditation can serve to help us rise to a higher level of clarity and maturity. As you'll soon learn, the Yijing is a tool that can assist transcendence to the next level of understanding, wisdom, and truth.

American meteorologist Edward Lorenz is considered to be the first true founder of chaos theory, although the term wasn't coined until years later. In 1960, he used a computer to forecast the weather by inputting data like temperature, air density and pressure, and wind speed and direction. Later, in order to verify his results and to save time and paper, Lorenz shortened the calculation to three (.506) decimal places instead of the original six (.506127). Although he understood that he entered a small change to the initial conditions, that he expected a proportionate difference in the end result. He was wrong. The weather projection was wildly different. In weather forecasting, the phenomenon came to be known as the butterfly effect—the flutter (small changes) of a butterfly's wings in one part of the world could trigger disturbances that could multiply and result in a tornado (chaos) in another part of the world. Of course, this is an exaggeration, but Lorenz demonstrated that it's impossible to predict weather accurately beyond a few days. Now you can understand why TV weather meteorologists often present conflicting and/or altogether incorrect forecasts. Somewhere, an unsuspecting flutter sets forces in motion that can "rain on your parade." Butterfly power is part of human consciousness. If you ever doubted that one person could affect a positive impact on society, consider the following examples:

► From 1933 to 1945, Franklin D. Roosevelt, the 32nd President of the United States, led the country out of two great crises—the Great Depression and World War II. Called the New Deal, his peacetime domestic program introduced innovative reforms to reduce unemployment and restore economic security.

► In 1955, Rosa Parks helped to lessen racial discrimination by willfully disobeying a segregation law that required African Americans to relinquish their seats to white citizens on Alabama's municipal buses. Her courageous action rallied the support of both the black and white communities, who sought to end injustices based on skin color. In 1956, the U.S. Supreme Court ruled in favor of Parks, deeming segregation unconstitutional.

► In 1980, Candy Lightner in California and Cindi Lamb in Maryland founded MADD (Mothers Against Drunk Driving) as a consequence of their children being senselessly killed by drunk drivers. Since then, the grassroots organization has been instrumental in the enactment of laws raising the minimum drinking age and lowering the legal blood alcohol limit. Currently, there are two million members and supporters, with 600 chapters nationwide. You, too, can spread your butterfly wings. Your thoughts and actions have an enormous impact on your family and society, even on your own well-being. But this news is not new. We all know that positive influences like honesty, kindness, and living the Golden Rule foster harmony. Conversely, negative influences such as gossip, prejudice, malice, and selfishness promote discord and ill will. So the next time someone is discourteous to you, think before you act. Return the unpleasant remark with a smile. Let your positive butterfly power radiate. Ironically, while the mathematical equations for Lorenz's weather model gave rise to chaotic and unpredictable behavior, his graphed equations exhibited an underlying order and symmetry. The following butterfly-shaped figure is called the Lorenz Attractor. It's the first 3-D image (2-D here) of chaos. The oft-used phrase, "The method [Lorenz Attractor] behind the madness [chaos]," should actually read, "The method within the madness." While "behind" implies the madness is caused by, even a result of, the method, "within" suggests the method is part of the madness—that the madness has an order which is the method. Hence, rendering the madness not madness at all, but a different way of being, with an order unto itself. Essentially, the Lorenz Attractor and the Yijing illustrate that "madness" or chaos is an illusion. The Lorenz Attractor is an example of a strange attractor. Arguably, the strange attractor is the central premise around which chaos theory is based. Okay, but what's a strange attractor? Simply stated, it is the visual (and repeating) pattern of the behavior or a nonlinear (chaotic) system. "Strange" reflects the paradox of the system being chaotic yet ordered and patterned. "Attractor" is a little more difficult to define. According to Edward Lorenz in his book, *The Essence of Chaos* (University of Washington Press, 1993), an attractor is a "limit set... consisting of every point that the orbit passes very close to, again and again. "In other words, while experts understand that nonlinear systems are attracted to, or converge to, a set of points, they cannot explain why. Nor can they explain who or what is orchestrating chaos into a cohesive and ordered pattern. Because of the attractor's mysterious nature, it has been suggested that chaos theory be called "divinamics." This word is taken from the ancient Roman concept divination, characterized by writer, orator, and statesman, Marcus Tullius Cicero (106-43 B.C.E.) Divination refers to mystical knowledge, prophetic insight, and supernatural foresight that are derived from a divine holistic order. A strange attractor is the visual pattern of the behavior of a nonlinear system. Because nonlinear systems are chaotic yet patterned, they are called "strange." The "attractor" organizes the pattern of the system. The attractor helps the system to evolve. When a nonlinear system becomes agitated, the attractor collects the pathways causing the stress. A "phase transition" occurs. Either the system can choose to evolve or "self-organize" into the next level of complexity (or maturity on the human level), or it can collapse and self-destruct. The word "choose" may seem odd, but actually nonlinear systems somehow make choices about their next transition. The process of evolving into a more complex state is called bifurcation. To bifurcate means to split into two, to fork. On the human plane, many would consider prayer and meditation to be strange attractors, for they inspire guidance from a higher power. If we choose to accept the guidance offered in holy books, listen to the "answer to our prayers," or acknowledge inner wisdom, we can transcend (bifurcate) to greater understanding and maturity. We can let butterfly power carry us to new heights. We'll be on the high road to truth. Or, we can reject any kind of spiritual teachings or transcendental methods. We can choose the low road, allowing chaotic events to depress and weaken our spirit. It seems many of us are choosing the higher path. Now more than ever, people are returning to places of worship. Spiritual and motivational speakers like Deepak Chopra, Tony Robbins, and Jack Canfield and Mark Victor Hansen (authors of the popular *Chicken Soup for the Soul* book series) are selling out seminars and speaking engagements, their books becoming instant bestsellers. Also, talk show diva Oprah Winfrey inspires the masses. In large part, she dedicates her life to enhancing the personal growth and development of others. The Yijing is a strange attractor, too! It can be used as a tool to organize your own patterned chaos. When you consult the Yijing, you're divining guidance, knowledge, or illumination from a source greater than yourself. You learned in Chapter 2, "A Short History of the Ancient Chinese," that the ancient Chinese believed their ancestors counseled them. Yet, you may choose to believe that the collective consciousness, a holistic force (like David Bohm's implicate order, God, or even your own intuitive knowledge) provides the answer. The source is irrelevant. The answer to your inquiry is what is significant. Those of you who have consulted the oracle can't deny how its answer is consistently meaningful, striking a deep chord of truth within your being. This suggests that the hexagram you receive is not random and unpredictable, but is drawn from the hidden order of your life. We seem to be given the hexagram we need at the moment of consultation. Stated another way, what we perceive as an unpredictable event is actually the limitations imposed by our sensory perception. Somehow, the Yijing attractor acts as a

bridge between the supreme unknown and individual consciousness. The word cosmos is derived from the Greek *kosmos*, meaning "adornment" and "ornament." Traditionally, Pythagoras, the sixth century B.C.E. mathematician and philosopher, is credited with relating *kosmos* to the universe. To him, the universe was beautiful, adorned with an order that inspires aesthetic appreciation.

► Nonlinear systems are complex and unpredictable systems such as the weather, population growth, the stock market, and traffic flow.

► Chaos theory studies pattern and organization within nonlinear systems.

► An American meteorologist, Edward Lorenz, is considered the first true founder of chaos theory.

► The strange attractor is the central premise on which chaos theory is based which organizes nonlinear systems.

► The Yijing, prayer, and meditation are considered strange attractors & act as bridges between the Great Unknown and human consciousness.

Finding a site on which to build a settlement and raise crops was a primary concern to any ancient civilization. Certainly, to the Neolithic Chinese who settled along the Yellow River some 5,000 years ago, locating the site that offered an abundance of sun shine and shade, protection from the cold winds of the north, and ample water to replenish their being and nourish their crops were important considerations. Yet, the two key factors that determined the auspiciousness of a site were the proximity of the mountains and waterways. Mountains were associated with the female and passive principle of nature. Like a caretaker, mountains were stable. They shielded and protected. They were dependable. On the other hand, water represented the male and nature's active force. Rivers, lakes, and the sea provided people with a means to transport goods, to trade, and therefore, to build wealth. Waterways were responsible for helping civilization to progress. Sunshine and shade were the earliest meanings of yang (the active force) and yin (the passive force) respectively. The criterion for locating a favorable site based on the balance between a host of natural factors illustrates the birth of feng shui, a tradition unique to the Chinese, but one that has grasped the interest of the modern world. The term feng shui comes from Guo Pu's (C.E. 276-324) *Zangshu* (Book of Burial), a text that many scholars believe explains the *Zangjing* (Classic of Burial) authored by Qing Wuzi of the late Han dynasty (C.E. 190-220). Setting aside its solemn origin, the *Zangshu* points out, "When qi rides the wind [feng], it is dispersed. When it encounters water [shui], it is retained. The ancients collected it and prevented it from dissipating. They directed its [qi's] course to secure its retention. Therefore, it [the method] is called feng shui." In other words, gentle winds carried qi, or "life's breath," down the hills and mountain slopes. Nourishing everything in its path, qi was retained and collected in water where it could help foster growth and prosperity. Literally, feng shui means "wind and water," two natural forces that direct qi to a settlement and burial site. The first reference to the practice of feng shui comes from the *Shijing* (Book of Poetry), China's oldest anthology of rhymes dating to about 1100 to 600 B.C.E. In total, the *Shijing* contains 305 poems divided into folksongs (160), odes (105), and hymns (40). In particular, one poem prominently features Gong Liu, the Zhou people's high ancestor and great-grandson of Hou Ji (also known as Chief Millet, their agricultural deity). The poem recounts how Gong Liu led his people to a new land called Bin, located between Mount Qi and the west bank of the Yellow River. The following excerpt describes Gong Liu assessing the environment: As civilization progressed, life became more complex, and feng shui became more specialized. As a result, two different schools of feng shui developed: Form School and Compass School. The first one we will discuss is called Xingfa or Form School. Also known as Luantau Pai (Mountain Head School), this method focused on the contour of the land, the shape of the mountains, and the curves of the waterways. The bible of this school and perhaps the earliest documentation of using geophysical features to locate an auspicious site is the *Zangshu* (Book of Burial), the very book from where the term feng shui comes. You might be curious about the book's title. As well as offering advice about locating the best site to build a home, the *Zangshu* (an article of fewer than 2,000 words) is primarily concerned with finding the best place to bury the dead. This is because the ancient (and many modern) Chinese believe their ancestors help them from Heaven. If you buried your relative in a favorable location, he or she would bestow good fortune on your family and your descendants. Therefore, it would behoove you to take great care in selecting a final resting place. The whole idea of Xingfa feng shui is to locate the long xue or dragon's lair, the point where qi converges on the terrain. This is accomplished by following the way qi travels down the mountain ranges (called the long mei or dragon veins), by studying how qi is carried by rivers (called shui long or water dragons), and by observing where it settles in ponds, lakes, and the sea. Indeed, recognizing the common point of intersection is a task reserved for the masters of this metaphysical and intuitive-based method. Xingfa (xing means "form" and fa means "method") or Form School is the oldest school of feng shui, formally dating to the late Han era's publication of the *Classic of Burial* written by Qing Wuzi. In 1949, when China became communist nation, feng shui was outlawed. Most of the great masters fled to Hong Kong where they are given much credit for transforming the metropolis into the financial hub of the East. Today, there are over 1,000 feng shui consultants and teachers in Hong Kong. An estimated 50 percent of its residents are believers. Buildingscape: Symbolically, buildings can represent mountains. Ideally, you should choose a home that is balanced on both sides by structures comparable to yours. A corner house is unfavorable because one side's protection is separated by the street. It is unbalanced. Also, a corner house is subject to glaring headlights, traffic, and noise. While the backside of your home should also be supported, make sure the buildings there do not overwhelm or loom over it. Topography: The most auspicious plane on which to live is either flat terrain or a sloping hill. Offering solid support and psychological security, these sites allow qi to meander in and around your dwelling. Conversely, those living on top of a hill or on a steep incline are subject to nature's forces (like landslides) and psychological vulnerability. Similar to a rushing river, life's vital force rushes by and is not given the opportunity to linger, permeate, and nourish. Often, individuals in these circumstances are prone to anxiety, insomnia, and financial difficulties. Streetscape: The best way to evaluate the road(s) adjacent to your home is to imagine it is a watercourse. Following this idea, a gently rambling road becomes a meandering stream bringing you benevolent qi. A thoroughfare is similar to river rapids or an aqueduct that carries valuable qi away from the premises. Likewise, a home at a T- or Y-junction is unfavorable because you're the target of rushing torrents of qi surging up the paths. These patterns have been known to cause illness and misfortune. However, most people live along residential straight streets, a favorable configuration if noise and traffic are at a minimum. Building Shape: The shape of your home impacts your well-being. Square or rectangular shapes (homes, room, and lots) are your best bet. Here, qi flows freely. It is uninhibited. Avoid homes with odd shapes (circular, angular), variegated roofs, or beamed ceilings. In these instances, qi acts like a ricocheting pinball creating a dizzying effect. Essentially, living amid a whirlwind of qi-inspired activity cannot lead to harmony, beneficial relationships, and prosperity. Neighboring Facilities: Before you offer your hard earned cash as a down payment, don your favorite walking shoes and explore your neighborhood. Are there man-made factors that can pose possible health risks? For example, living in close proximity to high-tension power lines, factories, landfills, hospitals, police/fire stations, cemeteries, houses of worship, and airports is not favorable. These places are charged with the maladies of others and are best avoided. Also, while living next to schools may seem harmless, the imbalance of yang qi (youth) can cause insomnia and anxiety. The most important part of your home is its front door. Primarily, this is where qi enters. Make sure the door is

proportionate to the size of an average person. If the entrance is too small, it hinders qi from entering. If it is too large, then qi's beneficial force can escape. While these aspects are among those you should consider when evaluating your environment, a more detailed account can be found in *The Complete Idiot's Guide to Feng Shui* (Alpha Books, 1999). In it, you'll also learn how to arrange your living space to promote better health, wealth, and relationships. What is known in the West as the Compass School of feng shui does not have an equivalent name in Chinese. In China, the school that uses a compass and studies Heavenly (time) qi and earthly (space—the auspiciousness of each direction as well as geophysical features) qi is known as Liqi Pai (Patterns of Qi School). In the early 1980s when feng shui was introduced to the Western world, the term Compass School was invented. Today, it is an umbrella term covering the many methods of feng shui that study how time and space affect your well-being. The Xuan Kong (Flying Star) method is perhaps the best known, and certainly, the most sophisticated technique under the Compass School umbrella. Other methods include San He (Three Harmonies), Qi Men (Mystical Doors), and Yigua (Changing Trigrams). You'll learn about the latter in the next chapter. Compass School feng shui is a term invented by Westerners to represent what the Chinese call Liqi Pai (Patterns of Qi School). Compass school studies how time (Heavenly qi) and space (earthly qi) affect the well-being of an individual. The first method to come out of the Liqi Pai school was called Tuzhai Wuxing (Diagrammatic Houses for the Five Families). Dating to the Spring and Autumn Period (722-481 B.C.E.), this method classified a person's home and family name under one of the five phases of qi: fire, earth, metal, water, and wood. While we won't concern ourselves with a detailed explanation, if the qi of the home was compatible with the qi of the family name, then the living environment would bring good fortune to the family. For example, if the house belonged to water qi and the family belonged to wood qi, the match was propitious because water produces (or helps foster the growth of) wood (plants). Conversely, if the family belonged to earth qi, the match could bring misfortune because wood depletes earth. The five phases (in Chinese, wuxing) are five physical elements in nature that symbolize the movement of qi. They are: fire, earth, metal, water, and wood. The five phases are considered one of the fundamental principles of classical feng shui, Chinese medicine, and acupuncture. Because of its simplicity, Tuzhai Wuxing was shortlived. It was replaced with more complicated methods developed from the Hetu and Luoshu, the two cosmological maps from which the eight fundamental trigrams and hexagrams are derived. Please see Chapter 5, "Once Upon a Time: The Mythical Origin of the Yijing," for a refresher on these terms. During the Warring States Period (403-221 B.C.E.) feng shui diviners formed the Kanyu school. According to the venerable dictionary called the *Shuowen Jiezi* (Explanation of Words and Phrases) written by Eastern Han dynasty (C.E. 25-220) scholar Xu Shen, the word kan (of kanyu) means "the way of Heaven." The word yu means "the way of earth." Together, kanyu means "the way of Heaven and earth." Diviners expert in the study of astronomy and geography as applied to site selection (and date selection) were aptly called kanyujia means "expert". The tool of the trade for the feng shui diviner was the *sinan*, a two-part, south-pointing instrument consisting of a square base plate and a metal spoon made of magnetic lodestone. Inscribed onto the *sinan* were the 12 Heavenly stems (which records how qi changes over time), the 10 earthly branches (which records where qi is located on earth), and the 8 trigrams. The example provided in the following photograph dates to about C.E. 83. Kanyu (literally, "the way of Heaven and earth") was a school of feng shui that developed during the Eastern Han dynasty (C.E. 25-220). Diviners of this school were known as the kanyujia. Over time, the *sinan* developed into the *shipan* compass. It consisted of a circular plate (representing Heaven) over a larger square base plate (representing earth). The *sinan* then evolved into the *luopan* compass used by feng shui practitioners today. Keeping to the design of its precursor, the south-pointing *luopan* has anywhere from 4 to 40 concentric information rings featuring things like the 8 main directions and the finer 24 distinctions; the 24 15-day periods of the solar year; the 28 constellations; the 8 trigrams; the 64 hexagrams; the 5 phases of qi; the 9 "stars" or numbers of the Luoshu; and the sexagenary (60) cycle of 12 stems and 10 branches. The following photograph is Joseph Yu's *luopan* compass. Regardless of which compass was being used, the feng shui master's objective was to create Heaven on earth by correlating the Heavenly (time) and earthly (space) qi forces. The dwelling or tomb that was situated according to the balance of these forces was considered auspicious. The occupants were blessed with good health, good wealth, and beneficial relationships. Today, Form School and Compass School have merged into one school of thought called classical or traditional feng shui. Like yin and yang, the two theories involve each other. Neglecting one aspect is like keeping one eye closed. For optimum sight, both eyes are necessary.

- ▶ From School is the first and oldest school of feng shui, and studies how qi courses through the terrain and waterway.
- ▶ Feng shui means "wind and water."
- ▶ Compass School is a term invented by Westerners. It considers how time and space affect your prospects for greater health, wealth, and relationships.
- ▶ The tool of the trade for a feng shui practitioner is the compass.
- ▶ Today, Compass School have merged into one school of thought called classical or traditional feng shui. Yigua methodology is purported to have originated with Yi Xing (C.E. 673-727), a Zen Buddhist monk, famous astronomer, metaphysicist, and royal advisor to the Tang dynasty. According to legend, ambassadors from neighboring barbarian countries (Korea, Vietnam, and Japan) requested emperor Xuan Zong (C.E. 762) to grant them feng shui texts to help their countries prosper. To the emperor, however, prosperity meant power. Sharing power could potentially threaten his empire. Based on this supposition, he commanded Yi Xing to write a false feng shui classic to give as gifts to the ambassadors, Yi Xing, being a kind and virtuous monk, instead used his wisdom and vast knowledge to create Yigua—a simple method, easy to use. Simply stated, Yigua feng shui believes each of the eight compass directions holds a different type of qi that is either favorable (promoting fortune) or unfavorable (causing misfortune) to a person's natal qi, which is represented by his or her personal trigram and is determined by the birth year. Also, the qi associated with the eight cardinal directions influences the propitiousness of your home, which is also assigned to a trigram. Specifically, this means each trigram (Zhen, Xun, Kan, Li, Qian, Kun, Gen, and Dui) correlates to four auspicious and four inauspicious directions. If the qi of the house is compatible with the qi of the person, then the occupant will benefit by the supporting nature of the home. In essence, the person's qi will "go with the flow," move in sync with his or her home's qi. However, if the qi of the home and the qi of the person are incompatible, then the occupant will not feel fully comfortable in his or her living space. It's out of sync with the movement of his or her home's qi. The person's qi is "going against the grain." Yigua (literally, Changing Trigrams) feng shui is a technique of determining a person's four auspicious and four inauspicious directions. Also, it is used to determine a dwelling's four favorable and four unfavorable directions (or areas within the home). According to tradition, the methodology originated with Yi Xing (c.E. 673-727), a Zen Buddhist monk. The first requirement for conducting a Yigua reading is to determine your personal trigram (Zhen, Xun, Kan, Li, Qian, Kun, Gen, Dui). To accomplish this, you need your year of birth and gender. However, before you proceed, understand feng shui uses the Chinese solar calendar, which variously marks February 4 or 5 as the first day of the year. Therefore, if you were born between January 1 and February 3, you must use the year prior to your actual birth year. For example, let's take a woman born on January 18, 1963. She would use the year 1962 to calculate her personal trigram. If you were born on February 4 or 5, you must consult the following table to

determine your Chinese birth year. In this circumstance, the time you were born is an important factor. For example, let's say you were born at 8:00 P.M. on February 4, 1930. You would use 1929 as your year of birth because 1930 didn't begin until 8:52 P.M. If you were born at 11:00 P.M. on February 4, 1930, then you would stay with 1930. Now that you know your Chinese birth year, consult the following chart to determine your personal trigram. For example, if you are a male born in 1930, you belong to the Dui trigram. If you are a female born in 1930, your trigram is Gen. In order to ascertain which directions are favorable to you and which directions are favorable to your home's qi, you begin with the trigram in question. As an example, let's say your personal trigram is Zhen. Referring to Table 4, begin with number 1 and read left to right across the chart. Zhen will transform into each of the remaining seven trigrams to produce the associated directions favorable and unfavorable to Zhen. Note: The names Sheng Qi (Life Qi), Van Nian (Prolonged Years), Tian Yi (Heavenly Doctor), Fu Wei (Stooping Position), Huo Hai (Misfortune), Liu Sha (Six Devils), Wu Gui (Five Ghosts), and Jue Ming (Ultimate End of Life) are used to describe the nature of qi associated with a certain direction of the house. Collectively, they are called the Eight Wandering Stars.

1. Zhen's top yin line changes into yang. This new configuration produces the Li trigram. Li is associated with the south. For Zhen, south corresponds to the star called Sheng Qi, the most fortunate level of auspice bringing prosperity, respectability, good health, and beneficial relationships.

2. All of Zhen's lines transform to produce the Xun trigram. Xun is associated with the southeast. For Zhen, southeast corresponds to the star called Van Nian, the second most fortunate level of auspice bringing longevity and beneficial relationships,

3. Zhen's middle (yin) and bottom (yang) lines change. This new configuration produces the Kan trigram, associated with the north. For Zhen, north corresponds to the star called Tian Yi, the third most fortunate level of auspice bringing good physical and mental health and harmonious relationships.

4. Here, no lines change. Hence, the trigram remains the same. Since Zhen is associated with the east, this direction corresponds to the star called Fu Wei, the fourth most fortunate level of auspice bringing emotional and physical stability, and peace.

5. Zhen's bottom yang line changes into yin to produce the Kun trigram. Kun is associated with the southwest. For Zhen, the southwest corresponds to the star called Huo Hai, the fourth most harmful level of auspice bringing accidents, arguments, and injury.

6. Zhen's top and bottom lines change into the Gen trigram. Gen is associated with the northeast. For Zhen, the northeast corresponds to the star called Liu Sha, the third most harmful level of auspice bringing possible malicious encounters and failed relationships.

7. Zhen's top and middle lines change producing the Qian trigram. Qian is associated with the northwest. For Zhen, the northwest corresponds to the star called Wu Gui, the second most harmful level of auspice bringing possible fires, accidents, and disaster.

8. Zhen's middle yin lines change to yang producing the Dui trigram. Dui is associated with the west. For Zhen, the west corresponds to the star called Jue Ming, the first most harmful level of auspice associated with the loss of life, devastating disease, and unproductive careers.

Instead of asking someone "What's your sign?" be bold and ask for his or her birth date. This information will lead you to find the person's personal trigram. In turn, knowing someone's trigram will help you to determine if you're inherently compatible with the person in question. Generally, people belonging to the same East or West Group are compatible. Those of opposing groups are not. The compatibility or incompatibility of natal qi may, in part, account for harmony or conflict at work or within the family. You might be wondering about the significance of the changing trigram formula. For instance, why does the first change (changing the top line of the trigram) correlate with Sheng Qi and not, say, Jue Ming, the most inauspicious type of qi? The answer lies in the relationship between the trigrams. Referring to the figure (the bagua tree) that follows (for a reminder about what this is, "Once Upon a Time: The Mythical Origin of the Yijing"), let's take a deeper look into the changing trigram formula as it relates only to a trigram's four auspicious directions. To be consistent, we will use the Zhen trigram as an example.

1. Top line changes: Zhen changes into Li. Zhen and Li share the same bigram, Xiao Yang, They're two peas in a pod. Kindred spirits. It makes sense them that Li and its associative direction, south bring the greatest fortune to Zhen.

2. All lines change: Zhen changes in Xun. Zhen and Xun belong to be the same Xiao family of bigrams-Xiao Yang and Xiao Yn. Notice that the bigrams are polar opposites, a factor that denotes harmony and balance. While Zhen's yin line is balanced by Xun's yang line. As a matter of interest, Zhen (thunder) and Xun (wind) are opposite each other in the Xian Tian (Before Heaven) bagua. All thing considered, Xun is Zhen's second best friend.

3. Middle and bottom lines change: Zhen changes into Kan, which is derived from the same begram as Xun (Zhen's second best friend). Yet, while Zhen and Kan's bigram bases are opposite, and thus harmonious, their top lines are both yin. In essence, two out of three lines are compatible. Kan offers the third most fortunate level of auspice.

4. No lines change: Here, Zhen remains uncharged. Like a lion resting in his den, Fu Wei qi brings sefty and stability.

As you have just discovered, auspicious pairs come either from the same bigram (Zhen-Li and Zhen-Zhen) or from opposing bigrams (Zhen-Xun and Zhen-Ken). The Trigrams that are not compatible with Zhen's qi come from different bigram families. In Zhen's case it's parent bigram belongs to the Xiao family. It is incompatible with the Tai family. The imbalance of yin and yang made manifest by the lines gives rise to conflicting, inharmonious, and damaging qi.

► Yiga methodology is purported to have originated with Yi Xing (C.E. 673-727), a Zen Buddhist monk, famous astronomer, metaphysicist, and royal advisor to the Tang dynasty.

► The purpose of Yigua feng shui is to determine your four favorable and four unfavorable directions as well as the four good and four bad directions (areas) within your home.

► Your personal trigram is determined by your birth year.

► Your home's trigram is determined by the direction it "sits" against.

► A trigram's good and bad directions are relationship to each of the other seven Trigrams.