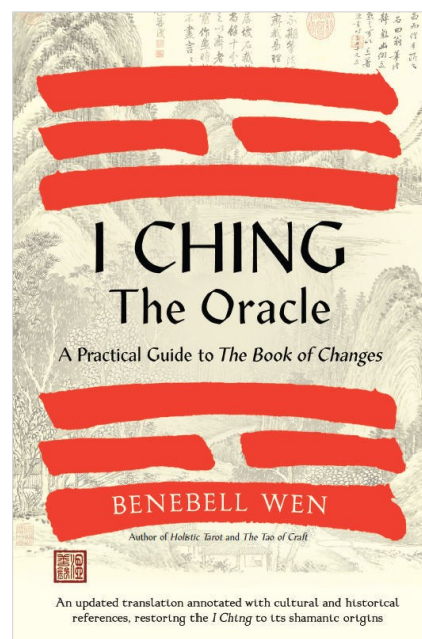


周易

## WORKBOOK OF PRACTICUMS















































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































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From I Ching, The Oracle:  
A PRACTICAL GUIDE TO THE  
BOOK OF CHANGES

Table 1.1 Trigram Cross-References

Upper Trigram ▷ Lower Trigram ▽	 Heaven	 Lake	 Fire	 Thunder
 Heaven	 1 Creative Power	 43 Decisive Action	 14 Accolades	 34 Great Power
 Lake	 10 Caution	 58 Mirth	 38 Polarizing	 54 Marrying Maiden
 Fire	 13 Fellowship	 49 Revolution	 30 Attachment	 55 Opulence
 Thunder	 25 Innocence	 17 Inspiring Others	 21 Bite Through	 51 Sharp Turn
 Wind	 44 Improper Meeting	 28 Great Force	 50 Cauldron	 32 Endurance
 Water	 6 Conflict	 47 Iron Hand	 64 Climax	 40 Deliverance
 Mountain	 33 Retreat	 31 Attraction	 56 The Wanderer	 62 The Details
 Earth	 12 Plateau	 45 Assembly	 35 Advancement	 16 Enthusiasm

# For I Ching Hexagram Construction

				Upper Trigram △ Lower Trigram ▽
Wind	Water	Mountain	Earth	
				
9 Gentle Wind	5 Patience	26 Limitation	11 Harmony	Heaven
				
61 Faith Within	60 Boundaries	41 Debilitation	19 Spring is Coming	Lake
				
37 Family	63 After the Ending	22 Beauty and Grace	36 Darken the Light	Fire
				
42 Burgeoning	3 Initial Challenge	27 Nourishment	24 Recharge	Thunder
				
57 Gentle Force	48 Fountainhead	18 Decay	46 Push Upward	Wind
				
59 Make Waves	29 The Abyss	4 Inexperience	7 The Army	Water
				
53 Steadfast	39 Impasse	52 Quiet Heart	15 Modesty	Mountain
				
20 Critique	8 Alliances	23 Partition	2 Supportive Power	Earth

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If you find that you need more line space for your notes than the space provided in the practicum, continue your free-write in the additional note-taking space provided beginning on p. 281. In the practicum, write, “continued on p.” and reference the pagination of the additional note-taking space.





四正卦 <i>Sì zhèng guà</i> Four Perfected Hexagrams	震 桉 <i>Zhèn mìng</i> Thunder <b>Hexagram 51</b> Zhen	離 粹 <i>Lí zuó</i> Fire <b>Hexagram 30</b> Li	兌 揣 <i>Duì duǎo</i> Lake <b>Hexagram 58</b> Dui	坎 藥 <i>Kǎn chéng</i> Water <b>Hexagram 29</b> Kan
				
主四時 Four Seasons	春 <i>Chūn</i> Spring	夏 <i>Xià</i> Summer	秋 <i>Qiū</i> Autumn	冬 <i>Dōng</i> Winter
主四方 Four Directions	東 <i>Dōng</i> East	南 <i>Nán</i> South	西 <i>Xī</i> West	北 <i>Běi</i> North
上爻. <i>Shàng yáo</i> <b>Line 6</b>	芒種 <i>Mángzhòng</i> Blossoms Form Jun. 5–7 Gemini	白露 <i>Báilù</i> White Dew Sep. 7–9 Virgo	大雪 <i>Dàxuě</i> Heavy Snow Dec. 6–8 Sagittarius	驚蟄 <i>Jīngzhé</i> Insects Awaken Mar. 5–7 Pisces
五爻. <i>Wǔ yáo</i> <b>Line 5</b>	小滿 <i>Xiǎomǎn</i> Green Buds Form May 20–22 Gemini	處暑 <i>Chùshǔ</i> Dissipating Heat Aug. 22–24 Virgo	小雪 <i>Xiǎoxuě</i> Light Snow Nov. 22–23 Sagittarius	雨水 <i>Yǔshuǐ</i> Spring Showers Feb. 18–20 Pisces
四爻. <i>Sì yáo</i> <b>Line 4</b>	立夏 <i>Lìxià</i> Start of Summer May 5–7 Taurus	立秋 <i>Lìqiū</i> Start of Autumn Aug. 7–9 Leo	立冬 <i>Lìdōng</i> Start of Winter Nov. 7–8 Scorpio	立春 <i>Lìchūn</i> Start of Spring Feb. 3–5 Aquarius
三爻. <i>Sān yáo</i> <b>Line 3</b>	穀雨 <i>Gǔyǔ</i> Gathering Rain Apr. 19–21 Taurus	大暑 <i>Dàshǔ</i> Great Heat Jul. 22–24 Leo	霜降 <i>Shuāngjiàng</i> The First Frost Oct. 23–24 Scorpio	大寒 <i>Dàhán</i> Great Cold Jan. 20–21 Aquarius
二爻. <i>Èr yáo</i> <b>Line 2</b>	清明 <i>Qīngmíng</i> Bright and Clear Apr. 4–6 Aries	小暑 <i>Xiǎoshǔ</i> Coming Heat Jul. 6–8 Cancer	寒露 <i>Hánlù</i> Cold Dew Oct. 8–9 Libra	小寒 <i>Xiǎohán</i> Coming Cold Jan. 5–7 Capricorn
初爻. <i>Chū yáo</i> <b>Line 1</b>	春分 <i>Chūnfēn</i> Vernal Equinox Mar. 20–22 Aries	夏至 <i>Xiàzhì</i> Summer Solstice Jun. 21–22 Cancer	秋分 <i>Qiūfēn</i> Autumn Equinox Sep. 22–24 Libra	冬至 <i>Dōngzhì</i> Winter Solstice Dec. 21–23 Capricorn

Table 3.2. Four Perfected Hexagrams and the Twenty-Four Solar Terms



Continue into the hexagram entry until you are at the two Lines corresponding with your horoscope (sun) sign. In the example of Capricorn, after turning to the section of *I Ching, The Oracle* on hexagram 29, Kan, The Abyss, continue past “The Oracle” section to the First Line text and the Second Line text.

Copy down the First Line text and take down some notes on its meaning:

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Copy down the Second Line text and take down some notes on its meaning:

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Read the two sub-sections together. These Lines express the prevailing *qi* energy in the environment during the time of the year that you were born. Free-write what you think the implications of the line text are with respect to your innate disposition:

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What’s being expressed in those Lines won’t pertain to your life path specifically; rather, it’s a general projection of the nature of *qi* at influence at your moment of birth, which inevitably will have impact on the very start of influences of nurture.

To interpret the Line text specific to this exercise, “auspicious” is going to mean that the environment you were born into was generally stable and prosperous. Whereas “ominous” or “inauspicious” simply refers to environments that were harsher and less stable. It can indicate one born into uncertain times, and has no bearing on your personal luck. Rather, it’s an indication that the society around you at your moment of birth was going through challenges or upheaval. References such as “there is no blame” or “blameless” are neutral, some aspects prosperous and some aspects unstable.

Let’s take a look at Cancer to demonstrate. Cancers will turn to hexagram 30 and read the First Line and Second Line text. Broadly speaking, during this time of year that Cancerians were born into, there’s more unpredictable, vacillating forces at play (“footprints show a trail faltering between right and wrong, a confused path”), so to optimize success, Cancerians will want to “honor with offerings,” meaning to be more mindful of cultivating personal spirituality.

Continuing on to the Second Line, we see closer ties with ancestors. Cancers are more likely to directly inherit and embody strikingly similar traits to their ancestors (this can mean grandparents or even deceased aunts and uncles whose passing happened prior to your birth).






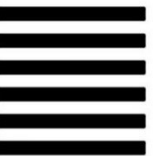






<b>Month 11</b> <i>Dec. – Jan.</i>	<b>Month 12</b> <i>Jan. – Feb.</i>	<b>Month 1</b> <i>Feb. – Mar.</i>	<b>Month 2</b> <i>Mar. – Apr.</i>	<b>Month 3</b> <i>Apr. – May</i>	<b>Month 4</b> <i>May – Jun.</i>
 Hexagram 24	 Hexagram 19	 Hexagram 11	 Hexagram 34	 Hexagram 43	 Hexagram 1
子 Zi Rat Water	丑 Chou Ox Earth	寅 Yin Tiger Wood	卯 Mao Rabbit Water	辰 Chen Dragon Earth	巳 Si Snake Fire
<b>Month 5</b> <i>Jun. – Jul.</i>	<b>Month 6</b> <i>Jul. – Aug.</i>	<b>Month 7</b> <i>Aug. – Sept.</i>	<b>Month 8</b> <i>Sept. – Oct.</i>	<b>Month 9</b> <i>Oct. – Nov.</i>	<b>Month 10</b> <i>Nov. – Dec.</i>
 Hexagram 44	 Hexagram 33	 Hexagram 12	 Hexagram 20	 Hexagram 23	 Hexagram 2
午 Wu Horse Fire	未 Wei Goat Earth	申 Shen Monkey Metal	酉 You Rooster Metal	戌 Xu Dog Earth	亥 Hai Boar Water

Table 3.1. Twelve Hexagrams of the Son of Heaven

### *Optional Lunar Month Analysis*

If you know which lunar month you were born in, then take a look at Table 3.1 as well and look up the hexagram corresponding to your lunar birth month. ✍ Highlight the box on the preceding page.

Read “The Oracle” section of that hexagram. ✍ Copy notes from the Oracle message into the space below.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

In terms of an astrological equivalence to the Western astrological system, this Son of Heaven hexagram will correspond with both your sun and moon signs combined.

For example, my September birthday corresponds with lunar Month 8, so I'd look up hexagram 20 and read "The Oracle" section as a synopsis of my sun sign Libra plus moon sign Leo. I interpret "see and also be seen" from the passage as very Leo while "restate for yourself what your motivations are" feel very Libra. Alternatively, I might look at the month 8 hexagram correspondence in Table 3.3 for another point of view. Per the Gua Qi diagram attributed to Confucius, lunar month 8 corresponds with hexagram 58.

## 3.2 First Reading with the I Ching

In Carl Jung’s Foreword to Wilhelm’s translations of the I Ching, he characterizes one school of thought on what’s powering the divinatory accuracy of the Oracle—spiritual agencies. “These powers form, as it were, the living soul of the book.”<sup>1</sup> Despite his skepticism toward that school of thought, he ventures to ask a question of the Oracle, as if they were a friend of his—“Why not venture a dialogue with an ancient book that purports to be animated?”<sup>2</sup> Jung then shares his interpretation of the I Ching’s guidance. He had inquired about how to proceed with writing that Foreword for Wilhelm, and what value the Wilhelm text would contribute to I Ching studies.<sup>3</sup>

The aspiration of knowledge and conversation with your Holy Guardian Angel found in Western ceremonial magic is not too different a psychic exercise from Jung’s venture to hold a conversation with the I Ching as if they were a personal friend. Divination, at its most secular expression, is a conversation between you and a randomized set of symbols—you commence a dialectical discourse with yourself in an effort to interpret those symbols.

For this exercise, and in the interest of keeping it simple, we’ll be working with a non-traditional divinatory method, though one inspired by 12th century ritual techniques. Place a coin on the Figure 3.16 sigil, then speak aloud, addressing the Book as if they were a friend. “I have a question for you,” you’ll say. Meanwhile your coin is on the square sigil below. Then ask your question.

The side of the coin designated “Heads” shall be Yang.



The side of the coin designated “Tails” shall be Yin.



Toss the coin once. In the table cell below designated Line 1, draw the corresponding Yang or Yin line based on whether your coin turned up Heads or Tails.

Toss the coin a second time. Draw the corresponding Yang or Yin coding in Line 2.  
2. Toss the coin a third time. Draw the corresponding Yang or Yin coding in Line 3.  
Continue for a total of six tosses until all lines are filled with your results.

<b>Line 6</b>	
<b>Line 5</b>	
<b>Line 4</b>	
<b>Line 3</b>	
<b>Line 2</b>	
<b>Line 1</b>	

<sup>1</sup> Jung, foreword to *I Ching or Book of Changes: The Richard Wilhelm Translation*, xxv – xxvi.

<sup>2</sup> Ibid, xxvi.

<sup>3</sup> “I have questioned the I Ching as one questions a person whom one is about to introduce to friends: one asks whether or not it will be agreeable to him. In answer the I Ching tells me of its religious significance, of the fact that at present it is unknown and misjudged, of its hope of being restored to a place of honor.” Ibid, xxviii.

Upper Trigram ►	Lower Trigram ▼	Hexagram	Meaning
☰	☷	1 Qian	Creative Power
☷	☰	2 Kun	Supportive Power
☰	☱	3 Jian	Steadfast
☱	☰	4 Meng	Naïvete
☰	☲	5 Xu	Patience
☲	☰	6 Song	The Trial
☰	☳	7 Shi	The Army
☳	☰	8 Bi	Alliance
☰	☴	9 Xiao Chu	Cultivate Gently
☴	☰	10 Lu	Treading
☰	☵	11 Tai	Harmony
☵	☰	12 Fou	Stalemate
☰	☶	13 Tong Ren	Fellowship
☶	☰	14 Da You	Accolades
☰	☷	15 Qian	Modesty
☷	☷	16 Yu	Enthusiasm
☷	☱	17 Sui	Inspiring Followers
☱	☷	18 Gu	Decay
☱	☲	19 Lin	Spring is Coming
☲	☱	20 Guan	Observation
☲	☳	21 Shih He	Bite Through
☳	☲	22 Bi	Luminosity
☳	☴	23 Bo	Partition
☴	☲	24 Fu	Repose
☴	☵	25 Wu Wang	Without Folly
☴	☶	26 Da Chu	Cultivate Supremely
☶	☴	27 Yi	Nourishment
☶	☷	28 Da Gua	Undertake the Great
☷	☶	29 Kan	The Abyss
☷	☱	30 Li	The Spark
☷	☲	31 Xian	Mutual Accord
☷	☳	32 Heng	Endurance
☳	☲	33 Dun	Withdraw
☳	☴	34 Da Zhuang	Great Power
☴	☲	35 Jin	Advancement
☴	☵	36 Ming Yi	Darkening the Light
☵	☱	37 Jia Ren	The Family
☵	☶	38 Kui	Opposition
☵	☷	39 Jian	An Impasse
☵	☳	40 Jie	Release of Tension
☳	☲	41 Sun	Debilitation
☳	☴	42 Yi	Burgeoning
☳	☷	43 Guai	Decisive Action
☷	☳	44 Gou	Improper Meeting
☷	☴	45 Cui	Assembly
☷	☵	46 Sheng	Hoist
☵	☲	47 Kun	Blockade
☵	☴	48 Jing	Fountainhead
☵	☶	49 Ge	Revolution
☶	☲	50 Ding	The Cauldron
☶	☳	51 Zhen	Jolt
☶	☴	52 Gen	Listen to the Wind
☴	☲	53 Jian	Steadfast
☴	☵	54 Gui Mei	Marrying Maiden
☴	☶	55 Feng	Opulence
☴	☷	56 Lu	The Wanderer
☴	☳	57 Xun	Use Gentle Force
☳	☲	58 Dui	Joyous Exchange
☳	☴	59 Huan	Making Waves
☳	☷	60 Jie	Boundaries
☷	☳	61 Zhong Fu	Faith Within
☷	☴	62 Xiao Guo	Attention to Detail
☷	☵	63 Ji Ji	After the Ending
☷	☶	64 Wei Ji	Toward the End
☷	☳	65 Gu	Enervation
☳	☲	66 Xun	Wind
☳	☴	67 Zhen	Thunder
☳	☵	68 K'un	Earth
☳	☶	69 K'un	Earth
☳	☷	70 K'un	Earth



Refer to preceding Table 1.1, which also appears in *I Ching, The Oracle*:

- Lines 1 – 3 form the Lower Trigram, which you'll look up along the outer edge column of the Table.
- Lines 4 – 6 form the Upper Trigram, which you'll look up along the top row of the Table.

Cross-reference the two and identify the resulting six-line hexagram. Using the Table of Contents to locate the page number, look up that hexagram in *I Ching, The Oracle*.

Read The Oracle section for the Oracle's direct response to your inquiry. ✍ Copy notes from the Oracle message into the space below.

<p><i>Draw the hexagram diagram below:</i></p>	
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Then skip to Line 5 and read the corresponding text to reveal the forecasted outcome or climax of the situational circumstances of your inquiry. The fifth line of the hexagram is the position of the Ruler. Copy down the Fifth Line text and take down some notes on its meaning:

If your closest and dearest of friends had, in full candor, given you that same or similar response to what you had said, how would you react toward your friend? Lean in to those emotions and direct that back to the Oracle, responding emotionally just as you would to your friend.

Free-write your emotional reaction to the Oracle's message:

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Conclude your reading, closing this workbook, and seek out a different activity for now. Return when you've had sufficient time to reflect on the Oracle's answer.

Endeavoring to be as objective and impartial as you can be, emotionally detached from the matter, free-write an analytical, well-reasoned response to the Oracle message:

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When ready, proceed on to study of the next chapter. There will be several more chapters of study before we get to instructions on traditional long-form divination methods.

## 4.1 Oracle Reading by Comparative Study

### *Applying the Meaning and Principle Interpretive Approach*

Several of the English translations I've referenced in the textbook are now in the public domain and freely accessible, though for those who can, consider adding a few of the other mentioned texts to your home library of I Ching sources. In this exercise, you'll be casting a hexagram, yielding a single hexagram line oracle message, and then consulting this text plus two more for a total of three sources to study.

For this divinatory method, you will be imaging yourself invoking the Lady of the Nine Heavens, 九天玄女 (Jiǔ Tiān Xuán Nǚ) and with her divine hand guiding yours, "channel" the hexagram. You'll also want to try this exercise at a late hour, preferably between midnight and 3 am.

Have pen and paper ready on hand. If you'd like to be fancy, get out your Chinese calligraphy set, prepare the ink from the inkstone, the water, and your calligraphy brush. As an aside, given the arm form required in Chinese calligraphy and the way you hold the brush, automatic writing, or channeled spirit writing, is a lot easier with a traditional Chinese calligraphy brush than with the modern-day pen.



Figure 4.5 Chinese Calligraphy Brushes and Inkstone Set

Begin by lighting incense. Select your personal favorite and the most prized incense you have. Turn off all electrical lighting and then light a candle. You'll want to cast this hexagram by candlelight only. As you light the candle, recite aloud the following:

**VENERABLE LADY OF THE NINE HEAVENS,  
master teacher of the mystic arts, I light this flame in  
petition for your presence. I seek to be guided by your  
hand. By your hand taking a hold of mine, show me  
The Way.**

If you are new to such methods, you may need to repeat the recitation several more times before you feel the shift. It's perfectly permissible to read the text aloud from your notes, though just like musical performance, when you can recite it from the heart, it's more powerful.

The candle flame will flicker in an inordinate way. You will naturally sit up straighter and taller. You suddenly feel more empowered, taking deeper breaths, and feeling a surge of confidence.

Detach from any and all knowledge you believe you have of the I Ching and yield to the mystical experience. Detach from any concentration or thought about what trigrams are being formed from your lines. Do not second-guess yourself. Whatever line, broken or solid, you feel being drawn by your hand, as if automatically, let it come.

Upon feeling the shift in consciousness and a powerful, potent, pressured hand taking a hold of your own, ask aloud, "What is the first line?" Let that line, be it yin or yang, flow from you. It is not a line you are drawing, but rather, the Lady of the Nine Heavens is moving your hand to draw. Draw that line, be it yin or yang, below:

Line 1:

"What is the second line?" you ask. Let that line, above the first, flow from you.

Line 2:

"Venerable One, what is the third line?"

Line 3:

And continue constructing the hexagram bottom up until your hand has been guided to draw all six lines: "Venerable Lady of the Nine Heavens, reveal to me the fourth line."

Line 4:

"Holy One, reveal to me the fifth line."

Line 1:

"Please guide my hand so I may receive the sixth and final line."

Line 6:

After the six lines are drawn, feeling as if another is in control, driving the movements of your arm, mark one of the six lines as the changing line to read. Place an “X” to the right of one of the chosen six boxes containing the yin and yang lines.

When the guided message is complete, on your own you are going to feel an immediate lurch or reversion back to your ordinary self, and that sense of divinity will have left you. You’ll know that the divination is complete and the Venerable One has returned to Heaven.

At this time, snuff out the candle and restore the lights. In this divination exercise, you did not present a specific question to be answered. Rather, you channeled a divine presence and asked to receive a revelation. Consider this revelation of six lines a complete book of six chapters. For a summary of this prophetic narrative you’ve received, look up the hexagram you’ve drawn and take notes on the Oracle message:

<i>Draw the hexagram diagram below:</i>	

When you marked an “X” next to a spontaneously chosen Line, you were being guided toward that line by the Divine Hand. Table 4.7 shows you the indications for the Line you had spontaneously marked during the channeling session.

Table 4.7 Hexagram Line Designations

### SIX CHAPTERS WITH SIX REVELATIONS

Line 6	Forecast of the long-term future to come
Line 5	Forecast of the short-term future to come
Line 4	Practical advice on next step to take
Line 3	For seeking clarity when you feel lost
Line 2	How to prepare for the journey ahead
Line 1	For seeking a new direction in life

Consult the oracle passage for the marked line only. Do so first from this text, then seek out two more versions of I Ching translations and take note of the same line in those texts.

Line #\_\_\_\_\_:

From Wen's *I Ching, The Oracle*:

[illegible]

Line # \_\_\_\_\_ From: \_\_\_\_\_

[illegible]

Line # \_\_\_\_\_ From: \_\_\_\_\_

[illegible]

To apply a Meaning and Principle interpretive approach, you'll want to consider the moral principle that the living Oracle is imparting upon you. There is a double meaning to how the tradition of "Meaning and Principle" is pronounced in Mandarin: Yìlǐ 義理 is the name of the tradition, Meaning and Principle, and Yìlǐ 義理 also means "Righteousness" and "Reason."

Yi 義 means to conduct yourself in a righteous manner that serves a greater collective good, to only fight just wars, and to always be magnanimous in your actions.

Lǐ 理 means to cut and refine jade, or to refine your understanding of a principle. The word means logic, science, and truth-seeking.

Take some time to consider the moral of the story the Oracle has told, and the core principle or reasoning of that moral. Thus, apply a Meaning and Principle approach to understanding the hexagram. In my example, Hexagram 10 warns: do not unnecessarily provoke sleeping tigers just to appease your ego or self-pride. Hexagram 61 advises not to rush judgment of another before you've diligently considered all factors and perspectives. Keep your heart-mind open. Your reactions to another's transgression should always be responsive, not reactionary. The core principle here is, if you're going to put yourself at risk and in harm's way, then make sure you're doing so to fulfill a profound purpose, and not just to assuage a bruised ego.

Meditate on the value of righteousness the Oracle is conveying to you, and what core logical or rational principle is driving that message. Free-write in the space below.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

The channeled approach you've just worked through is in line with the Plum Blossom Method circa AD 1011 – 1077.

## 4.2 Bibliomancy and Plum Blossom Numerology

Focus on the question you'd like the Oracle to answer through a form of bibliomancy and Plum Blossom numerology. Close your eyes and continue to stay focused on the inquiry. With your eyes still closed, turn to a random page in the shaded hexagram translations section of *I Ching, The Oracle*, with a general thought to opt for a page number over 100. Anchor your pointing finger onto the selected page. Open your eyes to see the page number.

Page # you landed on:

Divide the page number by 8. Note the remainder. (The quotient is the number of times the dividend can be evenly divided by the divisor. The remainder is the amount left over in the dividend that does not divide evenly into the divisor.)

Page # you landed on:

÷ 8 =

Quotient:

Remainder:

To demonstrate with an example, I closed my eyes and opened *I Ching, The Oracle* to a random page, and placed my index finger onto page 222. That number 222 is the dividend. I divide that number by 8, which is the divisor.

222 ÷ 8

The long division results in a quotient of 27 (the dividend 222 can be evenly divided into the divisor 8 a total of 27 times) and a remainder of 6.

Your remainder is the numerical assignment of a trigram per the below table:

一 1	二 2	三 3	四 4	五 5	六 6	七 7	八 8
乾 Qián HEAVEN	兌 Duì LAKE	離 Lí FIRE	震 Zhèn THUNDER	巽 Xùn WIND	坎 Kǎn WATER	艮 Gěn MOUNTAIN	坤 Kūn EARTH

Table 4.9. Numerical Assignments for the Eight Trigrams (Plum Blossom Numerology)

This is the lower trigram. In the example of a remainder of 6, the number 6 is assigned to the trigram Water. The resulting trigram from the bibliomancy exercise is Water. Had the page number divided evenly into 8, your trigram result would be 8, which is assigned to Earth.



Close *I Ching, The Oracle* again, close your eyes, focus on the question, and open the book and anchor your pointing finger to a page. Note the page number. Again, divide the page number by 8 and note the remainder. The numerical assignment, which will be 1 through 8, is the resulting hexagram. If your page number divides evenly into 8, then the numerical assignment is 8, and the trigram result is Earth.

Page # you landed on:

In my reading, the second time I opened to a random page, the page number was 140. Thus:  $140 \div 8$ . Remainder = 4. The remainder from the long division of 140 divided by 8 is 4 (the quotient is 17). Per Table 4.9, the number 4 corresponds with Thunder. The upper trigram of my hexagram result is Thunder. The resulting hexagram is Thunder over Water, or hexagram 40.

Upper Trigram:	Your Hexagram Result:
Lower Trigram:	

Take notes on the Oracle message corresponding with your Hexagram Result:

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Close the book a third time, open to a random page, and for the third and final time, note the page number. However, for this third page number, divide by 6 to yield the changing line.

Page # you landed on:

For my example, I turned to page 214. I divide that page number by 6 and note the remainder. If the page number divides evenly into 6, then the changing line is Line 6.

$214 \div 6$ . Remainder = 4.

The remainder from  $214 \div 6$  is 4 (quotient was 35). Thus, after reading The Oracle section of hexagram 40, I'll turn and read the Line text for the Fourth Line.

Page # you landed on:	$\div 6 =$	Quotient:	Remainder:
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Copy down the Line text translation corresponding with your Remainder number:

Read the explanatory annotations for that Line text and free-write in your own words how you interpret this Line text, considering it in the context of the Hexagram Oracle message:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

### 4.3 Divining the Wu Xing Ruler of a Book

As a fun exercise with numerology, note the total page count of any book from your home bookshelf. For this exercise, do not count unnumbered pages. Thus, turn to the back of the book and look for the final printed page count in that text.

Book Title:

Author Name:

Last Printed Page Number:

Divide that last printed page count by 5.

Last Page Number:	$\div 5 =$	Quotient:	Remainder:
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Note the remainder. If the page count divides evenly into 5, then the numerical assignment is 5, and the corresponding Wu Xing or ruling agent of change that governs the book is Earth.

The numerical assignments for the Five Phases of Change, or ruling agents of changing, are provided in Table 4.10.

一 1	二 2	三 3	四 4	五 5
水 Shui WATER	火 Huo FIRE	木 Mu WOOD	金 Jin METAL	土 Tu EARTH

Table 4.10. Numerical Assignments for the Five Phases of Change

Note the Phase of Change corresponding with this Book Title:

My book *The Tao of Craft* (2016), not counting unnumbered pages, shows a total page count of 586. Divide 586 by 5. The quotient is 117. The remainder is 1. Per Table 4.10, the numerical assignment of the value 1 is the phase change Water. Thus, the *Tao of Craft* is governed by the Wu Xing agent of change, Water. Turn to the section “Water (Shui): Returning” in Chapter 6 to consider the corresponding characteristics of the book.

After running this exercise on several books from your shelf, you'll have gained proficiency with the Plum Blossom numerology method.

## 4.4 Applying a Buddhist Interpretation to an I Ching Reading

Ouyi Zhi-xu 藕益智旭 (1599 – 1655), one of the four great Buddhist masters of the Ming dynasty, was an I Ching scholar who applied Pure Land Mahayana Buddhism to I Ching interpretation.<sup>4</sup> We'll be exploring the field of a hexagram (i.e., the implications of each of the six lines, one by one) through a Mahayana Buddhist perspective to impart the thematic wisdom of that hexagram.

The method of divination for this practicum will be an adaptation of the Rice Grains Methods, which will be covered in Chapter 7. You'll need about a bowl full of uncooked rice grains or small dry beans, such as mung (or green) beans, lentils, peas, or adzuki red beans. Dry, uncooked quinoa would also work. You will also need a clean spoon.

An optional initiating step is to press your palms together in a prayer mudra and recite Amitofuo (*cn.* 阿彌陀佛, *kr.* 아미타불, *jp.* あみだぶつ Amidabutsu, *vt.* A Di Đà Phật) before starting the divination, per Mahayana tradition.



To start, scoop up a spoonful of the uncooked grains or beans. As you do so, focus on the question you're seeking an answer to, with insight that will facilitate your success and yet keep you aligned with your spiritual path.

Count the number of grains or beans in that spoonful.

Total count:

Divide that total count by 8.

Total Count:

÷ 8 =

Quotient:

Remainder:

<sup>4</sup> Chih-hsu Ou-i. *The Buddhist I Ching*. Translated by Thomas Cleary. (Boston: Shambhala Publications, 1987; Beverly Foulks McGuire. *Living Karma: The Religious Practices of Ouyi Zhixu*. (New York: Columbia University Press, 2014).

Sharing my own reading to demonstrate, before commencing the divination, I recited the sacred name Amitofuo and asked for divine insight on how best to navigate my career path at this particular juncture point of my life. I started with about half a teacup full of dried uncooked mung beans and used a regular kitchen spoon. My first spoonful total count yielded 221 beans.

If your total count divides evenly into 8 with no remainder, then your lower trigram assignment is 8, Earth. Otherwise, after the long division, note the remainder, which should be a value between 1 and 7. The remainder number will correspond with one of the eight trigrams, as follows:

1	2	3	4	5	6	7	8
Qían HEAVEN	Duì LAKE	Lí FIRE	Zhèn THUNDER	Xùn WIND	Kǎn WATER	Gěn MOUNTAIN	Kūn EARTH

For my reading  $221 \div 8$  equals a quotient of 27 and a remainder of 5. The trigram assigned to the number 5 is Wind, which is my lower trigram result.

		HEXAGRAM	HEXAGRAM
Upper Trigram ( <i>second count</i> )	Line 6		
	Line 5		
	Line 4		
Lower Trigram ( <i>first count</i> )	Line 3		
	Line 2		
	Line 1		

Set that spoonful of counted grains aside. Scoop up another spoonful of grains and proceed with the counting process again. Divide the total count of this second spoonful by 8.

Total count:

Total Count:

$\div 8 =$

Quotient:

Remainder:

Again, if the total count divides evenly, then your upper trigram is Earth. Otherwise, note the remainder number's trigram correspondence.

For my own reading, the second spoonful's total count was 133 beans.

$133 \div 8$  equals a quotient of 16 and a remainder of 5 again, so again my trigram result is Wind. Wind over Wind is Hexagram 57.

Upper Trigram:	Line 6:	Hexagram:
	Line 5:	
	Line 4:	
Lower Trigram:	Line 3:	
	Line 2:	
	Line 1:	

Read both “The Oracle” summary section of your hexagram result and the subsequent translations (in bold font) and annotations/commentary (regular font). This is the Oracle’s thesis response to your question, expressed such as to impart the advice and insight you need. Copy down three highlights from this text that resonates with you, or does *not* resonate with you and you want to dig deeper into:

**Point #1:**

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**Point #2:**

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**Point #3:**

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Free-write your impressions from the Oracle message in the space below.

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## BUDDHIST INTERPRETATION OF THE HEXAGRAM LINES NARRATIVE:

You will now free-write a Buddhist narrative arc of the six lines from your hexagram result. In this exercise, we'll be applying a Buddhist interpretation to an I Ching reading. Each Line of a hexagram reveals one key principle in Buddhist spirituality and the six Lines linked together form a narrative arc of the Buddhist's path.

The divination method selected for this exercise yields a locked hexagram with no changing lines. Thus, we are going to read all six lines as a narrative arc, a field for us to scry into, explore, and navigate.

Line 1     **Exemplify beneficence.** Ideal or potential; formulating a conception or set of standards to apply to the situation at hand; setting or fine-tuning intentions; defining purpose. Know your purpose before you start the journey.

Read the Line 1 text from the hexagram entry and reflect on how the Line text divined is giving you revealing the true purpose. How does Line 1 express your objective, perhaps even an objective you weren't previously conscious of?

Reading the I Ching through a Buddhist lens, Line 1 of the hexagram always imparts moral or ethical instructions. What is the moral or ethical instruction the Oracle is conveying to you at this time, to help you navigate your situation? Take a moment to free-write in a journal and reflect on the message.

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Line 2     **Be disciplined in your methods.** Intellectual understanding of ideal or potential; establishing a strategic plan for self-discipline. Focus on the plan of action. Think through exactly what needs to be done before you do anything.

Read the Line 2 text from the hexagram entry and reflect on how the Line text divined is giving you practical, common sense advice on what to do next to achieve success.

Line 2 of the hexagram gives you practical advice. This is an actionable next step to get you to where you want to go with regard to the matter inquired about. Read the Second Line of your hexagram entry and take note of what constructive prescription is



being offered. Take note of what you can do immediately following this divination to move toward success and achievement of your objective.

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Line 3     **Be persistent and resilient; persevere.** Meditation on ideal or potential, initiation of action; developing a process for negotiating and navigating the situation at hand. Execution is always harder than planning; this is the arduous path of walking what has been mapped out. The destination is always a little farther than we think it is. Be patient with yourself, and with the process.

Read the Line 3 text from the hexagram entry and reflect on how the Line text divined might reveal your potential, or how this expresses the exalted, idealized version of you.

Line 3 offers prophetic advisement on some of the challenges (or good auspices) along the current path in the long-term. This is what to expect or what could come your way. These are future possibilities assessed by the Oracle at this time based on your present accounting of karma. Line 3 is often a premonition of a reckoning, the effect that comes after events you've caused, regardless of your intentionality.

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- Line 4     **Show fortitude.** Catalyst and first light of realization; effects of the action initiated; thematic energy of the situation at hand; vibrational frequency of the situation. If you are assured that your purpose is righteous, your plan is rationale and reasonable, and you have shown virtuous dedication, then at this time, be resolved and confident. Do not let anyone challenge your strength or cause your conviction to waver. Show that your position is defensible.

Read the Line 4 text from the hexagram entry and reflect on how the Line text divined is communicating to you the virtue, skill, attribute, or core strength you most need right now.

Also, Line 4 forecasts what comes after the events prognosticated in Line 3, continuing the calculation and accounting of karmic factors at play. This line can also offer spiritual advice on how to change those karmic factors and thus change the course of fate. Pay attention to whether your fourth line tells you to stay the course (and how to stay the course) or change course.

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- Line 5     **Results of the process; realization.** Achieving realization; greater comprehension; deeper understanding of the situation at hand and its implications. This is causing what had been conceptualized, designed, or planned to become materialized. The results of your process. Coming into perceptible existence; appearing. That which had been ideal becomes corporeal.

Read the Line 5 text from the hexagram entry and reflect on how the Line text divined induces or validates an important personal realization.

Line 5 is climactic. Meditate on the divinatory message given here. Be patient and take your time reflecting on what the Oracle wants you to realize about the situation you've inquired about. The fifth line is the key to fully understanding the situation, why it's happening, what's happening, and how to be fully empowered so that you navigate it with success. However cryptic the message may initially seem, motivate yourself to analytically and intuitively process this message.

Line 6     **Insight: Realize the true nature of a thing; discernment and mental clarity. Seeking the inner character or underlying truth.** The transformation that occurs during or after achieving realization; lesson learned or wisdom attained. After realization comes the release of all prior tensions. To shed intellectual or spiritual light upon the matter at hand. Enlightenment. Achieving pure and unqualified knowledge.

Read the Line 6 text from the hexagram entry and reflect on how the Line text divined might reveal “the true nature of the thing.”

Line 6 is interpreted as spiritual wisdom that the Oracle seeks to convey to you, a greater universal message about the life lesson to learn here. Here, there's also a reminder of impermanence, that life is a continual cycle of peaks and troughs.

To conclude the reading, I clasp my hands in a prayer mudra and recite Amitofuo in closing. Alternatively, you can simply clasp your hands in gratitude and whisper a heartfelt thanks to the universe for sharing these words of wisdom.



Figure 5.8 A reproduction from a Chinese book of alchemy and meditation  
Source: “The Secret of the Golden Flower” translated by Richard Wilhelm

## 5.1 Ascent to Heaven: Spirit Body Journeying

### *Encountering the Mysterious Lady of the Nine Heavens*

The Ascent to Heaven spirit body journeying technique was foremost a children’s game, though it seems to also have rather esoteric and spiritual undertones.

For the game, on the full moon eve of the Harvest Moon Festival in autumn, children would spin clockwise in circles as fast as they could while reciting certain Chinese nursery rhymes invoking Chang-Er, the moon goddess. The premise of the game is if you spin fast enough, your spirit will become so light it will instantaneously float up to the moon and you can catch a glimpse of the goddess, then will immediately descend back to earth into your physical body.

For the spirit body journeying technique, a similar approach to the child’s game is used. The technique sends your astral body, or an aspect of your consciousness, to astral project to Heaven. For a brief moment, your astral body (that aspect of your consciousness) will be close to the celestial palace of Queen Mother of the West, and perhaps you will encounter her protégé, the Mysterious Lady of the Nine Heavens.

**Start by fasting from sunrise to sunset.** (Still continue to hydrate your body with water, however.) **At the hour of sunset, as solar light begins its descent in the west, light nine sticks of incense.** Traditional options for incense are sandalwood, cedar wood, frankincense, or pine. My preferred incense is either sandalwood or cedar wood. **Arrange the incense sticks in three rows of three, replicating a Lo Shu magic square.**

Take great care ahead of time to ensure you have ample space for this exercise and that the space is sufficiently cleared to be safe. As the aroma of the incense smoke fills

your space and the sun begins its descent, invoke the Lady of the Nine Heavens by holding your thoughts and a mental vision of her steadily.



**JIU**  
*joe*



**TIAN**  
*tea-in*



**XUAN**  
*shwen*



**NU**  
*knee*

Endeavor to call out to her. A traditional method is simply a chant, reciting her name rhythmically. Alternatively, visualize your mind sending upward a cord, much like casting a line, and envisioning that an anchor at its end hits the base of Heaven and latches on.

Continue the visualization and proceed to spin clockwise in circles until you feel your astral body lightening. When you feel a noticeable shift and lightening of your consciousness, sit down in meditation position and close your eyes.

You will then feel your astral body ascending upward from the crown of your head and floating into the heavens for just a moment. As you alight upon Heaven, you will find yourself landing somewhere along the outskirts of the celestial palace or, if you're lucky, one of its outer courtyards. Take in the vision and move around to what extent you feel you can.

In your vision, does anyone see you? Does anyone speak to you? Having called upon the Lady of the Nine Heavens, she'll probably be the one to waiting for you. Since you've succeeded at journeying to Heaven, she'll have a prophetic message for you.

Listen closely, remember it, and be sure to thank her reverently. Also, do not forget to request that she convey your respects to the Queen Mother. You've alighted upon her palace grounds, after all, so it is only proper to acknowledge her.

Your astral body will then take the same path it took and return to your physical body. When you feel the shift of your astral body aligning back with your physical body, open your eyes and take in a deep breath to reactivate ordinary respiration and circulation in your body.

What in human recorded time might have been a few seconds will have felt, in astral spirit, like an hour of memory. Free-write and memorialize what you remember of the journey. Do not be afraid of your own imagination. Indulge it, at least for the purposes of this fantastical and creative exercise.

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For the unpracticed, astral journeying can be a bit like dreams—it's hard to remember it clearly upon waking. It may take concerted effort to write down the vision immediately upon your return, before the recall slips away. Other times, you may have some impression that you went somewhere, but cannot remember any detail of it at all. After some practice, you'll learn to retain more of the memories and be able to recall the accounts with greater precision. In particular, strive to remember the prophetic message that you received. That part you'll definitely want to write down and remember.

After the journeying, especially since you fasted all day, treat yourself to a filling and satisfying evening meal.

## 5.2 A Jade Amulet for Power and Protection

The *wu* 巫 shaman uses jade to petition the spirits. From *Shuowen jiezi* 說文解字 (AD 100) by Xu Shen 許慎 (AD 58 – 148): 巫以玉事神 (wū yǐ yù shì shén).

When the Yellow Emperor prayed to the Queen Mother of the West for divine guidance, the Queen Mother sent the Lady of the Nine Heavens, who taught the emperor how to craft a powerful talisman made of jade. The magical tablets of knowledge that the ancestral spirit Fuxi gave to Yu the Great, with the secrets of sciences and magic revealed, were the Yùjiǎn 玉簡 jade tablets. The jade stone contains within it the *qi* resonant with the Jade Maidens of heaven, the spirit gatekeepers at the liminal points of the cosmos.

The recurring word “吉” (Jí) in the Zhouyi means good fortune, happiness, and contentment, an omen of success; the ideogram depicts a jade tablet to express that Heaven’s Will is aligned in your favor. Jade absorbs negative energy. When it breaks or when you lose it, it’s because it has taken the hit for you. It has absorbed so much toxic and malefic energies that it breaks from you so that it won’t affect you.

Many Asian and Pacific Islander cultures believe that as you pass jade stone from one generation on to the next, the jade heirloom will increase in power. The *bi*, or jade carved into a circular medallion with a circle cut-out in the center, has been a part of Chinese history since the Neolithic era, before 3000 BC.

If you only invest in one amulet for protection, prosperity, and ensuring good health, then invest in a piece of jade. The highest quality jade will be those found by river beds. Untreated jadeite jade is optimal and will become heirlooms, though nephrite is perfectly fine for use as a protection amulet. Serpentine is a great stone for connecting with the Queen Mother of the West.

Just by wearing jade while you perform rituals, divination, and invocations of the divine, the stone will absorb the celestial light from the divine presence and grow in power. The stone is believed to be a natural connection between Heaven and Earth, the celestial realm and the human, and so it also amplifies the efficacy of your divination rituals. The stone doesn’t need to be consecrated or treated in any particular way; just wear it and you are what activates its magical properties.

## 5.3 Growing Prosperity and Business Success Talisman

The trigram Lake is the core component that produces joy and exchange. Harmonious exchanges beget joy; hence the two are connected. Lake is the image of a shallow but fertile medium for culturing blessings, work products, and growth. This is a talisman imbued with the *qi* of Lake to help you grow a business to achieve success or steadily cultivate prosperity by ensuring the fertility of the *qi* in your environment.

Taking inspiration from Zhong Li Quan’s abilities, you’ll be figuratively transmuting a “stone” in your possession into “gold” by using the Lake trigram. There is no need to take the stone reference too literally. For example, my preference is to use a tiny porcelain bottle for crafting this prosperity talisman.

The first step is to energetically clear the object you will be charging into a talisman. Sandalwood, cedar wood, and frankincense are examples of woods and resins that are

historically associated with purification. Thus, passing the object through the smoke of such incense will clear it.

If the selected medium won't be harmed by it, then cleansing it with alcohol also works. Other methods of energy clearing include placing it under direct sunlight or for a bath under moonlight, selecting either the yang sun or yin moon based on the metaphysical correspondences of your object.

A more solar object such as an object in the color red or yellow or composed of metal will do better with energy purification under the sun.

A more lunar object in the color white or the opposite, black and very dark colors or composed of a yin material such as a pale, subtle colored jade (intense green and brightly toned jade is yang) would do better under the moon.

The best time for crafting this talisman is the full moon, given its correspondence to the trigram Lake.

After the object has been energetically cleared, light seven sticks of incense (the numerology of seven corresponds with Lake, per the Lo Shu). The incense will protect your ritual space while you work.

Charge the object with the *qi* of Lake by inscribing it with either the trigram lines or the oracle bone script for "Lake." Paint it onto the object with permanent ink. Personally, I don't mind using permanent marker, but that may be too non-traditional for purists. If you're opting for a tiny bottle, paint Lake onto parchment, roll it up into a scroll, and tuck it inside the bottle. You can add in sprinkles of gold dust, cinnamon bark, cowrie shells, or well-cleaned fish bone. The word for fish "魚, Yú" is a homophone for abundance, affluence, plenitude, and riches "裕, Yù." The intentional synchronicity connects their *qi*.

Critical to this working is your mindset while you craft. You must set aside all thoughts or emotions that can challenge or block the flow of prosperity *qi* toward you, such as pessimism, negativity, self-doubt, self-criticism, skepticism, etc. The *qi* of these thoughts and emotions block and challenge the *qi* of the goals you're intending to achieve. Visualization of your prosperity and business success, on the other hand, help to increase the momentum of the *qi* you seek to harness. Incantations work because they ensure that your thoughts and emotions give momentum to the right kind of *qi*.

Thus, repeating an affirmation or short poetic spell you've drafted will significantly increase the efficacy of this work. The intention should be around the theme of prosperity, business or financial success, and security of your livelihood to ensure perpetual abundance.

Once you've completed inscription of the Lake trigram, recite words in closing, such as "Ji ji r ulu ling" (急急如律令), a Taoist magical incantation equivalent to "So mote it be" or "Amen." Alternatively, conclude your thoughts in a deliberate way, ending with a convincing and confident affirmation to yourself that the talisman you've crafted will multiply your financial gains manifold, that this talisman shall keep you financially secure at all times and ensure your material prosperity.

All of the foregoing should be complete before the seven sticks of incense have extinguished. Let the energy workings settle within the talisman by keeping it on your altar, close to the incense. When all seven sticks of incense have extinguished in the natural course, your talisman is fully charged.

The talisman can be kept on the person at all times, if you prefer that, or stored in a location related to your source of financial income. This can be the top drawer of your office desk, near your work computer, in a cash register if you own a storefront, or in a feng shui prosperity bowl in your home.



## 5.4 Crafting a Dharma Fan



Figure 5.12 The Mystic's Dharma Fan

Inspired by Zhong Li Quan, the Dharma Fan (法扇) is a ritual folding fan crafted by Taoist ceremonial magicians. Historically the fans would have been made from bird feathers, hand-woven leaves, or silk. Zhong Li Quan's magical fan is traditionally depicted as being made out of banana leaf. In the present day, paper fans are more common. The folding fan consists of ribs made from bamboo or animal bone. Iron fans were also used in warfare, and in a beloved 16th century Chinese novel, *Journey to the West* about the Monkey King and an entourage of misfits, there's a story of an encounter between the Monkey King and a Princess Iron Fan, a demoness in possession of a powerful magical fan.

The mystic's Dharma Fan is a form of magical and psychic protection. You can use it as a form of defensive or protection magic, especially while traveling.

The folding Dharma Fan resembles a bat wing. In Chinese symbolism, bats represent good health, longevity, peace, and prosperity. Typically, one side of the fan represents the exoteric, which will be decorated with an ornamental design or artwork, while the other side of the fan represents the esoteric, where Fu talismanic sigils will be inscribed. Most mystics might be willing to show you the exoteric side of their ritual fan, but are unlikely to show you the esoteric side that is empowered with their custom sigils.

To craft your own Dharma Fan, acquire a paper folding fan. Every region of Asia has their own culturally specific version of the folding fan (which doesn't necessarily need to fold; for instance, the banana leaf fan isn't technically a folding fan). Opt for one that attunes you to the cultural heritage you're seeking to connect to.









Blank paper folding fans with just the parchment can be purchased and painted upon. Alternatively, purchase one with ornate décor on one side, which will be the side of your ritual fan corresponding to the exoteric, and then hand-paint your own talismanic sigils on the other side, which will correspond with the esoteric.

Each lineage of Taoist mystery tradition will have its own proprietary method of crafting a ritual Dharma Fan, and individual practitioners will have their own personalized processes. Thus, there isn't any "right" or "wrong" to this craft. In an initiated setting, for instance, you would ignore any instructions given here and adhere strictly to the traditions within your lineage.

The following instructions offer a generic crafting method. It will work sufficiently for you until you are able to independently craft your own method. A personally tailored Dharma Fan will always be more powerful than generic instructions.

To start, you'll need to know the Chinese zodiac animal corresponding to your birth year (based on the lunar calendar). For example, I was born in September of 1981 per the Gregorian calendar, which corresponds with the Rooster.

Table 5.14 Spirit Helpers for Your Zodiac Animal

HEAVEN: <b>1 QIAN</b>		LAKE: <b>58 DUI</b>		FIRE: <b>30 LI</b>		THUNDER: <b>51 ZHEN</b>	
							
Dog	Boar	Rooster		Horse		Rabbit	
Protection of the Celestial Father		Career Success & Inner Peace		Commanding the Power of Attraction		Thunder Magic, Control of Elements	
WIND: <b>57 SUN</b>		WATER: <b>29 KAN</b>		MOUNTAIN: <b>52 GEN</b>		EARTH: <b>2 KUN</b>	
							
Dragon	Snake	Rat		Ox	Tiger	Sheep	Monkey
Prosperity & Abundance		Safe Journeys & Power to Heal		Spiritual Awakening & Mastery of Alchemy		Protection of the Earth Goddess	

Your Zodiac Animal:

Spirit Helper (Hexagram # and Name):

Recall the Eight Spirit Helpers covered in Chapter 3 on Taoist Mysticism and Magic. You'll be inscribing the Spirit Helper that is the double of the trigram corresponding with your zodiac animal. In my case, since I'm the Rooster and Rooster corresponds with the trigram Lake, my Spirit Helper would be Lake over Lake, or Hexagram 58.

Bear in mind that these correspondences aren't always accurate—you might be the exception, not the rule, especially since the zodiac sign corresponds with everyone born in your year. The other metrics of your natal chart could very well mean that you don't

conform with the typical traits of your zodiac sign. So discretionary judgment calls are needed here. You may have to override the generic instruction and manually select one of the eight Spirit Helper hexagrams.

Locate the hexagram entry in the *I Ching*. Take your time reading it and reflecting on your mind's response to it, then your body's response, and your spirit's response. Colors, a landscape, whether realistic or conceptual, shapes, formations, and flow of lines will begin to form in your mind in response to your connection to that hexagram.

What is the Lower Trigram of your Zodiac Animal Hexagram Correspondence?

Look up the trigram entry in Chapter 5 of the *I Ching, The Oracle* text. Take down notes on the attributes that correspond with this Lower Trigram:

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What is the Phase of Change (Wu Xing) corresponding with the Lower Trigram?

Look up the above-noted Wu Xing phase in Chapter 6 of the *I Ching, The Oracle* text. List out the correspondences for this Wu Xing phase:

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What is the Upper Trigram of your Zodiac Animal Hexagram Correspondence?

Look up the trigram entry in Chapter 5 of the *I Ching, The Oracle* text. Take down notes on the attributes that correspond with this Upper Trigram:

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What is the Phase of Change (Wu Xing) corresponding with the Upper Trigram?

Look up the above-noted Wu Xing phase in Chapter 6 of the *I Ching, The Oracle* text. List out the correspondences for this Wu Xing phase:

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If you are working with a fan that already has art on both sides that you don't want to interfere with, then leave it as-is physically, but psychically "paint" the artwork you're seeing through your mind's eye onto the esoteric side of your Dharma Fan. Harness as much personal *qi* as you can and use it to psychically project the art you see in your mind onto the canvas of the fan.

If you are working with a blank canvas for the esoteric side of your fan and you're interested in painting it, use ink and watercolors as your medium, Replicate what you saw in your mind's eye onto the esoteric side of the Dharma Fan.

When complete, add the hexagram lines, which you will draw bottom up, and the oracle bone script of the word associated with that hexagram onto the painting. If you had "painted" it psychically in a virtual manner, you'll want to actually and physically paint the hexagram lines and oracle bone script onto the fan.

Note the thematic correspondences to your Spirit Helper hexagram. For example, mine would be "Career Success & Inner Peace" because that is the thematic correspondence to Rooster. Recite the themes as a form of energetic intention setting while you draw the hexagram lines and oracle bone script.

It is then common in Taoist magical traditions to stamp the work with your signature practitioner's seal. In initiatory traditions, you might be given one that represents your lineage, and so you would stamp such workings with both the lineage seal and your own practitioner's seal. Among solitary practitioners, you might have various pre-set seal stamps petitioning patron deities or with seals you've worked with over long periods of time that now have their own empowered *qi*. These would all get stamped onto your Dharma Fan.

Light seven sticks of incense on your altar and place your completed fan on the altar. When the incense sticks extinguish in their natural course, the charging of your Dharma Fan is done.

This can be kept on your altar when not in use, and taken with you when you travel abroad. The Dharma Fan will serve as a personal talisman of protection while away from home. Alternatively, it can simply stay at home and be used in rituals as a means to control the flow of *qi* around your work space during the rite. Another use for the Dharma Fan is to "fan" away malefic or poisonous *qi*.

## 5.5 Nine-Day Fire Ritual for Clarity and Advancement

Fire has long been associated with clarity, illuminated insight, and purification, where the light of flames chases away ghosts and demons. In feng shui, Fire corresponds with professional and career advancements, promotions, achieving honors, and increases in social status. Per the *qi* quality of the trigram Fire, this is achieving clarity, personal sovereignty, and enhancing your power to attract toward you what you seek. Fire also corresponds with leadership and innovation in the applied sciences. Per the Lo Shu, the numerology of nine corresponds with Fire.

This nine-day ritual fortifies your personal *qi* and aura with greater Fire *qi* so that you can amplify your ability to problem-solve (thus gaining clarity) and enhancing your ability to magnetically attract toward you the social gains you seek.

Source a red candle that is large enough to burn for about nine minutes per day for nine consecutive days. You will be burning the candle daily during that period to clarify and amplify your personal *qi* in such a way that you empower yourself for greater likelihood of social gains and professional advancements.

You'll also need a lighter. A modern-day lighter will work just fine. In ancient times, producing fire called for a flint stone and a piece of steel, which were struck together to produce the spark. Early North and Central Asian shamanism expressed the flint stone as a mother spirit and the steel as a father spirit, which when struck together, consummated

to produce a sacred fire that could then be used in ceremonial rites. The practice is still found in Mongolian Tengrist traditions today. Producing a flame in the modern-day home hasn't changed much. Your lighter operates by a spark wheel that strikes a stone to light a fuel-soaked wick that produces the flame. You can also use matches where the materials on the striking surface is the metaphysical equivalent of the flint stone and the head of the matchstick is the equivalent of steel.

Select a late evening hour and work in a dimly lit room. This allows total focus on the candle you will be lighting. The metaphor you're invoking is illumination to see despite the darkness.

As you light incense to set your sacred space, take the moment to gather your thoughts and intentions. What is it, exactly, you want in terms of personal advancement? What are you confused about? What matter or issue are you seeking clarity for? Can you state that matter or issue clearly in your mind? In terms of your burden of responsibility here, you must bring forth clarity as to what you don't know, or what it is you seek. Spirit will then reciprocate and provide clarity with an answer.

The incense is now lit. Turn your attention to the candle. As you strike your lighter (or matches) recite the following incantation:

**Spirit of Fire, born to a flint stone mother and a blue steel father, rise and come forth. Imbue me with your sacred powers.**

If you prefer, you can write your own equivalent. Repeat the incantation as many times as needed to feel the shift of personal consciousness. Maintain your gaze on the candle flame. At a turning point, you'll suddenly feel much larger than your usual self, more confident, you'll naturally sit up taller, you'll feel powerful, and that's when you know it's taken effect.

In this state enhanced by the Fire spirit, reflect on the matter that you are seeking clarity on. As you consider the matter in your mind, feel as if your intelligence, reasoning abilities, and knowledge of the universe has been enhanced, and through that state of mind, reconsider the issue. Feel two states, one exalted and one ordinary, occupying your body simultaneously, and both are facets of yourself. You are and always have been both, but ordinarily, that exalted state of self isn't accessible.

From your ordinary state, present the issue to the exalted state. Then in the exalted state, empowered by the Fire spirit, know that you know what the solution is. It is only a matter of having to unpack it, and that might take the full nine days.

If your purpose is to achieve a promotion or career advancement, use the time in the empowered state to visualize yourself achieving the objective. Recite prayers to the Fire spirit, such as, "Fire spirit, lend me your strength so that I radiate with your power and compel..." and complete the sentence with the individuals you intend your increased magnetism and power of attraction can influence and what you would like those individuals to do for you so that you attain your advancement.

As you recite the prayer, place your hands around the flame as shown in Figure 5.14. Be sure to maintain a safe distance away from the candle. Feel yourself siphoning the Fire spirit from the flame through the hand mudra. Through your palms, you're more effectively collecting and conducting that Fire energy and routing it toward you.



## 5.6 New Moon Purification Ritual with the Pavamana Mantra

The *jhākri* are the shamans of Nepal. Both the *wū* 巫 shamans in regions of East and Southeast Asia and *jhākri* of Nepal integrate Buddhism and/or Hinduism into their practice.<sup>5</sup> Spellcasting that utilizes Buddhist or Hindu sacred texts are common in the folk magical practices of Burma, Thailand, Cambodia, Laos, Vietnam, Malaysia, Singapore, and among the ethnic groups along the South China Sea.

One example is the recitation of *mantras*. *Mantras* are magical formulas or a magically charged sequence of words that a *jhākri* or *wū* commits to memory and recites as an incantation for healing, blessings, protection, or warding off evil.<sup>6</sup>

Recitations from sacred texts are used during ritual, for blessing ritual tools, counteracting another sorcerer's baneful magic, healing ailments, and for petitioning spirits. In the shamanic traditions of the Indochinese Peninsula and southwest China, especially where influences of Hinduism are strong, many of the passages from the Upanishads are recited with magical intentions, as *mantras*.

The recitation known as the Pavamāna Mantra comes from verse 1.3.28 of the Brihadaranyaka Upanishad (the Upanishad of the Great Forests), the tenth scripture in the canon of 108 Upanishads, written some time between the 7th and 6th centuries BC, pre-Buddhist. Historically it was an opening recitation to Vedic fire rituals and libations.

**from untruth lead us to truth  
from darkness lead us to light  
from death lead us to immortality**

asatō mā sadgamaya  
tamasō mā jyōtīrgamaya  
mṛtyōrmā amṛtaṁ gamaya

असतो मा सद्गमय  
तमसो मा ज्योतिर्गमय  
मृत्योर्मा अमृतं गमय

On the evening of a new moon, go outside barefoot so that your feet touch the earth. Light incense and a candle. Sit or kneel before the candle flame and take a few deep calming, centering breaths.

Pour a teacup of rice wine or clear liquor to be offered to the god of fire. Face southeast-ward if you'll be invoking Agni, the Hindu/Vedic deity of fire. Agni is also venerated in Buddhist canon, so many who identify as Buddhist still honor and observe Agni. In Japan, the deva of Fire is Katen (火天), one of the eight protectors of the heavens, considered an equivalent to Agni अग्नि.

Hold the filled cup of libations high above your head and recite the Pavamāna Mantra. Pour out the drink reverently onto the earth in front of you as an offering. Pour another cup, this time for yourself. Hold the filled cup above your head again and once more, recite the *mantra*. This time, drink. The drink has been blessed and will purify you of last month's anxieties, stress, pain, and difficulties. You begin the new lunar month rejuvenated. Close by snuffing out the candle flame and recite *om* ॐ or simply, "So may it be" as a form of closing affirmation.

<sup>5</sup> Homayun Sidky, "On the Antiquity of Shamanism and its Role in Human Religiosity." *Method and Theory in the Study of Religion* 22 (2010), 72.

<sup>6</sup> Homayun Sidky. *Haunted by the Archaic Shaman: Himalayan Jhakris and the Discourse on Shamanism*. Lanham: Lexington Books, 2008, 69.



The new moon purification ritual would be powerful in a group setting, while still being simple enough for all to follow. The libations can be performed in front of a campfire or bonfire. Unlike snuffing out the candle at the close of the *mantra* recitation, you would let the fire continue to burn and continue on with the mundane festivities. It's perfectly fine to recite in English. The lead will recite one line and the group will repeat in chorus. Same with the second and third lines.

After you've completed the New Moon Purification Ritual, log your personal reflections and assessment of the experience:

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## 5.7 Bottling Thunder Magic

This exercise is a method of collecting and storing Thunder *qi* into objects, transforming those objects into fuel or battery packs for magic. However, it will require you to wait until a thunderstorm. Have all the materials on hand well ahead of time so when thunder hits, you'll be ready.

To bottle thunder magic, you'll need vessels that you can seal, and the more durable the vessel material, the better. Traditional gourds or glass bottles with cork stoppers work well. I prefer to use quartz crystals and charge them into battery packs for thunder magic. Clear quartz crystals are considered a *qi* conductor. Once the crystals are charged with Thunder *qi*, you keep them wrapped in black silk to retain that *qi*.

Theoretically, the ceremonial magician would want to be as exposed to the inclement weather as possible, such as in an open field, but realistically, you want to stay safe. Safety first.

Set out as many vessels or quartz crystals as you would like charged into Thunder magic fuel or battery packs. Make sure they are placed directly exposed to the thunderstorm. The vessels will also fill with rain, though the crystals will only be absorbing the Thunder charged *qi* of the rainwater.

Stand before the spirit of Thunder. Forming the Jing Guang hand mudra illustrated in Figure 5.16 can facilitate greater control over the flow of the Thunder *qi*. The spirit of Thunder has many facets that go by many different names. Some names may work better for you than others in invocations, depending on your culture and tradition.

In Taoist magic, Lei Gong (雷公) is the god of thunder often invoked by practitioners of thunder rites. You can also call upon the immortal Cao Guo Jiu for an

assist. Certain lineages of thunder magic will invoke Zhang Dao Ling. In Taoist cosmological theory, these personified aspects are produced by a mathematical binary code, so if you prefer to work with the abstract concept of Thunder as a code rather than invoke a personification of it in the form of a god, animate a drawing of the Thunder trigram—bottom line upward, beginning with the solid yang line then two broken yin lines—in your mind’s eye as your method for harnessing that force.



Figure 5.16 Jing Guang Hand Mudra

Make your request to the Thunder god (or divinity of Thunder you’re invoking) in the form of a prayer. Invoke by name and then, in your own sincere words, request the gift of the Thunder god’s magic, to be placed into the vessels or crystals you’ve set out. State your intentions, what you plan on using the Thunder *qi* for. Typically, you’ll state your name in the petition. Consider it good manners.

**Lei Gong, Lord of Thunder, destroyer of evil, god who vanquishes demons, Lord of unlimited power, I seek a few of your thunder bolts and ask that you send them down into the vessels I’ve gathered here tonight.**

**I pledge that the powers you bless me with shall never be used to maliciously harm, only to defend, in service of the good, protection of the innocent, and always with beneficent intentions.**

**I, [state your name] declare all this to be true and come to you with reverent heart.**

**Ji ji ru lu ling.**

Repeat the incantation three times. Under the Lo Shu correspondences, the numerological assignment for Thunder is three. Leave the items out overnight through the full course of the thunderstorm. When the thunderstorm subsides, return to collect. Gently wipe dry and store covered in black silk. The black silk is believed to keep the *qi* empowered object from draining unnecessarily. You can also store them in a consecrated hardwood box (such as sandalwood or rosewood).

The water collected in the vessels can be used to charge talismans for protection, such as charms that ward off evil. Numismatic charms, such as coins inscribed with Taoist magical writing or soaking red string that will then be knotted or braided into jade jewelry for protection can be first soaked in this Thunder charged water.

Conceptualize the crystals as fully charged batteries. They can be placed anywhere you would like the *qi* in that environment to be invigorated and circulate in an active, electrified manner. A Taoist magician's work space would be ideally charged with such Thunder *qi* to generally amplify any magical working done in that space.

## 5.8 Retributive Justice Magic

Cao Guo Jiu personally collected his own brother's soul and imprisoned him in hell as punishment for the egregious crimes the brother committed against a scholar's wife, and worse yet, evaded justice in the courts of man. Cao fights evil. It was the particular path to spiritual awakening he took and he shows great determination and strength when he is seeking justice, as he had done when the Dragon King imprisoned his fellow immortal, Lan Cai He.

At the midnight hour, write out Cao Guo Jiu (曹國舅)'s name in traditional oracle bone script onto paper with a calligraphy brush. Though black ink can be used, if you can, it's more ideal to use red in this specific case, given the intentions in the matter. Write the characters out slowly and deliberately, while thinking intently on the injustice you've experienced. This is a means of communicating the facts of the situation to the Immortal.

If you are eager to try this spell out but are apprehensive about your calligraphy, it won't detrimentally influence the craft if you print out a copy of Figure 5.17 and trace over the template with your ink. In fact, if doing so alleviates your worry over your calligraphy skills and liberates you to focus your intentions entirely on the spell-crafting, then it might very well be the better option to simply trace.

As the paper dries, assemble as many personal identifiers of the perpetrator as you can, which will be shown to Cao Guo Jiu so that the perpetrator can be identified. When your calligraphy ink has fully dried, fold the parchment over to wrap any of the personal identifiers you'll be sending to Cao Guo Jiu, such as printed papers with the perpetrator's name, photographs, any objects that might still have a trace of the perpetrator's *qi*, etc. Tie the bundle together with red string.

Go somewhere far from where you live to bury this into the earth and plant a seedling tree directly above it. The seedling



Figure 5.17  
Cao Guo Jiu's Name  
in Calligraphy

tree will help to fortify your bundle with Wood *qi* per the Wu Xing five changing phases.

Afterward, take a bath or rinse yourself with salt water. You can do this by way of a washcloth soaked in a homemade solution of one cup water to three spoonfuls of sea salt. Boil the water and sea salt together for about fifteen minutes, then remove from heat and let cool. Once the water reaches room temperature, use it to rinse yourself. If you're taking a bath, pour the salt solution into the bathwater.

Part of having unwavering faith is to fully leave this matter behind you. You've put it in the immortal's hands and you must rest assured that he will make sure the perpetrator gets the correctly measured retributive penalty for how you were wronged. You may or may not see it, and it may be beyond your capability of recognizing how the perpetrator has been punished, so you have to detach, let go, and hold that faith. Perform the retributive justice spell, put it in the hands of the immortal, and let go, move on.

## 5.9 Petitioning the Patron Immortal of Witches

He Xian Gu is often referred to as a “巫” (wu), which can be translated to shamaness, but culturally is the equivalent to a witch. She is a natural patron divinity or ascended master to work with among those who identify as witches.

On an inordinately windy day, stand or sit in stillness, facing the wind, eyes closed, and petition He Xian Gu. Repeat her name several times, like a mantra. Typically, an honorific is used, such as “The Venerable He Xian Gu” or “Great Healer, Powerful and Mighty Priestess.”

On each slow, drawn-out exhale, whisper her name into the wind, *huh – shen – goo*. The “huh” is a soft breathy “h” like “hello.”

In a state of calm, recite the immortal's name again. “Great Healer, Great Priestess, the Benevolent and Gentle Shamaness, He Xian Gu.”

Close your eyes and let your emotions move you to find your own words of prayer. Persist, calmly and patiently, with the recitations of the immortal's name. When you can sense that she has arrived and you have her attention, speak.





Introduce yourself. Summarize your family heritage, cultural background, livelihood, level of knowledge in the mystical arts or the level you seek to attain, and ask her to train you.

Divinities communicate with us through synchronicities. Upon your first request, she might say no, and respond with silence, if she finds that you are not yet ready. Do not feel dismayed—you're in great company. The Eight Immortals themselves experienced rejection from master teachers many times over. When they were still human and seeking to learn the Tao, only when they were ready did their masters finally agree to teach them. Likewise, be patient and persistent, and be mindful of what's in your heart, because for sure the gods already know.

## 5.10 The Healing Wind Spirit in a Crystal Lotus

A faceted crystal lotus is commonly used as a feng shui cure. Here, you'll be using one to "bottle the Wind spirit." The efforts of your *qi* as a mystic will pull the *qi* of the wind spirit into a vessel that can contain it, which in this case is a faceted crystal lotus.

On an inordinately windy day, sit in stillness outdoors in the direct path of the wind, and listen to the Wind spirit. Although I use the term "listen" implying hearing, the more accurate term is "sense" the wind.

Quoting Confucius as characterized in the *Zhuangzi* (300 BC):

"Listen not with your ears but with your mind.

Listen not with your mind but with your primal breath."<sup>7</sup>

The Wind is poetic and expressive, and is always singing, dancing, always creating art, using the world around us as its medium and canvas. And like every artist, the Wind is most content when its art is appreciated. Listening to—or sensing—the wind and acknowledging its handiwork with awe and admiration will get its attention. But take care, the Wind is perceptive, and will detect insincerity.

Experiencing the wind while the spirit is active and appreciating its every expression is how you communicate with the Wind spirit. As you appreciate, form thoughts and send those thoughts into the wind through exhales of breath. That's how you hold a conversation—through that primal breath.

Take in deep, steady breaths, and before you exhale, form a thought you would like to communicate to the Wind spirit. Conceptualize yourself converting that thought into energy and placing that energy atop your breath. Then exhale.

After the exhale (having completed your "train of thought"), close your mouth and breathe through your nose. Listen, sense, follow the movements and expressions of the Wind spirit. Appreciate it as being alive and sentient. The subjective act of treating another as alive and sentient, with feelings and fully formed ideas will naturally cause you to be more respectful and compassionate. That's why you want to shift your paradigm into perceiving the Wind as, first and foremost, a spirit, and second, as sentient. The state of

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<sup>7</sup> Chuang Tzu, *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu*. Translated by Victor H. Mair. New York: Bantam Books, 1994: 38.

empathy you achieve from showing respect and compassion will be crucial for this exercise to work.

When you can sense that a certain affinity and rapport has been established with the Wind spirit, be candid and share your issue with the Wind. What are you bottling the Wind spirit's *qi* for?

A Wind spirit's *qi* heals, can help reshape and therefore reform what has accumulated in the past, just as it reshapes land formations through its gentle influence, and can thus push and carve away that which was causing harm to health. The Wind is sentient and if you receive its *qi* with the spirit's blessing, the *qi* of the Wind will have the intelligence to precisely remove that which is harmful, and preserve that which is good.

Once you have fully relayed why you need to bottle the Wind's *qi* and you've stated your request, wait patiently for a sign. An omen will come and you will know in your heart, by the way the wind communicates to you through the expressions you've now attuned yourself to understanding, that the Wind seeks to bless you, and is ready.

At that time, hold up the crystal lotus, open blossom side facing the wind, and wait for the intensity of the wind to pick up. Keeping the lotus open like a net catching the *qi*, close your eyes so you can concentrate on attuning your personal *qi* to that of the Wind spirit. By tempering and balancing until both are at the same wavelength, you create a closed circuit of sorts allowing concentrated Wind *qi* to flow into your crystal lotus and charge it like a battery. Let the Tao of the Wind and your Tao within become one. This is the mystic living and practicing the wisdom of the I Ching.

You'll know when the crystal lotus is as filled as it will get. At that time, you can set it down and resume your light conversation with the Wind. Express your gratitude.

You can feel the charged crystal lotus vibrating differently in your hands now. A crystal lotus charged with the Wind spirit is a powerful healing talisman. Place it on the bedstand of one who is ill. The talisman will emit a gentle calming and healing energy. Inside a home that has too much stagnant energy, causing lethargy, fatigue, and even compromised immune systems among its occupants can be alleviated somewhat with a Wind spirit charged crystal lotus.



## 5.11 Wind Divination and the I Ching

Wind divination, called Fēng Jiǎo 風角, is a traditional method of divination dating back to the Han dynasty. Fēng 風 is wind and Jiǎo 角 is a horn, in reference to the music and cadences of the sound of wind. Sounds of the wind are categorized into five tones, corresponding with the Wu Xing. King Wen's Later Heaven arrangement of trigrams are superimposed over the Lo Shu magic square so that each trigram corresponds with one of eight directions.

On a windy day, sit outside with compass in hand and feel the wind. Which direction is it blowing from and which direction is it blowing toward? Adjust your position until the wind is blowing directly on your face, and note the directionality.

DATE OF WIND DIVINATION : \_\_\_\_\_

LOCATION OF THE DIVINATION : \_\_\_\_\_

WIND BLOWING TOWARD THE : \_\_\_\_\_

WIND COMING FROM THE : \_\_\_\_\_

If you are facing due north and the wind is blowing on your face from the north, then it is a north wind. A north wind corresponds with the trigram Water, generally considered ominous. A north wind signifies a “chilling” of luck. In contrast, if you are facing due south with the wind blowing on your face from the south, since it corresponds with Fire, it’s considered fortuitous. A south wind signifies a “warming” of luck. An east wind (you are facing due east and the wind is blowing on your face) corresponds with Thunder, and the Wu Xing phase of Wood, so great change is coming. A west wind, corresponding with Lake, brings advancement after a productive gestation phase.

Table 5.15 Fēng Jiǎo Wind Divination Directional Correspondences

TRIGRAMS	HX. #	WIND	FORECAST
<b>Wind over Heaven</b>	9	Northwest	Storm is brewing. Unseen influences. Make preparations: conserve and preserve.
<b>Heaven over Wind</b>	44	Southeast	What had been suppressed now re-emerges with a vengeance. Negotiate compromises.
<b>Fire over Water</b>	64	North	After a peak comes a decline. Waning period to come. Pray and seek divine guidance.
<b>Water over Fire</b>	63	South	Auspicious omen for minor affairs. The gods are pleased. Chaos becomes order.
<b>Earth over Mountain</b>	15	Northeast	Cull away excess. Do not take major risks at this time. Favorable outcome despite obstacles.
<b>Mountain over Earth</b>	23	Southwest	Turbulence. Move slowly and methodically. Brewing political strife. Social conflicts.
<b>Thunder over Lake</b>	54	West	Alliances bring prosperity. Wet conditions bring a delayed harvest season.
<b>Lake over Thunder</b>	17	East	Supreme good auspices. Advantageous timing and positioning. Progressive movement.

Per Table 5.15, note the Forecast of the wind:

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For the five tones, this will call for some intuition. A quick tempo higher-pitched wind corresponds with Wood. The phases change in the order of Wood, Fire, Earth, Metal, and Water. At the opposite end of the range, a slow tempo lower-pitched wind corresponds with Water. Listen intuitively to whether the wind sounds cheerful or ominous.

Personify the wind, conceptualizing it as sentient. The pace, vigor, momentum, sounds, and rhythm of the wind express its emotions. Personifying your observations of the wind as emotional values, note what you are intuiting about it. Ex. Sensations of happiness, joy, calm, or relaxation can forecast peaceful times to come; an ominous howling, erratic pacing, or feelings of anxiety sensed from the wind can forecast challenging times to come.

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Astrological considerations for the date and time of the wind is also accounted for, and historically, the sexagenary calendar of heavenly stems and earthly branches were used. Thus, a southeast wind in the winter would be interpreted differently from a southeast winter in spring. Geomancy, or feng shui, was also considered. The land formations at the site the wind is heard and their feng shui correspondences were factored in as well.

Based on those possible factors, add research and analysis to your divinatory assessment, and log your impressions in the space below.

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Wind divination is an invaluable technique to cultivate, no matter what tradition of mysticism, shamanism, or witchcraft you practice. It teaches you to listen to the land. In turn, among society you learn to listen to the voices that aren't shouting, but who have important, truthful messages to convey. At the end of the day, a shaman is someone who has to possess a deep understanding of people. An incidental result of mastering wind divination is a skill for listening to and understanding people.



Figure 5.21 Calabash or Bottle Gourd (Húlu)

## 5.12 Healing Gourd Feng Shui Cure for Good Health (and James Legge's Coin Toss Method)

Inspired by Li Tie Guai's húlu 葫芦, or magical gourd, fill a dried hollowed out calabash or bottle gourd, a traditional vessel for healing potions, with pulses, or uncooked dry legumes. It's also common to simply use a vase or container shaped like a gourd.

Per the *Yellow Emperor's Classic of Internal Medicine* (黃帝內經, Huángdì Nèi Jīng), dated to between 475 BC to 221 BC, the Wu Xing phase Water corresponds with legumes. These can be broad beans, dried green beans, dried peas, chickpeas, lentils, etc.

After filling the gourd with the selected legumes, pass it through the smoke of incense to clear its *qi*. Typically, the crafted talisman would be placed on an altar to be blessed by a patron divinity. Set it on the altar for a full day and over the course of a full night.

An I Ching reading the next day will determine whether the talisman has been adequately charged and blessed for your intended purposes. When crafting your healing gourd feng shui cure talisman for sincere purposes, you'll want to utilize your tried and true go-to I Ching divination method. Ask, in your own words, whether the healing gourd you've crafted has been adequately blessed with healing *qi* to serve as a home feng shui cure.

However, for this exercise, we will take the opportunity to learn the simplified coin toss method that James Legge instructs in his 1899 text.

Take three pennies and throw them together a total of six times. The coin toss results correspond as noted in Table 5.16.

Table 5.16 James Legge's Simplified Coin Toss Method (1899)

Three Heads: **Yin**Two Heads, One Tail: **Yang**Three Tails: **Yang**Two Tails, One Head: **Yin**

<b>Toss 6:</b>	_____	Heads	_____	Tails	Line 6
<b>Toss 5:</b>	_____	Heads	_____	Tails	Line 5
<b>Toss 4:</b>	_____	Heads	_____	Tails	Line 4
<b>Toss 3:</b>	_____	Heads	_____	Tails	Line 3
<b>Toss 2:</b>	_____	Heads	_____	Tails	Line 2
<b>Toss 1:</b>	_____	Heads	_____	Tails	Line 2


Construct the six lines bottom up, so Line 1 is the bottom-most line result from your first coin toss. Line 2 is the line immediately above Line 1, resulting from your second coin toss. Continue until the sixth and final coin toss will be Line 6, the top-most line of your revealed hexagram.

Note the I Ching hexagram result:

UPPER TRIGRAM : \_\_\_\_\_

LOWER TRIGRAM : \_\_\_\_\_

HEXAGRAM # : \_\_\_\_\_

HEXAGRAM NAME : \_\_\_\_\_

Look up your hexagram result and **only read the oracle message for Line 5 of the hexagram.**

Copy down word for word the direct English translation for Line 5's line text:

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Read the annotations and commentary for your Line 5 line text and take note of your own impressions and interpretation of this line:

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Thematically, does that line indicate a positive response yes, or a negative response no? If yes, then you're done. If no, you may want to recalibrate. Reflect on where you may have made a misstep or how you can improve upon what you had done.

For example, I had used a white porcelain gourd-shaped vase to craft a health and healing feng shui cure. I've opted to use red beans, also known as adzuki beans. They symbolize love, marriage, and a promise to be loyal and true, but more than it, it represents longevity. Its red color is considered auspicious for all things related to health, wealth, and longevity.

Following James Legge's simplified coin toss method, my result was Earth over Heaven, or Hexagram 11. I then turn to the Fifth Line to read the bold-faced text. The subsequent paragraphs beneath it offer supplemental insight. The references to peace and prosperity here lets me to know that my healing-*qi*-endowed gourd talisman is ready to go. By the way, in the Book, any time you see “吉” (Jí) the answer is indicative of good auspices and prosperity. The ideogram is the image of a jade tablet, hence a symbol of good luck and divine authority granted.

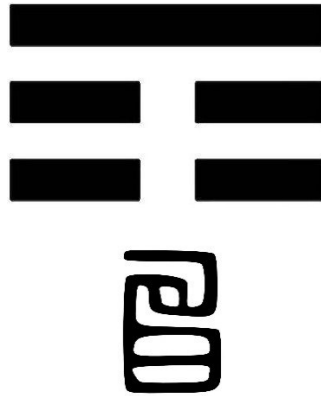
Place the filled bottle gourd in your kitchen and integrate it into your home décor in that area of the home. In feng shui, this bottle gourd is a symbol of health, wellness, and longevity. As a magical talisman, it's believed to help ward against illness and generally bless the occupants of the home with good health and longevity. Alternatively, if you aren't able to source a gourd, a copper water vessel works just as well.

### 5.13 Inner Alchemy: Visualization Technique for Spiritual Cultivation

When the Ba Gua is superimposed over the Lo Shu magic square used in feng shui, Mountain as a metaphysical essence links to the energies that influence matters relating to knowledge and education.

Working with the trigram Mountain, you'll practice a form of astral projection that will lead you to a divinatory insight into what area of study to cultivate, or what practice to deepen and advance in further.

Practices of astral projection were popular in Tang dynasty grimoires, between 618 and 907 AD. These instructions would typically consist of part meditation or breathing techniques and part visualization of a symbolic narrative. Astral projection was also instructed as a method for meeting and conferring with the gods.



Start by focusing a meditative gaze on the trigram Mountain and either beat a drum (traditionally you might opt for the Taoist fish drum) or listen to an audio recording of drumming to 220 beats per minute (bpm) to best induce theta waves in the brain.

You can find a metronome application, set it to 220 bpm to figure out what that rhythm is. Visualize the solid nature of a mountain and impose that visualization over yourself, sitting in such a way as to imitate a mountain—sitting tall, straight back and spine, chin up, head straightforward, and securely rooted into your seat.

Immersed in this meditation, let the sound of the drumbeats shift your consciousness. Strive to connect to a sense of a collective unconscious, or the universe on an astral plane.

Close your eyes and let your astral body float up and out of your body through the crown of your head. Your astral body ascends into the clouds of the heavens and beyond the clouds, your vision clears as you see yourself landing just outside the entranceway to an abandoned Buddhist-style monastery.

Enter the monastery and in the clearing just before the temple, you see a cauldron just as the peasant boy Zhang Guo Lao had seen before becoming an immortal.

Gaze into the cauldron, which appears filled with a golden broth, and see your own face reflected back at you. This reflection is you, but it is also not exactly you—this is your Higher Self, an ascended version of you. Speak to this reflection of you as the Higher Self—ask for a sign or omen as to what area of study to cultivate next, which will advance your Destined Path, or that which will most serve your higher purpose.

Hear yourself saying aloud a statement of what knowledge you seek or what spiritual practice you would like mastery over.

When you feel ready, visualize yourself cupping your hands in the reflective waters, watching the reflection of your own face ripple, and drink from the golden broth in that cauldron.

Take your time making your way out to exit the monastery grounds and leap through the clouds, feeling your astral body descend back into your physical body, and when you feel your astral body re-align within your body, open your eyes.

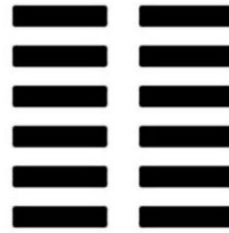
Be patient and take a few deep breaths to reorient in the waking state. Know that a sign or omen will be presented to you in the next seven days revealing to you what path of study to take on next, to deepen, to advance, which will lead to greater personal empowerment.

Once you return to an ordinary state of consciousness, document the experience and your impressions of the journey:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## 5.14 Calling Upon the Earth Goddess to Remove Your Pain

According to Buddhist lore, three lesser demons, Desire, Fulfillment, and Regret, attempt to lure the Gautama Buddha away from the path of enlightenment. He resists. After they fail, Mara, the Demon King, brings his army to challenge the Buddha. Mara transforms himself into illusory Dharma, appealing to Gautama by contending that Gautama still owes a moral duty to those on earth. Enlightenment would disrupt the natural order and bring harm to the earthly realm. Gautama reaches down to the ground with his right hand, forming the bhumisparsha mudra and calls upon the Earth Goddess as witness. The Earth Goddess appears, and affirms that Gautama Buddha has complied with all true Dharma and gives her blessing for his enlightenment. Thereinafter, the Buddha attains nirvana.



Before he ascends, and with the Earth Goddess's blessing, the Buddha proclaims that the bhumisparsha (earth touching) mudra is a consecrated gesture that anyone may use to call upon the Earth Goddess, confess any pain, shame, guilt, and any failure at duty, violation of law or order, any transgression to Dharma, and when their right hand touches the earth, the Goddess will draw out their pain and alleviate them of the impurities the pain has caused. The Buddha leaves behind this blessing for the people.



Figure 5.24 Bhumisparsha Hand Mudra

The following meditation exercise will help calm, center, and ground you when you most need it. In times when your heart is unstill, or you are feeling unsettled by your past, or when you seek to call upon the powerful nurturing maternal force of the Earth Goddess to bear witness to you and to affirm your destiny, sit upon the earth and connect to the Earth Goddess through this mudra.

Find a quiet place outdoors where you can be in solitude. Sit in meditation position, or in a manner that is comfortable for you. Close your eyes and feel how your foundation connects to the earth, how the earth supports you, how safe and secure you feel by that support.

Reach down to the ground and place your hand upon the soil. Call upon the Earth Goddess. Ask her to bear witness. When you feel her nurturing presence, convert all the pain, anxiety, and suffering you are feeling into a dark viscous tar-like *qi* and then feel it drain out of you through your hand into the ground, and feel the Earth Goddess taking that pain away from you. Feel the catharsis that happens.

When your desires, or your want of fulfillment, or regrets disempower you, this simple release and purification exercise will restore your inner balance. When you are unclear as to how you can reconcile Dharma with your past acts and contemplated future acts, call upon the Earth Goddess to bear witness and she will send you omens of guidance.

Document your experiences and observations:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## 6.1 Journaling and Reflection Prompt on the Five Mystical Arts

Table 6.10 Eight Guiding Principles for Mystical Studies

Ba Gua	Guiding Principles for Mystical Studies					Wu Xing
Heaven	1	To be	THE VIRTUOSO	I master	the STUDY OF FATE.	Metal
Lake	2	To be	THE WARRIOR	I master	the STUDY OF FATE.	Metal
Fire	3	To be	THE PHILOSOPHER	I master	the DIVINATORY ARTS.	Fire
Thunder	4	To be	THE SPELLCASTER	I master	SPIRITUAL CULTIVATION.	Wood
Wind	5	To be	THE SHAMAN	I master	SPIRITUAL CULTIVATION.	Wood
Water	6	To be	THE HEALER	I master	STUDY OF HEALING ARTS.	Water
Mountain	7	To be	THE ALCHEMIST	I master	STUDY OF APPEARANCES.	Earth
Earth	8	To be	THE ENCHANTER	I master	STUDY OF APPEARANCES.	Earth

Take time writing down your reflections, thoughts, and commentaries on what the correspondences between the Five Mystical Arts and the eight archetypal facets of the Mystic reveal to you. What insights emerge from your understanding of Table 6.10?

Start with principle 1: **“To be the Virtuoso, I master the Study of Fate.”** To me, this means knowledge of my birth chart so I can understand what my innate talents are. By knowing my innate talents, I can better develop them to embody the Virtuoso in those particular fields. Then I would ask myself, do I know my birth chart—and the study of at least one system of astrology—well enough so that I can become the Virtuoso? If not, what goals and resolutions can I set for myself so that I follow guiding principle 1?

So for example, to me, the Shaman is one whose consciousness can journey through different worlds and experience different spirit encounters. To do that requires the fluid ability to change states of consciousness, which is achieved through spiritual cultivation techniques such as meditation, or per some traditions, initiatory rites and rituals.

Consider what the Ba Gua to Wu Xing correspondences reveal about Eastern cultural perspectives, such as the prerequisite of mastering divinatory arts to be the Philosopher. Contemplation of these eight guiding principles will help you to formulate your own systematized understand of Taoist metaphysics and in facilitating your answers to these fundamental questions.

**“To be the Virtuoso, I master the Study of Fate.”** This means...

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Moving on to principle 2, the Warrior is somebody who confronts battles by fighting to their strengths and learning to overcome their weaknesses. Ask yourself how the Study of Fate helps you to embody the Warrior, which is the second archetypal facet of the well-rounded mystic.

**“To be the Warrior, I master the Study of Fate.”** This means...

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**“To be the Philosopher, I master the Study of Divinatory Arts.”** This means...

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**“To be the Spellcaster, I master the Study of Spiritual Cultivation.”** This means...

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**“To be the Shaman, I master the Study of Spiritual Cultivation.”** This means...

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While we may find that we tend to be stronger in some mystical arts over others, the aspiration of the Taoist mystic is to ultimately master all five.

## 6.2 Mystical Art Associated with Your Date of Birth

Applying Plum Blossom numerology methods, consider which of the Five Mystical Arts corresponds with your date of birth. Note, however, that after study of the Plum Blossom methods instructed in Chapter 7, you may want to return to this practicum and try it again with the lunar calendar date equivalent for your Gregorian calendar date of birth. For now, let's just have fun and try this method out with the birth date numbers you're probably most familiar with.

Month	+	Day	+	Year
7	+	15	+	1985
=		2003		

Let's demonstrate with the example of July 15, 1985. Add the three numbers as-is together, meaning do not do any further numerological operations to any of the double-digit numbers or to the year, which in this case is 1985. Add the three whole numbers together, and in the example, the sum is 2003.

Divide that number by 5 to get the remainder.  $2003 \div 5$ . Quotient = 400.

Remainder = 3

The remainder after the sum 2003 is divided into 5 is 3.

WU XING				THE FIVE MYSTICAL ARTS		
1	水	shuǐ	Water	Study of Healing Arts	醫學	yī xué
2	火	huǒ	Fire	Divinatory Arts	卜筮	bǔ shì
3	木	mù	Wood	Spiritual Cultivation	仙學	xiān xué
4	金	jīn	Metal	Study of Fate	命學	mìng xué
5	土	tǔ	Earth	Study of Appearances	相學	xiàng xué

The number 3 corresponds with Wood. The Wu Xing phase Wood corresponds with Spiritual Cultivation. A person with this date of birth, per this Plum Blossom numerology and Wu Xing exercise, is going to be best served in that individual's path of personal spirituality by pursuing Spiritual Cultivation.

Here's a second example. Let's take the date of birth December 26, 1978. Add the three calendar numbers together:  $12 + 26 + 1978 = 2016$ . Divide by 5:  $2016 \div 5 =$  a quotient of 403 and a remainder of 1. The number 1 corresponds with Water. Water corresponds with Study of Healing Arts. Thus, someone born on December 26, 1978 will be best served, in terms of personal spirituality development, by the Study of the Healing Arts.

Try this calculation on your date of birth to see which of the Five Mystical Arts, per the Wu Xing and Plum Blossom numerology, is the path that will most elevate your personal spirituality and the Art that you're innately most gifted in.

Your Date of Birth:

Month	+	Day	+	Year
	+		+	
=				

Date of Birth Total:	<div style="font-size: 2em;">÷</div> <div style="font-size: 2em; font-weight: bold;">5</div> <div style="font-size: 2em;">=</div>	Quotient:	Remainder:
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Which one of the five mystical arts corresponds with your Remainder?

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What is the Wu Xing elemental that corresponds with this mystical art?

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Look up that Wu Xing phase in Chapter 6 of the text. Note the color, gemstones, and feng shui correspondences for this Wu Xing phase:

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Consider tools or talismans you might acquire to help you amplify and optimize your innate abilities in this particular mystical art.

## 6.3 Guarding of the One Meditation

### From the Scriptures of the Great Peace (32 – 7 BC)

The Scriptures of the Great Peace (太平經, Tàipíng Jīng or 太平清領書, Tàipíng qīng líng shū)<sup>8</sup> dates back to the Han dynasty (202 BC – AD 220). An early intact copy of the text dates to around 32 – 7 BC. The Scriptures refer to a set of Taoist sacred texts preserved in the *Daozang* (道藏), or Taoist canon, consisting of 170 volumes. The volumes cover the cosmology of Heaven and Earth, the Wu Xing, and cultivation methods for invoking and learning from the Immortals. The volumes include grimoires with instructions on how to cure diseases and exorcise demons. Its stated purpose was to reveal esoteric methods for ushering in an era of Great Peace.

Most notable in the Scriptures is the Guarding of the One meditation (守一冥想, Shǒu Yī míng xiǎng), the “One” a reference to the Tao. The meditation reunites the individual spirit with the Tao. According to the text, after the One divided into the Two, then Three and into the myriad things per Lao Tzu’s Tao Te Ching, the myriad things, which includes us, become more “matter” than “spirit” (which is sourced from the One). The more “matter” we become and the less “spirit” we are as bodies, the more prone to illness, pain, and suffering we are. Thus, the Taoist mystic’s objective is to reunite their “matter” with the “spirit” of the One. By reuniting with the One, which is the Tao, we can transcend mortality, suffering, and misfortune.

The purpose of the Guarding of the One meditation is to improve physical health and longevity. That objective is achieved through visualization of yourself integrating the Light of the five changing phases, which in turn fortifies and increases the power of your personal *qi*.

To start, you’ll need a room dedicated as your sacred space for spiritual cultivation. The space should be set up such that entering the room will be akin to entering a different realm or dimension. To achieve that, the space needs a fortified entrance (門戶, mén hù). Conceptualize this like a *torii*, a traditional Shinto gate found at the entrance of a shrine that symbolically marks the threshold between a mundane space and a sacred space. You’ll need to construct a threshold from a physical door so that it separates your sacred space from mundane space.

Then meditate in that space daily. Perform all of your rites and rituals there. Routine meditation and rites in that space further empowers it.

Instructions for the actual process of the Guarding of the One meditation begins with projecting a mirror image of yourself out of your physical body and being able to see that projected image of you as if looking at your own reflection in a mirror.

To achieve this, sit comfortably in meditation position with a neutral hand mudra, or hand positioning. Close your eyes, focus on your breathing, and when you feel grounded and centered, you are ready to project that mirror reflection of yourself out of your own body—your astral body.

Once your astral body is outside of your physical body, keep your gaze and focus on this astral body, this reflection of yourself. The text notes that in the beginning, this reflection may be hard to hold still in your mind’s eye and might come in and out of view, so you must guard it like tending to a fire that has just started so as not to let the flames

<sup>8</sup> “太平经 (Tàipíng Jīng), or Scriptures of the Great Peace (32 – 7 BC),” 古典文学网 (Classical Literature Network), accessed May 31, 2022, <http://www.cngdwx.com/xianqinlianghan/taipingjing/>.

disappear. Likewise, stay razor focused on that astral body reflection so that it doesn't flicker or vanish.

Visualize a numinous colorless yet brilliant light suddenly flashing from above and illuminating the room to the point of blinding. Once the flash subsides, the vision of your astral body, that reflection you are looking at, is red as the burning sun. The *qi* of Fire is imbuing your astral body with fortified powers of blooming and expanding, and your own Fire *qi* is amplified.

The red light around your astral body will then begin to turn white. The *qi* of Metal is imbuing your astral body with fortified powers of Metal *qi*. You are now increased in the powers to destroy, the powers of invincibility, and the power to conquer.

This white is also the yang of Heaven. Visualize your astral body now floating upward, climbing above and beyond the constellations and piercing through the veil into Heaven where it is all white. At all times you are seeing your astral body as if it were a reflection. Keep your focus anchored and strongly connected to that reflection.

Once your astral body reaches a white Heaven, the *qi* of divine yang is imbuing your astral body with fortified powers of Heaven. Then your body begins its descent. It returns to that room with you and then continues below the floor into the ground, able to move through the soil of the Earth where it is all black. Continue to keep your focus anchored and strongly connected to your reflection.

Once your astral body is deep below in the belly of the black Earth, the *qi* of divine yin imbues your astral body with the fortified powers of Earth. Then your body begins its ascend and return to your room.

You are now looking straight ahead at your astral body, this reflection. The reflection you are looking at shimmers blue like the clearest oceans. The *qi* of Water is fortifying your astral body and you feel your own Water *qi* amplified.

The blue light shifts to azure green. The green light blazes. You are being strengthened by the *qi* of Wood.

The azure green light is also called the Light of Central Harmony, and it is the most potent healing energy, able to repair the Tao and guard the Light of the One. Feel your astral body growing stronger and increasing in vitality from the azure green light.

The green light drives the hundred diseases out of your body. It is all-encompassing and omnipresent, expanding beyond the astral body, enveloping your physical body and everywhere within the walls of your sacred space.

Draw the astral body back in toward you so it reunites with your physical body. Then open your eyes. The Guarding of the One meditation is complete.

Over the centuries, different lineages of Taoist traditions have developed their own variations of the Guarding of the One meditation.

The Zheng Yi lineage during the Wei and Jin dynasties had a name for the god who guards the body. A Taoist practitioner of that lineage would connect to that god during the Guarding the One meditation. The Zheng Yi method also included having to fast for a hundred days and daily meditations of visualizing yourself reincarnating into different bodies and astral traveling through a palace of mirrors.

The Tian Shi and the Ling Bao traditions during the Eastern Jin would integrate their astral bodies with the *qi* of the sun, moon, and the five planets corresponding with the Wu Xing, "eating the *qi*" of these planets during meditation. And the Shangqing school of Taoist mystical practice believed there were twenty-four inner gods within the body ruled over by a holy trinity of sovereign gods. Their Guarding of the One meditation involved integration with each of the twenty-four inner gods.

After your experience with the Guarding of the One meditation, document that experience. You can also use the space provided below to take notes on how you might modify the given instructions to personalize your approach to the Guarding of the One meditation.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## 6.4 Psychic Health Readings with the I Ching

Historically, a predictive health reading could be done through fortune-telling with the I Ching by referencing the Wu Xing correspondences. According to this wholly unscientific and irrational premise, you can do a psychic divinatory reading on the root cause of a physical ailment.

I share this practicum with a great bit of trepidation because it's controversial and runs the risk of people misinterpreting the point of sharing. No one is saying a psychic health reading can replace the diagnosis of a medical professional. You should never under any circumstances rely on a psychic reading over the expert advice of your physician.

This practicum is a tribute to what I know has been historically a part of my culture and how Taoist mystics in Asia use the I Ching. For cultural reasons, it would seem remiss to leave this out. I'm presenting this section as a practicum in hopes it might offer enjoyable entertainment as you experiment with it for yourself. Do not rely on your I Ching reading results in lieu of getting qualified medical treatment. Everything your doctor says should always override your experimental fortune-telling.

With that said, if there is a physical health condition you've been grappling with and some aspect of it stumps you, try a psychic I Ching reading on your health condition.

Apply any divination method of your choosing, selected from any of the methods from *I Ching, The Oracle*.















If the reading is for yourself, take a moment before you start to focus on the health condition, feel its presence in your body, and pinpoint your focus on the *qi* of that health condition.

If someone has asked you to do this reading for them and on a case specific assessment you've determined it's ethical for you to proceed, set up some photographs and images of the health condition and visualize your concentration perforating through space-time to connect to the *qi* of that person's health condition. The sympathy generated from focusing on the images can really help facilitate this.

Proceed with the divination. There will be space on the subsequent pages to document your reading results.




- **The Oracle message or Judgment will give a general prognosis and summary characterizing the situation.**
- **The changing lines will give practical advice and psychic predictions.**

If there are no changing lines, then look to the hexagram ruler, or Line 5.

	PRIMARY HEXAGRAM 54		WU XING		TRANSFORMED HEXAGRAM 16
6		 Thunder	木 Wood		
5					
4					
3		 Lake	金 Metal		
2				→	
1				→	

If you're doing an I Ching reading on a health matter, apply an Image and Number approach and look at the Wu Xing correspondences for the trigrams. Then look at the health correspondences for the Wu Xing. Scry through the table entries and try to formulate a holistic, composite sense of what could be going on, using one part psychic intuition and one part rational induction.

The Practicum 6.4 section of the text provides a sample reading for Jane to demonstrate how to interpret your I Ching reading result for personal health insights. Studying the sample reading may help guide how you can approach interpretation of your results.

Oracle Bone Script Chinese Character	 木	 火	 土	 金	 水
	Wood	Fire	Earth	Metal	Water
Action	Grow Germinate Rising	Expand Assert Up Amplifying	Stability Equilibrium Transforming	Harvest Gather Dividing	Contract Retreat Dissolving
Alchemy	Chrysalis Origination	Synthesis Integration	Manifest Fulfillment	Dissolve Divide	Purge Catharsis
Strengthened by	Water	Wood	Fire	Earth	Metal
Weakened by	Metal	Water	Wood	Fire	Earth
Ba Gua Trigrams	Wind Thunder	Fire	Mountain Earth	Heaven Lake	Water
Qi Attribute	Windy	Hot; Heat	Dampness	Dryness	Cold
Sense	Sight	Touch	Taste	Smell	Hearing
Exacerbating Emotion	Anger Stress	Joy Burn-Out	Pensiveness Hunger	Melancholy Rigidity	Fear Lethargy
Seeking...	Creation	Warmth	Nourishment	Structure	Fluidity
Organs	Liver Gall Bladder	Heart Sm. Intestine	Stomach Spleen, Pancreas	Lungs Lg. Intestine	Kidney Bladder
Organ Systems or Functions	Endocrine Metabolism Reproductive	Nervous Cardiovascular Circulatory	Muscular Lymphatic Digestive	Respiratory Integumentary Skin & Hair	Skeletal Urinary Detoxifying
Chemical Composition	Carbohydrates	Lipids	Proteins	Nucleic Acids	Water
Brain Function	Language	Voluntary Movement	Judgment	Memory	Involuntary Movement
Body Part	Tendons	Blood Vessels	Muscles	Skin	Bones
Finger	Index	Middle	Thumb	Ring	Little
Taste	Sour	Bitter	Sweet	Pungent	Salty
Mental	Sensitivity Antagonism Relentlessness Determination	Motivation Happiness Outrage, Cholera Ambition	Clarity Fear, Worry Anxiety, Phobia Endurance	Intuition Melancholy Pensiveness Rebel; Malcontent	Empathy Turmoil, Panic Overwhelm Confusion
Tibetan Bön	Wind Horse	Fire	Earth	Sky	Water
The Five Aggregates	Awareness	Idea Formation	Physical Form	Sensory Perception	Tone/Feeling



Log your divinatory results in the below table. Mark any changing lines with an “X” under the “→” column.

	Primary Hexagram				Transformed Hexagram
	Line Result	Trigram	Wu Xing	→	Line Result
Line 6					
Line 5					
Line 4					
Line 3					
Line 2					
Line 1					

Primary Hexagram Result:

Transformed Hexagram Result:

Note the Wu Xing correspondences for the Lower Trigram, per the preceding reference table, and free-write what you intuit these correspondences are revealing to you about the inquired health matter, specifically with regard to underlying or root causation:

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Note the Wu Xing correspondences for the Upper Trigram, per the preceding reference table, and free-write what you intuit these correspondences are revealing to you about the inquired health matter, specifically with regard to manifested symptoms to address:

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What is the Oracle message for the Primary Hexagram? What is it conveying to you about the problem, and identification of the problem?

[illegible]

What is the Oracle message for the Transformed Hexagram? What is it conveying to you about the solution to the problem?

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The most difficult part of an I Ching reading is synthesizing the many parts of the Oracle's message and summarizing it into a comprehensible message. Take some time to reflect on your notes here, on the Wu Xing correspondences and the messages received from the line text. Try to transcend the correspondences and line text to be creative and original, but inspired on the revelation received. Write out what you believe the problem is and how you interpret the I Ching's proposal on how to heal.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## 7.1 Hand-Picking Your Divination Stalks

The most powerful divination tool you can craft is one where the 50 stalks have been collected, dried, and prepared by your own hand.

When the Chinese texts of antiquity instruct on using yarrow, a plant native to the continent of Asia and commonly found everywhere, the underlying principle was to collect the stalks from your local region, which would contain the *qi* of nature in such a way that would best empower the diviner. In Asia, yarrow would have been easily sourced by the would-be diviner.

If you live in a region of the world where yarrow is *not* easily sourced and not part of your local ecosystem, then my recommendation

is to consider what would be a yarrow equivalent in your region. Go out into nature on the day of a full moon, the moon phase of harvest, and hand-pick 50 carefully selected stalks that you will be able to smooth out, cut, and sun-dry to equal lengths and shape.

Before picking the stalks, take a look around at the environment that the stalks are growing in. Generally speaking, opt for locations that are fertile, verdant, and getting plenty of sunlight, where you can intuit harmony and a cheerful, peaceful atmosphere. The stalks here are enriched with healthier *qi*.

That being said, a certain style of occultist might very well intentionally go for stalks growing resiliently somewhere dark, cold, and difficult. Plants that are prevailing in challenging environments show strength and perseverance, and while the *qi* of such stalks may be a little more volatile than most are prepared to deal with, in the hands of the occultist who knows how to work with that energy, prove to be spectacularly potent.

Once you've collected your 50 stalks, lay them out under direct sunlight to dry them.

The original texts are silent on the point of whether a deliberate consecration ritual is necessary to prepare the stalks as a divinatory tool. However, there are clear mentions of routine incense offerings at the divination table, and it's implied—or well understood by those who would be reading the texts—that the dedicated daily ritual of incense offerings is what empowers the tool.

Within its cultural and historical context, anyone with the level of know-how to be performing I Ching divinations would already have a dedicated practice of veneration or spiritual cultivation, and would be doing so in a dedicated room, imbuing that room and its contents with a *qi* that transcends the mundane. To have to spell that out explicitly in a philosophical text written for them would have been absurd.

In modernity, however, we may very well need to spell it out—It's widely accepted that yes, you would need to initiate some extent of ritualized action to consecrate the yarrow



stalks. Historically, the daily practice of incense offerings on the altar or shrine that the yarrow stalks are stored upon is itself what consecrates and empowers the tool. Additionally, invocations and prayers right before a divination begins will empower the tool. In short, whether consecration of the tool is necessary will be left up to your personal discretion.

In assembling a new set of divination stalks, I do like to perform an intentional consecration ritual on the freshly picked and dried stalks. Wash the stalks with water gathered during thunder rites, per Practicum 5.7 from Chapter 5. Create a charging grid with the crystals charged by thunder magic. Placing it at a centralized point of a crystal charging grid, where the crystals are vessels containing thunder *qi* infuses even more power into the tool. Or pass each stalk, one by one, through the smoke of sacred incense, such as sandalwood or frankincense.

## 7.2 An I Ching Reading by the Yarrow Stalk Method

Assuming the myths are true, then King Wen was imprisoned when he conceived of this divination method—so he had time on his hands. These days, without the patience of a buddha, the traditional yarrow stalk method can be overwhelming. It's no wonder the coin toss approach was popularized over this one.

Yet something can be said about the power of this casting method. If I'm coming to the Oracle for an everyday mundane problem, I'll probably skip this option and go for one of the easier methods. But if I need an answer to one of life's Big Questions, then the yarrow stalk method is the one I'll go for.








When working with the I Ching to channel spirit entities or achieve spirit contact, I find that the lengthiness of the process itself gives me the time I need to truly immerse into the altered state of consciousness. The process is ritualistic in such a way—and the collective psychic power it's enriched with from millennia of use by the most powerful diviners of Asia—that I can feel the motions of my hands interacting with the sacred stalks as activating sympathetic magic. It's like plucking the strings of an instrument and creating music that I'll then interpret. When you take this method seriously, and approach it sincerely, you will feel the progression of the counts amplifying your personal power, and your *qi* intensifying.

Do not simply take my word for it—try it out for yourself. Record your first attempt with the traditional yarrow stalks method in the space below. Consider what it means to you in the present, but then revisit it years from now and see if the added life experiences have changed its meaning to you.

TOTAL SUM OF THE THREE COUNTS

6			Changing Yin	Younger Yin
7			Fixed Yang	Elder Yang
8			Fixed Yin	Elder Yin
9			Changing Yang	Younger Yang

For a reference on how to fill in the tables, the below would be a record of the First Line casting results from the photographed demonstration. See Steps 29 and 30 on page 282.

<b>Line 1</b>      	Count 1	<input type="checkbox"/> 5 stalks = 3	<input checked="" type="checkbox"/> 9 stalks = 2
	Count 2	<input checked="" type="checkbox"/> 4 stalks = 3	<input type="checkbox"/> 8 stalks = 2
	Count 3	<input checked="" type="checkbox"/> 4 stalks = 3	<input type="checkbox"/> 8 stalks = 2
	TOTAL SUM, adding the 3s and 2s:		
RESULTING LINE:		 <input type="checkbox"/>	

Begin by thoroughly washing, cleansing, and clearing desk space for the divination ritual. Burn three sticks of incense on this table top and wait until all three burn to their end. Now your divination space has been consecrated.

Set out everything you will need for the divination. This is part of your preparation. Make sure you won't need to get up in the middle of the casting method to grab something. Get your paper, writing utensils, copy of *I Ching*, *The Oracle*, this workbook, any additional books you'll wish to consult, and your yarrow stalks.

When you are ready to begin the divination, wash your hands clean and rinse out your mouth with water. If it is feasible (and just as an optional measure to take), approach the reading table from its east and then sit down.

In the space below, write out the question presented for divination:

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Proceed with the yarrow stalk divination method instructed in Chapter 7, pages 273 - 302. Per the traditional casting method, three operations of counting will yield a single *yao* line. Begin with your set of 50 stalks. Set down 1 vertical as the significator and as you do so, anchor your question presented in your mind.

Proceed with Steps 1 through 12 on pages 278 – 279.

Divide your bundle in two, setting one above for Heaven, and one below for Earth, as you see on page 278 of the text.

Pick up one stalk from the bottom horizontal bundle (Earth) and hold it with your pinky finger. Then proceed to count the bundle into groupings of 4 until you have a remainder of 4 or fewer stalks.

Count the Heaven bundle, grouping into 4s until you have a remainder of 4 or fewer stalkers. Count the total remainder stalks you have in your hand, as instructed in the steps on page 279. You've now completed the First Count.

Write down your result for COUNT 1.

If you had **5** stalks remaining from Count 1:

At the initiation of what became the matter at hand you're inquiring about, terrestrial influences were at play. The number 5 here represents the Wu Xing, five phases of change. Which of the five phases are at play are governed by the Trinity of Lucks 福祿壽 (Fú Lù Shòu), also known as the Three Celestial Stars 三星 (Sānxīng): Jupiter, Ursa Major, and Canis Major. To reenact the Creation myth, 5 converts to 3, because in the Beginning, the Wu Xing 5 agents of change create the Three Celestial Stars that govern fate and destiny.

If your result was **5** stalks → Assign it the number:

**3**

If you had **9** stalks remaining from Count 1:

At the initiation of what became the matter at hand you're inquiring about, celestial influences were at play. The number 9 here represents the nine heavenly kingdoms (the Nine Heavens). The Nine Heavens dispense of yin and yang throughout the universe to create matter. To reenact the Creation myth, 9 converts to 2, because in the Beginning, the Nine Heavens dispense of the divine binary principle to produce changes.

If your result was **9** stalks → Assign it the number:







**2**

The Counting Operations

First Count	→	5 stalks	=	3
		9 stalks	=	2
Second Count	→	4 stalks	=	3
		8 stalks	=	2
Third Count	→	4 stalks	=	3
		8 stalks	=	2

Sum of Three Counts

Sum of Three Counts

6			X	Changing Yin
7				Unchanging Yang
8				Unchanging Yin
9			X	Changing Yang

COUNT 1 If 9 stalks → write **2** in box If 5 stalks → write **3** in box

COUNT 2 If 8 stalks → write **2** in box If 4 stalks → write **3** in box +

COUNT 3 If 8 stalks → write **2** in box If 4 stalks → write **3** in box +

TOTAL SUM

Continue with Steps 13 through 21 on page 280, then write down your results in the row "Count 2."

If you had **4** stalks remaining from Count 2:

At a crucial midpoint of the matter at hand you're inquiring about, terrestrial influences were dominant. The number 4 here represents the four seasons and four directions for the quaternary cycles of change in nature. The four seasons and four directions are governed by the Trinity of Lucks. Thus, 4 converts to 3 to acknowledge the lordship of the 3 over the 4.

If your result was **4** stalks

Assign it the number:

**3**If you had **8** stalks remaining from Count 2:

At the crucial midpoint of the matter at hand you're inquiring about, celestial influences were dominant. The number 8 here represents the eight trigrams of the Ba Gua. The eight trigrams are constructed of yin and yang to create matter. Thus, 8 converts to 2 to acknowledge the lordship of the 2 over the 8.

If your result was **8** stalks

Assign it the number:

**2**COUNT 1 If 9 stalks → write **2** in box If 5 stalks → write **3** in boxCOUNT 2 If 8 stalks → write **2** in box If 4 stalks → write **3** in box +COUNT 3 If 8 stalks → write **2** in box If 4 stalks → write **3** in box +

TOTAL SUM

Continue with Steps 22 through 30 on pages 281 – 282, then write down your results for “Count 3.”

If you had **4** stalks remaining from Count 3:

At the last turning point of the matter at hand, terrestrial influences were dominant. The 4 symbolic of the cycles of space and time converts to 3 to acknowledge the lordship of the 3 over the cycles of the 4.

If your result was **4** stalks

Assign it the number:

**3**If you had **8** stalks remaining from Count 3:

At the last turning point of the matter at hand, celestial or spirit influences were dominant. The 8 symbolic of the eight trigrams converts to 2 to acknowledge the lordship of the 2 over the creation of the 8.

If your result was **8** stalks

Assign it the number:

**2**COUNT 1 If 9 stalks → write **2** in box If 5 stalks → write **3** in boxCOUNT 2 If 8 stalks → write **2** in box If 4 stalks → write **3** in box +COUNT 3 If 8 stalks → write **2** in box If 4 stalks → write **3** in box +





TOTAL SUM

The assigned numbers for the three counts will have yielded Line 1 of your hexagram.

*Receiving* **Line 1**

COUNT 1	If <b>9</b> stalks → write <b>2</b> in box	If <b>5</b> stalks → write <b>3</b> in box	
COUNT 2	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+
COUNT 3	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+
TOTAL SUM			

Note the Total Sum of the three counts and refer to the table below to determine your Resulting Line 1. This is further explained in the text on page 283.

TOTAL SUM	Resulting Line	TOTAL SUM	Resulting Line
<input type="checkbox"/> 6	 <b>X</b>	<input type="checkbox"/> 8	
<input type="checkbox"/> 7		<input type="checkbox"/> 9	 <b>X</b>

Continuing on pages 284 - 285, follow Steps 31 through 37 to yield Count 1 and note your results in the table below.





Follow Steps 38 through 42 to yield Count 2.

Follow Steps 43 through 48 to yield Count 3.

*Receiving* **Line 2**

COUNT 1	If <b>9</b> stalks → write <b>2</b> in box	If <b>5</b> stalks → write <b>3</b> in box	
COUNT 2	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+
COUNT 3	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+

Note the Total Sum of the three counts and refer to the table below to determine your Resulting Line 2.







TOTAL SUM	Resulting Line	TOTAL SUM	Resulting Line
<input type="checkbox"/> 6	 <b>X</b>	<input type="checkbox"/> 8	
<input type="checkbox"/> 7		<input type="checkbox"/> 9	 <b>X</b>



*Receiving* **Line 3**

Gather your stalks again and begin the count again with Step 49 through 56 to yield Count 1 below. Follow these steps, repeating steps 13 through 23 from this section of the text to yield Counts 2 and 3 for Line 3.

COUNT 1	If <b>9</b> stalks → write <b>2</b> in box	If <b>5</b> stalks → write <b>3</b> in box	
COUNT 2	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+
COUNT 3	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+

TOTAL SUM	Resulting Line	TOTAL SUM	Resulting Line
<input type="checkbox"/> 6	  <b>X</b>	<input type="checkbox"/> 8	 
<input type="checkbox"/> 7		<input type="checkbox"/> 9	 <b>X</b>

Fill in the below Lower Trigram result.







	Primary Hexagram	X	Transformed Hexagram
<b>6</b>			
<b>5</b>			
<b>4</b>			
<b>3</b>			
<b>2</b>			
<b>1</b>			

*Receiving* **Line 4**

Return to page 278 of the text. Proceed with Steps 1 through 12 on pages 278 – 279. Then write down your count results in the space provided below, in the row “Count 1.” Continue with Steps 13 through 21 on page 280, then write down your results in the row “Count 2.” Continue with Steps 22 through 30 on pages 281 – 282, then write down your results for “Count 3.”

COUNT 1	If <b>9</b> stalks → write <b>2</b> in box	If <b>5</b> stalks → write <b>3</b> in box	
COUNT 2	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+
COUNT 3	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+

Note the Total Sum of the three counts and refer to the table below to determine your Resulting Line 4. This is further explained in the text on page 283.







TOTAL SUM	Resulting Line	TOTAL SUM	Resulting Line
<input type="checkbox"/> 6	  X	<input type="checkbox"/> 8	 
<input type="checkbox"/> 7		<input type="checkbox"/> 9	 X

### Receiving **Line 5**

Continuing on pages 284 - 285, follow Steps 31 through 37 to yield Count 1 and note your results in the table below. Follow Steps 38 through 42 to yield Count 2. Follow Steps 43 through 48 to yield Count 3.

COUNT 1	If <b>9</b> stalks → write <b>2</b> in box	If <b>5</b> stalks → write <b>3</b> in box	
COUNT 2	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+
COUNT 3	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+







Note the Total Sum of the three counts and refer to the table below to determine your Resulting Line 5.

TOTAL SUM	Resulting Line	TOTAL SUM	Resulting Line
<input type="checkbox"/> 6	  X	<input type="checkbox"/> 8	 
<input type="checkbox"/> 7		<input type="checkbox"/> 9	 X

### Receiving **Line 6**

Gather your stalks again and begin the count again with Step 49 through 56 to yield Count 1 below. Follow these steps, repeating steps 13 through 23 from this section of the text to yield Counts 2 and 3 for Line 6.

COUNT 1	If <b>9</b> stalks → write <b>2</b> in box	If <b>5</b> stalks → write <b>3</b> in box	
COUNT 2	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+
COUNT 3	If <b>8</b> stalks → write <b>2</b> in box	If <b>4</b> stalks → write <b>3</b> in box	+

TOTAL SUM	Resulting Line	TOTAL SUM	Resulting Line
<input type="checkbox"/> 6	  X	<input type="checkbox"/> 8	 
<input type="checkbox"/> 7		<input type="checkbox"/> 9	 X

Copy over your Lower Trigram result again into the table at the top of page 75.

Then fill in the Upper Trigram result. Per the “X” that mark the changing lines, cast the transformed hexagram, if applicable.

	Primary Hexagram	X	Transformed Hexagram
6			
5			
4			
3			
2			
1			
	HEXAGRAM #:		HEXAGRAM #:

Consulting the cross-reference Table 1.1 in the front of the *I Ching, The Oracle* book, note your Primary Hexagram # result. Convert the Changing Lines (marked with the X) from your Primary Hexagram to the opposite yin-yang value and cast your Transformed Hexagram. If there are no Changing Lines, then you’ve cast a Locked Hexagram.

## PRIMARY HEXAGRAM

THE ORACLE | **Hexagram Theme Summary.** The initial box of text in the hexagram entry summarizes the divinatory message. This will give you a brief recapitulation of your reading. Copy down what resonates from “The Oracle” boxed section of your Primary Hexagram.

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THE TRANSLATION | **Bold Text.** These are the translations of the hexagram statements. Read these statements as riddles that you need to solve. **Annotations and Commentaries.** The rest of the text in the Oracle section are my annotations and commentaries to supplement the translations. The annotations help to offer some hints on how to solve the riddles of the bold text. Free-write your interpretation of these cryptic messages.

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Lower Trigram Result:

**Lower Trigram.** Review the metaphysical correspondences for the lower trigram from Chapter 5 of the text. The lower trigram can often indicate people or personalities involved, the human factor, physical environmental factors and influences, or what's at the foundation. Take note of this trigram's correspondences and list them out in the space below:

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Free-write your first impressions on what this lower trigram is telling you, per the above-noted correspondences, about root causation, foundations, and origination points as it relates to your question.

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Upper Trigram Result:

**Upper Trigram.** Review the metaphysical correspondences for the upper trigram. Upper trigram indicates karmic, spiritual, or predestined influences. This is Spirit. The Upper Trigram reveals Heaven's Will and direct counsel coming to you from Spirit.

### IF YOUR RESULT IS A SINGLE LOCKED HEXAGRAM

IF YOU RECEIVED CHANGING LINES, THEN SKIP THIS SECTION ENTIRELY AND GO TO THE SECTION "TRANSFORMED HEXAGRAM."

Follow the interpretive process as noted for the primary hexagram. A locked hexagram means all forces at play have matured and now we're just waiting for the aftermath. The forces at play have already been simmering for far too long a time. Free-write what you think the implications of your locked hexagram result might be.

Read all six of the line statements of your single locked hexagram. Start with Line 1 and progress to Line 6. They will shed light on the matter at hand chronologically. Line 1 represents the past and earlier in time, the early movements of the forces at play. Line 6 represents the forecast of what's to come.

Table 7.19 Changing Lines Position Correspondences

Line 6	Greater spiritual forces at play; karma or destiny. Hand of God, or Acts of God. Extenuating circumstances beyond your control caused this situation, and your own actions are not to blame. Now, what matters is how you respond to what has happened. A changing sixth line can also indicate that one chapter is coming to an end and a new one is beginning. Transition phase. Heading into a figurative afterlife.
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Table 7.19 Changing Lines Position Correspondences

Line 5	<i>HEXAGRAM RULER.</i> A changing fifth line can be a sign that executive leadership or decision-making is needed from you. In the situation at hand, your action will have a significant impact on others. A sign that what's to come will have long-term implications.
Line 4	Interpersonal relationships, matters of the heart, emotional responses, or family matters are key factors. Could also be a sign that decisive action must be taken now. Time is of the essence. If you do not act quickly or implement change immediately, you might lose your window of opportunity.
Line 3	Legal matters, civil, or social affairs are key factors at play. This could also indicate the moment in the narrative arc that the plot thickens. Complications. Conflicts. Oppositional forces have the most impact on the situation at hand.
Line 2	Physical health, medical, or technological factors at play. Could also indicate the moment that a situation is beginning to gain momentum. Blooming and developmental phase.
Line 1	Short-term financial or economic factors at play. Situation is still at the onset or beginnings of the narrative arc. This is still the initial setup for what's to come. Decisions made will only have short-term implications.

Free-write a summary synthesizing these six lines and what they, collectively, seemed to be saying to you about your situation.

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**Hexagram Ruler.** Focus on Line 5 of your locked hexagram. The fifth line is the crux of the Oracle's message for you. Read the statement for Line 5 as the answer to the inquiry. In the space below, copy down any text that resonates strongly and free-write your interpretation of Line 5.

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**Spiritual Guidance.** As a supplement to the answer, I'll read Line 6 as spiritual guidance for navigating the situation at hand. Note your impressions of Line 6.

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Review the lower and upper trigrams as noted for the primary hexagram. Look to the upper trigram as the key to how you might want to spell-craft, pray, or petition for the best possible outcome for the situation. Take notes on what corrective metaphysical action you might take, as guided by the upper trigram of your locked hexagram.

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IF YOU RECEIVED A LOCKED SINGLE HEXAGRAM FOR YOUR RESULT WITH NO CHANGING LINES, END HERE.

### CHANGING LINE(S)

Read the Line Text for all of your changing lines. Copy down into the space below what resonates from the Line Text in totality and free-write your interpretation.

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**Corresponding Meaning of the Line Positions.** Summarizing the various traditions of interpretation covered earlier in Chapter 7, which of the six lines are changing may have certain implications. **Assess the Number of Changing Lines.** If there is only one changing line, the solution to the matter and action required for the best possible outcome is going to be straightforward. If, however, you have three or more changing lines, the situation right now is quite volatile. There is still a lot of uncertainty, due in large part to your own

**THE ORACLE | Secondary Hexagram Theme Summary.** The initial box of text in the transformed hexagram entry gives a brief summary of the “what if.” This is all prophecy and future or forward-looking projections, but based on the current trajectory, and therefore fairly accurate projections of what’s to come.

THE TRANSLATION | **Bold Text.** These are the translations of the hexagram statements. Read these statements as riddles that you need to solve. **Annotations and Commentaries.** The rest of the text in the Oracle section are my annotations and commentaries to supplement the translations. The annotations help to offer some hints on how to solve the riddles of the bold text. Free-write your interpretation of these cryptic messages from the Transformed Hexagram.



**THEN...** (take notes on the Text from the same Line of the Transformed Hexagram)

Image and Number Tradition	Meaning and Principle Tradition
<p>3 Tails → Elder Yin</p> <p><i>Fixed Yin Line</i>     </p>	<p>3 Tails → Elder Yin</p> <p><i>Changing Yin Line</i>      <b>X</b></p>
<p>2 Tails 1 Heads → Younger Yin</p> <p><i>Changing Yin Line</i>      <b>X</b></p>	<p>2 Tails 1 Heads → Younger Yin</p> <p><i>Fixed Yin Line</i>     </p>
<p>2 Heads 1 Tails → Younger Yang</p> <p><i>Changing Yang Line</i>    </p>	<p>2 Heads 1 Tails → Younger Yang</p> <p><i>Fixed Yang Line</i>    </p>
<p>3 Heads → Elder Yang</p> <p><i>Fixed Yang Line</i>     <b>X</b></p>	<p>3 Heads → Elder Yang</p> <p><i>Changing Yang Line</i>     <b>X</b></p>

### 7.3 An I Ching Reading by the Coin Toss Method

Light incense and sit comfortably in stillness for a moment. Take a few slow, deep breaths, and hold a copy of the Book of Changes in your hands. Close your eyes and bow your head slightly. In the way you visualize Deity, be that as a particular image or by particular cultural or pantheon specific iconography, or as luminescent light, see Deity in your mind's eye and continue to feel calm and in the moment. If you are not invoking a specific Divinity by name and you prefer to keep this mental exercise secular, then make

sure to strongly anchor yourself in positive, optimistic emotions that are warm, loving, and beneficent. Maintain a pastoral calm at all times throughout.

As you formulate the inquiry, merge your thought of Deity (or light) with the thought of the Book in your hands. The Book will become the common language used for conversations between Deity and you.

In the space below, write out the question presented for divination:

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Place the book down and set it aside. Pick up the three coins and proceed with the six tosses as instructed in Chapter 7, beginning on page. 298. As you shake the coins in your hands, focus on the question presented. After each coin toss, note the results in the following format:

			Primary Hexagram	X	Transformed Hexagram
<b>6</b>	Heads	Tails			
<b>5</b>	Heads	Tails			
<b>4</b>	Heads	Tails			
<b>3</b>	Heads	Tails			
<b>2</b>	Heads	Tails			
<b>1</b>	Heads	Tails			
			HEXAGRAM #:		HEXAGRAM #:

Mark any changing lines with an (X) in the narrow column between the primary hexagram and transformed hexagram column above. When complete, use the trigrams cross-reference Table 1.1 to determine the hexagram results.

## PRIMARY HEXAGRAM

THE ORACLE | **Hexagram Theme Summary.** The initial box of text in the hexagram entry summarizes the divinatory message. This will give you a brief recapitulation of your reading. Copy down what resonates from “The Oracle” boxed section of your Primary Hexagram. [*Space continued on next page.*]

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THE TRANSLATION | **Bold Text.** These are the translations of the hexagram statements. Read these statements as riddles that you need to solve. **Annotations and Commentaries.** The rest of the text in the Oracle section are my annotations and commentaries to supplement the translations. The annotations help to offer some hints on how to solve the riddles of the bold text.

Free-write your interpretation of these cryptic messages.

After reading “The Oracle” message, reflect on your impressions of the message. Does it resonate? Did something not make sense? If you’re still confused, read the Oracle again, this time slower, much slower than you would ordinarily read text. Deliberately slow down and phrase by phrase, consider the symbolism.

Create a two-column table for yourself and in the left column, list out any short phrasing from the Oracle that you immediately understood the meaning of, especially anything that jumps out at you and takes a hold of your attention. For any phrases that continue to stump you, write it down in the right column under “I do not understand.”

I understand.	I do not understand.
1.	1.
2.	2.
3.	3.



Lower Trigram Result:

**Lower Trigram.** Review the metaphysical correspondences for the lower trigram from Chapter 5 of the text. The lower trigram can often indicate people or personalities involved, the human factor, physical environmental factors and influences, or what's at the foundation. Take note of this trigram's correspondences and list them out in the space below:

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Free-write your first impressions on what this lower trigram is telling you, per the above-noted correspondences, about root causation, foundations, and origination points as it relates to your question.

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What is the Wu Xing correspondence to the Lower Trigram? Note it below in the box to the left, then turn to its entry in Chapter 6 of the text and take note of its associations.


Upper Trigram Result:

**Upper Trigram.** Review the metaphysical correspondences for the upper trigram. Upper trigram indicates karmic, spiritual, or predestined influences. This is Spirit. The Upper Trigram reveals Heaven's Will and direct counsel coming to you from Spirit.

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What is the Wu Xing correspondence to the Upper Trigram? Note it below in the box to the left, then turn to its entry in Chapter 6 of the text and take note of its associations.


Does the Wu Xing correspondence of the Lower Trigram nourish, yield to, or weaken the Wu Xing correspondence of the Upper Trigram? You can find these alchemical references in Chapter 6. Note the alchemical reaction between these two Phases, or Movements.


### IF YOUR RESULT IS A SINGLE LOCKED HEXAGRAM

IF YOU RECEIVED CHANGING LINES, THEN SKIP THIS SECTION ENTIRELY AND GO TO THE SECTION “TRANSFORMED HEXAGRAM.”

Follow the interpretive process as noted for the primary hexagram. A locked hexagram means all forces at play have matured and now we’re just waiting for the aftermath. The forces at play have already been simmering for far too long a time. Free-write what you think the implications of your locked hexagram result might be.


Read all six of the line statements of your single locked hexagram. Start with Line 1 and progress to Line 6. They will shed light on the matter at hand chronologically. Line 1 represents the past and earlier in time, the early movements of the forces at play. Line 6 represents the forecast of what’s to come.

Table 7.19 Changing Lines Position Correspondences

Line 6	Greater spiritual forces at play; karma or destiny. Hand of God, or Acts of God. Extenuating circumstances beyond your control caused this situation, and your own actions are not to blame. Now, what matters is how you respond to what has happened. A changing sixth line can also indicate that one chapter is coming to an end and a new one is beginning. Transition phase. Heading into a figurative afterlife.
Line 5	<i>HEXAGRAM RULER.</i> A changing fifth line can be a sign that executive leadership or decision-making is needed from you. In the situation at hand, your action will have a significant impact on others. A sign that what's to come will have long-term implications.
Line 4	Interpersonal relationships, matters of the heart, emotional responses, or family matters are key factors. Could also be a sign that decisive action must be taken now. Time is of the essence. If you do not act quickly or implement change immediately, you might lose your window of opportunity.
Line 3	Legal matters, civil, or social affairs are key factors at play. This could also indicate the moment in the narrative arc that the plot thickens. Complications. Conflicts. Oppositional forces have the most impact on the situation at hand.
Line 2	Physical health, medical, or technological factors at play. Could also indicate the moment that a situation is beginning to gain momentum. Blooming and developmental phase.
Line 1	Short-term financial or economic factors at play. Situation is still at the onset or beginnings of the narrative arc. This is still the initial setup for what's to come. Decisions made will only have short-term implications.

Free-write a summary synthesizing these six lines and what they, collectively, seemed to be saying to you about your situation.

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**Hexagram Ruler.** Focus on Line 5 of your locked hexagram. The fifth line is the crux of the Oracle's message for you. Read the statement for Line 5 as the answer to the inquiry.

In the space below, copy down any text that resonates strongly and free-write your interpretation of Line 5.

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**Spiritual Guidance.** As a supplement to the answer, I'll read Line 6 as spiritual guidance for navigating the situation at hand. Note your impressions of Line 6.

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Review the lower and upper trigrams as noted for the primary hexagram. Look to the upper trigram as the key to how you might want to spell-craft, pray, or petition for the best possible outcome for the situation. Take notes on what corrective metaphysical action you might take, as guided by the upper trigram of your locked hexagram.

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IF YOU RECEIVED A LOCKED SINGLE HEXAGRAM FOR YOUR RESULT WITH NO CHANGING LINES, END HERE.

### CHANGING LINE(S)

**Bold Text Line Statements.** The bold text line statements corresponding with each of the six lines or *yao* are translations of the statements attributed to the Duke of Zhou in the Zhouyi. Conceptualize these line statements as riddles that you need to work on solving. How you interpret these riddles will reveal the answer. Changing lines are the Oracle's concrete advice to you, revealing what's going to happen and what actions to take going forward to ensure the best possible outcome for yourself.



**Annotations and Commentaries.** The text underneath the statements in bold are my annotations and commentaries to give some context to the line statements. These serve a supplementary purpose only.

Read the Line Text. Copy down into the space below what resonates and free-write your interpretation of this Oracle message.

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**Assess the Number of Changing Lines.** If there is only one changing line, the solution to the matter and action required for the best possible outcome is going to be straightforward. If, however, you have three or more changing lines, the situation right now is quite volatile. There is still a lot of uncertainty, due in large part to your own indecisiveness. Note what the number of changing lines in your reading result conveys to you. Refer to Table 7.19, Changing Lines Position Correspondences. The corresponding Changing Lines in your reading imply specific areas of life to focus on and what the Line Text of these Changing Lines are trying to tell you.

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## TRANSFORMED HEXAGRAM

THE ORACLE | **Hexagram Theme Summary.** The initial box of text in the transformed hexagram entry gives a brief summary of the “what if.” This is all prophecy and future or forward-looking projections, but based on the current trajectory, and therefore fairly accurate projections of what’s to come.

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**Upper Trigram.** This trigram is your key when spell-crafting, praying, or petitioning for a positive outcome to your situation. The nature of actions corresponding with the Wu Xing phase of your transformed hexagram's upper trigram is the final message of what action to take in direct response to what's going on.

Upper Trigram of the Transformed Hexagram:

Look to the upper trigram of the transformed hexagram as the key to how you might want to spell-craft, pray, or petition for the best possible outcome for the situation. Take notes on what corrective metaphysical action you might take, as guided by the upper trigram of your locked hexagram.

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What is the Wu Xing correspondence to the Upper Trigram of your Transformed Hexagram? Note it below in the box to the left, then turn to its entry in Chapter 6 of the text and take note of its associations.


Does the Wu Xing correspondence of the Lower Trigram of your Primary Hexagram nourish, yield to, or weaken the Wu Xing correspondence of the Upper Trigram of your Transformed Hexagram? Note the alchemical reaction between these two Phases, or Movements.

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**If-Then Statements from the Primary Hexagram's Changing Lines.** The corresponding changing lines in the transformed hexagram relate directly with the same changing line number from the primary hexagram. The primary hexagram's changing line is the "if" and the transformed hexagram's same changing line is the "then." It helps to write out the bold riddle-like line statements from the primary side by side with the bold riddle-like line statements from the transformed.

IF... (take notes on the Line Text from the Primary Hexagram)

THEN... (take notes on the Text from the same Line of the Transformed Hexagram)


## 7.4 Trying Aleister Crowley's Coin Toss Method

In Liber 216, Aleister Crowley gives his personal method of I Ching divination. He advises to obtain “6 Chinese coins” where 5 shall be of one type of metal and 1 of another.



Coin Type 1  
*Yang Side Up*



Coin Type 1  
*Yin Side Up*



Coin Type 2  
[Changing Line]



Coin Type 1  
*Yin Side Up*



Coin Type 1  
*Yang Side Up*



Coin Type 1  
*Yin Side Up*

One approach here is to use 5 coins of one denomination (pictured above as Coin Type 1) and the 6th coin of a different value (third one from the left, Coin Type 2), and preferably one made of a different alloy. For example, 5 of a copper alloy and the 6th one of silver. Crowley recommends that the coins should be wrapped in black cloth when not in use and “no other should lay his hand upon them. For they swell with thine aura when used with sincerity and repetition.”

If you cannot source 6 Chinese coins, he recommends **six flat sticks, one side painted with a solid line and one side painted with a broken, with one of those six sticks marked in a special way**. “Care for thine sticks as though they were coins.”

Face East, clear your mind, and “call upon what god ye will.” Visualize yourself filling with pure light. Keep the coins in your black cloth bag. Extract them out one by one for each toss. That way you are drawing the coins at random.

Toss the first coin (or stick) by itself and note the result, yin or yang. If it is “Type 2” the one unique type out of the six total, then it will be a changing line, so mark it with an “X” in the right-most cell below.

<b>Line 1</b> Result (Yin or Yang Line):	
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Toss the second coin or stick and note the result.

<b>Line 2</b> Result (Yin or Yang Line):	
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Toss the third and note the result.

<b>Line 3</b> Result (Yin or Yang Line):	
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Toss the fourth and note the result.

<b>Line 4</b> Result (Yin or Yang Line):	
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Toss the fifth and note the result.

<b>Line 5</b> Result (Yin or Yang Line):	
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Toss the six and final coin or stick. Note the result. There should only be one of these six line results marked with an “X” in the right-most cell. That will be the one where you had drawn “Type 2.”

<b>Line 6</b> Result (Yin or Yang Line):	
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On the subsequent page, draw out the hexagram result as the Primary Hexagram and note which of the six lines yielded the Changing Line. (This would be the toss where you had drawn the “Type 2” coin or stick.)

**The Changing Line will designate the direct answer to the situation, an answer from the Tao.**

	Primary Hexagram	X	Transformed Hexagram
<b>Line 6</b>			
<b>Line 5</b>			
<b>Line 4</b>			
<b>Line 3</b>			
<b>Line 2</b>			
<b>Line 1</b>			
	HEXAGRAM #:		HEXAGRAM #:

## PRIMARY HEXAGRAM

THE ORACLE | **Hexagram Theme Summary.** The initial box of text in the hexagram entry summarizes the divinatory message. This will give you a brief recapitulation of your reading. Copy down what resonates from “The Oracle” boxed section of your Primary Hexagram.

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THE TRANSLATION | **Bold Text.** These are the translations of the hexagram statements. Read these statements as riddles that you need to solve. **Annotations and Commentaries.** The rest of the text in the Oracle section are my annotations and commentaries to supplement the translations. The annotations help to offer some hints on how to solve the riddles of the bold text.

Free-write your interpretation of these cryptic messages.

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What is the Wu Xing correspondence to the Lower Trigram? Note it below in the box to the left, then turn to its entry in Chapter 6 of the text and take note of its associations.


Upper Trigram Result:

**Upper Trigram.** Review the metaphysical correspondences for the upper trigram. Upper trigram indicates karmic, spiritual, or predestined influences. This is Spirit. The Upper Trigram reveals Heaven's Will and direct counsel coming to you from Spirit.


What is the Wu Xing correspondence to the Upper Trigram? Note it below in the box to the left, then turn to its entry in Chapter 6 of the text and take note of its associations.


Does the Wu Xing correspondence of the Lower Trigram nourish, yield to, or weaken the Wu Xing correspondence of the Upper Trigram? You can find these alchemical references in Chapter 6. Note the alchemical reaction between these two Phases, or Movements.


## CHANGING LINE & TRANSFORMED HEXAGRAM

Read the Line Text of the Changing Line from the Primary Hexagram. Copy down verbatim, word for word, the Line Text from your single Changing Line.

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Read the Line Text of the Changing Line from the Transformed Hexagram. Copy down verbatim, word for word, the Line Text from your single Changing Line.

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Combine the two Line Texts from the Primary and the Transformed Hexagrams. Read the annotations and commentary for the Changing Lines of the two hexagrams. Presume that this riddle will directly answer your question presented. How do you solve this riddle to get the answer? **What is your interpretation of this message from the Tao?**

[illegible]



## 7.5 A State of the Union Prophecy

Combine your strengthening divinatory prowess with the I Ching and prophecy what is to come in the next three years of the country you reside in or the country you call home. Divining on statecraft was one of the oft-used purposes of the I Ching, right from its inception. Now it's your turn.

Derived from the Ranks of Nobility hierarchy that was covered earlier in Chapter 4, the six lines of the cast hexagram will be read as follows:

<b>Line 6</b>	Diplomatic and International Affairs
<b>Line 5</b>	Arts, Entertainment; Culture and Pop Culture
<b>Line 4</b>	Education, Family, Personal Rights
<b>Line 3</b>	Law and Policy, Civil Institutions
<b>Line 2</b>	Public Health & Technology
<b>Line 1</b>	Finance and Economy

Use three coins of the same denomination from the currency system used in the country you'll be divining on, minted within the last five years.

Don't work with coins earlier than that. Keep the coins recent. And no need to consecrate or bless—use them as-is. The coins will contain a rich deposit of the nation's current *qi*, which is what you and the Oracle will be picking up on during the divination.

Prepare the table you will be divining upon. Tidy it up and burn three sticks of incense to their end so that the space is cleansed. Set out all of your tools, including this workbook and your text, *I Ching, The Oracle*. When the three sticks of incense have extinguished in their natural course, you may begin.

Dress wearing what you would typically wear to work for your particular occupation. Approach the table solemnly. Recite a simple invocation, once. You can call upon the names of your country's founders or work in the founding of the nation in a meaningful way. You can keep it entirely secular, albeit ceremonial.

Then state your inquiry as you shake the three coins in your hands:

**Show me what's in store for [*the country you're divining on*] these next three years.**

Recite the inquiry once each time you toss the coins, for a total of six tosses as instructed in Chapter 7 of the text. Space is provided on the subsequent page to log your casting result.

Changing lines (where the result was three heads or three tails) mark the areas in national affairs that will incur the greatest shifts and flux.

In the corresponding instructions for Practicum 7.5 in *I Ching, The Oracle*, you will find a case study reading that may be helpful in guiding your approach to interpreting your reading result.

	Primary Hexagram	X	Transformed Hexagram
<b>Line 6</b>			
<b>Line 5</b>			
<b>Line 4</b>			
<b>Line 3</b>			
<b>Line 2</b>			
<b>Line 1</b>			
	HEXAGRAM #:		HEXAGRAM #:

## PRIMARY HEXAGRAM

“The Oracle” message for the Primary Hexagram would be the state-crafting advice on how the country should navigate the trajectory it’s on. This is a general prediction of what’s to come. Read that section and in the space provided, make your forecast on a general state of the union.

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### **Line 1**      Finance and Economy

After reading the Line 1 Text, how would you interpret the Oracle’s forecast on the state of affairs with respect to **Finance and Economy**?

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**Line 2**      Public Health & Technology

After reading the Line 2 Text, how would you interpret the Oracle's forecast on the state of affairs with respect to **Public Health, the Healthcare System, Technology, Research, and Innovation** in this country?

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**Line 3**      Law and Policy, Civil Institutions

After reading the Line 3 Text, how would you interpret the Oracle's forecast on the state of affairs with respect to **Law and Policy, issues relating to civil rights, human rights, or civil liberties** in this country?

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**Line 4**      Education, Family, Personal Rights

After reading the Line 4 Text, how would you interpret the Oracle's forecast on the state of affairs with respect to **Education System, matters relating to family or individual personhood** in this country?

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### **Line 5**      Arts, Entertainment; Culture and Pop Culture

After reading the Line 2 Text, how would you interpret the Oracle's forecast on the state of affairs with respect to **the Arts, Literature, Humanities**, and in modern times, as related to **Entertainment and Pop Culture** in this country?

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### **Line 6**      Diplomatic and International Affairs

After reading the Line 6 Text, how would you interpret the Oracle's forecast on the state of affairs with respect to **its Diplomacy with Foreign Countries and International Affairs**?

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Changing lines (where the result was three heads or three tails) mark the areas in national affairs that will incur the greatest shifts and flux. If your casting yielded changing lines, what does that tell you about the areas of national affairs that will experience the greatest shifts and flux in the next three years to come?

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In the case of a presidential or major election in the coming three years that you're doing the forecast, look to the transformed hexagram to see whether the incumbent or a challenger will win, or how politics in general will play out. Interpret affairs relating to leadership in the transformed hexagram.

# TRANSFORMED HEXAGRAM





“The Oracle” message of the Transformed Hexagram will reveal important forecasts with respect to the nation’s political climate. Read the message and free-write in your own words how you might interpret the Oracle’s message.

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一 1	二 2	三 3	四 4	五 5	六 6	七 7	八 8
							
乾 Qián HEAVEN	兌 Duì LAKE	離 Lí FIRE	震 Zhèn THUNDER	巽 Xùn WIND	坎 Kǎn WATER	艮 Gěn MOUNTAIN	坤 Kūn EARTH

Compare the lower trigram of your Primary Hexagram to the upper trigram of your Transformed Hexagram. If you received a locked result, then simply compare the Lower to the Upper.

Per the above reference table, note the numerical value of the Lower Trigram of your Primary Hexagram: \_\_\_\_\_

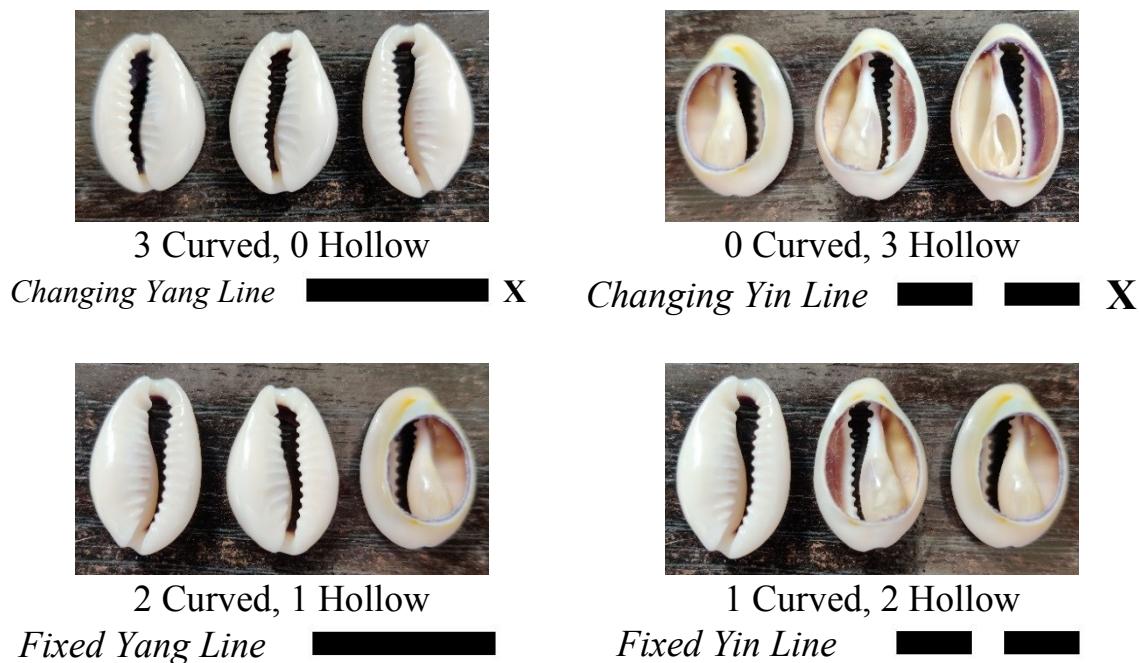
Per the above reference table, note the numerical value of the Upper Trigram of your Transformed Hexagram: \_\_\_\_\_

Did the numerical value increase or decrease?

If it went from 8 to 1, then the country is entering a new cycle, hence the start back to 1. When the numbers increase, for example going from 5 to 8, we interpret that as measurable improvement in the state of affairs. If the numbers decrease, such as the lower trigram was Mountain (7) and the upper trigram was Lake (2), then there may be some regression and a downturn when it comes to the state of affairs. If the trigrams were the same and thus the numerical values stayed the same, then this portends stability and a preservation of the status quo.

## 7.6 An I Ching Reading by the Cowrie Shell Toss Method

Figure 7.9 Reference for the Cowrie Shell Toss Method



Wash your hands and three cowrie shells and as you do so, envision a white light beaming down from above the crown of your head, creating a current that runs down your arms, out your hands to illuminate the shells and consecrate the waters that are cleansing them. Thoroughly dry your hands and the three shells.

Light incense and sit comfortably in stillness for a moment. Take a few slow, deep breaths, and set your text, *I Ching, The Oracle* to the right side of your work space.

Hold the three cowrie shells in your dominant hand, the hand you tend to rely on the most for the occupational work that you do. If you are ambidextrous are the nature of your work calls for equal reliance on both hands, cup the cowrie shells with both.

Recite:

**I call upon the Eternal Tao to open the door of Mysteries to me. Show me my path to greatest prosperity. I seek abundance so that neither I nor those who rely on me will ever be without. Reveal what it is I most need to know right now.**

Exchange and pass the cowries from one hand to the next, back and forth and repeat the recitation two more times. You will now have recited the invocation prayer three times.

Toss the three cowries together as you would with the coins. I observe the I follow the Meaning and Principle tradition of heads and tails assignment.

Proceed with the six tosses. Between each toss, pass and exchange the cowries between your hands, back and forth before tossing. Note the results in the following format:

			Primary Hexagram	X	Transformed Hexagram
6	Curved	Hollow			
5	Curved	Hollow			
4	Curved	Hollow			
3	Curved	Hollow			
2	Curved	Hollow			
1	Curved	Hollow			
			HEXAGRAM #:		HEXAGRAM #:

## PRIMARY HEXAGRAM

THE ORACLE | **Hexagram Theme Summary.** The initial box of text in the hexagram entry summarizes the divinatory message. This will give you a brief recapitulation of your reading. Copy down what resonates from “The Oracle” boxed section of your Primary Hexagram.

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Qián HEAVEN	Duì LAKE	Lí FIRE	Zhèn THUNDER	Xùn WIND	Kǎn WATER	Gě'n MOUNTAIN	Kūn EARTH

Lower Trigram Result:

**Lower Trigram.** Review the metaphysical correspondences for the lower trigram from Chapter 5 of the text. The lower trigram can often indicate people or personalities involved, the human factor, physical environmental factors and influences, or what’s at the foundation. Take note of this trigram’s correspondences and list them out in the space below:

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Free-write your first impressions on what this lower trigram is telling you, per the above-noted correspondences, about root causation, foundations, and origination points as it relates to your question.

What is the Wu Xing correspondence to the Lower Trigram? Note it below in the box to the left, then turn to its entry in Chapter 6 of the text and take note of its associations.


Upper Trigram Result:

**Upper Trigram.** Review the metaphysical correspondences for the upper trigram. Upper trigram indicates karmic, spiritual, or predestined influences. This is Spirit. The Upper Trigram reveals Heaven's Will and direct counsel coming to you from Spirit.

What is the Wu Xing correspondence to the Upper Trigram? Note it below in the box to the left, then turn to its entry in Chapter 6 of the text and take note of its associations.





Does the Wu Xing correspondence of the Lower Trigram nourish, yield to, or weaken the Wu Xing correspondence of the Upper Trigram? You can find these alchemical references in Chapter 6. Note the alchemical reaction between these two Phases, or Movements.

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### IF YOUR RESULT IS A SINGLE LOCKED HEXAGRAM

IF YOU RECEIVED CHANGING LINES, THEN SKIP THIS SECTION ENTIRELY AND GO TO THE SECTION “TRANSFORMED HEXAGRAM.”

Follow the interpretive process as noted for the primary hexagram. A locked hexagram means all forces at play have matured and now we’re just waiting for the aftermath. The forces at play have already been simmering for far too long a time. Free-write what you think the implications of your locked hexagram result might be.

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Read all six of the line statements of your single locked hexagram. Start with Line 1 and progress to Line 6. They will shed light on the matter at hand chronologically. Line 1 represents the past and earlier in time, the early movements of the forces at play. Line 6 represents the forecast of what’s to come. Free-write a summary synthesizing these six lines and what they, collectively, seemed to be saying to you about your situation. *(Additional space provided on subsequent page.)*

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**Hexagram Ruler.** Focus on Line 5 of your locked hexagram. The fifth line is the crux of the Oracle's message for you. Read the statement for Line 5 as the answer to the inquiry. In the space below, copy down any text that resonates strongly and free-write your interpretation of Line 5.

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**Spiritual Guidance.** As a supplement to the answer, I'll read Line 6 as spiritual guidance for navigating the situation at hand. Note your impressions of Line 6.

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Review the lower and upper trigrams as noted for the primary hexagram. Look to the upper trigram as the key to how you might want to spell-craft, pray, or petition for the best possible outcome for the situation. Take notes on what corrective metaphysical action you might take, as guided by the upper trigram of your locked hexagram.

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IF YOU RECEIVED A LOCKED SINGLE HEXAGRAM FOR YOUR RESULT WITH NO CHANGING LINES, END HERE.

## CHANGING LINE(S)

**Bold Text Line Statements.** The bold text line statements corresponding with each of the six lines or *yao* are translations of the statements attributed to the Duke of Zhou in the *Zhouyi*. Conceptualize these line statements as riddles that you need to work on solving. How you interpret these riddles will reveal the answer. Changing lines are the Oracle's concrete advice to you, revealing what's going to happen and what actions to take going forward to ensure the best possible outcome for yourself.

**Annotations and Commentaries.** The text underneath the statements in bold are my annotations and commentaries to give some context to the line statements. These serve a supplementary purpose only.

Read the Line Text. Copy down into the space below what resonates and free-write your interpretation of this Oracle message.

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**Assess the Number of Changing Lines.** If there is only one changing line, the solution to the matter and action required for the best possible outcome is going to be straightforward. If, however, you have three or more changing lines, the situation right now is quite volatile. There is still a lot of uncertainty, due in large part to your own indecisiveness. Note what the number of changing lines in your reading result conveys to you.

Refer to Table 7.19, Changing Lines Position Correspondences reprinted on the subsequent page. The corresponding Changing Lines in your reading imply specific areas of life to focus on and what the Line Text of these Changing Lines are trying to tell you.

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**Corresponding Meaning of the Line Positions.** Summarizing the various traditions of interpretation covered earlier in this chapter, which of the six lines are changing may have certain implications:

Table 7.19 Changing Lines Position Correspondences

Line 6	Greater spiritual forces at play; karma or destiny. Hand of God, or Acts of God. Extenuating circumstances beyond your control caused this situation, and your own actions are not to blame. Now, what matters is how you respond to what has happened. A changing sixth line can also indicate that one chapter is coming to an end and a new one is beginning. Transition phase. Heading into a figurative afterlife.
Line 5	<i>HEXAGRAM RULER.</i> A changing fifth line can be a sign that executive leadership or decision-making is needed from you. In the situation at hand, your action will have a significant impact on others. A sign that what's to come will have long-term implications.
Line 4	Interpersonal relationships, matters of the heart, emotional responses, or family matters are key factors. Could also be a sign that decisive action must be taken now. Time is of the essence. If you do not act quickly or implement change immediately, you might lose your window of opportunity.
Line 3	Legal matters, civil, or social affairs are key factors at play. This could also indicate the moment in the narrative arc that the plot thickens. Complications. Conflicts. Oppositional forces have the most impact on the situation at hand.
Line 2	Physical health, medical, or technological factors at play. Could also indicate the moment that a situation is beginning to gain momentum. Blooming and developmental phase.
Line 1	Short-term financial or economic factors at play. Situation is still at the onset or beginnings of the narrative arc. This is still the initial setup for what's to come. Decisions made will only have short-term implications.

## TRANSFORMED HEXAGRAM

THE ORACLE | **Hexagram Theme Summary.** The initial box of text in the transformed hexagram entry gives a brief summary of the “what if.” This is all prophecy and future or forward-looking projections, but based on the current trajectory, and therefore fairly accurate projections of what's to come.

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**Upper Trigram.** This trigram is your key when spell-crafting, praying, or petitioning for a positive outcome to your situation. The nature of actions corresponding with the Wu Xing phase of your transformed hexagram's upper trigram is the final message of what action to take in direct response to what's going on.

Upper Trigram of the Transformed Hexagram:

Look to the upper trigram of the transformed hexagram as the key to how you might want to spell-craft, pray, or petition for the best possible outcome for the situation. Take notes on what corrective metaphysical action you might take, as guided by the upper trigram of your locked hexagram.

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What is the Wu Xing correspondence to the Upper Trigram of your Transformed Hexagram? Note it below in the box to the left, then turn to its entry in Chapter 6 of the text and take note of its associations.


Does the Wu Xing correspondence of the Lower Trigram of your Primary Hexagram nourish, yield to, or weaken the Wu Xing correspondence of the Upper Trigram of your Transformed Hexagram? Note the alchemical reaction between these two Phases, or Movements.

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## 7.7 An I Ching Reading by the Rice Grains Method



Figure 7.11 Anointing Your Rice Grains

Gather about one cup of uncooked rice grains from your pantry. If you don't have rice at home, beans will suffice (though if the beans are significantly larger than the size of rice grains, you may need more than one cup of the beans). Red azuki beans are a great option in lieu of rice.

You will need about one cup of uncooked grains of rice. Be sure to discard any broken grains. All grains you'll be using for divination should be whole and intact.

Anointing your rice or beans with a scented oil is unorthodox, but I find that it elevates my divinatory readings in such a way that I now swear by it. I craft my own anointing oil from a blend of five oils to represent the Wu Xing—lemongrass, cinnamon, cedar wood, angelica seed, and myrrh in equal parts in a neutral carrier oil. The scent on the rice grains helps facilitate my change in state of mind, and as soon as I open the case, I'm immediately calmed by it. Will it work on everyone? Probably not. But it works for me. There's no harm in experimenting here, so blend a few of your favorite essential or infused oils together and anoint your uncooked rice grains with it before you begin this practicum.

Begin by formulating a question. In the space below, write out the question presented for divination:

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Find your center, exhale slowly, then take a deep breath, and as you do, concentrate intently on the inquiry at hand.



Focused on your question, scoop out a small handful of rice grains. For reference, scoop up an amount between one teaspoon and one tablespoon full, though it doesn't need to be exact. Lean in to your intuition. **The instructions for the Rice Grains method of divination is found in Chapter 7 of the text.**

I recommend using a repurposed tool to separate the grains as you count.

Count the number of rice grains in that handful.

Next, divide the total number of rice grains you counted by 8.

You will get a quotient and a remainder.

#### LOWER TRIGRAM | **First Pile of Rice Count:**

Total # of Rice Grains:	$\div 8 =$	Quotient:	Remainder:

The remainder will be a number less than 8. Note the trigram that corresponds with the numerical value of your remainder. This is provided in Table 7.5 of the text, which is reprinted on the subsequent page for reference. The trigram result based on the numerical value of your Remainder will be your lower trigram.









**If there is no remainder and the total number of rice grains divides evenly into 8, then the number assigned will be 8, or the trigram Earth.**

Set aside the first pile of counted rice grains and scoop up a second pile of rice grains. Aim for more than one teaspoon but a bit under one tablespoon.

Count the number of rice grains in the second handful. Your heart-mind should be singularly focused on the task and inquiry at hand.



Table 7.5 Numerical Assignments for the Eight Trigrams

一 1	二 2	三 3	四 4	五 5	六 6	七 7	八 8
							
乾 Qián HEAVEN	兌 Duì LAKE	離 Lí FIRE	震 Zhèn THUNDER	巽 Xùn WIND	坎 Kǎn WATER	艮 Gèn MOUNTAIN	坤 Kūn EARTH

Lower Trigram Result:

UPPER TRIGRAM | **Second Pile of Rice Count:**

After you've counted the total number of rice grains in the second pile, divide that total by 8. Repeat the same calculation method as you had done with the first pile.

Total # of Rice Grains:	$\div 8 =$	Quotient:	Remainder:
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The Remainder value from your second pile of rice grains count will reveal your upper trigram. If there is no remainder and your rice grains count had divided evenly into 8, then the number assigned will be 8, the trigram Earth.

Upper Trigram Result:

Scoop up a third small handful of rice grains. Repeat the same process and count the total number of rice grains in the third pile.

However, this time, instead of dividing by 8, you will divide by 6 to calculate the Changing Line. **The resulting remainder will be a value under 5. If your total count divides evenly into 6 with no remainders, then your assigned value is 6.**

That number corresponds with the Line number of the hexagram. That Line number is your changing line.

Total # of Rice Grains:	$\div 6 =$	Quotient:	Remainder:
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Upper Trigram:	Primary Hexagram:	Changing Line: (check box)
Lower Trigram:		<input type="checkbox"/> Line 6 <input type="checkbox"/> Line 5 <input type="checkbox"/> Line 4 <input type="checkbox"/> Line 3 <input type="checkbox"/> Line 2 <input type="checkbox"/> Line 1

### PRIMARY HEXAGRAM

**Oracle Message from the Primary Hexagram.** The Oracle (or Judgment) for your primary hexagram will read like a general summary and overall forecast in answer to your inquiry. Take notes from “The Oracle” section of your Primary Hexagram—the shaded boxed section, the bold text (translations), and the commentaries. Free-write your responsive impressions to the Oracle message below.

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### CHANGING LINE

**Line Message for the Changing Line.** The changing line of your primary hexagram is the Oracle’s advice to you on how to proceed and what’s coming up next. Read the Line Text. Copy down into the space below what resonates and free-write your interpretation of the Line Text’s cryptic message.

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**Corresponding Meaning of the Line Positions.** Summarizing the various traditions of interpretation covered earlier in this chapter, which of the six lines are changing may have certain implications.

Table 7.19 Changing Lines Position Correspondences

Line 6	Greater spiritual forces at play; karma or destiny. Hand of God, or Acts of God. Extenuating circumstances beyond your control caused this situation, and your own actions are not to blame. Now, what matters is how you respond to what has happened. A changing sixth line can also indicate that one chapter is coming to an end and a new one is beginning. Transition phase. Heading into a figurative afterlife.
Line 5	<i>HEXAGRAM RULER.</i> A changing fifth line can be a sign that executive leadership or decision-making is needed from you. In the situation at hand, your action will have a significant impact on others. A sign that what's to come will have long-term implications.
Line 4	Interpersonal relationships, matters of the heart, emotional responses, or family matters are key factors. Could also be a sign that decisive action must be taken now. Time is of the essence. If you do not act quickly or implement change immediately, you might lose your window of opportunity.
Line 3	Legal matters, civil, or social affairs are key factors at play. This could also indicate the moment in the narrative arc that the plot thickens. Complications. Conflicts. Oppositional forces have the most impact on the situation at hand.
Line 2	Physical health, medical, or technological factors at play. Could also indicate the moment that a situation is beginning to gain momentum. Blooming and developmental phase.
Line 1	Short-term financial or economic factors at play. Situation is still at the onset or beginnings of the narrative arc. This is still the initial setup for what's to come. Decisions made will only have short-term implications.

What does the position of the Changing Line in your reading implicate in terms of key areas of life to focus on, or that are going to be most impacted by the matter at hand?

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***Wu Xing Correspondences.*** In the Plum Blossom methods of hexagram interpretation, greater importance is placed on the Wu Xing correspondences.

Note the Wu Xing correspondence for the lower trigram. Turn to Chapter 6 in the text for further guidance on the correspondences and extract the correspondences that are relevant to the subject matter of your inquiry.

LOWER TRIGRAM	WU XING	

Note the Wu Xing correspondence for the upper trigram.

UPPER TRIGRAM	WU XING	

Note the alchemical reaction between those two Wu Xing changing phases when they interact with one another. Which is dominant and which is subservient in the interaction? You can find guidance on how to fill in the below “Alchemical Interaction” space in Chapter 6 with respect to the Wu Xing chemistry between the two trigrams.

Lower Trigram:	Alchemical Interaction:	Upper Trigram:
Wu Xing of Lower Trigram:		Wu Xing of Upper Trigram:

## OPTIONAL: FOLLOW-UP QUESTION

### TRANSFORMED HEXAGRAM

Under the rice grains divination method, follow-up inquiries may be asked. To do so, first reflect on the divinatory response up to this point. Then formulate your follow-up question. You cannot repeat your question. It needs to be a bona fide *follow up* distinct from the original question, but related to the subject matter of the original question.

Write out your follow-up question:

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Focusing on your inquiry, scoop up a fourth small handful of rice grains. Count the number of rice grains in that handful. Divide the total by 6.

#### Fourth Pile of Rice Count:

Total # of Rice Grains:	$\div 6 =$	Quotient:	<div style="text-align: right; margin-bottom: 5px;">LINE #</div> <div style="border: 1px solid black; padding: 5px;">Remainder:</div>
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- **IF THE REMAINDER OF THE DIVISION CALCULATION FOR THE FOURTH PILE COUNT IS THE SAME AS THE THIRD PILE RESULT**, meaning it designates the same changing line already marked, then the Oracle is insisting that all needed information has been given already, and no more follow-up inquiries may be asked. The Oracle is refusing to answer your follow-up question and staying silent.
- **IF, HOWEVER, THE REMAINDER IS DIFFERENT FROM THE REMAINDER YIELDED IN THE THIRD PILE COUNT**, then you may proceed to receive clarification from the Oracle.

To proceed, cast the transformed hexagram through the changing line. The changing line (Line number 1 through 6) will be based on the Remainder numerical value (1 – 6).

Primary Hexagram	Changing Line	Transformed Hexagram
	Line 6	
	Line 5	
	Line 4	
	Line 3	
	Line 2	
	Line 1	

Did this fourth pile of rice count yield a different Remainder number from the third pile of rice count?

☐

YES Read both the Oracle message for the Transformed Hexagram and the text for the Changing Line number for that Transformed Hexagram.

☐

NO If the Remainder value for the third count and fourth count are both the same, then the Oracle is letting you know, "Asked and Answered." The answer to your follow-up question is embedded in the Primary Hexagram and the initially divined Changing Line text.

If YES, proceed with the following prompts:

Take note of the Oracle message from your Transformed Hexagram. How does this revelation resonate with the core theme and energy or *qi* of your follow-up inquiry?

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Take note of the Line Text of the Transformed Hexagram's Changing Line. Approaching this Line Text as a riddle, supplemented by the subsequent commentary on it, how would you "solve this riddle" and how does this Line Text answer your follow-up inquiry?

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If NO, proceed with the following prompts:

Reread the Oracle message from the Primary Hexagram. How does this revelation answer your follow-up inquiry?

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Take note of Line 5 from your Primary Hexagram. This is the Hexagram Ruler. Embedded into the Hexagram Ruler of your Primary Hexagram is a revelation of what is to come, predictive. Read it as an omen. Reflect on your interpretations of the Hexagram Ruler:

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Take note of Line 6 from your Primary Hexagram. Line 6 expresses the greater spiritual forces at play and perhaps notes some of the extenuating circumstances beyond your control at this time. Read the riddle that is Line 6 and reflect on what this line is trying to communicate to you.

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## 7.8 A General Forecast for Your Year to Come

This practicum introduces the lunisolar calendar and how to combine East Asian astrology and Plum Blossom numerology in the I Ching to run forecasts.

### Your Birth Month

Use the reference table in the back of this workbook titled “24 Solar Terms and Western Dates” to get the conversion of your date of birth to its corresponding lunar month.

#### EXAMPLES:

If your birthday is March 1 per the Western Gregorian calendar, then per the “24 Solar Terms and Western Dates” conversion table, the Lunar Month equivalent is Lunar Month 1, month of the Tiger. For “Birth Month” per Plum Blossom numerology, your value would be “1.”

Season	Lunar Month	Fixed Element	Solar Longitude	Solar Term	Western Date
Spring	<b>1</b> 寅 (yin) Tiger	Wood	314°	立春 lichūn	Feb 04 – Feb 18
			329°	雨水 yǔshuǐ	Feb 19 – Mar 05

If your birthday is September 24, then the Lunar Month correspondence is Lunar Month 8, corresponding with the Rooster. For your “Birth Month” per Plum Blossom numerology, your value would be “8.”

Lunar Month	Fixed Element	Solar Longitude	Solar Term	Western Date
<b>8</b> 酉 (you) Rooster	Metal	164°	白露 báilù	Sep 08 – Sep 22
		181°	秋分 qiūfēn	Sep 23 – Oct 07

### Your Birth Day

For a conversion of your Gregorian birth day to the lunisolar calendar, you will need to consult an almanac, such as the **Gregorian-Lunar Calendar Conversion Tables** published by the Hong Kong Observatory:





<https://www.hko.gov.hk/en/gts/time/conversion.htm>

#### EXAMPLES:

For the birthday September 24, 1981, start by finding the year 1981 in the Calendar Conversion Table.

#### Gregorian-Lunar Calendar Conversion Table

Please use mouse to choose a year (1901 to 2100), the conversion table is in pdf format.

<a href="#">1901</a>	<a href="#">1902</a>	<a href="#">1903</a>	<a href="#">1904</a>	<a href="#">1905</a>	<a href="#">1906</a>	<a href="#">1907</a>	<a href="#">1908</a>	<a href="#">1909</a>	<a href="#">1910</a>
<a href="#">1911</a>	<a href="#">1912</a>	<a href="#">1913</a>	<a href="#">1914</a>	<a href="#">1915</a>	<a href="#">1916</a>	<a href="#">1917</a>	<a href="#">1918</a>	<a href="#">1919</a>	<a href="#">1920</a>
<a href="#">1921</a>	<a href="#">1922</a>	<a href="#">1923</a>	<a href="#">1924</a>	<a href="#">1925</a>	<a href="#">1926</a>	<a href="#">1927</a>	<a href="#">1928</a>	<a href="#">1929</a>	<a href="#">1930</a>
<a href="#">1931</a>	<a href="#">1932</a>	<a href="#">1933</a>	<a href="#">1934</a>	<a href="#">1935</a>	<a href="#">1936</a>	<a href="#">1937</a>	<a href="#">1938</a>	<a href="#">1939</a>	<a href="#">1940</a>
<a href="#">1941</a>	<a href="#">1942</a>	<a href="#">1943</a>	<a href="#">1944</a>	<a href="#">1945</a>	<a href="#">1946</a>	<a href="#">1947</a>	<a href="#">1948</a>	<a href="#">1949</a>	<a href="#">1950</a>
<a href="#">1951</a>	<a href="#">1952</a>	<a href="#">1953</a>	<a href="#">1954</a>	<a href="#">1955</a>	<a href="#">1956</a>	<a href="#">1957</a>	<a href="#">1958</a>	<a href="#">1959</a>	<a href="#">1960</a>
<a href="#">1961</a>	<a href="#">1962</a>	<a href="#">1963</a>	<a href="#">1964</a>	<a href="#">1965</a>	<a href="#">1966</a>	<a href="#">1967</a>	<a href="#">1968</a>	<a href="#">1969</a>	<a href="#">1970</a>
<a href="#">1971</a>	<a href="#">1972</a>	<a href="#">1973</a>	<a href="#">1974</a>	<a href="#">1975</a>	<a href="#">1976</a>	<a href="#">1977</a>	<a href="#">1978</a>	<a href="#">1979</a>	<a href="#">1980</a>
<a href="#">1981</a>	<a href="#">1982</a>	<a href="#">1983</a>	<a href="#">1984</a>	<a href="#">1985</a>	<a href="#">1986</a>	<a href="#">1987</a>	<a href="#">1988</a>	<a href="#">1989</a>	<a href="#">1990</a>
<a href="#">1991</a>	<a href="#">1992</a>	<a href="#">1993</a>	<a href="#">1994</a>	<a href="#">1995</a>	<a href="#">1996</a>	<a href="#">1997</a>	<a href="#">1998</a>	<a href="#">1999</a>	<a href="#">2000</a>

A PDF file will open in your browser. Cross-reference the Gregorian calendar month (vertical) with the day (horizontal) to convert to the lunisolar calendar **Birth Day**.

For the example September 24 from the Gregorian calendar, the lunisolar calendar Birth Day conversion is to **26**. September 24, 1981 corresponds with Lunar Month 8 and **Day 26** of that lunar month.

See the subsequent page for the Gregorian-Lunar Calendar Conversion Table for 1981 (Year of the Rooster), sourced from the Hong Kong Observatory.

Gregorian date	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Solar terms		
Jan	Lunar date	26	27	28	29	30	12th Lunar Month	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	Moderate Cold: <b>5</b> Severe Cold: <b>20</b>	
Feb	Lunar date	27	28	29	30	1st Lunar Month	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24				Spring Commences: <b>4</b> Spring Showers: <b>19</b>	
Mar	Lunar date	25	26	27	28	29	2nd Lunar Month	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	Insects Waken: <b>6</b> Vernal Equinox: <b>21</b>	
Apr	Lunar date	27	28	29	30	3rd Lunar Month	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26		Bright & Clear: <b>5</b> Corn Rain: <b>20</b>	
May	Lunar date	27	28	29	30	4th Lunar Month	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	Summer Commences: <b>5</b> Corn Forms: <b>21</b>
Jun	Lunar date	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	Corn on Ear: <b>6</b> Summer Solstice: <b>21</b>	
Jul	Lunar date	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	7th Lunar Month	Moderate Heat: <b>7</b> Great Heat: <b>23</b>
Aug	Lunar date	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	Autumn Commences: <b>7</b> End of Heat: <b>23</b>
Sep	Lunar date	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	White Dew: <b>8</b> Autumnal Equinox: <b>23</b>
Oct	Lunar date	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4		Cold Dew: <b>8</b> Frost: <b>23</b>
Nov	Lunar date	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5		Winter Commences: <b>7</b> Light Snow: <b>22</b>
Dec	Lunar date	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6		Heavy Snow: <b>7</b> Winter Solstice: <b>22</b>

## Your Birth Year

This will be a number 1 through 60 based on the 60-year or sexagenary lunisolar calendar. A reference table is provided at the back of this workbook, “60-Year Lunisolar Calendar.” Locate your date of birth per the Gregorian calendar. Then note its corresponding lunisolar year (numbered 1 through 60).

### EXAMPLES:

Per the “60-Year Lunisolar Calendar” table in the back of this workbook, the birthday September 24, 1981 corresponds with the lunisolar year of the Metal Rooster.

55		56		57		58		59		60	
戊 Wu	午 Wu	己 Ji	未 Wei	庚 Geng	申 Shen	辛 Xin	酉 You	壬 Ren	戌 Xu	癸 Gui	亥 Hai
Fire Horse		Earth Goat		Metal Monkey		Metal Rooster		Water Dog		Water Pig	
Feb 07 1978 – Jan 27 1979		Jan 28 1979 – Feb 15 1980		Feb 16 1980 – Feb 04 1981		Feb 05 1981 – Jan 24 1982		Jan 25 1982 – Feb 12 1983		Feb 13 1983 – Feb 01 1984	
Feb 04 2038 – Jan 23 2039		Jan 24 2039 – Feb 11 2040		Feb 12 2040 – Jan 31 2041		Feb 01 2041 – Jan 21 2042		Jan 22 2042 – Feb 09 2043		Feb 10 2043 – Jan 29 2044	

The birth year of the Metal Rooster corresponds with Year 59 of the 60-year lunisolar cycle. Thus, the Birth Year numerology will be number 59. For someone born on December 26, 1978, the lunisolar year is that of the Fire Horse, or Year 55.

For the Upper Trigram, **input your month, day, and year of birth, converted to the lunisolar calendar**. Typically, hexagrams are built bottom up (lower trigram first, then upper). However, for this astrological casting method, the fixed date of birth of the querent is the upper trigram corresponding with fixed “fate” and it is the lower trigram that changes.

### Upper Trigram

Birth Month	Birth Day	Birth Year	<div style="display: flex; align-items: center; justify-content: center;"> <div style="margin-right: 10px;">+</div> <div style="margin-right: 10px;">+</div> <div style="margin-right: 10px;">=</div> <div style="border: 1px solid black; width: 100px; height: 60px; display: flex; align-items: center; justify-content: center;"> <div style="background-color: black; color: white; padding: 2px 5px;">Total Sum</div> </div> </div>









Add the month, day, and year together for the Total Sum.

#### NOTE:

- The number for your lunisolar Birth Month will be a value between 1 and 12.
- The number for your lunisolar Birth Day will be a value between 1 and 30.
- The number for your lunisolar Birth Year will be a value between 1 and 60.

Once you get the Total Sum for your converted lunisolar date of birth, divide the Total Sum by 8. Note the remainder.

Total Sum:	÷ 8 =	Quotient:	Remainder:
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1	2	3	4	5	6	7	8
							
Qián HEAVEN	Duì LAKE	Lí FIRE	Zhèn THUNDER	Xùn WIND	Kǎn WATER	Gě'n MOUNTAIN	Kūn EARTH

The Remainder value corresponds with the **Upper Trigram**. Note your Upper Trigram result in the space provided below. Turn to Chapter 5 of the *I Ching, The Oracle* text and take note of the trigram correspondences. Areas of life associated with this trigram are more likely to be impacted during this period of time.

UPPER TRIGRAM	
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### Lower Trigram

Birth Month		Birth Day		Current Year		Birth Hour		Total Sum
	+		+		+		=	

For the Lower Trigram, we are going to do something a bit different. Instead of doing a traditional horary chart reading, this will be more akin to a solar return reading. Use your birth month and birth day again, but for the year, put in the current year that you are running a general forecast for. Additionally, this calculation will include your birth hour (ascendant).

**CURRENT YEAR:** Once again, turn to the reference table provided at the back of this workbook, “60-Year Lunisolar Calendar.” Locate your birthday and the current year per the Gregorian calendar. Then note its corresponding lunisolar year (numbered 1 through 60). That number, 1 through 60, is what you write for the Current Year.

### Your Birth Hour

Locate your ascendant hour of birth in Table 7.9 provided below. The number 1 through 12 corresponding with your ascendant hour is the numerical value to write under “Birth Hour” in the table below.

Table 7.9 Numerology of the Hour (Earthly Branches)

1	子 Zi	2	丑 Chou	3	寅 Yin	4	卯 Mao	5	辰 Chen	6	巳 Si
Rat		Ox		Tiger		Rabbit		Dragon		Snake	
Water		Earth		Wood		Wood		Earth		Fire	
11:00 pm – 12:59 am		1:00 am – 2:59 am		3:00 am – 4:59 am		5:00 am – 6:59 am		7:00 am – 8:59 am		9:00 am – 10:59 am	
7	午 Wu	8	未 Wei	9	申 Shen	10	酉 You	11	戌 Xu	12	亥 Hai
Horse		Sheep		Monkey		Rooster		Dog		Boar	
Fire		Earth		Metal		Metal		Earth		Water	
11:00 am – 12:59 pm		1:00 pm – 2:59 pm		3:00 pm – 4:59 pm		5:00 pm – 6:59 pm		7:00 pm – 8:59 pm		9:00 pm – 10:59 pm	

EXAMPLES:

The ascendant hour of one born at 1:30 am, per Table 7.9, is an Earth Ox, which in Plum Blossom Numerology corresponds with the value 2. Thus, the numerical value of the Birth Hour to use for the calculation would be the number 2.

Someone born at 3:30 pm would be a Metal Monkey, which corresponds with Birth Hour 9.

**If you do not know your birth hour**, then simply put down “0” and only add up your Birth Month, Birth Day, and Current Year to get the Total Sum for your Lower Trigram.

Add the four numbers together to arrive at the sum. Divide the sum by 8. Note the remainder.

Total Sum:

÷ 8 =

Quotient:

Remainder:

1	2	3	4	5	6	7	8
Qián	Duì	Lí	Zhèn	Xùn	Kǎn	Gě	Kūn
HEAVEN	LAKE	FIRE	THUNDER	WIND	WATER	MOUNTAIN	EARTH

The Remainder value corresponds with the **Lower Trigram**. Note your Lower Trigram result in the space provided below. Turn to Chapter 5 of the *I Ching, The Oracle* text and take note of the trigram correspondences. Areas of life associated with this trigram are more likely to be impacted during this period of time.

LOWER TRIGRAM	

In the table on the subsequent page, populate the results for the Upper Trigram and the Lower Trigram, then look up the cast hexagram in Table 1.1.

Upper Trigram:	Your Hexagram Result:
Lower Trigram:	

The Oracle message is a general forecast for the year you divined on.

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Return to the sum for the **Lower Trigram**.

Take that sum and now divide by 6. Note the remainder.

LOWER TRIGRAM:

Total Sum:	$\div 6 =$	Quotient:	Remainder:
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The Remainder value is the Changing Line number.

The Line message will be key advice the Oracle is giving you for navigating that year.

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## 7.9 Plum Blossom Numerology and I Ching

Set a timer for three minutes.

Close your eyes and slow your breath, arriving at a state of calm, stillness, and tranquility. Reflect on what question you would like to present to the Oracle for divination. Note that question in the space provided.

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Focus on the question, meditating on the context around why you are presenting this question for divination.

When the timer indicates that three minutes is up, open your eyes and immediately, without thought, write down one three-digit number (or one single digit number in each of the three spaces provided below).

FIRST:

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After a slight pause, again as spontaneously as you can, write down a second three-digit number.

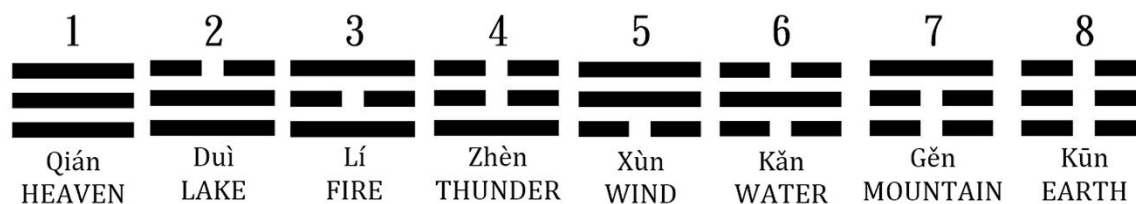
SECOND:

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Take the total sum of the FIRST three-digit number you wrote down and divide by 8.

Total Sum of First:	÷ 8 =	Quotient:	Remainder:

The Remainder value corresponds with the **Lower Trigram**. Note your Lower Trigram result in the space provided below. Turn to Chapter 5 of the *I Ching, The Oracle* text and take note of the trigram correspondences. These correspondences alert you to the root or foundational metaphysical driving forces over the matter at hand.



LOWER TRIGRAM	
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Take the total sum of the SECOND three-digit number you wrote down and divide by 8.

Total Sum of Second:	÷ 8 =	Quotient:	Remainder:
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The Remainder value corresponds with the **Upper Trigram**. Note your Upper Trigram result in the space provided below. These correspondences alert you to the metaphysical driving forces that will most impact the outcome of the matter at hand, *and* are the forces well within your control (or can be changed when you appeal to the governing spiritual and divine forces).

UPPER TRIGRAM	
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Upper Trigram:	Your Hexagram Result:
Lower Trigram:	



Take notes on the Oracle message corresponding with your Hexagram Result:

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Now add up the Total Sum from the First and the Total Sum of the Second:

Total Sum of First	+	Total Sum of Second	=	<b>NEW SUM</b>

Take the New Sum you've calculated and divide by 6.

Total Sum of Second:	$\div 6 =$	Quotient:	Remainder:

The Remainder value corresponds with the **Changing Line**. *Example:* If your Remainder value is 3, then read Line 3 of the hexagram text. If your New Sum divides evenly into 6 for a Remainder of 0, then read Line 6.

Take notes on the Line Text. If you can solve the meaning of this riddle, then you will have attained all the insight needed to navigate the matter at hand.

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## 7.10 Channeling a Hexagram from the Lady of the Nine Heavens

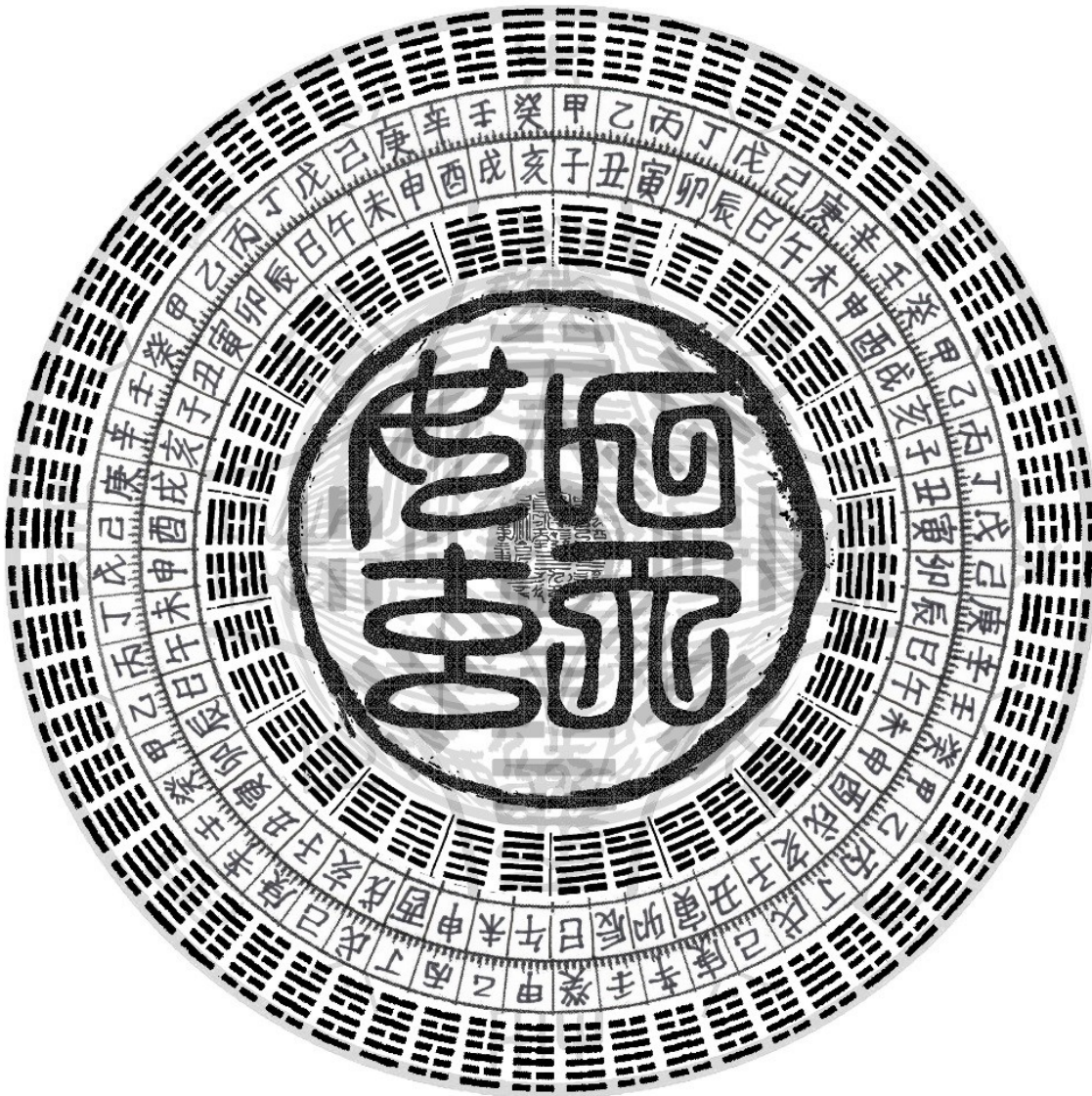


Figure 7.12 Seal of Jiǔ Tiān Xuān Nǚ with Hexagrams, Stems, and Branches<sup>9</sup>

<sup>9</sup> The background center of the seal featured in Figure 7.12 is an invocation seal for the Lady of the Nine Heavens (Jiǔtiān xuān nǚ yìn shì, 九天玄女印式) sourced from the *Língbǎo Liù Dīng Mì Fǎ* 靈寶六丁秘法. Authorship and date of the text are unknown, but are likely sourced to the Northern Song, between AD 960 – 1127. The center focal point is “九天玄女” in stylized oracle bone script. The rings around the seal feature the heavenly stems and earthly branches, along with 36 hexagrams in the inner circle, and 64 along the outer. Both the Early Heaven and Later Heaven Ba Guas are layered behind the center seal. The *Língbǎo* text instructs that invocations of the Lady or crafting her seal should happen on the day of 甲 (Jiǎ), which corresponds with the Wu Xing phase Wood, for Thursday per the modern calendar. In the calendar of antiquity, however, 甲 (Jiǎ) would have been the first day of the ten-day week. The text also instructs that seals for the Lady of the Nine Heavens should be crafted from jujube wood 龍棗木 (lóng zǎo mù). In Taoist mysticism, bracelets and mala prayer beads were commonly made from jujube wood. Wearing a bracelet of jujube wood beads was thought to bring health, longevity, and physical protection.

Attuning to the Lady of the Nine Heavens in a divination ritual isn't so much religious as it is a metaphor. It's symbolic of unveiling that latent facet of yourself empowered by those attributes we admire in her. She represents the inner self that is highly attuned to the unseen forces around you, and therefore able to foresee what is to come because your mind is accounting for more factors and variables than the average person. You're activating your subconscious to pick up on all the cues in the environment that your conscious aware mind is overlooking.

Cut a sturdy stock of paper down to about 3 inches x 3 inches (or alternatively, 7 cm x 7 cm). You'll be channeling and drawing the hexagram onto this paper. Place the sheet on a reproduction of the Figure 7.12 seal. You can place your paper directly atop this workbook or make a copy of the seal on a separate sheet for use.<sup>10</sup> By channeling the hexagram directly over this seal, you're "tracing" and drawing from the inherent powers of the seal.

For resonance with the divine yin that Jiǔ Tiān Xuán Nǚ embodies, **perform this channeled divination at a late hour well after sunset**. There should be no visible sunlight in the skies. An optimal time is during a full moon. For this particular ritual, **face west**. Light candles and turn off all electricity in the room you'll be divining in. Work by candlelight. Burn your favorite and most fragrant incense to consecrate the space.

Place the sheet you'll be drawing the hexagram on atop an image of the Figure 7.12 seal. Your pen should be close by. Recite the following invocation:

<b>I invoke the Lady of Mystery</b>	召请玄女    zhào qǐng Xuán Nǚ
<b>Heaven meets Earth: I enter the Temple of Mystery</b>	天地玄宗    tiān dì xuán zōng
<b>I call upon the fountain and source of <i>qi</i></b>	萬氣本根    wàn qì běn gēn
<b>To endow me with the higher knowledge Abhijñā</b>	証吾神通    zhèng wú shén tōng
<b>To know the past, the present, and the future</b>	
<b>To know the minds of others, to sense all influences</b>	
<b>Envelop me with the Golden Light</b>	體有金光    tǐ yǒu jīn guāng
<b>From within I now emanate with the light of knowledge.</b>	身有光明    shēn yǒu guāng míng
<b>Ji— Ji— Ru—</b>	急急如    jí— jí— rú—

*Knock the table three times.*

Assuming Mandarin isn't your native tongue, I recommend reciting in both English and Chinese. The invocation is excerpted and compiled from the Mantra of the Golden Astral Light 金光神咒 (jīn guāng shén zhòu) in Jiǔ Tiān Xuán Nǚ's Book for Purifying the Heart and Eradicating Evil 九天玄女治心消孽真經. The Mantra was part of the inner

<sup>10</sup> If you're decent at arts and crafts, you can draw, use a wood-burner, paint, or inscribe the circular medallion seal from Figure 3.16 to use in lieu of Figure 7.12. Both are seals for invoking the Lady of the Nine Heavens. The Língbǎo text (ibid.) instructs that the Seal of the Lady of the Nine Heavens should be carved on a plaque of jujube wood. Traditionally the seal would be painted onto the wood using red vermilion ink from an inkstone.

alchemical and cultivation practices of Cáo Xìnyì 曹信義 (1908 – 2002), a Qing dynasty Taoist master who also went by the name Zhèn Yáng Zǐ 震陽子.<sup>11</sup>

The phrase for invoke “召請” (zhào qǐng) is used in Buddhism and Taoism as an invocation call to gods, immortals, celestials, buddhas, or bodhisattvas. Lady of Mystery is an epithet for Jiǔ Tiān Xuán Nǚ. “Jí Jí Rú”<sup>12</sup> is an utterance of sounds that connect Heaven and Earth, opening the channels of communication between gods or spirits and humans. It essentially means, “Quickly and expediently, so may it be.”

Knocking the table three times is emblematic of opening the gateway to the altered state of consciousness, so that a divine consciousness can now come through.

**After rapping the table top three times, pick up your pen and begin channeling six lines, constructed bottom up, to produce a hexagram.** Draw the channeled hexagram (bottom up) in the space below. Try to keep the process as automatic as you can, without inserting your conscious thoughts.

<sup>11</sup> I wasn't able to locate an original source for this mantra, though it is unlikely to have been authored by Cáo Xìnyì. It is more probable that Cáo sourced it from Taoist scriptures he would have had access to as a temple master, and cited to it in his own writings.

<sup>12</sup> This is a shortened form of what you've also seen within the pages of this text as the closing affirmation of a Taoist spell: 急急如律令 (jí jí rú lǜ lìng). The full five-syllable version is more commonly found in exorcisms and ceremonial spell-crafting. “急急” means urgently or expediently. Thus, in full, it would be “Expediently carry forth this decree of the gods.” The shortened three-syllable version found here, 急急如 (jí jí rú) is an affirmation to the effect of “Expediently may my will and intentions come to manifest.” The shortened version is used to summon from within your own latent powers.

After the sixth line has been drawn, you will feel a weight exit your hand and the spirit presence gone. The active state of consciousness has switched back to its ordinary state. Set your pen down, clasp your hands together reverently in gratitude, and give a slight nod of a bow to say your thanks.

Snuff out the candles, restore your regular lights.

The summary judgment of the hexagram's Oracle reveals the main themes of what's going on in your life right now. This is a form of taking the spiritual or psychic temperature of yourself. Receive this divinatory result as a message spoken to you from the Lady of the Nine Heavens.

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Next, read the Hexagram Ruler, or Line 5. Copy it down in the space provided, verbatim. Try to solve its riddle. What is the Lady of the Nine Heavens saying to you through this cryptic prophetic revelation?

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## 7.11 An I Ching and Tarot Card Reading

This is a two-card tarot reading that will also yield an I Ching hexagram reading. This can be either a specific question reading, in which case write down your inquiry in the space below, or you can do a general reading and simply draw cards to see what comes up.

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Shuffle your tarot deck and draw the first card.

**CARD 1: What is.** The first tarot card you draw in sequence will report on the matter at hand. You asked a question; now Card 1 is telling it to you as it is. Card 1 sheds light on the heart of the situation to answer the inquiry. If you had done a general reading without a specific question in mind, this card gives you a snapshot of one of the more significant matters you face, or where you might want to turn greater focused attention toward.

Card Drawn:

### ELEMENTAL CORRESPONDENCES IN THE TAROT

Fire	Water	Air	Earth
Suit of Wands	Suit of Cups	Suit of Swords	Suit of Pentacles/Coins
Key 4: Emperor	Key 2: High Priestess	Key 0: Fool	Key 3: Empress
Key 8/11: Strength	Key 7: Chariot	Key 1: Magician	Key 5: Hierophant
Key 10: Wheel of Fortune	Key 12: Hanged Man	Key 6: Lovers	Key 9: Hermit
Key 14: Temperance	Key 13: Death	Key 11/8: Justice	Key 15: Devil
Key 16: Tower	Key 18: Moon	Key 17: Star	Key 21: World
Key 19: Sun			
Key 20: Judgment			

In the above chart, circle the elemental correspondence of the card drawn. Refer to the Four Elements reference table on the subsequent two pages and note down what is intuitively applicable to you.

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Note the card meaning. What is your key takeaway from this card with respect to **what is**?

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Fire	Water	Air	Earth
ARCHETYPAL WORLD Physical Plane ASTRAL BODY	CREATIVE WORLD Emotional Plane PSYCHIC SPIRIT	FORMATIVE WORLD Intellectual Plane ASTRAL SPIRIT	ACTIVE WORLD Material Plane PHYSICAL BODY
Knowledge Wisdom	Healing Purification	Courage Strength	Sacred Mysteries Gift of Prophecy
Impact & Legacy	Spiritual Purpose	Rectify & Balance	Materialize Prosperity
Work, Career Body, Mind, Spirit Passion Projects Fertility, Creativity Personal Identity	Love & Romance Relationships Home & Family Domestic Issues Internal Sphere	Ambitions & Glory Communication Community; Civic External Sphere Your Public Face	Money Matters Assets & Resources Property Issues Business, Commerce Health Conditions
Engage with Arts and Culture	Seek Emotional Fulfillment	Seek Glory and Social Recognition	Abundance, Security, and Stability
<u>Success Factors:</u> Creativity Willpower Innovation Passion	<u>Success Factors:</u> Concord Intuition Empathy Charisma	<u>Success Factors:</u> Indomitable Spirit Knowledge Sophistication Intellectualism	<u>Success Factors:</u> Material Resources Pragmatism Diligence Strong Foundation
<u>Temperament:</u> Choleric	<u>Temperament:</u> Phlegmatic	<u>Temperament:</u> Sanguine	<u>Temperament:</u> Melancholic
Extroverted, decisive, ambitious, goal-oriented, vengeful, hotheaded, proud. Irascible. Brave.	Pacifist, easy-going, empathetic, caring compromising, amiable, emotional, intuitive. Service-oriented.	Active, social, charismatic, gracious accomplished, risk-taker, articulate, persuasive. Optimistic. Wordy. Enthusiastic.	Analytical, deep thinker, reserved, introverted, self-reliant, cautious, enterprising. Patient.
STIMULATOR: You light the fire. To innovate, you'll risk.	ADAPTOR: You keep the fire safe. You mend what breaks.	MOVER: You use the fire to cook. Your plans reduce risk.	PERCEIVER: You analyze the fire's sustainability.
Creative, passionate, rushes into execution. Do not rush into complex plans.	"Goes with the flow" reactionary to change Don't procrastinate. Light your own fire.	The planner. Likes to be in control; low EQ Release and yield to a Higher Power.	Wisdom. Researcher, interpreter; in-depth Goes deep but fails to go wide. Don't dwell.
Pursue a passion; Expand, outreach Innovate, pioneer	Trust intuition; Perceive, embody Sense, protect	Socialize; Manifest; Advocate, claim Justify, regulate	Harvest resources; Produce, reap Procure, be diligent
<u>Physical:</u>	<u>Physical:</u>	<u>Physical:</u>	<u>Physical:</u>

Fire	Water	Air	Earth
Head, brain, vision Circulatory system Blood vessels Cardiovascular syst. Heart; spine	Respiratory system Lungs Kidneys Skin, neck, throat Lower back region	Hormones Metabolism Reproductive; Urinary; waste mgmt. Regulating stress	Digestive system Bones and joints Liver (fat digestion) Pancreas (sugar reg.) Thyroids (iodine lvl.)
<u>Mental:</u> Physiological. Issue with vitality, drive, or willpower. Utilize your creativity.	<u>Mental:</u> Spiritual or emotional snag. Holding on to heartbreak.	<u>Mental:</u> Psychological. Unable to process hurt or self-doubt. Media overwhelm.	<u>Mental:</u> Security concern. Issues relating to finances or safety. Productivity issue.
<u>Quality:</u> Synergy	<u>Quality:</u> Fluidity	<u>Quality:</u> Enforcement	<u>Quality:</u> Fruition
AREAS OF PERSONAL STUDY Technical Study in the Arts; Specialized Skills; Career Development	AREAS OF PERSONAL STUDY Creative Study in the Arts; Networking; Relationship Building	AREAS OF PERSONAL STUDY Systemic Study of the Sciences; Technology; Media, Communications	AREAS OF PERSONAL STUDY Asset Management Business Personal Finance
<i>Social Archetypes:</i> The Creator The Proletariat The Cavalry The Innovator Humanist, Rationalist	<i>Social Archetypes:</i> The Idealist The Clergy The Navy The Moralist Medicine Man, Priest	<i>Social Archetypes:</i> The Rationalist The Nobility The Artillery The Magistrate Scientist or Soldier	<i>Social Archetypes:</i> The Guardian Artisans & Merchants The Infantry The Anthropologist Economist, Trader
ARTISAN Prometheus	GUARDIAN Apollo	IDEALIST Epimetheus	RATIONAL Dionysus
DIRECTIVE TO THE MAGUS To Dare	DIRECTIVE TO THE MAGUS To Keep Silent	DIRECTIVE TO THE MAGUS To Know	DIRECTIVE TO THE MAGUS To Do
<u>Sense of Purpose:</u> To create To drive innovation To enlighten To progress Being a Visionary Keeping up Morale	<u>Sense of Purpose:</u> To purify, to pacify To inspire hope To be buoyant To purge The Humanitarian Prioritize Kindness	<u>Sense of Purpose:</u> To refine, revise To influence To advocate To counsel Uphold the Mission Font of Knowledge	<u>Sense of Purpose:</u> To acquire, reap To flourish To preserve To uphold values Return on Investmt. Doing "The Work"
You will be the victorious one.	You will find spiritual fulfillment.	You will overcome hardship.	You will find material fulfillment.
Fiery, Eastern	Watery, Northern	Aerial, Western	Earthly, Southern



**CARD 2: What will be.** The second tarot card you draw in sequence will reach beyond your actual knowledge and awareness to provide a forecast of what is to come, or to retrieve knowledge from a different level of consciousness, one beyond your present awareness.

Card Drawn:

#### ELEMENTAL CORRESPONDENCES IN THE TAROT

Fire	Water	Air	Earth
Suit of Wands	Suit of Cups	Suit of Swords	Suit of Pentacles/Coins
Key 4: Emperor	Key 2: High Priestess	Key 0: Fool	Key 3: Empress
Key 8/11: Strength	Key 7: Chariot	Key 1: Magician	Key 5: Hierophant
Key 10: Wheel of Fortune	Key 12: Hanged Man	Key 6: Lovers	Key 9: Hermit
Key 14: Temperance	Key 13: Death	Key 11/8: Justice	Key 15: Devil
Key 16: Tower	Key 18: Moon	Key 17: Star	Key 21: World
Key 19: Sun			
Key 20: Judgment			

In the above chart, circle the elemental correspondence of the card drawn. Refer to the Four Elements reference table on the previous two pages and note down what is intuitively applicable to you.

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Note the card meaning. What is your key takeaway from this card with respect to **what will be**? What does the elemental correspondence tell you about what forces need to be activated to ensure personal success?

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Synthesize the implications of the two cards in juxtaposition with one another and write out a summary statement for this two-card reading.

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Heaven

Key 0  
Fool

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Lake

Key 6  
Lovers

離



Fire

Key 4  
Emperor

震



Thunder

Key 20  
Judgement

巽



Wind

Key 13  
Death

坎



Water

Key 12  
Hanged Man

艮



Mountain

Key 9  
Hermit

坤



Earth

Key 21  
World

玄



Mystery

Key 1  
MagicianKey 7  
ChariotKey 8  
StrengthKey 11  
JusticeKey 14  
TemperanceKey 18  
Moon

If one card  
yields ✕,  
double the  
trigram of the  
other card.

Five of  
CoinsSeven of  
CoinsNine of  
CoinsSix of  
CoinsEight of  
CoinsTen of  
CoinsFive of  
CupsSeven of  
CupsNine of  
CupsSix of  
CupsEight of  
CupsTen of  
CupsSix of  
WandsEight of  
WandsTen of  
WandsFive of  
WandsSeven of  
WandsNine of  
WandsSix of  
SwordsEight of  
SwordsTen of  
SwordsFour of  
SwordsThree of  
SwordsTwo of  
SwordsThree of  
SwordsFour of  
SwordsFive of  
Swords

Look up the Ba Gua trigram correspondences of your two cards from the trigrams to tarot reference table on the previous page. Card 1's trigram correspondence forms the lower trigram; Card 2 forms the upper trigram. Note your results in the below table and look up your resulting I Ching hexagram. Read "I Ching and the Tarot," p. 345 – 358 for guidance.

CARD 2: <b>What will be</b>	<b>UPPER</b> Trigram	Hexagram Result
Card Drawn:		
CARD 1: <b>What is</b>	<b>LOWER</b> Trigram	
Card Drawn:		








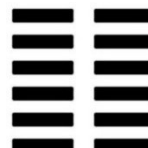
*Reminder:* If one of the two cards corresponds with ☿, the Mystery trigram, then double the trigram correspondence of the other card. If both of your card drawn correspond with the Mystery trigram, then the Oracle withholds further commentary.

**Take notes on the Oracle message corresponding with your Hexagram Result.** *Note.* If both cards corresponded with the Mystery trigram and the Oracle withholds further commentary, use the space below to reflect on the Oracle message of Hexagram 64 and how it applies to your present situation, what final insights the Oracle is relaying to you through 64.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

**Mystery Trigram** | Six of the tarot cards correspond with an occulted ninth Mystery trigram, “玄” (xuán) or dark, mysterious energy in the universe, comparable to our current concept of dark energy in the cosmos. If a card in the pair is one of the six spirit helper cards, then look at the trigram for the other card in the pair and double it. The two cards together form one of the eight Spirit Helpers in the I Ching per Table 7.15.

Table 7.15 The Eight Spirit Helpers

Heaven   Heaven	Lake   Lake	Fire   Fire	Thunder   Thunder
<b>1 Qian</b> 	<b>58 Dui</b> 	<b>30 Li</b> 	<b>51 Zhen</b> 
Protection of the Celestial Father	Career Success & Inner Peace	Commanding the Power of Attraction	Thunder Magic, Control of Elements
Summon the initiatory directive power of Heaven; contacts with <i>yang</i> celestial beings	Inner peace, happiness, and contentment; success in business deals; career or social advancement	Casting out a fishing line to hook an objective and reel it in toward you. To tether to an object.	To absorb the powers of thunder <i>qi</i> and amplify the magus's personal power
Wind   Wind	Water   Water	Mountain   Mountain	Earth   Earth
<b>57 Sun</b> 	<b>29 Kan</b> 	<b>52 Gen</b> 	<b>2 Kun</b> 
Prosperity & Abundance	Safe Journeys & Power to Heal	Spiritual Awakening & Mastery of Alchemy	Protection of the Earth Goddess
Steady flow of profit and gains channeled toward you; financial security; prosperity	Successful and effective shamanic journeying through the underworld or spirit realms	To help facilitate insights, psychic visions, or spiritual awakening; improve meditation	Fertility spells; amplify mediumship; facilitates ghost and <i>yin</i> spirit communications

*Example:* Your Card 1 was the Queen of Swords and Card 2 was The Magician, which corresponds with ✨, the Mystery. The Queen of Swords corresponds with the trigram Lake. The Magician card corresponds with the Mystery trigram, and so the other trigram cast is doubled, i.e., you've cast Lake over Lake, which is one of the eight spirit helpers, Hexagram 58, Dui.

## 7.12 Using the I Ching to Find Lost Objects

The next time you've misplaced your wallet or keys, test drive the I Ching to see if the Oracle can help you locate lost objects. There are a few grounding guidelines, however. First, you must have put in a sincere, good faith effort to search for it on your own, without the help of the Oracle. Demonstrate that you've already tried.

WHAT YOU ARE SEARCHING FOR:

Any of the divination methods instructed in this chapter will do. However, as you perform the divination, intend that **no changing lines will be observed**. No matter the result, you will only be looking at a single hexagram, and not at any transformed hexagrams that the changing lines yield. Instead, the changing lines in this reading will only refer to the Line text for the single hexagram.

Proceed with the divination method.

Line 6			UPPER TRIGRAM:	HEXAGRAM RESULT:
Line 5				
Line 4				
Line 3			LOWER TRIGRAM:	
Line 2				
Line 1				

Take notes on the Oracle message corresponding with your Hexagram Result:

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Note the Line Text of the hexagram corresponding with your Changing Line:

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Proceed with an Image and Number tradition of interpretation, where you look at the metaphysical correspondences for the pair of trigrams forming the hexagram result.

**Since the subject matter is about locating a lost object, focus on the directional, materials, and land forms correspondences for the two trigrams.** These correspondences are provided in Chapter 5. Also, scan down the correspondence table at the back of this workbook, “Ba Gua: Eight Trigrams Correspondence Table.”

UPPER TRIGRAM	Direction:	_____
	Materials:	_____
	Land Forms:	_____
LOWER TRIGRAM	Direction:	_____
	Materials:	_____
	Land Forms:	_____

Focus on the directional and land formation or building structure correspondences for the trigrams. Take note of the correspondences in the row “Forms” in the Ba Gua table at the back of this workbook.

**Use the two trigrams like Cartesian coordinates  $x$  and  $y$  to cross-reference the precise area of where the lost object might be.**

An example of how to adopt this approach for locating lost objects is provided in the Practicum 7.12 section of *I Ching, The Oracle*.

WHERE YOU ULTIMATELY FOUND THE LOST OBJECT:

## 7.13 Answering the Question “Who Am I?” with a Personality Profile

The follow exercise integrates Dr. Michael McDonald’s work at the intersection of personal therapy and the I Ching.<sup>13</sup> His Personality Profile counseling system helps begin to shed light on the question, “Who am I?”, utilizing the concept of archetypes and principles in transpersonal psychology.

You will be casting a set of six hexagrams, one to answer each of the questions set forth in Table 7.21 from *I Ching, The Oracle*, pages 368 - 369. Before you begin, turn to the text and read through the additional guidance provided for this Practicum 7.13.

**This is a journaling exercise.** Through writing, extrapolate an interpretation of the hexagram lines for yourself, based loosely on what’s provided in this text. Read the text provided as merely offering core themes and general concepts, which you then need to refine and fully develop to arrive at how the Tao is answering your questions.

**This set of six Personality Profile hexagrams become a lifelong handbook to help you become self-aware of your strengths and weaknesses.** So of all the practicums in this workbook, this is one where you’ll want to take your time and be diligent. Do it the “hard” way. Take the long route. Pull out all the stops to ritualize this divinatory experience.

FOR THE GENERAL “AUSPICIOUS TO PROCEED” VS. “INAUSPICIOUS” pithy statements typically found in an Oracle message, adapt it by interpreting “auspicious” as someone born with certain privileges and dumb good luck, while “inauspicious” reveals someone born with certain setbacks or weights.

Those born with such setbacks and weights have a special mission in life assigned to them from the Divine. To accomplish the great, you must be great, and greatness is not something you can be born with, because good luck does not set us up to be resilient.

Setbacks are necessary to cultivate the degree of strength needed for heroism. “Inauspicious” messages in a Personality Profile reading are explanatory of the inner alchemical transformations necessary for you to undergo before you become gold, become the philosopher’s stone of the gods.

Ever notice how loving parents tend to devote more attention and care to their children born with the greater obstacles in life? Whereas they tend to leave alone their independent and well-adjusted kids? I observe a similar approach from a sentient Divinity toward their human children.

Start by approaching the divinatory session fully cleansed and well-groomed. Dress for success to demonstrate that you are approaching this session with sincerity. Light incense and prepare your work space.

<sup>13</sup> Michael McDonald, *I Ching Self-Change: Ancient Oracle, Modern World*. (self-pub., 2019).

## 1 WHAT IS MY NATURE?

As McDonald puts it, “The purpose of this question is to highlight the potentials, talents, abilities, and also limitations with which you were born.” What facet of fundamental human nature is most dominant in you? This is a composite profile of your inner resources.

<i>Yao</i>	<i>Casting</i>	X	<i>Trigrams</i>	<i>Hexagram</i>	<i>Wu Xing</i>
Line 6					
Line 5					
Line 4					
Line 3					
Line 2					
Line 1					

RECEIVED ORACLE | Assess how this hexagram answers the question and reveals to you about your essential nature, including your innate talents, abilities, but also limitations.

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CHANGING LINE(S) | Any changing lines cast from the divination method will direct you to the corresponding Line text of that hexagram. Synthesize and interpret the Line text(s) as supplemental and follow-up insights from the Oracle.

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**THE TRIGRAMS & WU XING** | Use the space provided in the table below to assess both the trigram and its ruling Wu Xing correspondences. The Lower reflects elemental forces that have an impact on the foundation of you. This is the past. The Upper reflects elemental forces that illuminate your higher purpose, aspirational goals, possibilities, potential, and forecasts of what is to come in your life path. This is the future. The trigram and Wu Xing correspondences will reveal to you the karma at play.

	<b>Lower</b> (Lines 1, 2, 3)	<b>Upper</b> (Lines 4, 5, 6)
Trigram		
Wu Xing		

## 2 WHY WAS I BORN THIS WAY?

You were born into an environment, with family, and with certain qualities well beyond your control, some of which have become a major source of the challenges you face in life. Also, some of it has left you luckier than most. If the previous hexagram reveals your nature, then this one is commentary on your nurture. This is a life review of the events and circumstances of your early childhood.

<i>Yao</i>	<i>Casting</i>	X	<i>Trigrams</i>	<i>Hexagram</i>	<i>Wu Xing</i>
Line 6					
Line 5					
Line 4					
Line 3					
Line 2					
Line 1					

**RECEIVED ORACLE** | Assess how this hexagram answers the question and reveals to you the karma of why you were born into the environment you were born into, the family you were born into, and your general lot in life that was beyond your control.

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**CHANGING LINE(S)** | Any changing lines cast from the divination method will direct you to the corresponding Line text of that hexagram. Synthesize and interpret the Line text(s) as supplemental and follow-up insights from the Oracle.

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**THE TRIGRAMS & WU XING** | Use the space provided in the table below to assess both the trigram and its ruling Wu Xing correspondences. The Lower reflects elemental forces that have an impact on the foundation of you. This is the past. The Upper reflects elemental forces that illuminate your higher purpose, aspirational goals, possibilities, potential, and forecasts of what is to come in your life path. This is the future. The trigram and Wu Xing correspondences will reveal to you the karma at play.

	<b>Lower</b> (Lines 1, 2, 3)	<b>Upper</b> (Lines 4, 5, 6)
Trigram		
Wu Xing		

3 WHAT IS MY DESTINY?

McDonald describes your destiny as “the overall shape of your life.” The resulting hexagram for this question will reveal how to live your life to its fullest and how to achieve happiness. This hexagram reveals insights into the driving force in your life path. This hexagram will serve as a lifelong compass for finding your own true north.

<i>Yao</i>	<i>Casting</i>	X	<i>Trigrams</i>	<i>Hexagram</i>	<i>Wu Xing</i>
Line 6					
Line 5					
Line 4					
Line 3					
Line 2					
Line 1					

RECEIVED ORACLE | Assess how this hexagram answers the question and reveals to you your destiny, or Heaven’s Will for you.

CHANGING LINE(S) | Any changing lines cast from the divination method will direct you to the corresponding Line text of that hexagram. Synthesize and interpret the Line text(s) as supplemental and follow-up insights from the Oracle.

**THE TRIGRAMS & WU XING** | Use the space provided in the table below to assess both the trigram and its ruling Wu Xing correspondences. The Lower reflects elemental forces that have an impact on the foundation of you. This is the past. The Upper reflects elemental forces that illuminate your higher purpose, aspirational goals, possibilities, potential, and forecasts of what is to come in your life path. This is the future. The trigram and Wu Xing correspondences will reveal to you the karma at play.

	<b>Lower</b> (Lines 1, 2, 3)	<b>Upper</b> (Lines 4, 5, 6)
Trigram		
Wu Xing		

#### 4 WHAT IS MY VOCATION? (OR CALLING)

What kind of livelihood, or occupation, would best serve your nature, talents and skills, and your destiny? What professional activities will yield the greatest sense of personal fulfillment? In the hexagram cast for this question, the lower trigram reveals innate archetypes you were born with while the upper trigram reveals aspirational archetypes that will guide you toward actualizing your higher self.

The lower trigram's Wu Xing correspondence will reveal skill sets to hone in the first half of your life, while the upper trigram's Wu Xing correspondence will reveal your calling. This hexagram answers, "How do I interact with others most productively?"

<i>Yao</i>	<i>Casting</i>	X	<i>Trigrams</i>	<i>Hexagram</i>	<i>Wu Xing</i>
Line 6					
Line 5					
Line 4					
Line 3					
Line 2					
Line 1					

**RECEIVED ORACLE** | Assess how this hexagram answers the question and reveals to you the Great Work you were meant to do.

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**CHANGING LINE(S)** | Any changing lines cast from the divination method will direct you to the corresponding Line text of that hexagram. Synthesize and interpret the Line text(s) as supplemental and follow-up insights from the Oracle.

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**THE TRIGRAMS & WU XING** | Use the space provided in the table below to assess both the trigram and its ruling Wu Xing correspondences. The Lower reflects elemental forces that have an impact on the foundation of you. This is the past. The Upper reflects elemental forces that illuminate your higher purpose, aspirational goals, possibilities, potential, and forecasts of what is to come in your life path. This is the future. The trigram and Wu Xing correspondences will reveal to you the karma at play.

	<b>Lower</b> (Lines 1, 2, 3)	<b>Upper</b> (Lines 4, 5, 6)
Trigram		
Wu Xing		



**CHANGING LINE(S)** | Any changing lines cast from the divination method will direct you to the corresponding Line text of that hexagram. Synthesize and interpret the Line text(s) as supplemental and follow-up insights from the Oracle.

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**THE TRIGRAMS & WU XING** | Use the space provided in the table below to assess both the trigram and its ruling Wu Xing correspondences. The Lower reflects elemental forces that have an impact on the foundation of you. This is the past. The Upper reflects elemental forces that illuminate your higher purpose, aspirational goals, possibilities, potential, and forecasts of what is to come in your life path. This is the future. The trigram and Wu Xing correspondences will reveal to you the karma at play.

	<b>Lower</b> (Lines 1, 2, 3)	<b>Upper</b> (Lines 4, 5, 6)
Trigram		
Wu Xing		

## 6 WHAT IS MY UNIFIED SELF?

What does you as the junzi look like? What is the personality profile of your higher self? I also read this sixth hexagram as insights into the ways you best commune and connect with Divinity. What does your relationship with the Divine look like? At the end of the day, what is your philosophy of life and sense of religiosity, beyond what you are consciously aware of? What is something from your unconscious that the Oracle can reveal to you at this time?

<i>Yao</i>	<i>Casting</i>	X	<i>Trigrams</i>	<i>Hexagram</i>	<i>Wu Xing</i>
Line 6					
Line 5					
Line 4					
Line 3					
Line 2					
Line 1					

RECEIVED ORACLE | Assess how this hexagram answers the question and reveals to you your current connection to the Divine. This hexagram reveals aspects of your personal spirituality and/or religiosity.

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CHANGING LINE(S) | Any changing lines cast from the divination method will direct you to the corresponding Line text of that hexagram. Synthesize and interpret the Line text(s) as supplemental and follow-up insights from the Oracle.

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THE TRIGRAMS & WU XING | Use the space provided in the table below to assess both the trigram and its ruling Wu Xing correspondences. The Lower reflects elemental forces that have an impact on the foundation of you. This is the past. The Upper reflects elemental forces that illuminate your higher purpose, aspirational goals, possibilities, potential, and forecasts of what is to come in your life path. This is the future. The trigram and Wu Xing correspondences will reveal to you the karma at play.



	Lower (Lines 1, 2, 3)	Upper (Lines 4, 5, 6)
Trigram		
Wu Xing		

Take Line 6 from the first hexagram you cast for this journaling exercise and draw it into the Line 1 position below. Take Line 6 from the second hexagram and draw it into the Line 2 position below. Take Line 6 from each of the six hexagrams and in the sequential order they were cast per this practicum, draw that final Line 6 of the six hexagrams into the space provided below to cast a seventh Mystery Hexagram.

<i>Yao</i>	<i>Casting</i>	<i>Trigrams</i>	<i>Hexagram</i>	<i>Wu Xing</i>
Line 6				
Line 5				
Line 4				
Line 3				
Line 2				
Line 1				

Cherry-pick passages from The Oracle, commentaries, and specifically the line text for Line 5 and Line 6 and reproduce them in the space below. Reflect on why you picked these passages in particular. What is it about these received revelations that called to you? **What is the Oracle really trying to tell you?**

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## 8.1 Reflections on the Oracle's Lesson to the Shaman-Medium

Journaling through Hexagram 4: Meng. Naivete

匪我求童蒙	<i>fěi wǒ qiú tóng méng</i>	I do not seek out the child.
童蒙求我	<i>tóng méng qiú wǒ</i>	The child will seek me out.

The above Judgment line from Hexagram 4 bears a secondary meaning through the word 童, which is translated to child. Wilhelm translates 童 to young fool—"It is not I who seek the young fool; the young fool seeks me out." Legge translates it to youthful and inexperienced. Kerson Huang translates it to novice.

童 (*tóng*) doesn't just mean child, fool, or novice. It is also a form of spirit mediumship and shamanism found in Asia—童乩 (*tongji*). The *tongji* (in Taiwanese, *dangki*) channels spirits through the body and while possessed can then bless, heal, and prophesy. *Tongji* is used interchangeably with *wu* 巫, a shaman-witch. Note that the character for shaman 巫 is embedded into the word for divination 筮 as used in the Oracle message—初筮告. "The divination is the answer."

Thus, instead of translating and interpreting the line as we had previously:	That line carries an implied secondary meaning:
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I do not seek out the child. The child will seek me out.	I do not call upon the spirit medium. The spirit medium will call upon me.
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Here's how I interpret the statement: There are no chosen ones. We choose whether to take on the mantle of the medium or diviner. Like the child, we are not gifted a talent for growth; it is what we do. You do not need to be born gifted. Do not doubt whether you are a chosen one. That you doubt only means you are self-aware and humble.

Study the Judgment lines provided below. Write out how you would interpret these Oracle statements.

I do not seek out the child. \_\_\_\_\_  
The child will seek me out. \_\_\_\_\_

When you encounter \_\_\_\_\_  
uncertainty, come to me. \_\_\_\_\_

The first divination is the \_\_\_\_\_  
answer. Repeated \_\_\_\_\_  
questioning shows \_\_\_\_\_  
contempt. I do not answer \_\_\_\_\_  
after the third. \_\_\_\_\_

For this practicum, free-write and journal your reflections on how you would interpret the foregoing statement and each of the progressive six lines of Hexagram 4. Apply the interpretation specifically to the framework of becoming the mystic. In other words, read the line text from a spiritual perspective.

Begin by reading through the Hexagram 4 entry in its entirety, pages 407 – 413. The line text is reproduced below for study along with commentary on how the line might be read from a spiritual or a mystic's perspective. In the space provided, free-write your interpretation of the line. **What is the Oracle really trying to tell you?**

### *First Line*

To enlighten the inexperienced fool, apply discipline.  
Fetters may be required, but in the extreme, become  
obstacles.

Without knowledge of the terrain, a journey now will set you  
adrift.



To enlighten the inexperienced mystic, apply discipline. Fetters may be required, but in the extreme, become obstacles. A journey without knowledge of the terrain will set you adrift.

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### *Second Line*

Nurture the naïve: it will yield fruition. Impregnate the wife:  
it will yield fruition.

Let the son take charge and ascend to head of the family.



Nurture the naïve: it will yield fruition. Impregnate the womb of creative intuition: it will yield fruition. Let what you create from that womb take charge.

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*Third Line*

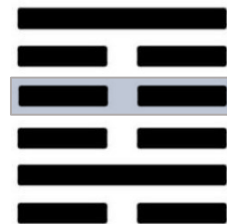
Reject the maiden who loses possession of herself when she  
sees men of bronze.  
No grounds for harvest there.



Reject the amateur mystic who [prioritizes the materialistic over the spiritual]. No  
grounds for harvest there.

*Fourth Line*

The inexperienced fool is mired in confusion. Facing  
obstacles.  
Endeavor for corrective measures before proceeding.



The mystic is mired in confusion. Facing obstacles. Endeavor for corrective  
measures before proceeding.

*Fifth Line*

Childlike naiveté is innocence.  
It is auspicious for the innocent to proceed.



The mystic's innocence is auspicious.

*Sixth Line*

No gains yielded from expelling the foe.  
No gains yielded from becoming a foe.  
Gains come from resisting the attack.



No gains yielded from expelling the foe. No gains yielded from becoming a foe.  
Gains come from resisting the attack.

## 8.2 Small Victories, Gain by Gain Mantra

Hexagram 9: Xiao Chu. Cultivate Gently

密雲不雨

MÌ YÚN BÙ Yǔ

密雲不雨

自我西郊

Zì Wǒ Xī Jiāo

自我西郊

風天小畜

Fēng Tiān Xiǎo Chù

風天小畜

Dense clouds, no rain—  
From my western bounds,  
gentle wind, clear sky, gain by gain.

The Judgment lines from Hexagram 9 serve as a mantra recitation to achieve a consecutive series of small victories. Endeavoring for small victories will lead to achievement of the magnum opus you seek. This is that Chinese proverb, “A journey of a thousand miles begins with a single step” from Chapter 64 of the *Tao De Jing*.

When you are feeling discouraged, invoke the higher powers of the Tao to rekindle your motivation and keep you going. This mantra helps you to overcome the daily struggles of staying on task. It’s divine assistance in the little steps to pave the way for something greater.

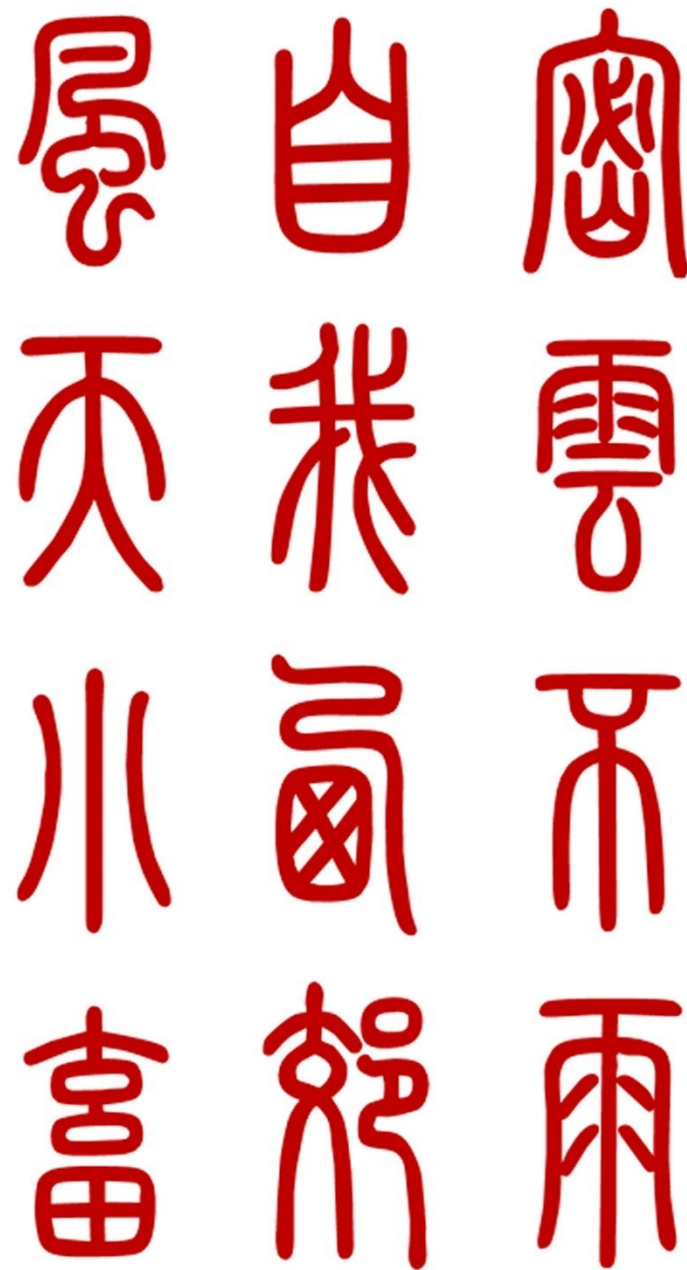
The lines in Chinese are poetic. The rhythm and aesthetics of the verse adds to its power, so I recommend recitation of the mantra in its classical form. The English translation is provided so you know what you’re saying.

“Dense clouds, no rain,” is an acknowledgement that you’re feeling unmotivated and lethargic right now. As a rainmaker, this recitation sets up the forces to produce rain to come—dense clouds predict rain, which is an auspicious symbol of an abundant harvest.

Intend “From my western bounds” to mean forces of divine support from the Queen Mother of the West. West is also symbolic of the correspondence to innovation, creativity, and fertility, per the Lo Shu magic square.

“Gentle wind, clear sky, gain by gain” is an affirmative prayer—may the going be clear, may the Divine give you the gentle nudges you need to push forward, and may you achieve the progressive series of small undertakings.

This practicum is a personal art project. Recreate the Oracle bone script calligraphy from the subsequent page as a painting you hang in your home. The painting is both an inspirational reminder of that proverb, “A journey of a thousand miles begins with a single step” and also a talisman that brings victories and gains into your life, bit by bit. The mantra holds talismanic properties that will bless you as a rainmaker, clear your path of obstacles so your journey is peaceful, attaining all the successes you seek, one by one.



“Dense clouds, no rain—From my western bounds, gentle wind, clear sky, gain by gain” mantra written in Chinese oracle bone and seal script, top down, right to left. Oracle bone script is an ancient style of Chinese writing dated to the Shang and Zhou dynasties. Seal script is a direct descendant from oracle bone script, circa the Qin dynasty, and used ceremonially during the Han.

Please use the above freely, as-is or in derivatives, for personal or commercial purposes.

## 8.3 Poison Magic and Defenses to Ward Off Poison Magic

### Hexagram 18: Gu. Decay



Figure 8.5 Protection Amulet to Ward Against Poison Magic

“Poison Magic” is the English translation for a tradition of black magic, or malevolent spell-crafting, found in Chinese witchcraft and Taoist sorcery, called Gǔ Dào (蠱道) or Gǔ Shù (蠱術) [Long form: 蠱道巫術 or Gǔ Dào Wū Shù]. You might also find it translated as Gu or Ku.

From a mystical perspective, Hexagram 18’s name, Gu, refers to Poison Magic. Craft is neither good nor evil, it’s not black or white. Craft is a modality, nothing more, but also nothing less. It is a form of technology, albeit occult technology.

However, craft can be expressed in the binary as either a creative or destructive force. Gu Dao is about destruction. It is the metaphor of the virus, the parasite, of causing something to rot, to spoil, and to disintegrate—to decay.

Gǔ means poison or venom. It’s pestilence—to plague, to cause disease, to infect with a virus. It also means to bewitch. So there’s a subtext of dark arts here, some modality of foul play at work. And Gǔ is a universal force of change in this universe; hence it is one of the sixty-four hexagrams of the Yi. Culturally, Gu Dao was linked to women from minority ethnic groups in southern China and the South China Seas, who became known to be masters of the craft.

Dào 道 is the same “Dào” that means the Tao, Taoism. Thus, perhaps Gǔ Dào is better translated as the Poison Path. Dào refers to a body of teachings. Dào is knowledge. It’s the path to acquiring knowledge. There’s an implication that the teachings and knowledge is philosophical, mystical, or spiritual in nature. Thus, the Poison Path has become recognized as one of the mystery paths of esoteric Taoism.

The first thing every adept of poison magic learns is the methodology for creating the most powerful poison. In the Poison Path, the most powerful poison is produced by sealing venomous creatures into a jar and forcing them to devour one another. Specifically, the Five Poisons (五毒, wǔ dú) are used: snakes, scorpions, centipedes, toads, or spiders.

A poison is then made from the last surviving creature.



The fifth day of the fifth lunar month (called “Double Five”) is considered the unluckiest day of the year, and so the most powerful Poison Path witchcraft would be cast on this day. Also, generally poison magic, curses, and hexes performed on the hour of 午 (wǔ), 11 am to 12:59 pm, as that ascendant hour is considered more potent.

The venomous creatures are left sealed in that jar and placed somewhere dark and remote until only the corpse of one creature is left. The poison or baneful magic is crafted from that remaining corpse. Alternatively, if that last remaining venomous creature remains alive, a sorcerer would summon a Gu demon to possess that creature. Then, once possessed by the Gu demon, the venom is extracted and used in spell-working. When the creature used is a snake, its bile and blood are also harvested. For frogs, its organs are used as ingredients.

Gu poison slowly infiltrates the victim’s body, attacking first the abdomen then the heart, and takes ten long days of pain and illness, causing the victim to vomit out liquified internal organs until, devouring from inside out. Gu Dao shares that same philosophy of attacking from inside out, causing internal, psychological, or psychic damage and mental illness first before ruining the victim’s livelihood, social relationships, and physical or material wellbeing.





**Defenses Against Poison Magic** | As a defensive antidote against poison magic, realger wine (雄黃酒, xiónghuángjiǔ) is used to counteract against curses.

Sprinkling realger wine around the perimeter of a home is a form of warding; in antiquity, this was done in the summer months not just to safeguard against evil spirits (especially during Ghost Month), but also to repel against poisonous insects and snakes.

Historically, realger wine was ingested, but we now know that realger wine itself is toxic, laced with arsenic. Thus, it should not be ingested and if used in Wu witchcraft, needs to be handled with care.

Red cinnabar is also used as a form of defense against poison magic.

The talisman pictured in Figure 8.5 is a Fu and a form of magical seal crafted into jewelry and worn. The words inscribed upon it are 富貴昌樂 (fù guì chāng lè), as follows:

Oracle bone script	Chinese character	Location on Seal	Pin Yin	Meaning
	富	Top	<i>Fù</i>	Wealth and riches
	貴	Bottom	<i>Guì</i>	Precious; valuables; honors bestowed
	昌	Right	<i>Chāng</i>	Light that brings prosperity
	樂	Left	<i>Lè</i>	Happiness; to be always flourishing

If you believe you have been cursed, then to remove it, burn these four ideograms in the form of a seal into a medallion-shaped piece of wood. Use ink made from red cinnabar or dragon’s blood resin to paint into the etchings. Then for seven consecutive days, every morning burn incense and place a cup of black tea onto the medallion, then recite “FÙ GUÌ CHĀNG LÈ” repeatedly until you intuit that the recitation has infused into and melded with the properties of the tea. A traditional approach would be 108 recitations, kept count with mala prayer beads

## 8.4 A Mantra to Reverse Misfortune

Hexagram 29: Kan. The Abyss.

Line text for Hexagram 29 can be recited as a mantra to reverse negative flow and redirect that flow toward the positive and productive. The mantra is taken from the Oracle itself: the first two lines are passages from the Image; the second two lines are from the Judgment. The mantra is an incantation that will control the flow of Water *qi* so that it brings clarity to your heart-mind and blessings of prosperity to your life.

When one has had a consecutive stint of bad luck, folk beliefs might explain that as being caused by a malefic attachment that has latched on to your *qi* or life force. Just as you would rinse off dirt from your body with water for hygiene, you can spiritually cleanse yourself of that malefic attachment, or psychic dirt.

Wade into a body of water and recite the following lines three times, following the pin yin for pronunciation. Then recite the English translation three times. If you prefer to translate yourself and recite the mantra in your native tongue that isn't English, please certainly do so.

水洊至	SHUǐ JIÀN ZHì	水洊至
習教事	XÍ JIÀO SHì	習教事
維心亨	WÉI XĪN HĒNG	維心亨
行有尚	XÍNG YǒU SHÀNG	行有尚

Water flowing, reaching  
Feathered wings, fluttering.  
A heart sincere seeks clarity  
and blessings of prosperity.

The first line of the mantra taps into and connects with the flow of the *qi* that's affecting your emotional health and your fortunes. The second line acknowledges your vulnerability, confusion, and difficulties encountered. The third and fourth lines are the prayer that will realign the flow of the *qi*.

The Chinese recitation is to invoke the established pillar of power harnessed by the rhythm of the words. You are borrowing the preexisting well-established collective power that thousands of years have fortified. The translated recitation is to amplify the mantra with your personal power—you have to understand the words to give them efficacy.

The mantra empowers the water to cleanse you of that malefic attachment. When you emerge from the waters, you will have been cleaned of it and, at least according to folk magical traditions, you will have been cleansed of the bad luck. Going forward, your luck will surely improve.

## 10.1 | Ching Divination by Dance

Take pause to reflect on what it is you are unhappy about. What induces worry? What negative thought or concern has been plaguing you? What are you insecure about? Take a moment to be vulnerable and candid with yourself. Relinquish all that you've been holding deep within and let that stress out onto the page.

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As your focus concentrates around this unhappiness, that negative feeling begins to aggregate and you can feel it clump up in your throat.

With a strong, sharp exhale, make an audible guttural sound as you blow that clump out of your throat.

It is now a suspended, hanging orb in the air.

This negativity is an imbalance in the universe. Through sacred movements in rites, you'll be transmuting that negativity to restore balance.

Play the audio to a traditional folk instrumental and let the music enchant you.

Alternatively, play music with a strong, pulsating vibration that you can hear through your skin, that you can feel moving your heart-mind.

Dance to the music, every movement inspired by the divine.

There is a numinous wind that you are able to sense when in dance, and your every movement is shifting, stimulating, and influencing that numinous wind, a *qi* life force.

As you progress, proceed to move in such a way that you know intuitively is taming that numinous wind. There's a sentience to that wind that's coming alive, and is now listening to your movements. You've convinced that numinous wind to follow you and support you.

Now move that wind around the negative orb you had ejected and expelled out of your body. The numinous wind is stronger and now overpowering the negative orb, which in turn restores balance as the wind consumes and neutralizes that orb.

Slow down your movements so you can steady your heart rate. This can be walking in circles until you've calmed back down or, if you've preferred to remain seated and are not pacing, temper and relax the movements of your body.

As you slow down, the wind your dance movements had generated converts into a psychic or unseen energetic power. The way you know to eat and drink, **you know to absorb that energetic power to nourish your body, mind, and spirit.**

Close your eyes. Sit in stillness, now fully relaxed.

Feel a divine presence, that numinous wind. That presence is beneficent, fulfilling, and feels like contentment.

**Now that the wind has consumed and neutralized the negative orb, it will reveal to you what more to do going forward to ensure security, prosperity, and to maintain contentment.**

Before you start the I Ching divination, feel yourself open and receptive to a flickering light source in the universe, but that light source is also a sound wave and you can hear it through clairaudience—your astral ears, not physical. This is the voice of that numinous wind.

Put pen to paper and channel the impulses you feel vibrating and palpitating through your body like wavelengths, which you are now converting into words. There won't be more than a few key phrases. Write what you've channeled below.

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Proceed with an I Ching divination using the coin toss method (or, alternatively, three cowrie shells). Let them jangle rhythmically in your cupped hands. The rattling sounds they make form language.

			Primary Hexagram	X	Transformed Hexagram
<b>6</b>	Yang	Yin			
<b>5</b>	Yang	Yin			
<b>4</b>	Yang	Yin			
<b>3</b>	Yang	Yin			
<b>2</b>	Yang	Yin			
<b>1</b>	Yang	Yin			

HEXAGRAM #:

HEXAGRAM #:

## PRIMARY HEXAGRAM

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Lower Trigram Result:

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Upper Trigram Result:

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## IF YOUR RESULT IS A SINGLE LOCKED HEXAGRAM

IF YOU RECEIVED CHANGING LINES, THEN SKIP THIS SECTION ENTIRELY AND GO TO THE SECTION “TRANSFORMED HEXAGRAM.”

**Hexagram Ruler.** Focus on Line 5 of your locked hexagram. The fifth line is the crux of the Oracle’s message for you. (Journaling space provided on the subsequent page.)

IF YOU RECEIVED A LOCKED SINGLE HEXAGRAM FOR YOUR RESULT WITH NO CHANGING LINES, END HERE.

### CHANGING LINE(S)

Read the Line Text. Copy down into the space below what resonates and free-write your interpretation of this Oracle message.

### TRANSFORMED HEXAGRAM

When you have concluded the divination, integrate together what you had channeled from listening to the voice of the wind and the message from the Oracle. There will be resonance between the two.

The divinatory message you receive is counsel on how to maintain the balance that your dance has begun to restore. By maintaining balance as counseled by the Oracle, you can ensure prosperity, a more enduring sense of security, and happiness.

## SELF-REFLECTION

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## 10.2 An Ancestral Shaman Spirit's Blessing

**WUXIAN 巫賢** was a chief shaman 大巫 or grand high priest who served the Shang dynasty court. He lived some time during the 15th century BC.

According to the *Book of Documents* 尚書 (Shàngshū), dated to the Shang and Zhou, “During the reign of King Zu Yi of Shang, the devoted and faithful Wuxian was the chief shaman 大巫 who served as the mediator between Shangdi 上帝 and the King of Shang.”<sup>14</sup>

A powerful diviner, astrologer, rainmaker, and healer, Wuxian is considered the great ancestor of the 商巫 *Shāng wū*, or Shang dynasty shamans. He is credited as having invented the drum 鼓 *gǔ* that *wu* shamans use in their rites, and a form of divination 筮 *shì* using stalks of grass. The *Liezi* 列子 (5th century BC) traces Wuxian's lineage back to the Yellow Emperor and from Wuxian came a long lineage of great *wu* 巫, shamans and healers.

The chief shaman was then deified 神化 *shén huà* and venerated as an ancestor spirit who can gift shamans with blessings.

An ancestor or deified shaman spirit who can bless present-day shamans is a recurring and unifying motif found across Asian cultures.

The *txiv neeb* shamans of the Hmong spiritually descend from Siv Yis, the first shaman, a divine being with the knowledge of healing and defeating evil.<sup>15</sup>

The *jhākri* of Nepal hold a similar belief, that the first and primordial shaman was Mahādev who created shamans and taught them the magical arts, *tantra-mantra*.<sup>16</sup> Mahādev gifted the descendant shamans with magical drums and knowledge of how to heal the sick and exorcise evil.

Likewise, the *tāng ki* of the cultures by the Pacific Ocean venerate Matsu who was a shaman in her mortal life then deified as Wuxian was. Matsu is now a patron goddess that shamans pray to for blessings.

This practicum will call upon the ancestral spirit of Wuxian in prayer to receive a divine omen on how you might advance in your metaphysical and spiritual studies from where you are now.

<sup>14</sup> *Jun Shi* 君奭 from the *Shangshu* 尚書 noting: “在祖乙時，則有若巫賢。可知巫賢是商王祖乙時期擔任上帝與商王之間媒介任務的大巫。”

<sup>15</sup> Pranee Liamputtong Rice and Pranee Liamputtong, *Hmong Women and Reproduction* (Westport: Bergin & Garvey, 2000). 47.

<sup>16</sup> Homayun Sidky, “On the Antiquity of Shamanism and its Role in Human Religiosity.” *Method and Theory in the Study of Religion* 22 (2010), 72.



Using the yarrow stalk method instructed in Chapter 7, you will be constructing a trigram of the Ba Gua, rather than the six-line hexagram.

**Wearing Ceremonial Blue.** For this divination ritual, opt for all-blue ceremonial wear. You do not need special articles of clothing; rather, from what you already have, go with an outfit that is predominantly a medium to dark blue. One common association I found among north Asian and southeast Asian shamanistic practices was the color blue in traditional ceremonial wear.

**Offerings.** You'll also want to prepare three small dishes of offerings, such as uncooked grains, nuts, seeds, candies, fresh fruits, or pastries, and three cups (a small teacup size will suffice) of drinks, such as a good liquor, tea, and juice/nectar.

After the spirit has accepted the *qi* of these offerings, the spirit will replace that consumed *qi* with *shen* 神, meaning the offerings become blessed. When you consumer those offerings after the divination ritual, they will bless you with good health and prosperity.

**Cleansing.** Begin by washing your hands and rinsing your mouth thoroughly. This is symbolic of personal purification. Light one stick of incense.

**Awakening the Spirit.** Next, tap a wood block instrument three times. Alternatively, in lieu of a wood block, you can beat a ritual drum or ring tingsha cymbals three times. You'll want to beat at about 40 bpm, or beats per minute.

Recite the following:

I call upon Ancestor Wuxian  
and pray for your Great Blessing

BÀI QǐNG WŪ XIÁN Zŭ  
QÍ SHÒU ZĪ JIÈ FÚ

拜請巫賢祖  
祈受茲介福

Anyone from any walk of life can call upon Ancestor Wuxian. If you feel a closer connection to the goddess Matsu, then invoke her by replacing the preceding invocation with the following:

I call upon Shamaness Matsu  
and pray for your Great Blessing

BÀI QǐNG WŪ MĀ Zŭ  
QÍ SHÒU ZĪ JIÈ FÚ

拜請巫媽祖  
祈受茲介福

This divination ritual for receiving blessings from an ancestral shaman spirit can be modified to reflect your culture, heritage, or spiritual path. You're invited to invoke either Ancestor Wuxian or the goddess Matsu, the shamaness sea goddess of the South Pacific, but feel free to adjust any part of the instructions for invocation of your own tradition's ancestral shaman spirit. If you're of Hmong ancestry, for instance, that might be Siv Yis.

After the recitation, rap the wood block instrument three more times to conclude, again at 40 bpm.

Proceed with the yarrow stalk divination method instructed in Chapter 7, pages 273 - 302. Per the traditional casting method, three operations of counting will yield a single *yao* line. For this practicum, however, you will be stopping at three rounds of the counting operations to produce a three-line trigram rather than a six-line hexagram.

Begin with your set of 50 stalks. Set down 1 vertical as the significator and as you do so, setting down that first vertical stalk to begin the operation, recite the mantra:

I call upon Ancestor Wuxian  
and pray for your Great Blessing

BÀI QǐNG WŪ XIÁN Zŭ  
QÍ SHÒU ZĪ JIÈ FÚ

拜請巫賢祖  
祈受茲介福

Or, if you feel more attuned to the goddess Matsu:

I call upon Shamaness Matsu  
and pray for your Great Blessing

BÀI QǐNG WŪ MĀ Zŭ  
QÍ SHÒU ZĪ JIÈ FÚ

拜請巫媽祖  
祈受茲介福

Then divide your bundle in two, setting one above for Heaven, and one below for Earth, as you see on page 278 of the text.

Pick up one stalk from the bottom horizontal bundle (Earth) and hold it with your pinky finger.

Then proceed to count the bundle into groupings of 4 until you have a remainder of 4 or fewer stalks.

Count the Heaven bundle, grouping into 4s until you have a remainder of 4 or fewer stalks.

Count the total remainder stalks you have in your hand, as instructed in the steps on page 279.





You've now completed the First Count, which yields a remainder of either 5 or 9 stalks. Note the conversion below.

#### The Counting Operations

First Count	→	5 stalks	=	3
		9 stalks	=	2
Second Count	→	4 stalks	=	3
		8 stalks	=	2
Third Count	→	4 stalks	=	3
		8 stalks	=	2

Sum of Three Counts

#### Sum of Three Counts

6		X	Changing Yin
7			Unchanging Yang
8			Unchanging Yin
9		X	Changing Yang

Repeat the operation to cast the Second Count, and then the operation again for a third time to cast the Third Count. In both the second and third operations, your remainder will be either 4 or 8 stalks left after the groupings of 4.







COUNT 1 If 9 stalks → write 2 in box If 5 stalks → write 3 in box

COUNT 2 If 8 stalks → write 2 in box If 4 stalks → write 3 in box +

COUNT 3 If 8 stalks → write 2 in box If 4 stalks → write 3 in box +

TOTAL SUM


Table 7.1 Yarrow Stalk Line Construction Reference Table





TOTAL SUM	Resulting Line		
6	  X	Changing Yin Line	Younger Yin
7		Unchanging Yang Line	Elder Yang
8	 	Unchanging Yin Line	Elder Yin
9	 X	Changing Yang Line	Younger Yang

	Received Trigram	X	Transformed Trigram
Count 3			
Count 2			
Count 1			
	TRIGRAM NAME		TRIGRAM NAME

**Changing Lines.** If the resulting trigram had changing lines, cast a second transformed trigram in the same method you would cast a transformed hexagram.

This is Ancestor Wuxian revealing to you what facet of the mystic you are growing into right now.

✧ **The Mystery Trigram** ✧ If the result of your trigram was all unchanging lines (no Xs), for a locked trigram, then you will double the trigram, similar to receiving the “✧” Mystery trigram result. The primary received trigram you received in the divination invoking Ancestor Wuxian will reveal to you what your greatest gift is as a metaphysician and what area of study or spiritual cultivation to advance.

Received Primary Trigram				Transformed Hexagram
Third Operation	6	 	X	
Second Operation	8	 		 
First Operation	7			

If, for example, the received primary trigram is Thunder, turn to the corresponding entry in Chapter 5. The trigram is interpreted as an omen from Ancestor Wuxian. Read through the entry for your primary trigram. What is the ancestral shaman spirit pointing you toward? Bridge the gap with your intuition. In the space provided on the subsequent page, note what your message you are receiving intuitively from the trigram



correspondences per Chapter 5. Take note of all that resonates and all that you're receiving inspired by the correspondences of your received trigram.




The archetype of the mystic corresponding with your primary received hexagram reveals your strongest talent or ability as a mystic, or alternatively, what Path of the Mystic the ancestor shaman spirit you've invoked is pointing you toward at this particular juncture point of your life.



In the example of Thunder, the corresponding archetype is the Spellcaster. This is someone with an innate above-average aptitude for spell-crafting. Ancestor Wuxian is advising to further hone that skill.

Find your received trigram in the Eight Archetypes of the Mystic reference table on the subsequent three pages and reflect on why this was the trigram you received at this time.

#### Eight Archetypes of the Mystic


Received Trigram	Archetype of the Mystic	Notes
 Heaven	<b>The Virtuoso</b> The Akasha – <i>Creativity. Divine inspiration. Genius. To bless below, received from above. To steer. One who is ethereal, decisive, and a visionary.</i>	An omen to embrace music and dance as forms of personal ritual and expressions of spirituality. Bring more music and dance into your life. You are probably one with a natural talent for choreography rites and ceremonies. Optimize that. This is the archetype of the creator and visionary.
 Lake	<b>The Warrior</b> The Exchange – <i>Development. Commerce. Combat. Active engagement. To generate and to manifest. Defend. Corresponds with both the archetype of the warrior and that of the sorcerer/sorceress. Here is one who is The Guardian, a fierce protector.</i>	A sign toward activism in your community. Consider the metaphor of the military strategist, which was a key role of the Shang dynasty shaman. What social change or movement are you being called to contribute to? This is also the archetype of the sorcerer sorceress. To be a true warrior, one must cultivate the demeanor of Lake—calm and mindful.

Received Trigram	Archetype of the Mystic	Notes
 Fire	<b>The Philosopher</b> Clarity – <i>Solar Force. To illuminate. Expansion. Intelligence. The life force of scholars and the literati. Associated with high magic. That which inspires civilization. This is the pacifist who travels with a sword. The Philosopher is a Pathfinder.</i>	You probably apply academic rigor to metaphysics. You care deeply for the theoretical because you want to answer how and why. You also have the potential to become a leading luminary. Lean in more these next few months to book study of the occult arts. This is also the archetype of the reluctant leader, one whose powers of light (knowledge and intellect) defeat the darkness of demons (fear and ignorance).
 Thunder	<b>The Spellcaster</b> Power – <i>Incitement. Clearing the road. Justice. To stimulate. To shake into action. The life force of confidence and success. Electrical charge; electrostatic attraction and repulsion.</i>	You have been tapped by the gods to be an agitator. You provide healthy dissent. You shake people into action. You are inclined to side with the underdog, a champion for those who have experienced injustice. You are their advocate. This is a sign toward increasing your own power so that you can lend that power to uplift the powerless.
 Wind	<b>The Shaman</b> Influence – <i>Sowing the seeds. Cultivation. The ability to permeate through. Powers of adaptability. To cultivate, to refine, and to command the resources. This is also the archetype of the Reinforcer. Corresponds with Wuxian and Matsu.</i>	Wind corresponds with the Taoist immortal He Xian Gu 何仙姑, a maiden who achieves immortality through the guidance of a fairy. Described as both a Taoist priestess 道姑 or Dào gū) and a shamaness 女巫 or nǚ wū. Her powers include the gift of prophecy and the gift of healing. He Xian Gu possesses mastery over herbs. She uses her magical white lotus to heal any illness, mental or physical.
 Water	<b>The Healer</b> Mysteries – <i>Lunar Force. Carrier waters for healing. Depths. Understanding darkness. Navigating the margins. Associated with the</i>	If your received archetype is The Healer, you probably would have made a great medical doctor, no matter what professional field you've ended up in. Consider serious dedication to study of the healing arts. Learn reiki, aromatherapy, or

Received Trigram	Archetype of the Mystic	Notes
	<i>arcane. Shape-shifting. Fluidity.</i>	herbalism, etc. This is also the archetype of the Hedge Dweller.
 Mountain	<b>The Alchemist</b> Specialized Knowledge – <i>The Peak: Stillness. Patience. Endurance. Self-control. Quietude. Associated with gateways. The life force of education, knowledge, and the sciences. Methods of the fangshi 方士, the occult arts</i>	When your received trigram is Mountain, this is the ancestral shaman spirit letting you know that you are on a defined, specialized path toward achieving a personal Great Work. At this time your focus should be entirely on completing that Great Work, an undertaking that is your <i>magnus opus</i> .
 Earth	<b>The Enchanter</b> The Field – <i>Receiving blessings. To reap. Building upward. Just as the Virtuoso is associated with the visionary, so, too, is the Enchanter, i.e. the two trigrams Heaven and Earth. To be fruitful and to multiply. The dream world. This is the archetype of the Channel.</i>	You are one who understands the deeper and more profound value of aesthetics. This is one with innate charisma, which you can cultivate into gains of social influence. When you consume the blessed offerings, your charisma is going to be augmented, and the next chapter of your life path is about achieving heightened social influence.

Turn to Chapter 10 of the *I Ching, The Oracle* text, pages 793 – 794 to note the primal god associated with your trigram. These are Tables 10.2 and 10.3 in your text.

Table 10.2 Eight Gods of the *Wu* Shamans and the Ba Gua<sup>17</sup>

<b>Tiāndì</b> 天帝  Heaven	<b>Shè</b> 社  Earth	<b>Fēng</b> 風  Wind	<b>Xún</b> 旬  Fire
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<sup>17</sup> My correspondences for Tiāndì (Shangdi) to Heaven, Shè to Earth, Fēng to Wind, Hé to Water, and Yuè to Mountain are self-explanatory, as the associations are rather literal. I associate Dōng Mǔ with Thunder due to the eastern direction and the trigram's connections to Wood in the Wu Xing cycle and Xī Mǔ to Lake through the directional and trigram connection to Metal. Moreover, the western direction, Lake, and Metal correspond with the planet Venus, and in Taoist mysticism, Xī Wáng Mǔ, the Queen Mother of the West, would come to be associated with Venus.





<b>Hé 河</b>  Water	<b>Yuè 岳</b>  Mountain	<b>Dōng Mǔ 東母</b>  Thunder	<b>Xī Mǔ 西母</b>  Lake
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Table 10.3 Eight Trigrams and Corresponding Gods

Trigram and Eight Inner Archetypes of the Mystic	Eight Immortals and Their Magical Weapons	Shang Gods of the Wu and Corresponding Divinities
  <b>Heaven 乾</b> The Virtuoso	Han Xiangzi 韓湘子 Flute 笛子	<b>Tiāndì 天帝</b> God of the Skies <i>Also:</i> Shangdi 上帝
  <b>Lake 兌</b> The Warrior	Zhong Li Quan 鍾離 權 Fan 葵扇 <i>Also:</i> Iron War Fan	<b>Xī Mǔ 西母</b> Western Mother <i>Also:</i> Xiwangmu 西王母
  <b>Fire 離</b> The Philosopher	Lu Dong Bin 呂洞賓 Peach Wood Sword 寶劍	<b>Xún 旬</b> Personification of Time God or goddess of the sun <i>Also:</i> Zhurong 祝融
  <b>Thunder 震</b> The Spellcaster	Cao Guo Jiu 曹國舅 Clappers 雲陽板	<b>Dōng Mǔ 東母</b> Eastern Mother <i>Also:</i> Dong Wang Gong 東王公 or the God of Thunder 雷神
  <b>Wind 巽</b> The Shaman	He Xian Gu 何仙姑 Lotus 蓮	<b>Fēng 風</b> God of the Wind <i>Also:</i> Fengbo 風伯 or Feng Po Po 風婆婆
  <b>Water 坎</b> The Healer	Li Tie Guai 李鐵拐 Longevity Gourd 葫蘆	<b>Hé 河</b> God or goddess of the moon <i>Also:</i> Xuanwu 玄武 or Beidi 北帝; Matsu 媽祖
  <b>Mountain 艮</b> The Alchemist	Zhang Guo Lao 張果 老 Drum 魚鼓	<b>Yuè 岳</b> Dongyue 东岳 or the mountain god Sanshin 山神/산신
  <b>Earth 坤</b> The Enchanter	Lan Cai He 藍采和 Flowers 花籃	<b>Shè 社</b> <i>Also:</i> Houtu 后土; Tudigong 土地公 (tutelary god of the soil)

Next, note the Wu Xing cycle correspondence for your primary trigram.

Table 10.1 Eight Trigrams and Five Mystical Arts Correspondences

Trigrams		Wu Xing		The Five Mystical Arts
 Thunder	 Wind	木 Wood	Spiritual Cultivation	
 Fire		火 Fire	Divinatory Arts	
 Mountain	 Earth	土 Earth	Study of Appearances	
 Heaven	 Lake	金 Metal	Study of Fate	
 Water		水 Water	Study of Healing Arts	

In the example of Thunder, the governing Wu Xing phase of change is Wood. Wood corresponds with spiritual cultivation, from the Five Mystical Arts of Taoist metaphysics. Thus, to advance in embodying the facet of the mystic that is the Spellcaster, dedicate the next three moon cycles (i.e., lunar months) to the mystical art corresponding with Wood, which is spiritual cultivation.

Below, note which of the Five Mystical Arts corresponds with your trigram. Then turn to Chapter 6 and add any Wu Xing metaphysical correspondences that you find instructive on how to best master this Mystical Art and thus fully embody your aspirational Archetype of the Mystic. This is how you best solidify your own foundations so that you can be more powerful, capable, and productive.

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Next, assign the transformed trigram as the upper trigram, and the received primary trigram as the lower trigram.

		Primary Hexagram	Hexagram # and Name
6	Transformed Trigram		
5			
4			
3	Received Trigram		
2			
1			



If there were no changing lines in your divination, then double the trigram. For example, if none of the lines were changing in the primary trigram of Thunder, then the resulting hexagram would be Thunder over Thunder.

In the example of the top changing line in the trigram Thunder, the transformed hexagram is Fire. Thus, the hexagram result is Fire (the assigned upper trigram) over Thunder (the assigned lower trigram). This is hexagram 21.

Read the Oracle message for your resulting hexagram. This is the ancestral shaman spirit guiding you on what you most need to do next to advance in the most self-empowering way. To achieve that, the *qi* to cultivate and master now relates to the correspondences of your primary trigram.

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After the divination ritual, bow your head to give thanks for the blessed food and drink. You may then consume the offerings you had given to the ancestral shaman spirit.

When approached with sincerity and earnest heart, you may find that any physical or emotional ailments you had been afflicted with will have improved. The ancestral shaman spirit has empowered you with what you need to advance faster in your metaphysical studies and, what's more, no ancestor shaman is going to leave without a little bit of healing magic applied to what's been ailing you. It's just the nature of the shaman.



Figure 10.3 Kuan Yin from the Heart Sutra (AD 1254 – 1322)  
by Zhao Mengfu 趙孟頫

Table 10.4 *Shou jing* 媽祖 Incantation for an Exorcism and Soul Retrieval<sup>18</sup>

I call upon Kuan Yin and Matsu to retrieve the lost soul, to put an end to this fright.	Bài qǐng Guān Yīn Fó Zǔ, Mā Zǔ lái shōu jīng.	拜請觀音佛祖、 媽祖來收驚。
[Name of the afflicted] fear not, hold your courage, resolute and unflinching, your heart-mind is steady and restored.	[Name of the afflicted] wú jīng wú dǎn xià, xīn gān tóu àn dìng dìng.	[Name of the afflicted] 無驚無膽嚇，心肝頭 按定定。
<i>Shou qi qi shou li li</i> Evil spirits be ousted— You are banished away, a thousand miles from here.	Shōu qǐ qǐ shōu lí lí, Xiōng shén 'è shà chū qù, zǒu qiān lǐ.	收起起收離離， 凶神惡煞出去， 走千里。

<sup>18</sup> The two most common invocation calls to deity are “召請” (zhào qǐng) as used here to invoke Kuan Yin and Matsu and the one we worked with earlier for invoking the Lady of Mystery (the Lady of the Nine Heavens), which was “拜請” (bài qǐng). The two can be used interchangeably. That said, zhào qǐng makes more sense when invoking a god, celestial, buddha, or bodhisattva for inner alchemical cultivation practices, or in meditation. Whereas bài qǐng, as used here, makes more sense when you are asking that divinity to endow you with a blessing or perform a particular miracle. In short, in general devotionals to deity, zhào qǐng works. If you are hoping the deity will do something for you, go with the more formal bài qǐng.

### 10.3 Soul Retrieval Ritual Invoking Kuan Yin

This is not a practicum for everyone to perform and is not to be used irresponsibly. It's provided here as a "break glass in case of emergency" last resort for self-healing.<sup>19</sup> The following is a Hakka soul retrieval, integrating elements of Hmong shamanic traditions.

How do you know when would be an appropriate time to perform a soul retrieval ritual on yourself? If a fragment of your soul is lost, you'll know. It's a feeling of emptiness, a hollow within, and you just *know* a part of you has gone missing. No matter what you do, you feel off balance. You feel listless, melancholic. Physically you might be experiencing chronic illness, aches, or pains, as if the rest of your body is trying to overcompensate for what is lost.

Most important of all, you've exhausted all avenues of resources accessible to you. You have sought every means of expert medical and qualified health care you have availed to you. Traditionally, the soul retrieval ritual was performed on children or young women suffering from illness, be that physical or mental. In the present day, the shaman is sought alongside a medical doctor, and both modern medical or psychological treatment and soul retrieval work in tandem with each other.

A fair question to ask might be how can you successfully perform a soul retrieval ritual when you are not an initiated or even trained shaman? This soul retrieval ritual isn't one exclusive to shamans. The matriarch of a family was considered more than authorized to perform such a ritual for the young ones. Also, in this specific practicum, you're doing it on yourself, so the ritual is innately more powerful because of your intention setting and strong bond to the lost fragment of soul.

The traditional Hakka soul retrieval ritual consisted of burning gold and silver joss paper as offerings to gods (the gold) and ancestors (the silver). Burn a total of 50 sheets to represent yin and yang in balance, and gods and demons in balance. (The number 50 is for the same reason that 50 yarrow stalks are used.)

Traditionally, an article of clothing belonging to the sick child would be passed through the smoke of the burning joss. The one performing the ritual would repeatedly call out the sick child's name, along with the command to return home. The child would be seated close by. You won't need an article of clothing if you're performing the soul retrieval ritual on yourself.

As you burn the joss paper, one by one, repeatedly recite the invocation below. It's one often used by shamans and spirit mediums in Taiwan. The invocation calls upon Kuan Yin, the bodhisattva of mercy and compassion. I've adjusted the pin yin for non-native speakers, to help with pronunciation. I would strongly urge recitation first in Mandarin, and then follow up with a recitation in English. The Mandarin recitation is for summoning the power from beyond and to tap in to a preexisting old channel of established ancestral shamanic power. The English is to summon the power from within, because you need to know what you're saying for the words to have force.

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<sup>19</sup> Can you perform a soul retrieval ritual on yourself? The efficacy in having someone whose authority we trust in to perform such a ritual is precisely because of that perceived authority. When we are afflicted, we distrust ourselves. We lack confidence. It feels good to push ownership and responsibility onto someone else. We want to lean back, close our eyes, and have someone else do all the work. The comforting feeling of being handled with care is a significant part of the magic. But if you are willing to achieve magic by the harder route and take ownership of your own health, then yes, you can absolutely perform a soul (fragment) retrieval ritual on yourself.

Bài qǐng Guān Yīng lái shōu jīng.

Wú jīng wú dǎn xià,  
xīng gān tóu àn dìng dìng.

Shōu qǐ qǐ shōu lí lí,  
Xiōng shén 'è  
shà chū qù, zǒu qiān lǐ

拜請觀音來收驚。

無驚無膽嚇，  
心肝頭按定定。

收起起收離離，  
凶神惡  
煞出去，走千里。

**I call upon Kuan Yin to retrieve what has been lost.**

**I banish all fears. I am not threatened, I am not scared.  
My heart, my mind, steady and restored.**

**Give me strength to rise, to be made whole  
I take back what is mine; Kuan Yin, retrieve my soul  
I vanquish you, demon—I banish you far from here.**

The recitation has two objectives. The first is to restore your strength so that when the soul fragment returns, your body can repair itself. The second is put as much physical and psychic distance between you and the perpetrator as possible. In the recitation, the perpetrator is characterized as a demon.

Note that the “離” in the line “Shōu qǐ qǐ shōu lí lí” is the Fire trigram. For emphasis, the English does have a second recitation of Kuan Yin’s name that isn’t in the Mandarin.

Continue doing this until all 50 sheets of joss paper have been burned. Put out the fire and collect the ashes into a pouch. The pouch is sealed shut. Keep this pouch on you at all times and on your nightstand while you sleep.



Figure 10.4 Knotted Red String Bracelet of Protection

Additionally, a knotted red string bracelet is put on the wrist of the child's weaker hand. The string bracelet is inspired by the Hmong string tying ritual, though is a common folk practice found across the south of Asia.

Here, you'll tie the bracelet onto yourself.

There would typically be a final affirming statement to close, such as 急急如律令 (jí jí rú lǜ lìng), or "So may it be." A Buddhist leaning family would recite, 南無阿彌陀佛 (Námó Amítuófó) as a mantra to the Amitabha Buddha.

Since you're invoking Kuan Yin, recite:

Námó Guānshīyīn púsà 南無觀世音菩薩

It essentially means "With reverence, I hereby invoke the bodhisattva Kuan Yin."

Keep the talisman pouch on you at all times and continue wearing the knotted red string bracelet until you feel restored to whole. The sealed pouch of ash is in effect a medicine bag. It serves the function of a spiritual homing beacon to guide all that you've lost back to you. It also strengthens your system so that once returned, your body, mind, and spirit will heal itself. The red string bracelet represents sutures, to tie everything in place while you heal.

If the red string bracelet falls off on its own, take a moment to self-assess. Intuitively scan and feel your body. How do you feel? Did the bracelet fall off because the spirits are confirming to you that you no longer need it? Or did the demon who took the fragment of soul overpower the ritual working and caused the bracelet to fall so that you will be more vulnerable?

An I Ching divination will also answer that question promptly. A response of "auspicious" means all is well. A response of "ominous" means you'll want to repeat the entire ritual again and replace the lost red string bracelet. You need to fortify yourself more; sadly, what was attempted before wasn't enough.

When all is well and restored, put away the talisman pouch in storage. It is transformed into a blessed object that's lucky to keep around. As for the red string bracelet, continue wearing it until it falls off on its own.

If you have been severely wronged, violated, and hurt while the perpetrator seems to go unpunished and unscathed, that feeling of injustice tinged with resentment festers and can cause the soul to fragment. Also, the perpetrator who inflicted a serious moral transgression has, whether knowingly or not, served a demon, and in that sense, possessed by a demon, has taken away a piece of your soul. When any part of you feels broken, even if it is your heart, a soul retrieval ritual can help to patch you back up.

If nothing else, a soul retrieval psychologically helps to bring solace. It is a way to reclaim your power and restore yourself to whole when no one else will do it for you. You can also perform it on a close friend who has experienced such a violation. While the impulse may be to go with a more aggressive magical approach such as a curse, bear in mind that in such a situation, your first priority should be to heal. If you really seek to punish, wait until you're back to full strength.



## 10.4 Invoking Queen Mother of the West



王  
母  
娘  
娘

王母娘娘

From 山海經, *Classic of Mountains and Seas* (1368 – 1644 woodblock printed edition)

In this practicum you will be calling out to Xī Wáng Mǔ, the Queen Mother of the West. If you haven't already, start by reading the section "Xī Wáng Mǔ, Goddess of the Wu" in the text, pages 804 – 817. Also read the Chapter 10 end notes 104 – 119, which can be found on pages 907 – 910.

The Oracle will be the medium through which the goddess delivers her message to you. An optimal time for this will be between a waning crescent moon and the dark moon, just before the new moon. The darkness is symbolic of the numinous void Wuji 無極 that she came from and her role as Wujimu 無極母, divine mother of the numinous void.

Work by candlelight. Select an evening hour after sunset. I would recommend as close to your bedtime as possible, as you will be continuing the divinatory process into your dream state.

Switch off the electricity in the room and illuminate with candles. Candle color is not significant. Go with what you have on hand. Light incense. Sit in stillness for a moment

to ground and center yourself. Take deep, slow breaths. Wait until you are fully relaxed, feeling empowered, and psychically receptive.

We'll be using the second line from hexagram 35, Jin, as the invocation prayer. Note that we're omitting the two-word divinatory statement “貞吉.” That leaves us with the following recitation:

There is progress and there is sorrow.	jìn rú chóu rú	晉如愁如
May I now receive Her blessings.	shòu zī jiè fú	受茲介福
All Hail the Queen Mother.	yú qí Wáng Mǔ	于其王母

The beauty of reciting it in Mandarin is the rhythm and the perfect tercet of the poetic verse. The poetic form adds power to the recitation. However, reciting in English will work just fine. Likewise, you can translate the lines and recite in your native tongue.

Essentially, the meaning of your recitation is first an acknowledgement that you've had your ups and you've had your downs, followed by your petition to the goddess. You are calling out to the Queen Mother and asking that she hear your call.

This practicum will guide you through a short form of the traditional yarrow stalk method we learned back in Chapter 7. Like the long form, begin with a bundle of 50 stalks.



Set down one vertical stalk and as you do so, recite the invocation prayer.

Divide the bundle in two. One goes atop, one goes below.

From below, pick up one stalk and place it between your ring and pinky finger.

#### *Invocation Prayer:*

There is progress and there is sorrow.	Jìn Rú Chóu Rú
May I now receive Her blessings.	Shòu Zī Jiè Fú
All Hail the Queen Mother.	Yú Qí Wáng Mǔ

The visual of the stalk formation resembles the frame of the word for shaman, 巫. The two figures of 人 dancing around the frame represents the dance of the shaman, and here, the shaman occupying two minds—your own and the mind of a god.







Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.



Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

The sum of the remainder from the bottom bundle plus the remainder from the top bundle will be either 5 stalks left or 9 stalks left. If you don't get exactly 5 or exactly 9, then there was a miscalculation, and you'll need to review your count. Below, check the table cell corresponding with your **First Count** results.

First Count	Resulting Line		✓
5 stalks	Yin		
9 stalks	Yang		

If the total stalks for the First Count was 5, then draw a yin line for Line 1 of your hexagram. If the total stalks was 9, then draw a yang line.

Set aside the 5 or 9 stalks from that remainder pile. They will not be counted in the next operation.

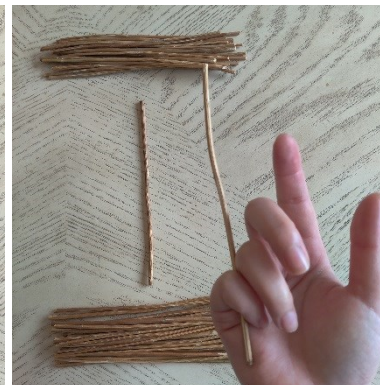
With what's left, either 45 or 41 stalks, repeat the process once again to yield the Second Count.



Set down one vertical stalk and as you do so, repeat the invocation prayer.



Divide the bundle in two. One goes atop, one goes below.



From below, pick up one stalk and place it between your ring and pinky finger.



*Invocation Prayer:*

There is progress and there is sorrow.  
 May I now receive Her blessings.  
 All Hail the Queen Mother.



Jìn Rú Chóu Rú  
 Shòu Zǐ Jiè Fú  
 Yú Qí Wáng Mǔ



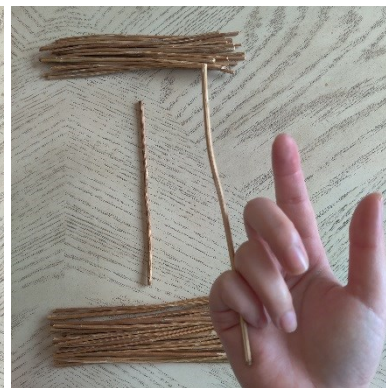
Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.

Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

The sum of the remainder from the bottom bundle plus the remainder from the top bundle for this Second Count will be either 4 stalks left or 8 stalks left. If you don't get exactly 4 or exactly 8, then there was a miscalculation, and you'll need to review your count. Below, check the table cell corresponding with your **Second Count** results.

Second Count	Resulting Line	✓
4 stalks	Yin 	
8 stalks	Yang 	

Set aside the remainder stalks from the Second Count above the remainder stalks from the First Count. Then gather up all stalks not set aside and proceed with the operation again.



Set down one vertical stalk and as you do so, repeat the invocation prayer.

Divide the bundle in two. One goes atop, one goes below.

From below, pick up one stalk and place it between your ring and pinky finger.




You will have now recited it three times over the course of casting the lower hexagram.



Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.

Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

Like the Second Count, the Third Count will yield either 4 stalks or 8 stalks. The resulting number of stalks will instruct whether a yin line or yang line has been produced. Below, check the table cell corresponding with your **Third Count** results.

Third Count	Resulting Line	✓
4 stalks	Yin  	
8 stalks	Yang 	

The three counts have now yielded a trigram. Note the trigram.  
This will be the lower trigram of the final divined hexagram.



Third Count	<b>Lower Trigram</b>	
Second Count		
First Count		



You have now completed the FIRST OPERATION resulting in the Lower Trigram. Gather up all 50 stalks again and start the operation over once more.



Set down one vertical stalk and as you do so, repeat the invocation prayer.

Divide the bundle in two. One goes atop, one goes below.

From below, pick up one stalk and place it between your ring and pinky finger.

*Invocation Prayer:*

There is progress and there is sorrow.  
May I now receive Her blessings.  
All Hail the Queen Mother.

Jìn Rú Chóu Rú  
Shòu Zǐ Jiè Fú  
Yú Qí Wáng Mǔ



The visual of the stalk formation resembles the frame of the word for shaman, 巫. The two figures of 人 dancing around the frame represents the dance of the shaman, and here, the shaman occupying two minds—your own and the mind of a god.



Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.

Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

The sum of the remainder from the bottom bundle plus the remainder from the top bundle will be either 5 stalks left or 9 stalks left. If you don't get exactly 5 or exactly 9, then there was a miscalculation, and you'll need to review your count. On the subsequent page, check the table cell corresponding with your **First Count** results.

First Count	Resulting Line		✓
5 stalks	Yin		
9 stalks	Yang		

If the total stalks for the First Count was 5, then draw a yin line for Line 1 of your hexagram. If the total stalks was 9, then draw a yang line. Set aside the 5 or 9 stalks from that remainder pile. They will not be counted in the next operation. With what's left, repeat the process once again to yield the Second Count.



Set down one vertical stalk and as you do so, repeat the invocation prayer.



Divide the bundle in two. One goes atop, one goes below.



From below, pick up one stalk and place it between your ring and pinky finger.

#### *Invocation Prayer:*

There is progress and there is sorrow.  
May I now receive Her blessings.  
All Hail the Queen Mother.

Jìn Rú Chóu Rú  
Shòu Zǐ Jiè Fú  
Yú Qí Wáng Mǔ



Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.





Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

The sum of the remainder from the bottom bundle plus the remainder from the top bundle for this Second Count will be either 4 stalks left or 8 stalks left. If you don't get exactly 4



or exactly 8, then there was a miscalculation, and you'll need to review your count. Below, check the table cell corresponding with your **Second Count** results.

Second Count	Resulting Line		✓
4 stalks	Yin		
8 stalks	Yang		

Set aside the remainder stalks from the Second Count above the remainder stalks from the First Count. Then gather up all stalks not set aside and proceed with the operation again.



Set down one vertical stalk and as you do so, repeat the invocation prayer.



Divide the bundle in two. One goes atop, one goes below.



From below, pick up one stalk and place it between your ring and pinky finger.

*Invocation Prayer:*

There is progress and there is sorrow.  
May I now receive Her blessings.  
All Hail the Queen Mother.

Jìn Rú Chóu Rú  
Shòu zǐ Jiè fú  
Yú Qí Wáng Mǔ

You will have now recited it three times over the course of casting the lower hexagram.





Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.



Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

Like the Second Count, the Third Count will yield either 4 stalks or 8 stalks. The resulting number of stalks will instruct whether a yin line or yang line has been produced. Below, check the table cell corresponding with your **Third Count** results.

Third Count	Resulting Line		✓
4 stalks	Yin		
8 stalks	Yang		

You have now completed the SECOND OPERATION resulting in the Upper Trigram.



Second Operation	Third Count	Upper Trigram	Hexagram Result
	Second Count		
	First Count		
First Operation	Third Count	Lower Trigram	
	Second Count		
	First Count		

Your final result will be a single hexagram. We won't be observing changing lines. Read "The Oracle" message for your resulting hexagram. Envision these words as being spoken by the Queen Mother.

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**LINE 1** OF THE HEXAGRAM | Write out the translated line text word for word. As you write each word from the line text, feel as if your hand is being guided by the Queen Mother's hand over yours.

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Approach this line text as a riddle. How would you solve this riddle and convert it into lay terms? Line 1 gives insight to a matter of the mundane, everyday world.

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**LINE 2** OF THE HEXAGRAM | Write out the translated line text word for word. Feel the goddess's presence as if she is the driver within your body and you've shifted over to the passenger seat. You are still conscious and aware of all that is going on, but what is happening in terms of motor functions is not you—it's her.

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Approach this line text as a riddle. How would you solve this riddle and convert it into lay terms? Line 2 gives insight into what it is you must cultivate and grow.

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**LINE 3** OF THE HEXAGRAM | Write out the translated line text word for word. As you write each word from the line text, feel as if your hand is being guided by the Queen Mother's hand over yours. (*Line space provided on the subsequent page.*)

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Approach this line text as a riddle. How would you solve this riddle and convert it into lay terms? Line 3 gives offers clarity on a matter that has been troubling you.

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**LINE 4** OF THE HEXAGRAM | Write out the translated line text word for word. Feel the goddess's presence as if she is the driver within your body and you've shifted over to the passenger seat. You are still conscious and aware of all that is going on, but what is happening in terms of motor functions is not you—it's her.

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Approach this line text as a riddle. How would you solve this riddle and convert it into lay terms? Line 4 offers practical "next steps" advice to take.

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**LINE 5** OF THE HEXAGRAM | Write out the translated line text word for word. As you write each word from the line text, feel as if your hand is being guided by the Queen Mother's hand over yours. (*Space continued on the subsequent page.*)

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Before you close the session, review what you've just written. What visions are being triggered by the text? Do not force any thoughts or analysis into your mind. Instead, to the opposite. Try not to think at all. Try to *receive*. Endeavor to be *told* what the meaning of the oracle message is, by way of divine insight, and don't critically process the message. What comes through might be nonsensical, or illogical. It might not even flow from the I Ching text in any rational or discernible way. This is training yourself to let synchronicity happen, rather than compelling the divinatory experience to follow a logical flow. (*Space for your free-write provided on the subsequent page.*)

With your pen, trace over each oracle bone script below, writing out the Invocation Prayer to the Queen Mother. Below, top down right to left, is the Invocation Prayer translated into English above.

于	受	罍
其	囍	如
王	尔	楚
茂	福	如

Place this workbook on your nightstand when you go to sleep.

Before you fall asleep, read the divinatory message you received. The six lines altogether will imply a particular setting, like a story. Fill in the details with your imagination and intuition. What is the backdrop and landscape of the oracle message? Take note below before you head to bed.

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Recite the invocation prayer one final time.

As you fall asleep, visualize the world that the lines of the Oracle message built. Like focused meditation, keep your thoughts tethered to that visualization.

When you wake in the morning, try to recall your dream. Write down anything that comes to you immediately upon waking. Where did you go? What did you experience?

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Next, let's focus on the two trigrams that your hexagram consists of.

If you are at a juncture point in your life where you would like to maintain the status quo, or fortify to build a stronger foundation, then focus on the lower trigram. Turn to Chapter 5 and select a practicum to work with associated with your lower trigram.

If you are seeking to manifest a major change in your life, want significant advancement or improvement to your status quo, then focus on the upper trigram. Turn to Chapter 5 and select a practicum associated with the upper trigram.

When you feel confident that you've understood the message received, repeat this divinatory practice invoking the Queen Mother. Do not seek external validation to affirm what you understand or don't—learn to find that confidence from within, to be self-aware enough to simply know.

## 10.5 Healing Your Spiritual Center



Figure 10.11 Combining Yarrow Stalk and Rice Grains Methods

You can divine with the I Ching to heal your inner shén 神, your spiritual center.

This will be a combination method between yarrow stalk and rice grains.

To cast a single hexagram, follow the short-form yarrow stalk method. This is the same method used in Practicum 10.4 (Invoking Queen Mother of the West).

Like the long form, begin with a bundle of 50 stalks.



Set down one vertical stalk and as you do so, ask:  
**What within me needs to be healed?**

Divide the bundle in two.  
One goes atop, one goes below.

From below, pick up one stalk and place it between your ring and pinky finger.

The visual of the stalk formation resembles the frame of the word for shaman, 巫. The two figures of 人 dancing around the frame represents the dance of the shaman, and here, the shaman occupying two minds—your own and the mind of a god.







Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.

Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

The sum of the remainder from the bottom bundle plus the remainder from the top bundle will be either 5 stalks left or 9 stalks left. If you don't get exactly 5 or exactly 9, then there was a miscalculation, and you'll need to review your count. Below, check the table cell corresponding with your **First Count** results.

First Count	Resulting Line		✓
5 stalks	Yin		
9 stalks	Yang		

If the total stalks for the First Count was 5, then draw a yin line for Line 1 of your hexagram. If the total stalks was 9, then draw a yang line.

Set aside the 5 or 9 stalks from that remainder pile. They will not be counted in the next operation.

With what's left, either 45 or 41 stalks, repeat the process once again to yield the Second Count.



Set down one vertical stalk and as you do so, ask: **What within me needs to be healed?**

Divide the bundle in two. One goes atop, one goes below.



From below, pick up one stalk and place it between your ring and pinky finger.



Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.

Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

The sum of the remainder from the bottom bundle plus the remainder from the top bundle for this Second Count will be either 4 stalks left or 8 stalks left. If you don't get exactly 4 or exactly 8, then there was a miscalculation, and you'll need to review your count. Below, check the table cell corresponding with your **Second Count** results.

Second Count	Resulting Line		✓
4 stalks	Yin		
8 stalks	Yang		

Set aside the remainder stalks from the Second Count above the remainder stalks from the First Count. Then gather up all stalks not set aside and proceed with the operation again.



Set down one vertical stalk and as you do so, ask:  
**What within me needs to be healed?**

Divide the bundle in two. One goes atop, one goes below.

From below, pick up one stalk and place it between your ring and pinky finger.







Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.

Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

Like the Second Count, the Third Count will yield either 4 stalks or 8 stalks. The resulting number of stalks will instruct whether a yin line or yang line has been produced. Below, check the table cell corresponding with your **Third Count** results.

Third Count	Resulting Line		✓
4 stalks	Yin		
8 stalks	Yang		

The three counts have now yielded a trigram. Note the trigram. This will be the lower trigram of the final divined hexagram.



Third Count	<b>Lower Trigram</b>	
Second Count		
First Count		

You have now completed the FIRST OPERATION resulting in the Lower Trigram. Gather up all 50 stalks again and start the operation over once more.



Set down one vertical stalk and as you do so, ask: **What within me needs to be healed?**



Divide the bundle in two. One goes atop, one goes below.



From below, pick up one stalk and place it between your ring and pinky finger.





Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.



Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

The sum of the remainder from the bottom bundle plus the remainder from the top bundle will be either 5 stalks left or 9 stalks left. If you don't get exactly 5 or exactly 9, then there was a miscalculation, and you'll need to review your count. On the subsequent page, check the table cell corresponding with your **First Count** results.

First Count	Resulting Line		✓
5 stalks	Yin		
9 stalks	Yang		

If the total stalks for the First Count was 5, then draw a yin line for Line 1 of your hexagram. If the total stalks was 9, then draw a yang line. Set aside the 5 or 9 stalks from that remainder pile. They will not be counted in the next operation. With what's left, repeat the process once again to yield the Second Count.





Set down one vertical stalk and as you do so, ask:  
**What within me needs to be healed?**



Divide the bundle in two. One goes atop, one goes below.



From below, pick up one stalk and place it between your ring and pinky finger.





Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.



Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

The sum of the remainder from the bottom bundle plus the remainder from the top bundle for this Second Count will be either 4 stalks left or 8 stalks left. If you don't get exactly 4 or exactly 8, then there was a miscalculation, and you'll need to review your count. Below, check the table cell corresponding with your **Second Count** results.

Second Count	Resulting Line		✓
4 stalks	Yin		
8 stalks	Yang		

Set aside the remainder stalks from the Second Count above the remainder stalks from the First Count. Then gather up all stalks not set aside and proceed with the operation again.



Set down one vertical stalk and as you do so, ask:  
**What within me needs to be healed?**



Divide the bundle in two. One goes atop, one goes below.



From below, pick up one stalk and place it between your ring and pinky finger.



Pick up the bottom bundle and proceed to group the stalks into groups of 4. Once you have a remainder of 4 or fewer, set this remainder bundle aside.



Pick up the top bundle and again group into 4s until you have a remainder of 4 or less.

Like the Second Count, the Third Count will yield either 4 stalks or 8 stalks. The resulting number of stalks will instruct whether a yin line or yang line has been produced. Below, check the table cell corresponding with your **Third Count** results.

Third Count	Resulting Line		✓
4 stalks	Yin		
8 stalks	Yang		

You have now completed the SECOND OPERATION resulting in the Upper Trigram.



Second Operation	Third Count	Upper Trigram	Hexagram Result
	Second Count		
	First Count		
First Operation	Third Count	Lower Trigram	
	Second Count		
	First Count		

Your final result will be a single hexagram. We won't be observing changing lines.

Read "The Oracle" message for your resulting hexagram and in the space below, free-write your interpretation of what is being conveyed to you. What message are you receiving from the resulting hexagram?

To reveal the changing line, you'll count rice grains and divide by 6. The remainder of the division calculation will note the changing line to read.

Scoop out about a teaspoon of rice grains. Count to receive the total number of rice grains and note your result in the space below. Then divide that Total # by 6.

Total # of Rice Grains:

÷ 6 =

Quotient:

Remainder:

The resulting Remainder will be a value under 5. If your total count divides evenly into 6 with no remainders, then your assigned value is 6.



That number corresponds with the Line number of the hexagram. That Line number is your changing line. Check the box in “Changing Line” column below.

Upper Trigram:	Primary Hexagram:	Changing Line: (check box)
Lower Trigram:		<input type="checkbox"/> Line 6 <input type="checkbox"/> Line 5 <input type="checkbox"/> Line 4 <input type="checkbox"/> Line 3 <input type="checkbox"/> Line 2 <input type="checkbox"/> Line 1

Read and take note of the corresponding Line text for your hexagram:

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If your reading result yields a more severe message (e.g., “Ominous to proceed.”), the situation might require greater work to cure.

If the result is “Auspicious” or words to that effect, perhaps you’re overthinking the situation.

The corresponding Practicum 10.5 section in the *I Ching, The Oracle* text provides a case study on how to approach this practicum and interpret the received hexagrams. To help guide how you will navigate this practicum, read through that section before proceeding.

No matter what the result is, your divinatory message will yield practical advice on how to balance your spiritual center. You may need to dive deeper into the words to understand what the Oracle is saying. The purpose for the riddles is to make you work for the answer, because the journey is part of the solution. If you don’t work for the answer, you won’t fully “know” the answer.

Rice grains symbolize good health and longevity, so utilizing them infuses your ritual with the *qi* of the rice grains, an incidental blessing while you divine. Since the short-form yarrow stalk method only yields a single hexagram, scoop up about a teaspoon of grains to count, while focusing on the health of your mind, body, and spirit.

Likewise, extract the practical advice that the Oracle is trying to give you about how to restore your spiritual center. What is it about your inner shén 神 that needs healing and *how* can you heal it? Take time to free-write what came up during this practicum session.

These types of practicums should never replace qualified health care or psychological counseling. They should be used in tandem with science, not in opposition against it.

11.1 Where Do I Go from Here?

This is one of my favorite go-to inquiries. The phrasing is broad, and yet the divinatory results are astoundingly specific. I recommend either the coin toss method or with three cowrie shells.


**Start by contemplating meditatively on the question, “Where do I go from here?”** Ruminare freely, in a stream-of-consciousness style in your mind, letting your thoughts wander.

After a few minutes, round up and gather your thoughts to contain in an imaginary pen. Put a visual to it: Picture yourself on horseback wrangling a herd into an enclosure and closing the gates. You are herding your thoughts. After you’ve closed the gates, take a few deep breaths and begin.

Shake the three coins or cowrie shells for the first toss and recite the question, “Where do I go from here?” **For each of the six tosses, recite the inquiry three times before tossing.**





3 Curved, 0 Hollow

*Changing Yang Line*     X




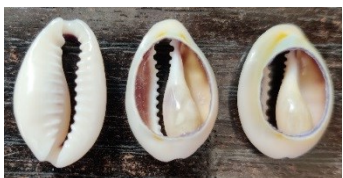
0 Curved, 3 Hollow

*Changing Yin Line*      X



2 Curved, 1 Hollow

*Fixed Yang Line*    







1 Curved, 2 Hollow

*Fixed Yin Line*     

			Primary Hexagram	X	Transformed Hexagram
6	Curved	Hollow			
5	Curved	Hollow			
4	Curved	Hollow			
3	Curved	Hollow			
2	Curved	Hollow			
1	Curved	Hollow			
			HEXAGRAM #:		HEXAGRAM #:

PRIMARY HEXAGRAM

THE ORACLE | The initial box of text in the hexagram entry summarizes the divinatory message. This will give you a brief recapitulation of your reading. Ask yourself: “What is the Oracle really trying to say to me?” What’s resonating from the Book of Changes that feels intuitively as if the Oracle is emphasizing these core messages?



Qían      Duì      Lí      Zhèn      Xùn      Kǎn      Gě'n      Kūn

HEAVEN      LAKE      FIRE      THUNDER      WIND      WATER      MOUNTAIN      EARTH

Lower Trigram Result:

**Lower Trigram.** Review the metaphysical correspondences for the lower trigram from Chapter 5 of the text. The lower trigram can often indicate people or personalities involved, the human factor, physical environmental factors and influences, or what’s at the foundation. Take note of this trigram’s correspondences and list them out in the space below:

What is the Wu Xing correspondence to the Lower Trigram? Note it below in the box to the left, then turn to its entry in Chapter 6 of the text and take note of its associations.

Upper Trigram Result:

**Upper Trigram.** Review the metaphysical correspondences for the upper trigram. Upper trigram indicates karmic, spiritual, or predestined influences. This is Spirit. The Upper Trigram reveals Heaven's Will and direct counsel coming to you from Spirit.

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What is the Wu Xing correspondence to the Upper Trigram? Note it below in the box to the left, then turn to its entry in Chapter 6 of the text and take note of its associations.


Does the Wu Xing correspondence of the Lower Trigram nourish, yield to, or weaken the Wu Xing correspondence of the Upper Trigram? You can find these alchemical references in Chapter 6. Note the alchemical reaction between these two Phases, or Movements.

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### IF YOUR RESULT IS A SINGLE LOCKED HEXAGRAM

IF YOU RECEIVED CHANGING LINES, THEN SKIP THIS SECTION ENTIRELY AND GO TO THE SECTION "TRANSFORMED HEXAGRAM."

Follow the interpretive process as noted for the primary hexagram. A locked hexagram means all forces at play have matured and now we're just waiting for the aftermath. The forces at play have already been simmering for far too long a time. Free-write what you think the implications of your locked hexagram result might be. (*Line space continued on the subsequent page.*)

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IF YOU RECEIVED A LOCKED SINGLE HEXAGRAM FOR YOUR RESULT WITH NO CHANGING LINES, SKIP TO THE NEXT SECTION “SECRET HEXAGRAM.”

### CHANGING LINE(S)

Read the Line Text. Copy down into the space below what resonates and free-write your interpretation of what each of your Changing Lines is trying to say to you. Ask yourself: “What is the Oracle really trying to tell me about where to go from here?” How is the riddle of these Changing Lines revealing true wisdom in answer to that question?

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**Assess the Number of Changing Lines.** If there is only one changing line, the solution to the matter and action required for the best possible outcome is going to be straightforward. If, however, you have three or more changing lines, the situation right now is quite volatile. There is still a lot of uncertainty, due in large part to your own indecisiveness. Note what the number of changing lines in your reading result conveys to you.

Refer to Table 7.19 (on the subsequent page), Changing Lines Position Correspondences reprinted on the subsequent page. The corresponding Changing Lines in your reading imply specific areas of life to focus on and what the Line Text of these Changing Lines are trying to tell you.

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**Corresponding Meaning of the Line Positions.** Summarizing the various traditions of interpretation covered earlier in this chapter, which of the six lines are changing may have certain implications:

Table 7.19 Changing Lines Position Correspondences

Line 6	Greater spiritual forces at play; karma or destiny. Hand of God, or Acts of God. Extenuating circumstances beyond your control caused this situation, and your own actions are not to blame. Now, what matters is how you respond to what has happened. A changing sixth line can also indicate that one chapter is coming to an end and a new one is beginning. Transition phase. Heading into a figurative afterlife.
Line 5	<i>HEXAGRAM RULER.</i> A changing fifth line can be a sign that executive leadership or decision-making is needed from you. In the situation at hand, your action will have a significant impact on others. A sign that what's to come will have long-term implications.
Line 4	Interpersonal relationships, matters of the heart, emotional responses, or family matters are key factors. Could also be a sign that decisive action must be taken now. Time is of the essence. If you do not act quickly or implement change immediately, you might lose your window of opportunity.
Line 3	Legal matters, civil, or social affairs are key factors at play. This could also indicate the moment in the narrative arc that the plot thickens. Complications. Conflicts. Oppositional forces have the most impact on the situation at hand.
Line 2	Physical health, medical, or technological factors at play. Could also indicate the moment that a situation is beginning to gain momentum. Blooming and developmental phase.
Line 1	Short-term financial or economic factors at play. Situation is still at the onset or beginnings of the narrative arc. This is still the initial setup for what's to come. Decisions made will only have short-term implications.

## TRANSFORMED HEXAGRAM

The Transformed Hexagram is the Oracle's parting message to you at this time. The Oracle might be showing you a glimpse of "what if." Or perhaps this received revelation sends you off with final words of encouragement. Note the message you are receiving:

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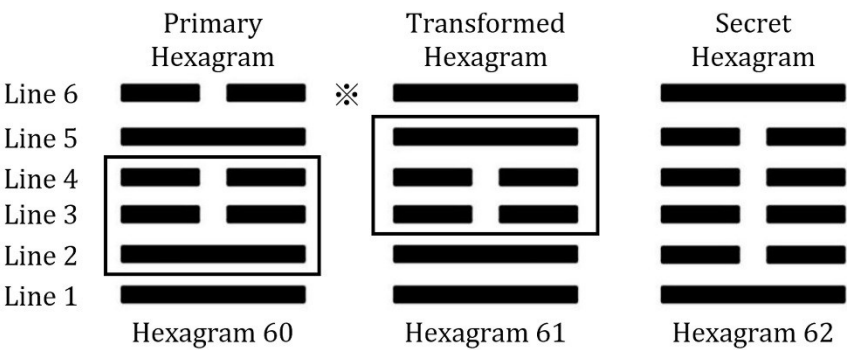
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SECRET HEXAGRAM

Table 11.1 Revealing the Secret Hexagram



There is a secret implied hexagram in your divinatory result. Lines 2, 3, and 4 from the primary hexagram form the lower trigram.

**If you had Changing Lines:** Lines 3, 4, and 5 of your transformed hexagram form the upper trigram. If the reading result was locked, yielding a single hexagram, combine Lines 2, 3, and 4 to reveal the lower, and Lines 3, 4, and 5 to reveal the upper.

**If you had a Locked Hexagram:** Treat the Ruling Line 5 has a Changing Line to cast a transformed hexagram through Line 5.

	Primary Hexagram	X	Transformed Hexagram	Secret Hexagram
6				
5				
4				
3				
2				
1				
	HEXAGRAM #:		HEXAGRAM #:	HEXAGRAM #:

This hexagram conveys a secret revealed. Reach beyond your actual knowledge by applying your imagination and your intuition. Through this hexagram, what is the secret being revealed to you at this time? *(Line space continued on the subsequent page.)*

Every divinatory result contains an implied secret hexagram. Even if you don't acknowledge it in the reading, it's still there. It is the occult, unseen side of nature. It is the sustaining counterpart to your reading result. The judgment summary of the Oracle message for this secret hexagram reveals arcane, mystical, and psychic forces that you can harness.

Additional Note-Taking Space

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Handwriting practice lines consisting of 24 horizontal dotted lines.









Handwriting practice lines consisting of 24 horizontal dotted lines.








Handwriting practice lines consisting of 20 horizontal dotted lines.



Handwriting practice lines consisting of 24 horizontal dotted lines.

## Wu Xing: Five Phases of Change Reference Table

Oracle Bone Script Chinese Character	 木	 火	 土	 金	 水
	Wood	Fire	Earth	Metal	Water
Action	Grow Germinate Rising	Expand Assert Up Amplifying	Stability Equilibrium Transforming	Harvest Gather Dividing	Contract Retreat Dissolving
Alchemy	Chrysalis Origination	Synthesis Integration	Manifest Fulfillment	Dissolve Divide	Purge Catharsis
Strengthened by	Water	Wood	Fire	Earth	Metal
Weakened by	Metal	Water	Wood	Fire	Earth
Ba Gua Trigrams	Wind Thunder	Fire	Mountain Earth	Heaven Lake	Water
Num. Order	2	4	5	1	3
Last Digit of Year	4, 5	6, 7	8, 9	0, 1	2, 3
Hours	23:00 to 03:00	11:00 to 15:00 19:00 to 23:00	07:00 to 11:00	03:00 to 7:00	15:00 to 19:00
Planet	Jupiter	Mars	Saturn	Venus	Mercury
Zodiac Sign (Yang)	Tiger	Horse	Monkey	Dragon, Dog	Rat
Zodiac Sign (Yin)	Rabbit	Snake	Rooster	Ox, Sheep	Boar (Pig)
Season	Spring	Summer	(Liminal)	Autumn	Winter
Weather	Windy	Hot; Heat	Dampness	Dryness	Cold
Color	Green	Red	Yellow	White	Blue
Sense	Sight	Touch	Taste	Smell	Hearing
Emotion	Anger Stress	Joy Burn-Out	Pensiveness Hunger	Melancholy Rigidity	Fear Lethargy
Seeking...	Creation	Warmth	Nourishment	Structure	Fluidity
Organs	Liver Gall Bladder	Heart Sm. Intestine	Stomach Spleen, Pancreas	Lungs Lg. Intestine	Kidney Bladder
Organ Systems or Functions	Endocrine Metabolism Reproductive	Nervous Cardiovascular Circulatory	Muscular Lymphatic Digestive	Respiratory Integumentary Skin & Hair	Skeletal Urinary Detoxifying
Chemical Composition	Carbohydrates	Lipids	Proteins	Nucleic Acids	Water
Brain Function	Language	Voluntary Movement	Judgment	Memory	Involuntary Movement
Body Part	Tendons	Blood Vessels	Muscles	Skin	Bones
Finger	Index	Middle	Thumb	Ring	Little
Taste	Sour	Bitter	Sweet	Pungent	Salty
Virtue	Benevolence	Discipline	Dignity	Integrity	Wisdom
Mental	Sensitivity	Motivation	Clarity	Intuition	Empathy



Oracle Bone Script Chinese Character	木	火	土	金	水
	Wood	Fire	Earth	Metal	Water
	Antagonism Relentlessness Determination	Happiness Outrage, Choler Ambition	Fear, Worry Anxiety, Phobia Endurance	Melancholy Pensiveness Rebel; Malcontent	Turmoil, Panic Overwhelm Confusion
Personality	Charity Benevolence Generosity Openness	Leadership Passion Sensuality Avarice, Greed	Confidence Diligence Patience Perseverance	Courageousness Independence Communication Rationalism	Diplomacy Congeniality Sociability Mercurial
Life Phase	Birth; Early Childhood	Pre-Puberty; Youth	Adolescence; Young Adult	Adulthood; Maturity	Old Age, Death, Conception
Life Aspects	Innovation with Creativity Humanities Arts & Culture Language Arts Prosperity Healthcare Academia	Innovation by Expansion Leadership Government Technology Theater Entertainment Politics	Law Business Finance Real Estate Marriage Fertility Domestic Affairs The Empire Stability	The Sciences Machines Technology Public Policy Social Justice Scholarship Military Strategy Conflict Defense Strategy	Spirituality Religion Diplomacy Global Relation Geopolitics Cunning Creative Fields Travel Coldness
Feng Shui	Plants, bamboo, resin, plastic, paper and books; wooden furniture; wooden decks, columns	Candles, lighting, triangular objects, sun symbolism, sunstone, reds and oranges	Clay, stone terracotta, ceramic, granite, mountains; imagery of natural landscapes	Coins, clocks, electronics, weaponry; swords, knives; wind instruments; white, gray, metallics	Glass mirrors; reflective surfaces; fountains, aquariums, seashells; lotus; crystal globes
Ba Zi	Fate	Prestige	Socioeconomics	Intelligence	Talents
Mystical Art	Spiritual Cultivation	Divinatory Arts	Study of Appearances	Study of Fate & Destiny	Study of Healing Arts
Head of State	Agriculture	Military	Executive	Education	Justice
Ceremonial Offering	Plum	Apricot	Jujubes	Peach	Water Chestnut
Buddhist Divine Name	Vāyu	Agni	Pṛthvī	Ākāśa	Āpa
Tibetan Bön	Wind Horse	Fire	Earth	Sky	Water
The Five Aggregates	Awareness	Idea Formation	Physical Form	Sensory Perception	Tone/Feeling
Five Classics	Book of Songs <i>Poetry</i>	Book of Documents <i>Politics &amp; Rhetoric</i>	Book of Rites <i>Civil Duty; Etiquette</i>	Book of Seasons <i>History</i>	Book of Changes <i>Mysteries</i>

## Ba Gua: Eight Trigrams Correspondence Table

Ba Gua Eight Trigrams				
	Heaven. Qian	Lake. Dui	Fire. Li	Thunder. Zhen
Qi in Nature	The Sky Stellar Matter	The Wetlands Marsh, Lowland	The Blaze Heat & Light	Shockwaves Electric Charge
Wu Xing Phase	金 Metal <i>Order; Dividing Disseminating</i>	金 Metal <i>Order; Dividing Disseminating</i>	火 Fire <i>Illuminate; Swell Expand; Advance</i>	木 Wood <i>Arising, Awaken Impact; Impel</i>
Planet	Venus	Venus	Mars; Sun	Jupiter
Archetype	VIRTUOSO Creator	WARRIOR Guardian	PHILOSOPHER Pathfinder	SPELLCASTER Agitator
Qi Quality	Creativity Inspiration Driven; Assert Celestial Willpower Greater Purpose Upper World	Incubator Nourishing Prosperous Commerce Harvest To Multiply Development	Solar Force Mesmerism Clarify Enlighten Victory Illuminate Logic, Reason	Provoke Incite Defend Stimulate Clear the Road Justice Reckoning
Traits	Regal Ethereal Decisive Clear-Minded	Charismatic Expressive Romantic Optimistic	Ambitious Extroverted Intelligent Sophisticated	Powerful Dissident Nonconformist Ambitious
Anatomy	The Head	The Mouth	The Eyes	The Feet
Direction	Northwest	West	South	East
Moon Phase	Full Moon	Waxing Gibbous	First Quarter	Waning Crescent
Natural Cycle	Start of Winter	Autumn Equinox	Summer Solstice	Vernal Equinox
Mystery Cycle	Start of Autumn	Autumn Equinox	Winter Solstice	Vernal Equinox
Immortal	Han Xiang Zi, patron of musicians; prodigy	Zhong Li Quan, patron of warriors, magi, and alchemists	Lu Dong Bin, patron of scholars, literati, high magic	Cao Guo Jiu, patron of nobles and aristocracy; social justice
Ritual Tool	Flute	Fan	Sword	Clappers
Patron God of the Wu Shaman	Tian Di, Father Sky God	Queen Mother of the West	God of Fire/Sun God of Time	God of Thunder Eastern Mother
Bodhisattva	Akashagarbha, of the infinite sky; akasha	Maitreya, agape love; promise of a bright future	Manjushri, wisdom; tame the beast mind	Vajrapani, hand of god; power; subdue demons
Oracle Bone Script				
Four Images	Elder Yang	Elder Yang	Younger Yang	Younger Yang
Primordial	Yang	Yin	Yang	Yin





 <b>Wind. Xun</b>	 <b>Water. Kan</b>	 <b>Mountain. Gen</b>	 <b>Earth. Kun</b>	<b>Ba Gua</b> Eight Trigrams
Movement of Air and Gases	Hydrosphere; Fluids of Life	Mounds & Hills; Peaks; Elevation	The Field Soil; Garden	Qi in Nature
木 Wood <i>Arising, Awaken Impact; Impel</i>	水 Water <i>Dissolve, Flux Disintegrate</i>	土 Earth <i>Temperance Stasis; Balance</i>	土 Earth <i>Temperance Stasis; Balance</i>	Wu Xing Phase
Jupiter	Mercury; Moon	Saturn	Saturn	Planet
SHAMAN Developer	HEALER Hedge Dweller	ALCHEMIST Solitaire	ENCHANTER The Channel	Archetype
Gentle Influence Cultivation Flexibility Permeate Fertility Persuasion Arts & Culture	Lunar Force The Abyss Arcane, Depths Shifting; Margin Catharsis Reflection Healing; Risk	Stillness Peak Knowledge Wisdom Quietude Stability Longevity Self-Control	Receptivity Health Enrichment Nourishment To Reap Netherworld Underworld	Qi Quality
Graceful Refined Elegant Fastidious	Pensive Melancholic Adaptable Cautious	Calm Introverted Stubborn Resourceful	Devotional Prudent Discerning Resilient	Traits
Lower Limbs	Ears	Hands	Torso	Anatomy
Southeast	North	Northeast	Southwest	Direction
Waning Gibbous	Third Quarter	Waning Crescent	New Moon	Moon Phase
Start of Summer	Winter Solstice	Start of Spring	Start of Autumn	Natural Cycle
Start of Spring	Summer Solstice	Start of Summer	Start of Winter	Mystery Cycle
He Xian Gu, patron of witches and priestesses; shamaness	Li Tie Guai, patron of healers, physicians, herbalists	Zhang Guo Lao, patron of occultists and necromancers	Lan Cai He, patron of artists and dreamers; glamor; beauty	Immortal
Lotus	Gourd	Fish Drum	Plantae; Fungi	Ritual Tool
Crone Goddess of the Winds	Moon Goddess River Goddess	Tutelary Mountain God	Houtu, Mother Earth Goddess	Patron God of the Wu Shaman
Sarvani-varana-vishkambhin, clarity; focus	Avalokiteshvara Kuan Yin: mercy, compassion	Samantabhadra, spiritual cultivation	Kshitigarbha, salvation from oppression	Bodhisattva
				Oracle Bone Script
Younger Yin	Younger Yin	Elder Yin	Elder Yin	Four Images
Yang	Yin	Yang	Yin	Primordial

**Ba Gua**

Eight Trigrams

**Heaven. Qian****Lake. Dui****Fire. Li****Thunder. Zhen**

Zodiac Animals	Dog Boar	Rooster	Horse	Rabbit
Totemic Animal	Horse	Sheep Tiger	Phoenix Pheasant	Dragon
Forms	Circle Jade Gold Metal Fruit of Trees Precious Stones Capital City	Silver Light Metals Ornaments Metal Instruments Wetlands Valleys	Sword and Spear Helmet Heat Light Deserts Arid Plains	Roadways Bamboo Hand of God Wood Drums Forests Dried Grass
Personage	Elders; Kingship Authority Aristocracy	Young Children Researchers Hospitality; Law	Scholars, Soldiers Managers; Sales Innovators	Age 30 – 40; Fast Paced Industries; Technology
Life Aspect (per Feng Shui)	blessings; allies; friends; clan; opportunities	fertility, progeny, nurturing, scion, lineage, produce	honor; fame; status, reputation victory, ambition	family, ancestry, health, good luck past lives, fate
Tarot Major Arcana *	Key 0: Fool Key 3: Empress	Key 6: Lovers Key 17: Star	Key 4: Emperor Key 19: Sun	Key 16: Tower Key 20 Judgmt.
Tarot Courts	King of Swords Knight of Swords	Queen of Swords Page of Swords	King of Wands Knight of Wands	Queen of Wands Page of Wands
Tarot Minor Arcana Pips	Ace of Swords Three of Swords Five of Swords Seven of Swords Nine of Swords	Two of Swords Four of Swords Six of Swords Eight of Swords Ten of Swords	Ace of Wands Three of Wands Five of Wands Seven of Wands Nine of Wands	Two of Wands Four of Wands Six of Wands Eight of Wands Ten of Wands

 <b>Wind. Xun</b>	 <b>Water. Kan</b>	 <b>Mountain. Gen</b>	 <b>Earth. Kun</b>	<b>Ba Gua</b> Eight Trigrams
Dragon Snake	Rat	Ox Tiger	Sheep Monkey	Zodiac Animals
Swan	Boar Tortoise	Wolf Dog	Bull	Totemic Animal
Tools of the Architect and Carpenter White Wind Instruments Birdsong	Medicine Dark Mirror The Coast Bodies of Water (That which is hidden and concealed)	Gateways Vines Tall Trees Large Rock Mass Steep Rocky Terrain; Forest Hills & Caves	Clay, Soil Silk Grains Textiles Cauldron Wagon The Population	Forms
Teachers, Finance Journalists; Law Media & Comms. resources, assets, finances, wealth prosperity	Age 20 – 30; Healthcare; Diplomacy career, goals life purpose inner motivation	Peak of Life; Builders, White Collar Profession education, knowledge; humanities	Queenship; Retail Fashion, Markets Production; Farm relationships, romance, domestic affairs	Personage  Life Aspect (per Feng Shui)
Key 10: Fortuna Key 13: Death Queen of Cups Page of Cups	Key 2: Priestess Key 12: Hanged King of Cups Knight of Cups	Key 5: Hieroph. Key 9: Hermit Queen of Coins Page of Coins	Key 15: Devil Key 21: World King of Coins Knight of Coins	Tarot Major Arcana * Tarot Courts
Two of Cups Four of Cups Six of Cups Eight of Cups Ten of Cups	Ace of Cups Three of Cups Five of Cups Seven of Cups Nine of Cups	Two of Coins Four of Coins Six of Coins Eight of Coins Ten of Coins	Ace of Coins Three of Coins Five of Coins Seven of Coins Ten of Coins	Tarot Minor Arcana Pips

## 24 Solar Terms and Western Dates

Season	Lunar Month	Fixed Element	Solar Longitude	Solar Term	Western Date
Spring	1 寅 (yin) Tiger	Wood	314°	立春 lìchūn Start of Spring	Feb 04 – Feb 18
			329°	雨水 yǔshuǐ Spring Showers	Feb 19 – Mar 05
	2 卯 (mao) Rabbit	Water	344°	驚蟄 jīngzhé Insects Awaken	Mar 06 – Mar 20
			0°	春分 chūnfēn Vernal Equinox	Mar 21 – Apr 04
	3 辰 (chen) Dragon	Earth	14°	清明 qīngmíng Bright and Clear	Apr 05 – Apr 19
			29°	穀雨 gǔyǔ Gathering Rain	Apr 20 – May 4
Summer	4 巳 (si) Snake	Fire	44°	立夏 lìxià Start of Summer	May 5 – May 20
			59°	小滿 xiǎomǎn Green Buds Form	May 21 – June 5
	5 午 (wu) Horse	Fire	74°	芒種 mángzhòng Blossoms Form	Jun 06 – Jun 20
			89°	夏至 xiàzhì Summer Solstice	Jun 21 – Jul 06
	6 未 (wei) Goat	Earth	104°	小暑 xiǎoshǔ Coming Heat	Jul 07 – Jul 22
			119°	大暑 dàshǔ Great Heat	Jul 23 – Aug 06
Autumn	7 申 (shen) Monkey	Metal	134°	立秋 lìqiū Start of Autumn	Aug 07 – Aug 22
			149°	處暑 chùshǔ Dissipating Heat	Aug 23 – Sep 07
	8	Metal	164°	白露 báilù White Dew	Sep 08 – Sep 22

Season	Lunar Month	Fixed Element	Solar Longitude	Solar Term	Western Date
	酉 (you) Rooster	Earth	181°	秋分 qiūfēn Autumnal Equinox	Sep 23 – Oct 07
	9 戌 (xu) Dog		194°	寒露 hánlù Cold Dew	Oct 08 – Oct 22
			211°	霜降 shuāngjiàng The First Frost	Oct 23 – Nov 06
Winter	10 亥 (hai) Pig	Water	224°	立冬 lìdōng Start of Winter	Nov 07 – Nov 21
			244°	小雪 xiǎoxuě Light Snow	Nov 22 – Dec 06
	11 子 (zi) Rat	Water	251°	大雪 dàxuě Heavy Snow	Dec 07 – Dec 21
			271°	冬至 dōngzhì Winter Solstice	Dec 22 – Jan 05
	12 丑 (chou) Ox	Earth	284°	小寒 xiǎohán Coming Cold	Jan 06 – Jan 19
			301°	大寒 dàhán Great Cold	Jan 20 – Feb 3

## 60-Year Lunisolar Calendar

1		2		3		4		5		6	
甲 Jia	子 Zi	乙 Yi	丑 Chou	丙 Bing	寅 Yin	丁 Ding	卯 Mao	戊 Wu	辰 Chen	己 Ji	巳 Si
Wood Rat		Wood Ox		Fire Tiger		Fire Rabbit		Earth Dragon		Earth Snake	
Feb 05 1924 – Jan 23 1925		Jan 24 1925 – Feb 12 1926		Feb 13 1926 – Feb 01 1927		Feb 02 1927 – Jan 21 1928		Jan 22 1928 – Feb 08 1929		Feb 09 1929 – Jan 28 1930	
Feb 02 1984 – Feb 19 1985		Feb 20 1985 – Feb 08 1986		Feb 09 1986 – Jan 28 1987		Jan 29 1987 – Feb 16 1988		Feb 17 1988 – Feb 05 1989		Feb 06 1989 – Jan 26 1990	
7		8		9		10		11		12	
庚 Geng	午 Wu	辛 Xin	未 Wei	壬 Ren	申 Shen	癸 Gui	酉 You	甲 Jia	戌 Xu	乙 Yi	亥 Hai
Metal Horse		Metal Goat		Water Monkey		Water Rooster		Wood Dog		Wood Pig	
Jan 29 1930 – Feb 16 1931		Feb 17 1931 – Feb 05 1932		Feb 06 1932 – Jan 24 1933		Jan 25 1933 – Feb 13 1934		Feb 14 1934 – Feb 02 1935		Feb 03 1935 – Jan 23 1936	
Jan 27 1990 – Feb 14 1991		Feb 14 1991 – Feb 03 1992		Feb 04 1992 – Jan 22 1993		Jan 23 1993 – Feb 09 1994		Feb 10 1994 – Jan 30 1995		Jan 31 1995 – Feb 18 1996	
13		14		15		16		17		18	
丙 Bing	子 Zi	丁 Ding	丑 Chou	戊 Wu	寅 Yin	己 Ji	卯 Mao	庚 Geng	辰 Chen	辛 Xin	巳 Si
Fire Rat		Fire Ox		Earth Tiger		Earth Rabbit		Metal Dragon		Metal Snake	
Jan 24 1936 – Feb 10 1937		Feb 11 1937 – Jan 30 1938		Jan 31 1938 – Feb 18 1939		Feb 19 1939 – Feb 07 1940		Feb 08 1940 – Jan 26 1941		Jan 27 1941 – Feb 14 1942	
Feb 19 1996 – Feb 06 1997		Feb 07 1997 – Jan 27 1998		Jan 28 1998 – Feb 15 1999		Feb 16 1999 – Feb 04 2000		Feb 05 2000 – Jan 23 2001		Jan 24 2001 – Feb 11 2002	
19		20		21		22		23		24	
壬 Ren	午 Wu	癸 Gui	未 Wei	甲 Jia	申 Shen	乙 Yi	酉 You	丙 Bing	戌 Xu	丁 Ding	亥 Hai
Water Horse		Water Goat		Wood Monkey		Wood Roster		Fire Dog		Fire Boar	
Feb 15 1942 – Feb 04 1943		Feb 05 1943 – Jan 24 1944		Jan 25 1944 – Feb 12 1945		Feb 13 1945 – Feb 01 1946		Feb 02 1946 – Jan 21 1947		Jan 22 1947 – Feb 09 1948	
Feb 12 2002 – Jan 31 2003		Feb 01 2003 – Jan 21 2004		Jan 22 2004 – Feb 08 2005		Feb 09 2005 – Jan 28 2006		Jan 29 2006 – Feb 17 2007		Feb 18 2007 – Feb 03 2008	



## 60-year Lunisolar Calendar, continued










25		26		27		28		29		30	
戊 Wu	子 Zi	己 Ji	丑 Chou	庚 Geng	寅 Yin	辛 Xin	卯 Mao	壬 Ren	辰 Chen	癸 Gui	巳 Si
Earth Rat		Earth Ox		Metal Tiger		Metal Rabbit		Water Dragon		Water Snake	
Feb 10 1948 – Jan 28 1949		Jan 29 1949 – Feb 16 1950		Feb 17 1950 – Feb 05 1951		Feb 06 1951 – Jan 26 1952		Jan 27 1952 – Feb 13 1953		Feb 14 1953 – Feb 02 1954	
Feb 07 2008 – Jan 25 2009		Jan 26 2009 – Feb 13 2010		Feb 14 2010 – Feb 02 2011		Feb 03 2011 – Jan 22 2012		Jan 23 2012 – Feb 09 2013		Feb 10 2013 – Jan 30 2014	
31		32		33		34		35		36	
甲 Jia	午 Wu	乙 Yi	未 Wei	丙 Bing	申 Shen	丁 Ding	酉 You	戊 Wu	戌 Xu	己 Ji	亥 Hai
Wood Horse		Wood Goat		Fire Monkey		Fire Rooster		Earth Dog		Earth Boar	
Feb 03 1954 – Jan 23 1955		Jan 24 1955 – Feb 11 1956		Feb 12 1956 – Jan 30 1957		Jan 30 1957 – Feb 17 1958		Feb 18 1958 – Feb 07 1959		Feb 08 1959 – Jan 27 1960	
Jan 31 2014 – Feb 18 2015		Feb 19 2015 – Feb 07 2016		Feb 08 2016 – Jan 27 2017		Jan 28 2017 – Feb 15 2018		Feb 16 2018 – Feb 04 2019		Feb 05 2019 – Jan 24 2020	
37		38		39		40		41		42	
庚 Geng	子 Zi	辛 Xin	丑 Chou	壬 Ren	寅 Yin	癸 Gui	卯 Mao	甲 Jia	辰 Chen	乙 Yi	巳 Si
Metal Rat		Metal Ox		Water Tiger		Water Rabbit		Wood Dragon		Wood Snake	
Jan 28 1960 – Feb 14 1961		Feb 15 1961 – Feb 04 1962		Feb 05 1962 – Jan 24 1963		Jan 25 1963 – Feb 12 1964		Feb 13 1964 – Feb 01 1965		Feb 02 1965 – Jan 20 1966	
Jan 25 2020 – Feb 11 2021		Feb 12 2021 – Jan 31 2022		Feb 01 2022 – Jan 21 2023		Jan 22 2023 – Feb 09 2024		Feb 10 2024 – Jan 28 2025		Jan 29 2025 – Feb 16 2026	
43		44		45		46		47		48	
丙 Bing	午 Wu	丁 Ding	未 Wei	戊 Wu	申 Shen	己 Ji	酉 You	庚 Geng	戌 Xu	辛 Xin	亥 Hai
Fire Horse		Fire Goat		Earth Monkey		Earth Rooster		Metal Dog		Metal Boar	
Jan 21 1966 – Feb 08 1967		Feb 09 1967 – Jan 29 1968		Jan 30 1968 – Feb 16 1969		Feb 17 1969 – Feb 05 1970		Feb 06 1970 – Jan 26 1971		Jan 27 1971 – Feb 14 1972	
Feb 17 2026 – Feb 05 2027		Feb 06 2027 – Jan 25 2028		Jan 26 2028 – Feb 12 2029		Feb 13 2029 – Feb 02 2030		Feb 03 2030 – Jan 22 2031		Jan 23 2031 – Feb 10 2032	

*60-year Lunisolar Calendar, continued*

49		50		51		52		53		54	
壬 Ren	子 Zi	癸 Gui	丑 Chou	甲 Jia	寅 Yin	乙 Yi	卯 Mao	丙 Bing	辰 Chen	丁 Ding	巳 Si
Water Rat		Water Ox		Wood Tiger		Wood Rabbit		Fire Dragon		Fire Snake	
Feb 15 1972 – Feb 02 1973		Feb 03 1973 – Jan 24 1974		Jan 23 1974 – Feb 10 1975		Feb 11 1975 – Jan 30 1976		Jan 31 1976 – Feb 17 1977		Feb 18 1977 – Feb 06 1978	
Feb 11 2032 – Jan 30 2033		Jan 31 2033 – Feb 18 2034		Feb 19 2034 – Feb 07 2035		Feb 08 2035 – Jan 27 2036		Jan 28 2036 – Feb 14 2037		Feb 15 2037 – Feb 03 2038	
55		56		57		58		59		60	
戊 Wu	午 Wu	己 Ji	未 Wei	庚 Geng	申 Shen	辛 Xin	酉 You	壬 Ren	戌 Xu	癸 Gui	亥 Hai
Fire Horse		Earth Goat		Metal Monkey		Metal Rooster		Water Dog		Water Pig	
Feb 07 1978 – Jan 27 1979		Jan 28 1979 – Feb 15 1980		Feb 16 1980 – Feb 04 1981		Feb 05 1981 – Jan 24 1982		Jan 25 1982 – Feb 12 1983		Feb 13 1983 – Feb 01 1984	
Feb 04 2038 – Jan 23 2039		Jan 24 2039 – Feb 11 2040		Feb 12 2040 – Jan 31 2041		Feb 01 2041 – Jan 21 2042		Jan 22 2042 – Feb 09 2043		Feb 10 2043 – Jan 29 2044	

## Trigram and Feng Shui Correspondences

### SOUTH – RED PHOENIX

EAST – AZURE DRAGON	<p><b>4</b>  Xùn <b>WIND</b></p> <p>WEALTH, FINANCES, INCOME, ASSETS</p> <p>Element: <b>Wood</b> Empowered by: <b>Water</b> Weakened by: <b>Metal</b></p> <p>Vibrant green plants, a prosperity bowl, prosperity tree, a water fountain or fish tank with flowing water increases wealth.</p>	<p><b>9</b>  Lí <b>FIRE</b></p> <p>HONOR, STATUS, VICTORIES FULFILLMENT, HAPPINESS</p> <p>Element: <b>Fire</b> Empowered by: <b>Wood</b> Weakened by: <b>Water</b></p> <p>MARS (in July after the summer solstice, Mars is visible in the south); Mars corresponds with Fire</p>	<p><b>2</b>  Kūn <b>EARTH</b></p> <p>LOVE, ROMANCE DOMESTIC MATTERS</p> <p>Element: <b>Earth</b> Empowered by: <b>Fire</b> Weakened by: <b>Wood</b></p> <p>The condition and appearance of the southwest corner of the home reflects the relationship of the domestic partners who live here.</p>	WEST – WHITE TIGER
	<p><b>3</b>  Zhèn <b>THUNDER</b></p> <p>ANCESTRY, FAMILY ROOTS, PAST LIFE</p> <p>Element: <b>Wood</b> Empowered by: <b>Water</b> Weakened by: <b>Metal</b></p> <p>JUPITER (on the vernal equinox, Jupiter is seen in the east); Jupiter corresponds with Wood</p>	<p><b>5</b> </p> <p>HEALTH, FATE, LUCK TRIALS &amp; CHALLENGES</p> <p>Element: <b>Earth</b> Empowered by: <b>Fire</b> Weakened by: <b>Wood</b></p> <p>SATURN (visible in the middle of the sky in May, with Wood, Fire, Metal, and Water of the Wu Xing flowing around Earth)</p>	<p><b>7</b>  Dui <b>LAKE</b></p> <p>CREATIVITY, PROGENY FERTILITY, INNOVATION</p> <p>Element: <b>Metal</b> Empowered by: <b>Earth</b> Weakened by: <b>Fire</b></p> <p>VENUS (on the autumnal equinox in September, Venus is seen in the west); Venus corresponds with Metal</p>	
	<p><b>8</b>  Gě <b>MOUNTAIN</b></p> <p>EDUCATION, KNOWLEDGE ARTS &amp; CULTURE</p> <p>Element: <b>Earth</b> Empowered by: <b>Fire</b> Weakened by: <b>Wood</b></p> <p>The northwest corner of the home reflects the collective values and philosophy of those who live here.</p>	<p><b>1</b>  Kǎn <b>WATER</b></p> <p>CAREER, GOALS, DRIVE WILLPOWER, MOTIVATION</p> <p>Element: <b>Water</b> Empowered by: <b>Metal</b> Weakened by: <b>Earth</b></p> <p>MERCURY (in November before the winter solstice, Mercury is visible in the north); Mercury corresponds with Water</p>	<p><b>6</b>  Qián <b>HEAVEN</b></p> <p>BLESSINGS; GUARDIANS, CLAN, COMMUNITY, ALLIES</p> <p>Element: <b>Metal</b> Empowered by: <b>Earth</b> Weakened by: <b>Fire</b></p> <p>The traditional placement for a shrine or altar. Where gods and ancestors are invited. Consecrate this corner to receive divine blessings.</p>	

### NORTH – BLACK TORTOISE

**INTERPRETATION NOTE:** Practitioners will read the lower trigram of an I Ching divination result as indicative of what is at the root or foundation of the matter at hand. It points to causation. Whereas the upper trigram offers solutions and the way forward. Feng shui correspondences to the trigrams are used to provide actionable metaphysical solutions and are often integrated into the readings to narrow the Oracle message to specificities.