

Contents

<i>Introduction</i>	<i>vii</i>		
PART 1: HEXAGRAMS 1 – 30			
1: Qian ☰		15: Qian ☰	
Energetic and upright ↑↑	6	Inwardly lofty, outwardly lowly	79
2: Kun ☷		16: Yu ☱	
Far-reaching and cooperative ↑↑	12	Following the times and conforming to the situation	84
3: Zhun ☵		17: Sui ☶	
A difficult beginning ↓↓	18	Versatile and adaptable	90
4: Meng ☱		18: Gu ☲	
Bringing light to the dark and pushing ahead ↓	23	Cut to the quick, decline begins	94
5: Xu ☴		19: Lin ☴	
Maintaining integrity while awaiting opportunity ↑	28	Rescuing and protecting the people ↑	98
6: Song ☵		20: Guan ☱	
Caution and contention ↓	33	Observing high and low ↑	102
7: Shi ☶		21: Shi He ☱	
Taking a path of peril ↑	38	Firmness and flexibility hand in hand ↑↑	106
8: Bi ☱		22: Bi ☱	
Coming together in solidarity ↑↑	43	Decorated appearance, elevated character ↑	112
9: Xiao Xu ☴		23: Bo ☱	
Developing while awaiting advancement ↓↓	48	Halting from force of circumstance ↓	116
10: Lü ☱		24: Fu ☱	
Treading solid ground ↑	53	Initiative disguised as cooperation	120
11: Tai ☱		25: Wu Wang ☱	
Changing with the times	58	Achieving without deceiving ↓↓	125
12: Pi ☶		26: Da Xu ☱	
Neither contact nor connection	63	Stopping but <i>not</i> stopping ↑	129
13: Tong Ren ☱		27: Yi ☱	
Unity of upper and lower ↑	69	Nurturing through purity ↑↑	133
14: Da You ☱			
Following nature and conforming with the times ↑↑	74		

VI CONTENTS

28: Da Guo ䷗	Extraordinary action ↓	137	47: Kun ䷁	Finding a way out of a predicament ↑	227
29: Kan ䷜	Walking a path of peril ↓↓	142	48: Jing ䷚	Desperately in need of the best and the brightest ↑↑	232
30: Li ䷄	Depending on and emulating ↑	147	49: Ge ䷮	In tune with nature and society ↑↑	236
PART 2: HEXAGRAMS 31 – 64					
31: Xian ䷗	Mutual responsiveness ↑	152	50: Ding ䷔	Planning change from a position of stability ↓	240
32: Heng ䷟	Constancy leading to achievement ↑	157	51: Zhen ䷲	Facing peril without panic ↑	245
33: Dun ䷇	Going into hiding to save the world ↓↓	161	52: Gen ䷎	Timing action and inaction ↓	249
34: Da Zhuang ䷗	Strong with no false moves ↑	165	53: Jian ䷓	Stockpiling virtue through gradual progress ↑↑	253
35: Jin ䷢	Developing and making progress ↑	170	54: Gui Mei ䷮	Starting a family and career ↓↓	257
36: Ming Yi ䷣	Turning from the dark to the light ↓	174	55: Feng ䷶	Twilight follows midday ↑↑	261
37: Jia Ren ䷗	Building a career from sincerity and honor ↓↓	179	56: Lü ䷗	Staying moral and adapting to the times ↓↓	265
38: Kui ䷥	Finding commonality in difference ↓↓	183	57: Xun ䷶	Benefitting from humility ↑	269
39: Jian ䷓	Danger ahead ↓↓	188	58: Dui ䷹	Firm on the inside and flexible on the outside ↑↑	273
40: Xie ䷧	Governing through flexibility ↑	192	59: Huan ䷺	Rescued from disunity ↓↓	277
41: Sun ䷌	Finding balance through gain and loss ↓↓	198	60: Jie ䷻	For everything there is a season ↑↑	281
42: Yi ䷄	Loss above, gain below ↑↑	203	61: Zhong Fu ䷗	Establishing yourself with integrity ↓↓	286
43: Guai ䷮	Resolute but agreeable ↑↑	209	62: Xiao Guo ䷆	Staying within bounds ↑	292
44: Gou ䷪	Wind across the land ↑↑	214	63: Ji Ji ䷲	Decline follows peak prosperity ↑	296
45: Cui ䷗	Assembling the best and the brightest ↑	218	64: Wei Ji ䷧	The image is incomplete ↓	300
46: Sheng ䷗	Flexible and humble ↑↑	223	Pronunciation Index		304

Yuan, heng, li, zhen: These are the key conditions associated with many hexagrams, but what do they mean?



Yuan 元: primal; the beginning of things, as the budding of new life in spring. It is translated as *primal* or *primal goodness*.

Heng 亨: fluid, pervasive, open, connecting, communicating; the flourishing of all things, as vigorous growth in summer. It is translated as the observation that *the path is open*, meaning that it is an opportune time to move ahead.

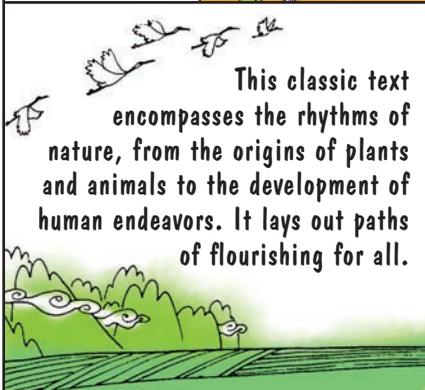
Li 利: beneficial; the proper fruition of things, as a timely harvest in autumn.

Zhen 貞: steady, true; the proper resolution of things, as storage of the harvest in winter. As such, it is translated as *devotion* or as the advice to *adapt to change*. It is also a very early term indicating the results of fortune-telling and so is also often translated to *bode*.

What use is the Changes?



And so, sages have used the Changes to understand the human heart, to accomplish great things, and to resolve doubts and difficulties.



This classic text encompasses the rhythms of nature, from the origins of plants and animals to the development of human endeavors. It lays out paths of flourishing for all.

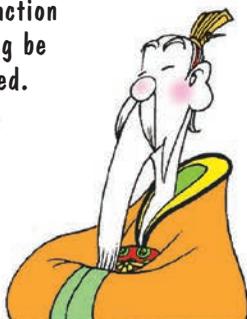


孔穎達《周易正義》：「元」是物始，於時配春，春為發生，故下云「體仁」，仁則春也。「亨」是通暢萬物，於時配夏，故下云「合禮」，禮則夏也。「利」為和義，於時配秋，秋既物成，各合其宜。「貞」為事乾，於時配冬，冬既收藏，事皆乾了也。《繫辭傳》：子曰：「夫《易》何為者也？夫《易》開物成務，冒天下之道，如斯而已者也。」是故聖人以通天下之志，以定天下之業，以斷天下之疑。



**Sages have used the *Changes*
to plumb the mysterious workings of the cosmos.
Only with depth can you penetrate the cosmic secrets.**

**Only through
opportune action
can anything be
accomplished.**



**These are paths of
the sage to be found
in the *Changes*.**

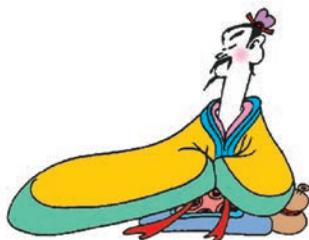


**Only through subtle
and powerful forces
can events unfold
spontaneously.**



《繫辭傳》：夫《易》，聖人之所以極深而研幾也。唯深也，故能通天下之志；唯幾也，故能成天下之務；唯神也，故不疾而速，不行而至。子曰：「《易》有聖人之道四焉」者，此之謂也。

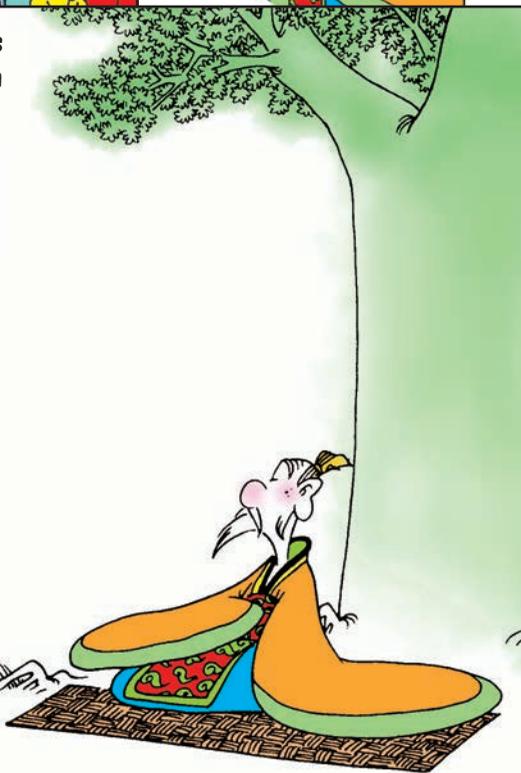
The *Changes* is just amazing!
Sages use it for both the
exaltedness of virtue and the
breadth of human endeavor.



Wisdom is lofty; loftiness
models itself after the heavens.
Proper behavior is modest and
lowly; modesty and lowliness
model themselves after the
earth.

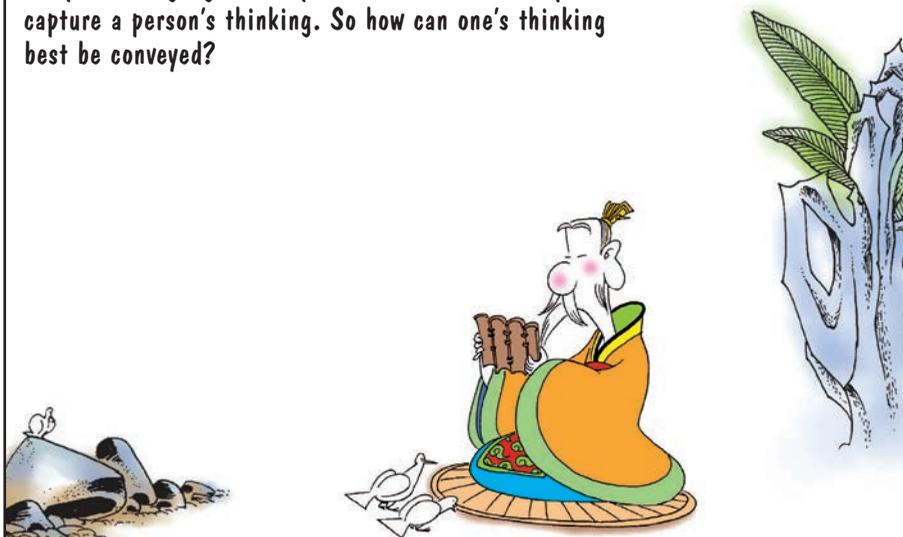


Once this is understood, one sees
that the *Changes* courses through
the space between, and each
thing comes out right. The
Changes is the gateway to the
most fitting path.



《繫辭傳》：子曰：「《易》其至矣乎！夫《易》，聖人所以崇德而廣業也。知崇禮卑，崇效天，卑法地。天地設位，而《易》行乎其中矣，成性存存，道義之門。」

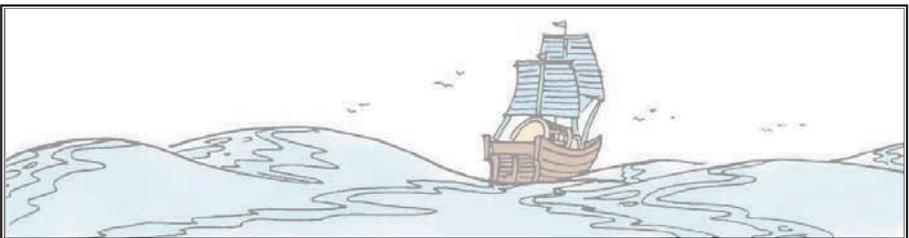
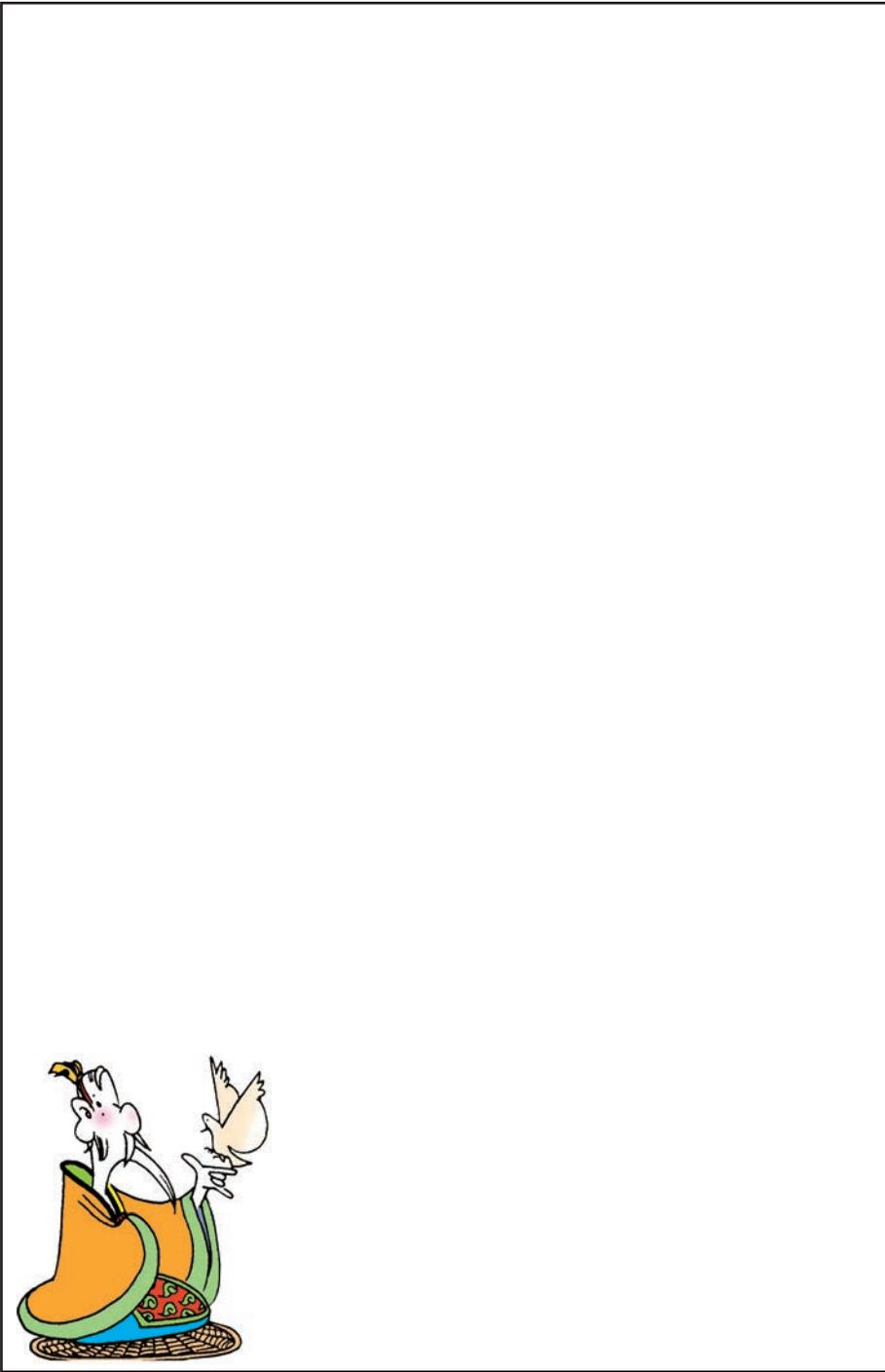
Words on a page cannot fully capture the spontaneity of spoken language, and spoken words cannot fully capture a person's thinking. So how can one's thinking best be conveyed?



Sages of the past used images to fully express their meaning. Those images—the sixty-four hexagrams—indicate when things are on the right or the wrong track. Each line making up a hexagram is a complete expression of language. How the hexagrams unfold and interact is a complete expression of their benefit. How they develop and reverberate is a complete expression of subtle and powerful forces.

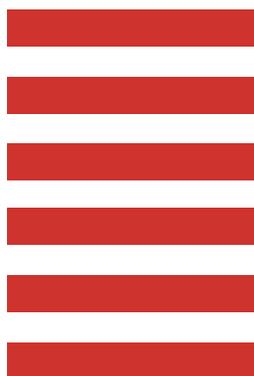


《繫辭傳》：子曰：「書不盡言，言不盡意。然則聖人之意，其不可見乎。」子曰：「聖人立象以盡意，設卦以盡情偽，繫辭以盡其言，變而通之以盡利，鼓之舞之以盡神。」



Hexagram 1: Qian

Sky and Sky
Energetic and upright



Composed of two Qian trigrams, this hexagram has six yang lines.

It represents the sky and is symbolized by the dragon. Of the sixty-four hexagrams, it is primary.



卦：乾

The Sequence Commentary says: First there was heaven and earth, and all things come from them.

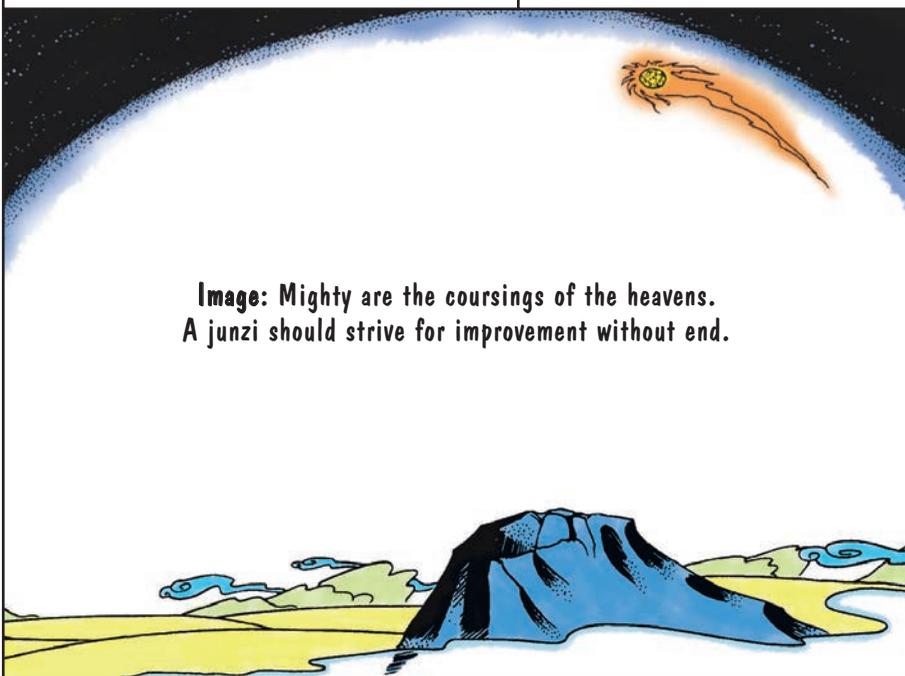


Judgment: Primal goodness. The path is open. It is beneficial to adapt to change.

The Qian hexagram represents good fortune. It prompts people to the natural way of virtue.



Image: Mighty are the coursings of the heavens. A junzi should strive for improvement without end.



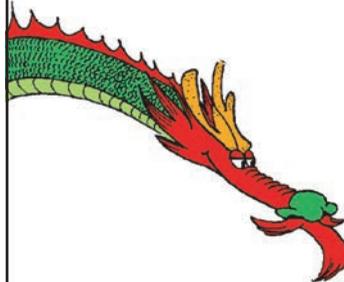
《序卦》：有天地然後萬物生焉。
《象》：元，亨，利貞。
《象傳》：天行健，君子以自強不息。

Line Statements

Solid bottom line: Submerged dragon.
Remain still for now.



Solid second line: The dragon appears on the landscape. It is beneficial to meet an exceptional person.

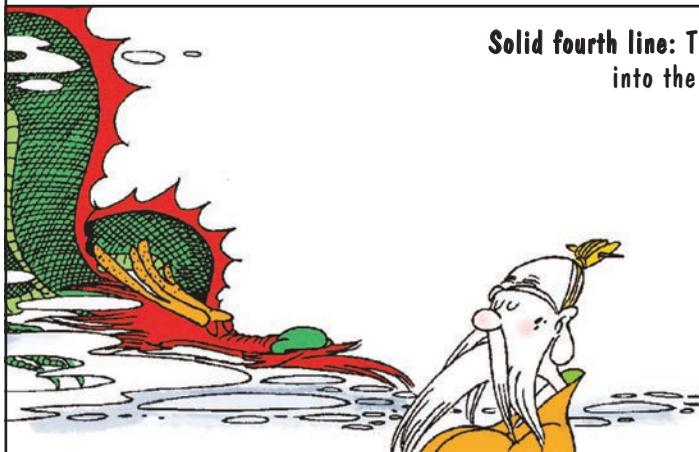


Solid third line:

The *junzi* improves themselves unceasingly, wary in the dark of night. No harm.



Solid fourth line: The dragon plunges into the depths. No harm.



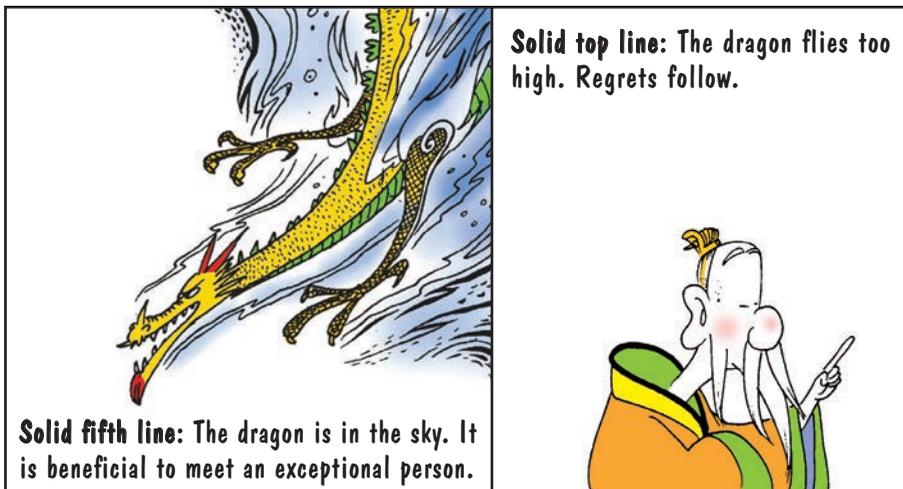
《爻辭》：

初九：潛龍勿用。

九二：見龍在田，利見大人。

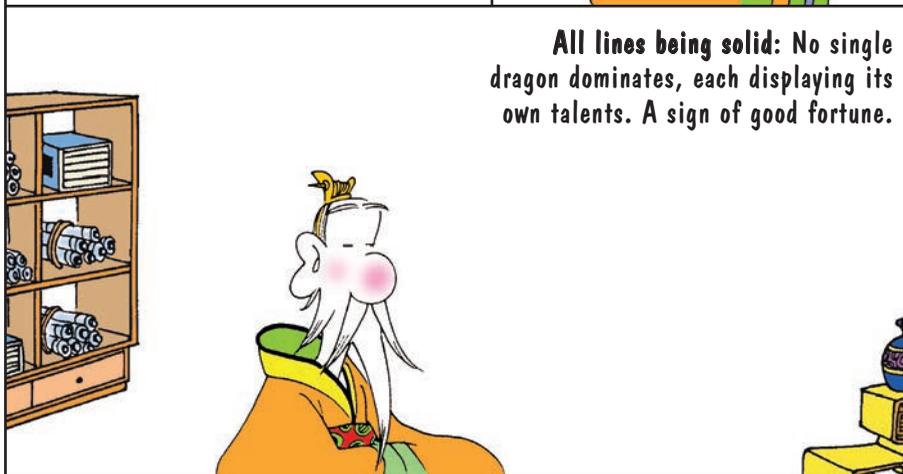
九三：君子終日乾乾，夕惕若厲，无咎。

九四：或躍在淵，无咎。

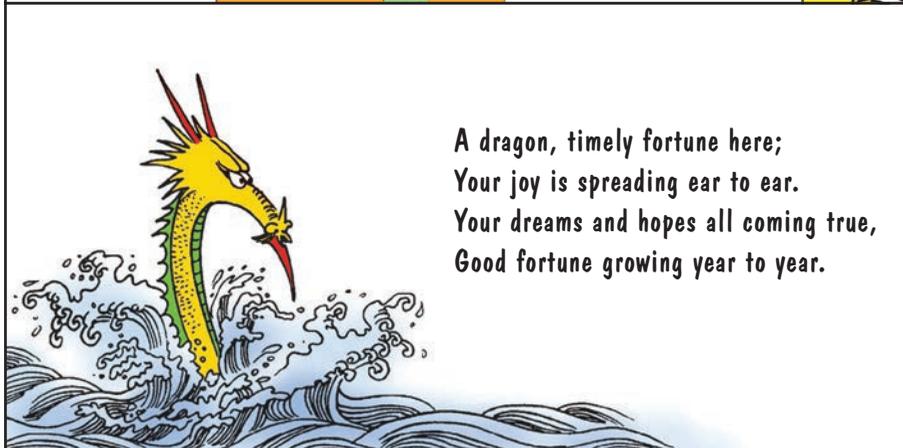


Solid top line: The dragon flies too high. Regrets follow.

Solid fifth line: The dragon is in the sky. It is beneficial to meet an exceptional person.

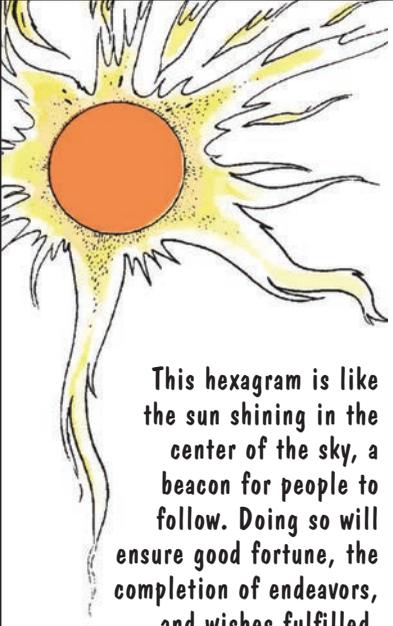


All lines being solid: No single dragon dominates, each displaying its own talents. A sign of good fortune.



A dragon, timely fortune here;
Your joy is spreading ear to ear.
Your dreams and hopes all coming true,
Good fortune growing year to year.

九五：飛龍在天，利見大人。
上九：亢龍有悔。
用九：見群龍无首，吉。
籤詩：困龍得水好運交，不由喜氣上眉梢，一切謀望皆如意，向後時運漸漸高。

 <p>A scholar said: "Six lines of pure Yang is the way of the heavens, the way of the <i>junzi</i>. It depicts the virtue of firmness and the accomplishment of development and maturity. For exceptional people, nothing can stand in their way."</p>	 <p>This hexagram is like the sun shining in the center of the sky, a beacon for people to follow. Doing so will ensure good fortune, the completion of endeavors, and wishes fulfilled.</p>
<p>The sky symbolizes Yang and is a model for human action. Humans follow the earth, the earth follows the heavens, and the heavens follow nature.</p> 	
 <p>However, when Yang reaches its apogee, it will turn downward, so be careful of an imminent decline. Don't be arrogant. Handle things sensibly, keep calm and resolute, and strive tirelessly for self-improvement.</p>	

智者說：剛健旺盛。育之功。完事順利。謹防太強。
老子《道德經》：人法地，地法天，天法道，道法自然。



The top Line Statement of the Qian hexagram says:
"The dragon flies too high. Regrets follow."

If you are in a position you haven't earned, lording it over others, you will lose their support.



Leaders should humble themselves.
If unwilling to help others ...

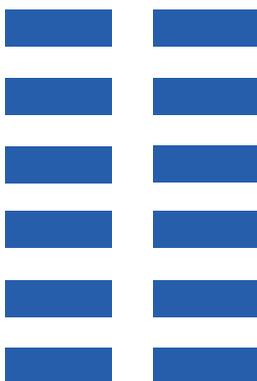


or blindly seeking their own accomplishments, they will one day bemoan their short-sightedness.



Hexagram 2: Kun

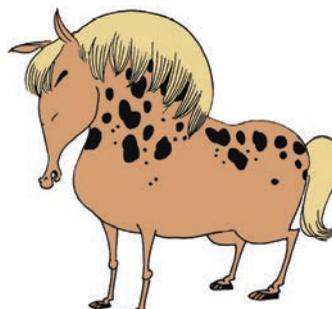
Earth and Earth
Far-reaching and cooperative



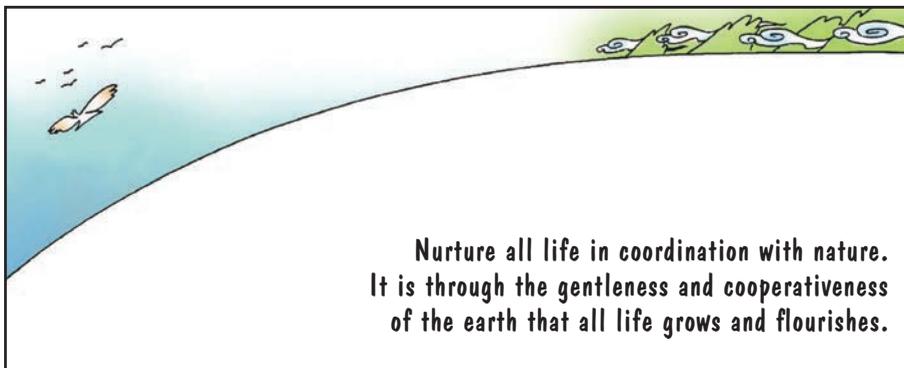
Composed of two Kun trigrams, this hexagram has six yin lines.



It represents the earth and is symbolized by the mare. It is about following nature gently and cooperatively.



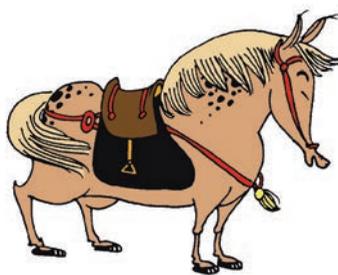
卦：坤



Remain within the earth's embrace.



Judgment: Primal goodness. The path is open. It is beneficial for the mare to adapt to change.



Though initially lost, a *junzi* has somewhere to go and finds the way. To the southwest, you find a friend; to the northeast, you lose a friend. Stability and adapting to change bring good fortune.



《象》：元，亨，利牝馬之貞。君子有攸往，先迷，後得主，利。西南得朋，東北喪朋。安貞，吉。

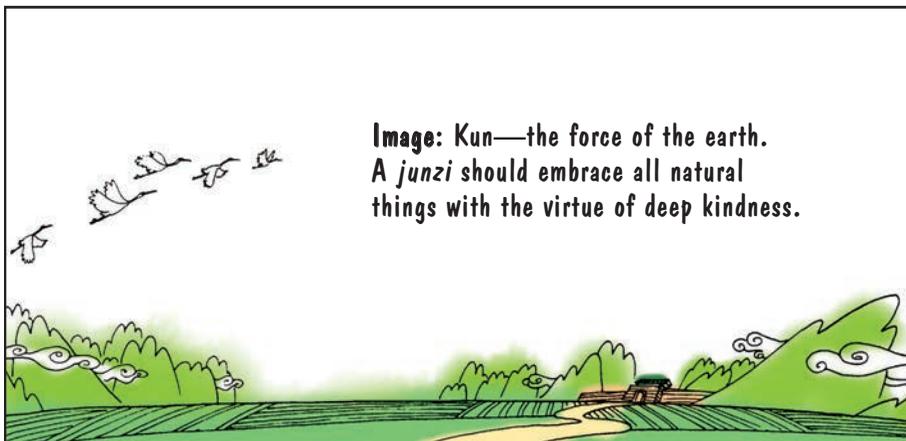


Image: Kun—the force of the earth.
A *junzi* should embrace all natural things with the virtue of deep kindness.

Line Statements

Divided bottom line: Treading on frosty ground, solid ice is soon to come.



Divided second line: If, like the earth, you are straight, on the square, and open, you can benefit even without practice.



Divided third line: Devotion is possible even if one's talents are hidden. In doing the king's work, there will be a good ending even without particular achievement.



《象傳》：地勢坤，君子以厚德載物。

《爻辭》：

初六：履霜，堅冰至。

六二：直、方、大，不習，无不利。

六三：含章可貞，或從王事，无成有終。

Divided fourth line: Keeping your talent bundled away will bring no praise; neither will it lead to harm.



Divided fifth line: Yellow robes, a sign of primal good fortune.



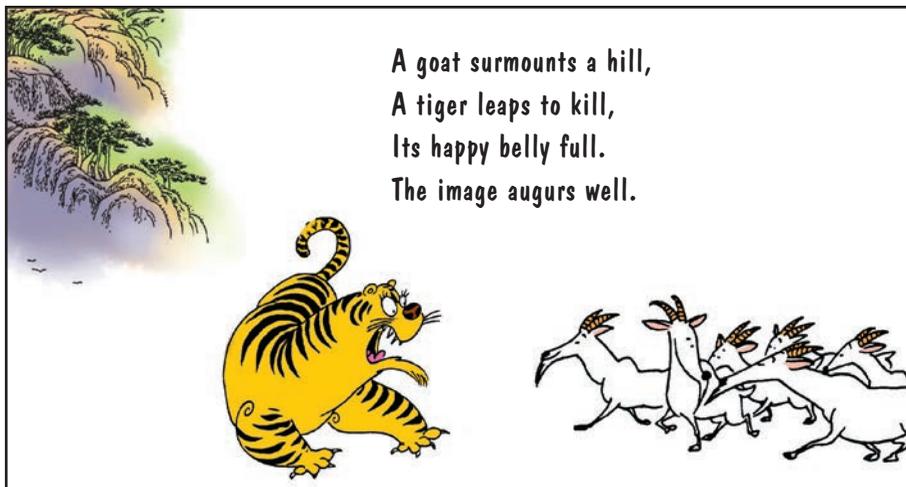
Divided top line: Dragons battling outside the city, their blood runs dark yellow.



All lines being divided: There is benefit in lasting devotion.



六四：括囊，无咎无誉。
六五：黄裳，元吉。
上六：龍戰於野，其血玄黃。
用六：利永貞。



A goat surmounts a hill,
A tiger leaps to kill,
Its happy belly full.
The image augurs well.

A scholar said: "Six lines of pure Yin is the way of the earth, the way of the minister, the way of the wife. It depicts the virtue of flexibility and cooperation and the accomplishment of deep kindness.



There is majesty in open acceptance.
Abide in boundless devotion."

Qian represents Yang. Kun represents Yin, symbolizing the earth.

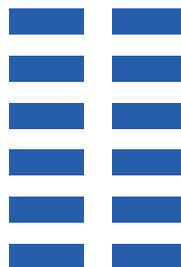
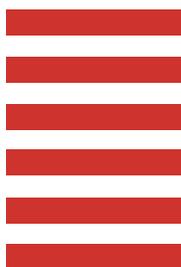


With this hexagram, you should take after the earth. You should act in a giving and gentle way, treat others with sincerity, and accumulate virtue, as the earth is generous and accepting.

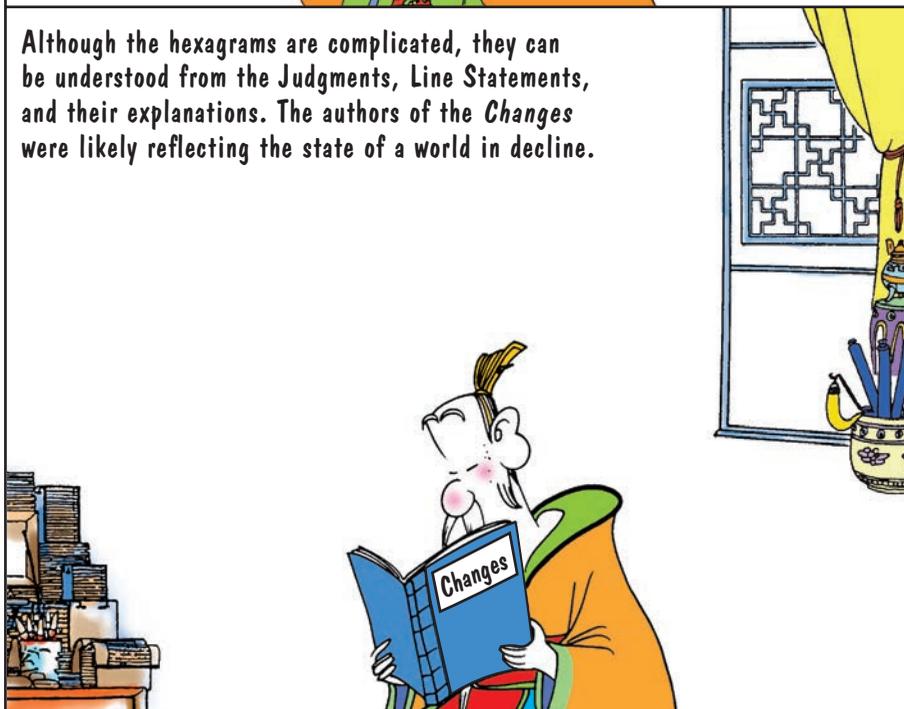


鐵詩：肥羊失群入山崗，餓虎逢之把口張，適口充腸心歡喜，卦若占之大吉昌。
智者說：柔順和靜。厚載之功。靜守安順。妄動招損。

Qian and Kun together form the entryway to the *Changes*. With Qian as Yang and Kun as Yin, Yin and Yang connect and combine in a continuous give-and-take. Yang and Yin each have their own basic nature, Yang being firm and Yin flexible. This cosmic principle can be observed in all natural things, and the ability to see it is the special virtue of deep understanding.

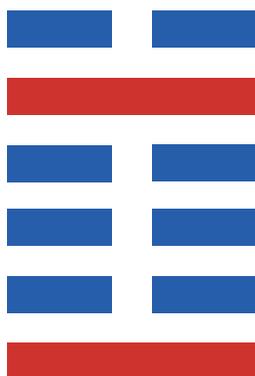


Although the hexagrams are complicated, they can be understood from the Judgments, Line Statements, and their explanations. The authors of the *Changes* were likely reflecting the state of a world in decline.

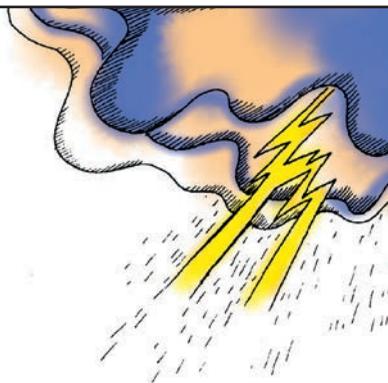


Hexagram 3: Zhun

Water and Thunder
A difficult beginning



This hexagram is composed of the Zhen trigram on the bottom and the Kan trigram on top. Zhen means to quake and refers to thunder, signifying motion. Kan means to sink and refers to water, signifying danger.



Thunderstorms bring the renewal of life but are also filled with danger.

卦：屯

When heaven and earth are stable, life flourishes. The Zhun hexagram signifies the renewal of life.



Judgment: Primal goodness. The path is open. It is beneficial to adapt to change.

Do not hurry forward. It is beneficial to reward accomplishments.



Image: Zhun—clouds and thunder. Putting their talents to use, a *junzi* steps forward to bring order to society.



《象》：元，亨，利貞。勿用有攸往，利建侯。
《象傳》：雲雷，屯。君子以經綸。

Line Statements

Solid bottom line: Things are difficult in the beginning, so hesitate before acting. It will be beneficial in the end.



Divided second line: Wishing to advance but encountering difficulty. Riding a horse but going in circles.



Proud on his high horse, the groom arrives at the bride's household, who mistakes him for a brigand.



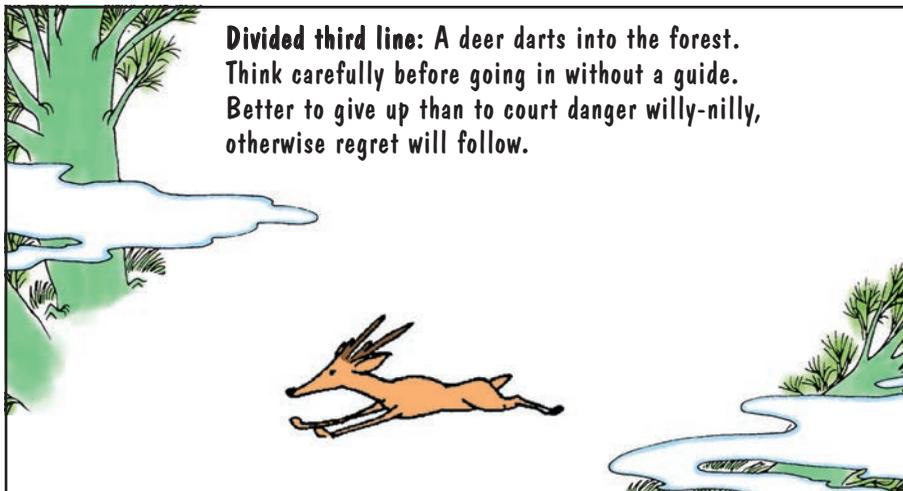
This line says the bride won't give birth for another ten years.



《爻辭》:

初九：磐桓，利居貞，利建侯。

六二：屯如，遭如。乘馬班如，匪寇，婚媾。女子貞不字，十年乃字。



Divided third line: A deer darts into the forest. Think carefully before going in without a guide. Better to give up than to court danger willy-nilly, otherwise regret will follow.

Divided fourth line: Riding a carriage the long way about. The purpose is to marry. Good fortune awaits. Beneficial all around.



Solid fifth line: Accumulating affluence—a little brings good fortune, a lot brings bad.



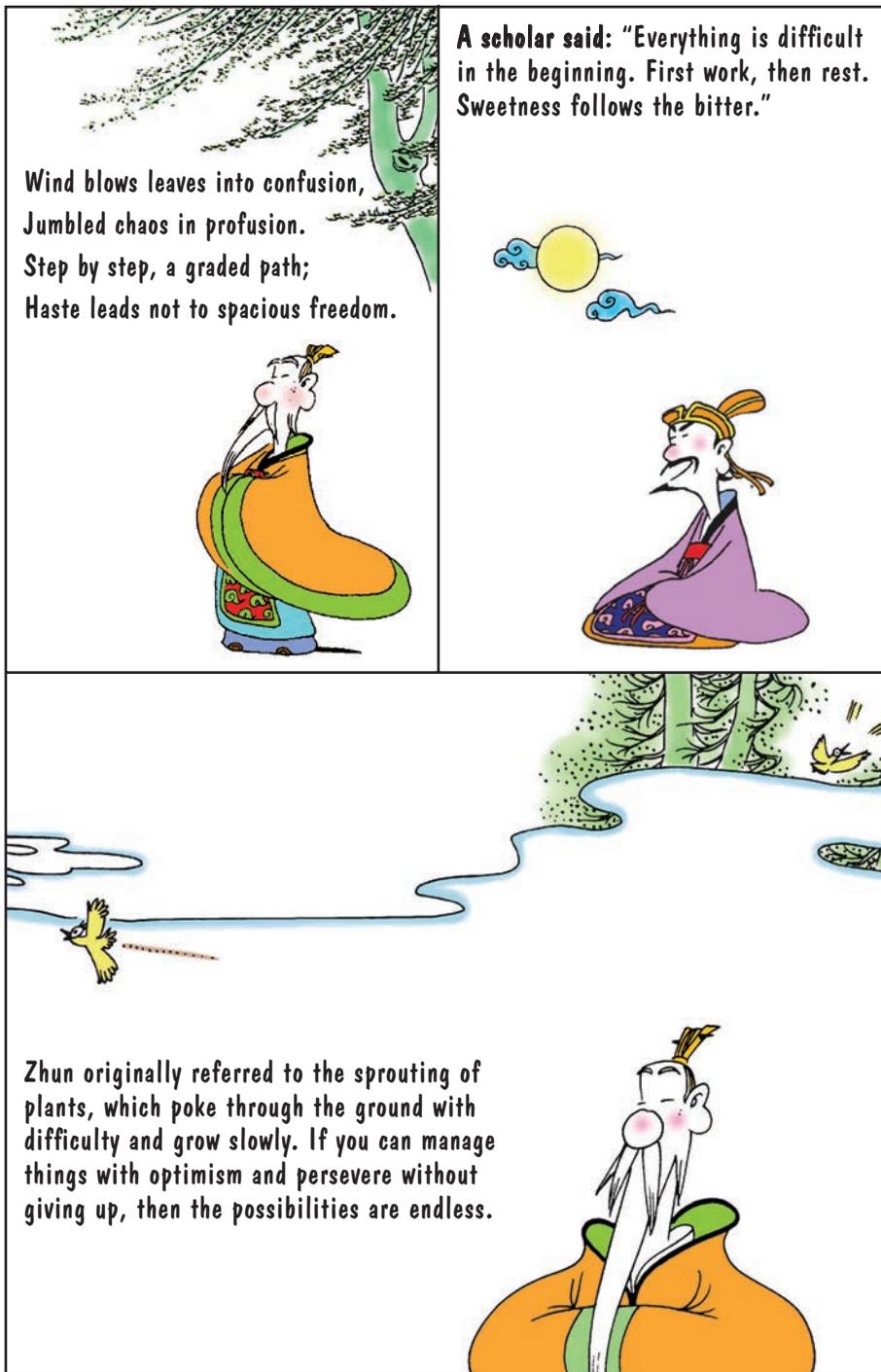
Divided top line: Riding a horse but going in circles. Tears gush like blood.



She thought she was being kidnapped, only to realize she was to marry the man of her dreams.



六三：即鹿无虞，惟入于林中，君子幾，不如舍，往吝。
六四：乘馬班如，求婚媾；往吉，无不利。
九五：屯其膏。小，贞吉；大，贞凶。
上六：乘馬班如，泣血漣如。



Wind blows leaves into confusion,
Jumbled chaos in profusion.
Step by step, a graded path;
Haste leads not to spacious freedom.

A scholar said: "Everything is difficult in the beginning. First work, then rest. Sweetness follows the bitter."

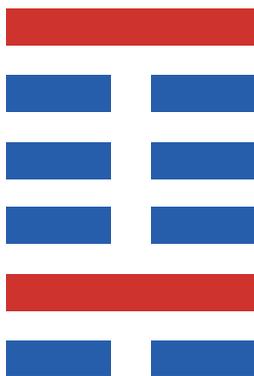
Zhun originally referred to the sprouting of plants, which poke through the ground with difficulty and grow slowly. If you can manage things with optimism and persevere without giving up, then the possibilities are endless.

鐵詩：風刮亂絲不見頭，顛三倒四犯憂愁，慢從款來左順遂，急促反惹不自由。
智者說：萬物始生，開始困難；先勞後逸，苦盡甘來。

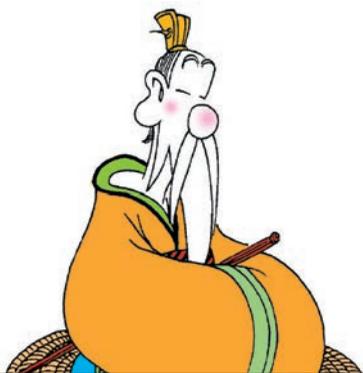
Hexagram 4: Meng

Mountain and Water

Bringing light to the dark and pushing ahead



The lower trigram is Kan, and the upper is Gen. Gen signifies a mountain and represents stillness. Kan signifies water and represents danger.



The form of the hexagram suggests danger beneath a mountain. Meng symbolizes the inchoate condition of life just coming into being.



卦：蒙

Sincere dedication in a learner is rewarded with blessings from the heavens.



Judgment: The path is open. The unlearned child comes to me, not the other way around.



The first divination yields a clear result, but if repeated, the message gets progressively muddled. Adapting to change is beneficial.



Image: Meng—a spring gushes at the foot of a mountain. A junzi focuses on resolute action and education.



《象》：亨。匪我求童蒙，童蒙求我。初筮告，再三瀆，瀆則不告。利貞。
《象傳》：山下出泉，蒙；君子以果行育德。

Pronunciation Index

There are different systems of Romanization of Chinese words, but in all of these systems the sounds of the letters used do not necessarily correspond to those sounds which we are accustomed to using in English (for instance, would you have guessed that zh is pronounced like j as in “jelly”—not as in “*je ne sais quoi*”?). Of course, these systems can be learned, but to save some time and effort for the reader who is not a student of Chinese, we have provided the following pronunciation guide. The Chinese words appear on the left as they do in the text and are followed by their pronunciations. Just sound out the pronunciation as if you were sounding out an unfamiliar word in English, and you will be quite close to the proper Mandarin Chinese pronunciation.

In addition, Chinese philosophical terms have been defined, and page numbers have been provided where every glossed term appears in the book.

NOTES

–dz is a combination of d and z in one sound, without the ee sound at the end; so it sounds kind of like a bee in flight with a slight d sound at the beginning.

–zh is pronounced like the j in “jelly” and not like the j in “*je ne sais quoi*.”

Bi 比 (hexagram 8: neighborliness, close friendship, comradship): bee 43–47

Bi 贲 (hexagram 22: to ornament, to decorate, to groom): bee 112–115

Bo 剥 (hexagram 23: to peel away): bwo (o as in more) 116–119

Cui 萃 (hexagram 45: group, to gather together): tsway 217, 218–222

Da Guo 大過 (hexagram 28: large mistake, large excess): daw gwo (o as in more) 137–141

Da Xu 大畜 (hexagram 26: large accumulation, to foster abundantly): daw shew (ew as in few) 129–132

Da You 大有 (hexagram 14: abundance, prosperity): daw yo 74–78

Da Zhuang 大壯 (hexagram 34: great strength): daw jwong 165–169

Dao De Jing 道德經: dow du (u as in pull) jeeng ix

Ding 鼎 (hexagram 50: a specific kind of tripod cauldron): deeng 240–244

Dui 兌 (hexagram 58: joy): dway 273–276

Dui 兌 (trigram: marsh, joy, yin, flexible): dway x, 53, 90, 98, 137, 152, 183, 198, 209, 218, 227, 236, 257, 273, 276, 281, 286

Dun 遯 (hexagram 33: to withdraw): dwoon (oo as in book) 161–164

Feng 豐 (hexagram 55: exuberance, abundance): fung 261–264

Feng Shen Yan Yi 封神演義: fung shun yen ee xii–xiii

Fu 復 (hexagram 24: to return, to recover, to repeat): foo 120–124

Ge 革 (hexagram 49: leather, to reform): gu (u as in pull) 236–239

Gen 艮 (hexagram 52: to still, to bring to a halt, to be still): gun 249–252

Gen 艮 (trigram: mountains, stillness, immobility, solidity, sincerity, firmness): gun x, 23, 79, 94, 112, 116, 129, 133, 152, 161, 188, 198, 249, 253, 265, 292

- Gou 姤 (hexagram 44: to encounter): go 214–217
- Gu 蠱 (hexagram 18: corrupt, rotten, infested): goo 94–97
- Guai 夬 (hexagram 43: to separate, to break off, to break away, to be decisive, to cut out): gwich (rhymes with high) 209–213
- Guan 觀 (hexagram 20: to observe): gwon 102–105
- Gui Mei 歸妹 (hexagram 54: a woman marrying, a new bride): gway may 257–260
- Guifang 鬼方: gway fong 298, 302
- Han 漢: hon (as in honcho) xii
- heng 亨 (fluid, pervasive, open, the path is open): hung x, xiv, 1
- Heng 恆 (hexagram 32: constant, normal): hung 157–160
- Huan 渙 (hexagram 59: to spread, drench, disperse, inundate, or slacken): hwon 277–280
- I Ching: See Yi Jing*
- Ji 箕: jee xii, 177
- Ji Ji 既濟 (hexagram 63: accomplishment made): jee jee 296–299, 301
- Jia Ren 家人 (hexagram 37: family): jyaw run 179–182
- Jian 蹇 (hexagram 39: hardship): jyen 188–191
- Jian 漸 (hexagram 53: gradual, gradual progress): jyen 253–256
- Jie 節 (hexagram 60: restraint): jyeh 281–285
- Jin 晉 (hexagram 35: to advance, to forge ahead): jeen 170–173
- Jing 井 (hexagram 48: well, wellspring): jeeng 232–235
- junzi 君子 (one who is in, or who has the qualities to be in, a position of influence and who exerts, or aspires to exert, a positive effect on others through caring leadership): jewn (ew as in few)-dz x, xii, xiv, 7, 8, 10, 13, 14, 19, 24, 29, 34, 39, 49, 51, 54, 63, 64, 68, 70, 75, 80, 81, 83, 91, 95, 99, 103, 104, 113, 118, 119, 130, 134, 138, 143, 153, 158, 160, 161, 162, 163, 166, 167, 171, 175, 180, 184, 189, 193, 194, 196, 197, 199, 204, 207, 210, 211, 219, 224, 228, 233, 237, 238, 241, 246, 250, 254, 258, 262, 266, 270, 274, 282, 285, 287, 290, 291, 293, 297, 301
- Kan 坎 (hexagram 29: pit, sinkhole, danger): con 142–146
- Kan 坎 (trigram: water, danger, Yang, to sink): con x, 18, 23, 28, 33, 38, 43, 142, 188, 192, 227, 232, 277, 281, 296, 300
- Kui 睽 (hexagram 38: to separate, to be separate, separation): kway 183–187
- Kun 坤 (hexagram 2: the earth, mare, Yin, gentleness, cooperativeness): kwoon (oo as in book) 12–17
- Kun 坤 (trigram: earth, cooperativeness, Yin): kwoon (oo as in book) viii, x, xi, 12, 38, 43, 58, 63, 79, 84, 98, 102, 116, 120, 170, 174, 218, 223
- Kun 困 (hexagram 47: to be trapped, to be in a predicament): kwoon (oo as in book) 227–231
- Laozi 老子: lou (as in lounge)-dz ix
- li 利 (benefit, beneficial): lee x, xiv, 1
- Li 離 (hexagram 30: fire, radiant, to shine, in tandem with): lee 147–151
- Li 離 (trigram: fire, the sun, light, radiant, to shine, in tandem with): lee x, 69, 74, 106, 112, 147, 148, 170, 174, 179, 183, 236, 240, 261, 265, 296, 300
- Lin 臨 (hexagram 19: to supervise, to govern): leen 98–101
- Lü 履 (hexagram 10: to tread, to take steps): lew (ew as in few) 53–57
- Lü 旅 (hexagram 56: to travel, difficulties encountered while traveling): lew (ew as in few) 265–268
- Meng 蒙 (hexagram 4: ignorance prior to education, inchoateness prior to formation): mung 265–268
- ming 明: meeng 174, 175, 178
- Ming Yi 明夷 (hexagram 36: light obscured): meeng ee 174–178
- Pi 否 (hexagram 12: stagnation, setback, nadir): pea vii, ix, x, xi, xvi, xviii, 63–68
- Qi 岐: chee 225
- qi 氣 (the basic constituent and motive force of all things in the cosmos): chee xv, xviii, xix
- Qian 乾 (hexagram 1: sky, dragon, Yang, energy, uprightness, good fortune): chyen 6–11, 16, 17
- Qian 乾 (trigram: sky, dragon, Yang, firmness, sturdiness): chyen vii, x, xi, 6, 28, 33, 48, 53, 58, 63, 69, 74, 125, 129, 161, 165, 209, 214
- Qian 謙 (hexagram 15: humility, modesty): chyen 79–83

- Shang 商: shong xii, xiii
shang 上: shong ix
Shao Yong 邵雍: shou (as in shout) yong (long o) xi
Sheng 升 (hexagram 46: upward, to ascend): shung 223–226
Shi 師 (hexagram 7: the military): sure 38–42
Shi He 噬嗑 (hexagram 21: to come together [like the jaws], to bite): sure hu (u as in pull) 106–111
Song 訟 (hexagram 6: contention): song (long o) 33–37
Song 宋: song (long o) xi
Sui 隨 (hexagram 17: to follow, mutual going along with): sway 90–93
Sun 損 (hexagram 41: harm, decrease, to reduce): swoon (oo as in book) 198–202, 204
Sunzi 孫子: swoon (oo as in book)-dz ix
Tai 泰 (hexagram 11: openness, prosperity, good fortune, the apex): tie vii, viii, ix, x, xi, xvi, xviii, 58–62, 66, 67
Tai Sui 太歲: tie sway xii, 303
Tong Ren 同人 (hexagram 13: to be with like-minded people): tong (long o) run 69–73
Tsai, Chih-chung 蔡志忠: tsigh (rhymes with high) jir-jong (long o)
Wei Ji 未濟 (hexagram 64: accomplishment not yet achieved; unfinished): way jee 300–303
Wen 文: wun xii, xvi, 56, 60, 136
Wu Wang 無妄 (hexagram 25: to act rashly, impulsively): oo wong 125–128
xia 下: shyaw ix
Xian 咸 (hexagram 31: to feel, to resonate, to feel resonance): shyen 152–156
Xiao Guo 小過 (hexagram 62: small excess): shyow (rhymes with now) gwo (o as in more) 292–295
Xiao Xu 小畜 (hexagram 9: small accumulation, to foster to a small degree): shyow (rhymes with now) shew (ew as in few) 48–52
Xie 解 (hexagram 40: to get rid of, to relax, to loosen): shyeh 192–197
Xu 需 (hexagram 5: to wait patiently): shyew (ew as in few) 28–32, 33
Xun 巽 (hexagram 57: humility, modesty, unassuming, to humbly go along with): shyewn (ew as in few)
Xun 巽 (trigram: wind, trees, wood, unassuming compliance, to follow along, femininity): shyewn (ew as in few) x, 48, 94, 137, 157, 179, 203, 214, 223, 232, 240, 253, 269, 277, 286
Yan Yuan 顏淵: yen ywen 124
Yang/yang 陽 (a cosmic force or conceptual category characterized by sunlight, complement of Yin, solid hexagram line): yong viii, x, xv, 6, 10, 16, 17, 58, 63, 67, 77, 106, 116, 119, 120, 132, 133, 137, 140, 143, 147, 157, 161, 165, 169, 202, 210, 214, 217, 227
Yi 頤 (hexagram 27: to take care of, to nurture, to nourish): ee 133–136
Yi 益 (hexagram 42: benefit, increase, gain): ee 203–208
yi 夷 (obscured): ee 174, 175, 178
Yi Jing 易經: ee-jeeng vii, x
Yin/yin 陰 (a cosmic force or conceptual category characterized by shade, complement of Yang, divided hexagram line): een viii, x, xv, 12, 16, 17, 58, 63, 67, 77, 106, 116, 119, 120, 132, 133, 137, 140, 143, 147, 157, 161, 202, 210, 214, 217, 227, 292, 295
Yu 豫 (hexagram 16: contentment, joy): ew (as in few) 84–89, 91
yuan 元 (primal, primal goodness): ywen x, xiv, 1
zhen 貞 (steady, true, devotion, to adapt to change; to forebode): jun (as in jungle) x, xiv, 1
Zhen 震 (hexagram 51: thunder): jun (as in jungle) 245–248
Zhen 震 (trigram: thunder, motion, firmness, masculinity): jun (as in jungle) x, 18, 84, 90, 106, 120, 125, 133, 157, 165, 192, 203, 245, 249, 257, 261, 292
zhong 中: jong (long o) ix, 286, 287, 290
Zhong Fu 中孚 (hexagram 61: inner integrity): jong (long o) foo 286–291
Zhou 周: joe xii, xiii, 56
Zhun 屯 (hexagram 3: difficulty, difficult beginning): jwoon (oo as in book) 18–22