

# The Sequence of the Hexagrams

## 序卦傳

### 第一章

**1.01. Heaven and Earth exist, and, after that, all things come into being from there.**

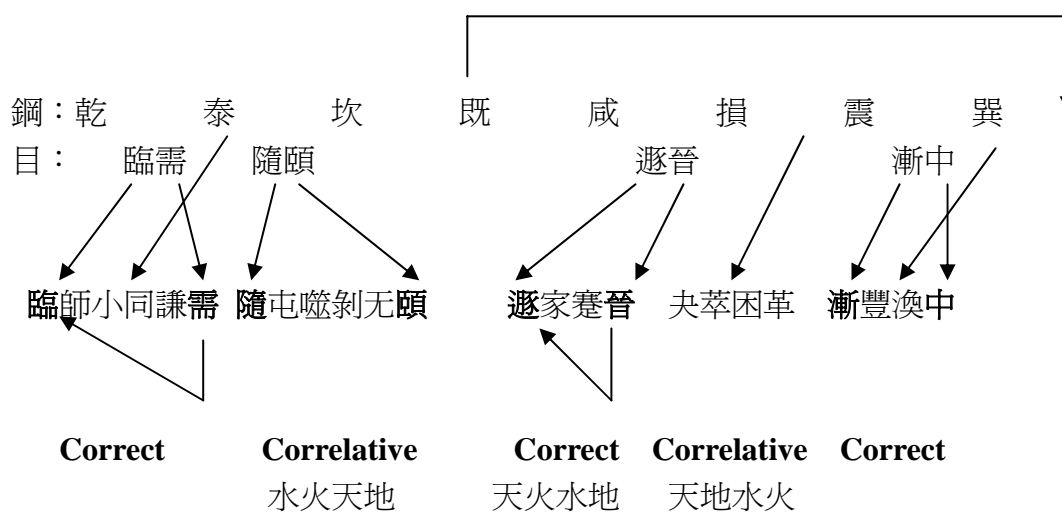
有天地，然後萬物生焉。

In this section an unknown commentator presents the sequence of the hexagrams in the standard edition of the Book of Changes. The Ma-Wang-Dui transcription of the book follows a completely different sequence. This demonstrates that prior to the Han Dynasty there may have been several editions of the text, each with different hexagram sequences. The Ma-Wang-Dui sequence is very orderly, although not entirely logical. Oddly, we do not have an edition of the text that follows the mathematical sequence of hexagrams. An old tradition holds that there once was a “Mountain Range” (連山) edition that began with the hexagram for Stillness (52). Presumably the emphasis for this version was on silent meditation as the source of all. The other “lost” version was known as “Return to the Hidden” (歸藏). This version purportedly began with the hexagram Receptivity (2). The Zhou Yi (周易) standard edition begins with Creativity (1) and Receptivity (2).

The author of the comments on “The Sequence of the Hexagrams” felt obliged to describe the sequence, but he did not fully understand it. Scholars over the centuries (Jing Fang, Zhu Xi, Yu Yen, Shao Yung, and so on) worked on decoding the system, but even today we only partially understand it. This may be due to some corruption of the sequence, or it may be due to our lack of understanding. Nevertheless, we can present what is known at present and leave it as a topic for further research. The best analysis I have seen by a Chinese scholar is found in the Zhou Yi Tu (周易圖) by Qing dynasty scholar Wang Zhao-zung (王肇宗). In 1978 I wrote a paper on my study of the sequence and concluded that the sequence expresses important cultural principles of traditional Chinese culture. Thus the system appears to be less based on mathematics than on metaphysical ideas. The discussion that follows is based on my paper and Wang’s ideas.

The first principle is that the Changes emerge from the Absolute Transcendental Awareness onto the level of the Plane of Heaven to form the Pure Realm of Creativity. Thus, Creativity is hexagram #1 and consists of six solid lines to represent the wholeness that contains all the parts. In the mathematical sequence this is the

number 63, the highest number in the sequence. All other numbers are contained within it. The second hexagram is Receptivity (2). This is the other end of the mathematical sequence and represents the number 0. All the numbers hide within nothingness and emerge from nothingness. Pure Intelligence is an orderly emptiness that contains all possibilities of creative expression. It is the ultimate in Receptivity. The numbers 0 (000000) to 63 (111111) define the range of creative intelligence possible for binary hexagrams. They also define the system of arranging the hexagrams in pairs. There are eight hexagrams made from the eight trigrams doubled. These eight plus their interplay form the primary nodes or Keys (鋼) in the sequence. There are also eight pairs of secondary nodes or Eyes (目). The Keys are like brackets [...], and the Eyes are like secondary brackets {...}. The Keys and Eyes enfold the remaining hexagrams [{.....}]. (Note: In the following preliminary chart each character represents the first member of a pair of hexagrams in the sequence. Hexagrams with compound names are shortened to one character. The hexagrams are either paired by inversion or by complementarity, or both. The Peace Key is a special case that serves as a central node in the Heaven and Earth sequence.)



From the above chart it is clear that there is a tendency in the sequence to begin with the pure hexagrams (all yang and all yin) and proceed to the most mixed hexagrams (alternating yang and yin lines). There are Pure Keys (e.g. 111111, 000000) and Interplay Keys (e.g. 111000, 000111). Between the Keys are pairs of Eyes that resemble large trigrams in their structures: (e.g. 110000, 110011), combine complementarity and inversion (e.g. 100110, 001011), or show the interplay of Heaven/Earth and Fire/Water. (111010, 000101). Book One is concerned primarily with the mutual interplay of the four cardinal directions of the Before Heaven Diagram. Thus, the trigrams for Heaven, Earth, Fire, and Water (QIAN, KUN, KAN,

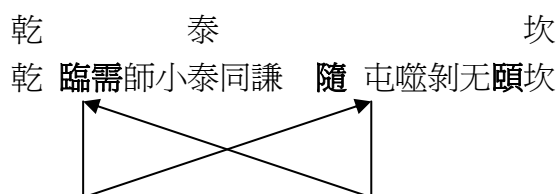
and LI) dominate Book One. Book Two is primarily about the mutual interplay of the intermediate directions of the Before Heaven Diagram (trigrams ZHEN, XUN, GEN, and DUI)

There are 28 hexagrams that contain QIAN and/or KUN. Theoretically these form the first portion of the sequence. There are 20 hexagrams that contain KAN and/or LI. These theoretically form the central part of the sequence. There are 16 hexagrams that consist of combinations of ZHEN, XUN, GEN, or DUI. These theoretically form the last portion of the sequence. However, other factors impinge on this theoretical arrangement. What these factors are is a subject of research. Also what determines the internal structure of the various sections of the sequence is a subject for further research.

**1.02. That which fills the space between Heaven and Earth is nothing more than all things. Therefore we follow it with Sprouting (3). Sprouting is fullness. Sprouting is the first generation of a creation. When a creation is generated, it must be Inexperienced, so we follow it with Inexperience (4). Inexperience is lack of Education. This is a creation in its youth.**

盈天地之間者，唯萬物，故受之以屯；屯者盈也，屯者物之始生也。物生必蒙，故受之以蒙；蒙者蒙也，物之稚也。

In the next stage of the emerging sequence Sprouting and Approach switch places



咸                      損                      震                      巽                      既  
 咸 遯晉家蹇 損 夬萃困革 震 漸豐 巽 渙中 既

Why does Sprouting switch places with Approach? The text offers the theory that things begin to appear with Sprouting. However, that does not explain why Approach can not precede it. There is also a problem with the ordering of the members of a pair. In most cases the hexagram whose inner trigram is a yang trigram or the eldest family member of the two trigrams comes first (e.g. 100010 precedes 010001, because ZHEN 100 is eldest son and GEN 001 is youngest son.). However, there are exceptions (e.g. Splitting Off and Return: 000001 before 100000).

Sprouting has ZHEN as its lower trigram to represent the Sprouting and KAN above it to represent the unknown space into which the sprout sprouts. On an abstract level the first pairs of Eyes should be Approach (19) and Waiting (5). These two pairs theoretically bracket the set of Heaven and Earth pairs that surround the second Key (Peace and Stagnation). However, Approach switches places with Sprouting, and Waiting moves up behind Sprouting.

**1.03. A creation in its youth must be nurtured. Thus we follow it with Waiting (5). Waiting is the way of food and beverages. When there are foods and beverages, there must be Arguments. So we follow it with Arguments (6).**

物稚不可不養也，故受之以需；需者飲食之道也。飲食必有訟，故受之以訟。

This pair forms the transition or gap between the initial two pairs of hexagrams (Creation and Sprouting). The word “Waiting” describes the gap. This means there must be a period of growth from the first Sprouting of a Creation until it is large enough to interact with the world. During that period the creation grows by absorbing appropriate nutriments of matter and energy. The corresponding pair for Book Two is Progress (35) and Brightness Diminished (36). These are Eyes that show the interaction of Heaven and Water, Fire and Earth. Approach and Waiting are complementary pairs with Retreat and Progress. The switch of Approach with Sprouting in the sequence is an interesting case to study. Why the pairs Retreat and Progress are not in Book One and why Following and Nourishment are not in Book Two is a curious problem. It would seem that these pairs of Eyes should switch places. Why Resoluteness and Gathering are not in Book One is also somewhat mysterious, since they contain Heaven and Earth trigrams. Theoretically, they should switch places with Sprouting and Biting Through. Before and After Completion belong at the end of Book One, because they represent the interplay of Fire and Water. However, they move to the end of Book Two, because they represent the greatest mixture of yin and yang lines.

**1.04. When there are Arguments, there must be a building up of crowds, so we follow it with the Army (7). The Army is a crowd. A crowd must have something to Adhere to, so we follow it with Adherence (8). Adherence is Comparison with something.**

訟必有眾起，故受之以師；師者眾也。眾必有所比，故受之以比；比者比也。

The Army is the first of a set of four pairs of hexagrams that surround the second Key consisting of the pair Peace (11) and Stagnation (12). The first two Keys are about the pure interplay of QIAN and KUN. Thus, the four pairs that surround the second Key are all combinations of QIAN and KUN trigrams with other trigrams. They

also form complementary pairs. However, the ordering of these 8 hexagrams within their group is not clear and may be somewhat arbitrary. The commentator believes that if there is an Argument, the altercation will attract a crowd of onlookers or even people who take sides and join the Argument.

**1.05. When there is Adherence to something, there must be Cultivation. Thus, we follow it with Cultivation of the Small (9). When a creation is Cultivated, then there must be ritual, so we follow it with Behavior (10).**

比必有所畜也，故受之以小畜。物畜然後有禮，故受之以履。

If a person truly Adheres to a certain belief system, then he will cultivate that as a lifestyle. This is Cultivation of the Small, because it is cultivating the value of a particular localized belief system rather than a cultivation of enlightenment. Therefore, such cultivation leads to certain types of Behavior that become conventional. Behavior becomes a pattern of norms by which people engage in social interactions. Performance means to fulfill an agreement with regard to certain Behavior. This may be a business contract or simply following the laws and cultural guidelines of a culture.

**1.06. When there is Behavior, there is Peace (11), and then there is relaxation, so we follow it with Peace. Peace means circulation. Creations can not circulate forever, so we follow it with Stagnation.**

履而泰，然後安，故受之以泰；泰者通也。物不可以終通，故受之以否。

When people agree to accept certain norms of Behavior and then follow through and perform according to these agreements, there is Peace and people can relax, because they know that their compatriots will behave according to the social norms. This allows for commerce and communication to flow freely. There is an exchange of goods and services among people that generates a vibrant economy. For example, if everyone agrees to drive on the right side of the road, traffic is orderly. The convention is arbitrary, but Peaceful coexistence demands certain agreements about Behavior. However, eventually even a vibrant economy and culture begins to Stagnate. As the times change, people no longer follow the old Behavioral norms, and those that try to do so are not effective in the results they desire. This leads to Stagnation. The complementary/inverted pair Peace and Stagnation form the second Key. The first two Keys deal with the interplay of QIAN and KUN, Heaven and Earth.

**1.07. Creations can not Stagnate forever, so we follow it with Companions (13). A person who shares similar [interests] with another is a Companion.**

**Creations must collect there, so we follow it with Great Possession (14).**

物不可以終否，故受之以同人。與人同者，物必歸焉，故受之以大有。

This pair of hexagrams continues the set of eight that surrounds the second Key. When a situation has Stagnated for a while, people of similar interests will get together and start a new set of conventions. These Companions enjoy being together and sharing their similar interests. They cooperate with each other. The result is that they begin to attract wealth, happiness, and success more than those who are still Stagnating. They set the tone for a New Age.

**1.08. When Possession becomes Great, it can not become full, so we follow it with Humility (15). One who Possesses Great things but can be Humble, must be Joyful. Thus we follow it with Joy (16).**

有大者不可以盈，故受之以謙。有大而能謙，必豫，故受之以豫。

This pair of Humility and Joy completes the set of hexagrams that interplay with Heaven and Earth. Those Companions who begin to generate wealth in this New Age realize that this is only the outer sign of their inner spirit of Companionship, and so they do not get full of themselves with pride. The secret power of Humility is that, a person with great wealth (material and/or spiritual) enjoys it on a much higher level when he does not try to hold onto it or feel that it makes him special. Waiting should come after this pair in the sequence to keep the symmetrical balance. However, symmetry is counterbalanced by other principles, such as the trend from purity to complexity.

**1.09. Those who are Joyful must have Followers, so we follow it (Joy) with Following (17). To keep Followers happy, we must have some activities, so we follow it with Leftovers (18). Leftovers are activities.**

豫必有隨，故受之以隨。以善隨人者，必有事，故受之以蠱；蠱者事也。

The natural tendency of the mind is to move toward greater happiness. If someone is living a Joyful life, this will attract others to discover how to join the fun. Thus, the Joyful people set up some activities that develop Joyfulness in the lives of people. Actually these activities are a form of cultivation in which people have to clean up the garbage in their lives. Once they do that, they will feel much more Joyful. The activities amount to working on Leftovers. This is managing old karma, cleaning up habits and past actions that block the flow of Joy in life. This pair is the first member of the second pair of Eyes (Following and Nourishment).

**1.10. When we have activity, then there can be expansion, so we follow it with Approach (19). Approach is expansion. When a creation expands, it can**

**be Observed, so we follow it with Observation (20).**

有事而後可大，故受之以臨；臨者大也。物大然後可觀，故受之以觀。

This pair comes over from the primitive Key and Eye arrangement to take the second position in the second sequence. When Companions start cooperating with their common interests and generate a rising level of happiness in the population, they attract people to join in their movement. The movement expands until it Approaches the level of a significant new trend in society. It becomes visible to the public and attracts public scrutiny. Groups that are too small attract no attention. Size is a function of nearness. As you Approach near to an object, it appears to grow in size. So the growth of a social group is simply the increase of its nearness to the mass consciousness of the society. Approach (110000) and its partner is part of the Heaven and Earth system and goes naturally with Splitting Off and its partner.

**1.11. After we Observe, we must join with something, so we follow it with Biting Through (21). The penetration Through implies joining. Creations can not simply join, so we follow it with Culture (22). Culture is ornamentation.**

可觀而後有合，故受之以噬嗑；嗑者合也。物不可以苟合而已，故受之以賁；賁者飾也。

This pair starts the Fire and Water sequence. The lower trigram of Biting Through is ZHEN, which is the sprouting of this sequence. It goes with Sprouting, which is starting off into the unknown. Biting Through is starting into the known. It is a decision made to move toward knowledge and light. The second character of Biting Through has the same sound as the word for “joining”. When we Bite Through something, our upper and lower teeth meet. This is the joining aspect of Biting Through. What happens when people join a movement is that they begin to ornament it with lots of cultural beliefs and practices. This further expands the movement and makes it even more visible in society, but it also ossifies the movement with a lot of nonessential cultural baggage that is specific to the era and geography of the culture.

**1.12. When we have ornamented something fully, it continues and then reaches its finish, so we follow it with Splitting Off (23). Splitting Off is going separate ways. Creations can not forever be finished, so when the Splitting Off reaches as far above as it can go, it returns below, so we follow it with Return.**

致飾然後亨則盡矣，故受之以剝；剝者剝也。物不可以終盡，剝窮上反下，故受之以復。

This is the extreme end of the Heaven and Earth interchange. Once a movement has ornamented itself with many fine details, someone will Split Off and form a new

movement that simplifies things. If this new movement is successful, it Returns to the Source and starts a new wave of enlightenment in society. This extreme movement is very important for maintaining the health of society. When a society strongly resists “Splittists” (i.e. any kind of social or political non-conformists or reformers), it is courting disaster for its main stream culture. Splittism is the seed of the future that Returns to the Source of Creative Energy. This pair represents the extreme of the Heaven and Earth interaction and corresponds with Resoluteness (43). One of the strong features of modern democratic societies is that they often have a high tolerance for, and even embrace, “Splittists”. The United States nearly destroyed itself during the Civil War, because it could not find a way to tolerate the states that wanted to Split Off and form a Confederacy. England wasted a lot of manpower and resources trying to keep the thirteen American colonies from Splitting Off. On the other hand, the English eventually created a Commonwealth for their far-ranging territories that allowed states to Split Off and become independent nations while still retaining a cultural identity and partnership in the Commonwealth. They gradually worked out their differences with Ireland, Scotland, and Wales and learned to appreciate the cultural diversity they provide with their local languages and customs.

**1.13. When something Returns [to its roots], it is not Pretentious, so we follow it with Innocence (25). When we have a Lack of Pretense (Innocence), then we can really Cultivate, so we follow it with Cultivation of the Great (26).**

復則不妄矣，故受之以無妄。有無妄然後可畜，故受之以大畜。

As a movement becomes successful, it becomes an integral part of a culture and Presumes to know what is right and what is wrong. Those Splittists who Return to their roots in creative Source, Cultivate the Great Cultivation of Enlightenment. Therefore, the secret to a Return to Source is Innocence. Innocence is a Lack of Presumption and Pretense. We take things as they come, and Reality is just as it is.

**1.14. When creationss are Cultivated, then they can be nourished, so we follow it with Nourishment (27). Nourishment is nurturing. If something is not nurtured, then it can move, so we follow it with Great Passing (28).**

物畜然後可養，故受之以頤；頤者養也。不養則不可動，故受之以大過。

This pair is the other Eye of the second pair of Eyes. It brackets the second series of hexagrams that take ZHEN/GEN as the main trigram interacting with the other trigrams. The Eye of Following is both complementary and inverted with its pair. The Eye of Nourishment is only complementary with its pair, the Great Passing.



**1.15. Creations can not forever Pass Away, so we follow it with the Abyss (29). The Abyss is a trap. A trap must have something of beauty, so we follow it with Brightness (30). The Brightness is Beauty.**

物不可以終過，故受之以坎；坎者陷也。陷必有所麗，故受之以離；離者麗也。

This is the third Key, and represents the beginning of the interaction of fire and water, first in their pure forms. This completes Book I, because the fourth Key that shows the mixture of fire and water automatically shifts to the end of the sequence of hexagrams, because it represents the perfect mixing of yang and yin lines. Thus, Book One is shorter than Book Two and only has 30 hexagrams.

## 第二章

**2.01. Heaven and Earth exist, and, after that, all things come into being. Once we have all things, then we have male and female. Once we have male and female, then we have husband and wife (Stimulation). Once we have husband and wife, then we have father and son. Once we have father and son, then we have sovereign and servant. Once we have sovereign and servant, then we have higher and lower status. Once we have higher and lower status, then we have the stratification into codes of conduct and right behavior. The way of husband and wife must last over time, so we follow it with Endurance. Endurance is to last over time.**

有天地，然後有萬物；有萬物，然後有男女；有男女，然後有夫婦；有夫婦，然後有父子；有父子然後有君臣；有君臣，然後有上下；有上下，然後禮儀有所錯。夫婦之道，不可以不久也，故受之以恆；恆者久也。

Book Two begins with a Key that announces the interaction of the intermediate directions on the Before Heaven Diagram. These hexagrams are composed of the eldest and youngest members of the family. Stimulation (31) and Decrease (41) are the Keys that represent this interplay. The commentator brings out the idea of the sexual relationship between men and women, and thus begins with the male-female interplay rather than with the pure hexagrams as in Book One. The hexagram pair Stimulation/Endurance represents the romantic attraction that occurs between young men and women and generates the lasting love of husband and wife that is necessary to raise a family. Thus, it is more appropriate to begin Book Two than the pair Decrease/Increase that form the second Key of Book Two. This second Key depicts the ups and downs that occur during any lasting relationship.. Notice that the trigrams for Heaven and Earth appear in these Keys as nuclear trigrams. Heaven [QIAN] is the primary nuclear trigram for the first Key.

**2.02. A creation can not dwell forever in its place, so we follow it with Retreat.**

**Retreat is to withdraw. A creation can not end with Retreat, so we follow it with Great Power.**

物不可以久居其所，故受之以遯；遯者退也。物不可終遯，故受之以大壯。

This pair constitutes the first Eye of Book Two and therefore follows right after the Stimulation pair. Properly speaking, this pair belongs in Book One, because it contains the trigram QIAN, and this space belongs to Following, which is the third Eye of Book One. At this point in the sequence the commentator simply strings the hexagrams together one after the other with little more than the notion that things keep changing. The main issue to resolve is to explain why the pairs Retreat and Progress are in Book Two rather than Book One, and why the pairs Following and Nourishment are in Book One rather than Book Two. Perhaps the sequence was corrupted by copyists who did not understand the system. However, I suspect there is a subtle reasoning behind this order.

**2.03. A creation can not remain forever Powerful, so we follow it with Progress. Progress is forward movement and must suffer injury, so we follow it with Diminishing of Brightness. Diminishing is injury.**

物不可以終壯，故受之以晉；晉者進也。進必有所傷，故受之以明夷；夷者傷也。

This pair is the second Eye of Book Two. Properly it should bracket the first series of hexagrams in Book Two. However, as in the first series of Book One, the second Eye moves up behind the first Eye. The commentator feels that Power tends to express as motion, and this leads to Progress. The further one goes into new territory, the more likely one is to sustain injury, or at least fatigue. The Diminishing of Brightness can simply represent the end of a day. With the setting of the sun, darkness makes continued Progress difficult. It is time for a rest.

**2.04. He who is injured while abroad must return to his Family, so we follow it with Family Members. When the way of Family gets exhausted, there must be perversity, so we follow it with Opposition. Opposition is perversity.**

傷於外者，必反其家，故受之以家人。家道窮必乖，故受之以睽；睽者乖也。

This is the first pair that is bracketed by the first two Keys. It depicts an interplay of Fire with Wood and Lake, the middle daughter to the elder and younger daughters. Thus, this first section of Book Two continues the story of Fire and Water as they interact with the trigrams of the intermediate directions. The comments by the ancient author here are perceptive.

**2.05. The perverse must have difficulty, so we follow it with Obstruction. Obstruction is a difficulty. A creation can not end in difficulty, so we follow it**

**with Deliverance. Deliverance is slowing down.**

乖必有難，故受之以蹇；蹇者難也。物不可終難，故受之以解；解者緩也。

This pair relates Water to Thunder and Mountain, the middle son to the elder and younger sons. This and the previous pair give us all the children in the family. Thus, we discover that the theme of this first section of Book Two is the mating of man and woman as husband and wife to raise a family. The period of Retreat may represent the time of pregnancy.

**2.06. Slowing down must involve some loss, so we follow it with Decrease. Decrease that does not end must Increase, so we follow it with Increase.**

緩必有所失，故受之以損；損而不已，必益，故受之以益。

Decrease and Increase form the second Key pair of Book Two. The first two Keys bracket the first section of Book Two. This comprises altogether 12 hexagrams. This second Key also contains the trigram for Earth [KUN] as its primary nuclear trigram.

**2.07. Increase that does not end must become decisive, so we follow it with Resoluteness. Resoluteness is decisiveness. Decisiveness must meet with something, so we follow it with Encounter. Encounter is meeting.**

益而不已，必決，故受之以夬；夬者決也。決必有所遇，故受之以姤；姤者遇也。

This pair takes us into the second section of Book Two. This section resides between the second and third Keys of Book Two. The Resoluteness pair and the Gathering pair that follows it both belong in Book One, because they are part of the play of Heaven and Earth. Resoluteness contains Heaven (QIAN). One of the secrets of creativity is persistence. They correspond to Sprouting and Biting Through in Book One and probably should change places with them. This section is the only one without a pair of Eyes. There are eight Keys, three for Book One and five for Book Two. The eight Eyes are distributed in pairs between the Keys. Peace and Growth are central node Keys, one for the beginning of Book One, and one for the end of Book Two. Thus, the space between the two central Keys of Book Two lacks Eyes.

**2.08. When creations meet, there is congregation, so we follow it with Gathering. Gathering is congregating. When the congregation rises, we call it Ascension, so we follow it with Ascension.**

物相遇而後聚，故受之以萃；萃者聚也。聚而上者，謂之升，故受之以升。

The hexagram pair Gathering belongs in Book One. It has the trigram for Earth (KUN) as one of its components, and thus relates to Book One. Why it is in Book

Two is an interesting question that I have not fully resolved.

**2.09. When something Ascends without ceasing, it must have Pressure. What has Pressure above it must return downward, so we follow it with the Well.**

升而不已，必困，故受之以困。困乎上者，必反下，故受之以井。

This pair continues the second half of the second section of Book Two and displays the interaction of Water (middle son) with the older and younger sisters.

**2.10. The way of a Well can not but be Renovated, so we follow it with Renovation. There is nothing better for Renovating something than a Caldron, so we follow it with the Caldron.**

井道不可不革，故受之以革。革物者莫若鼎，故受之以鼎。

The Well needs to be cleaned and repaired from time to time. This is Renovation. The Caldron is like a large bucket for holding the cleaning water and tools. This pair of hexagrams completes the second section of Book Two and displays the interaction of Fire (middle daughter) with the older and younger sisters. Thus, there is a close relationship between this pair and the pair Family/Opposition.

**2.11. As the most important “implement”, there is nothing better than the eldest son, so we follow it with Shock. Shock is action. A creation can not stay in action forever. It stops, so we follow it with Stillness. Stillness is stopping.**

主器者莫若長子，故受之以震；震者動也。物不可以終動，止之，故受之以艮；艮者止也。

The hexagram ZHEN is composed of the trigram ZHEN doubled. Thus, it represents the eldest son. The eldest son is the traditional implement of succession in the family. A dynamic eldest son is groomed to be the future head of the clan. If he is the crown prince, he may become the future king. SHOCK is also the third Key of Book Two and represents the transition to the third section of that book. Stillness is the inner stability that a dynamic leader must have.

**1.12. A creation can not stop forever, so we follow it with Gradual Development. Gradual Development is forward movement. Forward movement must have its Return, so we follow it with the Return of the Maiden.**

物不可以終止，故受之以漸；漸者進也。進必有所歸，故受之以歸妹。

This is the third Eye of Book Two and forms the first inner bracket of the last section of the book. The word “Return” has a special meaning of “Marrying”, but the commentator plays on the basic meaning of “Return”. This pair relates both by complementarity and inversion and thus is closely related to the pair

Following/Leftovers that forms the first inner bracket of the last section of Book One and is also its third Eye.

**1.13. She who obtains her proper Marriage must expand, so we follow it with Affluence. Affluence is expansion. When the expansion is exhausted, it must lose its dwelling place, so we follow it with the Traveler.**

得其所歸者必大，故受之以豐；豐者大也。窮大者必失其居，故受之以旅。

When there is a good Marriage, the wife swells in her pregnancy and bears healthy children. The Family expands. When there is a good Return on an investment, wealth accumulates. Wealthy people expand their territory of influence and often become Travelers, losing their sense of belonging to one particular place. This pair takes us to the middle of the last section where we encounter the second Nodal Key, Growth. This corresponds to the Nodal Key Peace in the first section of Book One.

**1.14. When one Travels, he has no place that receives him [as a native], so we follow it with Growth. Growth is entering. After entering [into a place] one enjoys it, so we follow it with Happiness. Happiness is enjoyment.**

旅而無所容，故受之以巽；巽者入也。入而後說之，故受之以兌；兌者說也。

This pair forms the fourth Key of Book Two and the central Node of the final section of Book Two. The quality of bliss corresponds to the quality of Peace in the Nodal Key of Book One. True Happiness brings Peace of mind. This is the only true Peace possible in a world of constant change. The principle of “entering” that is associated with Growth may explain why it takes the central Node position in this section of the book.

**1.15. After enjoyment comes scattering, so we follow it with Dispersion. Dispersion is leaving. A creation can not leave forever, so we follow it with Limitation.**

說而後散之，故受之以渙；渙者離也。物不可以終離，故受之以節。

This is the last pair inside the last section. After it there is only the final Eye and the final Key. Any form of enjoyment passes away. Only the pure Bliss of the Absolute never scatters or Disperses. However, that Bliss has no relative experience attached to it. This pair relates to the next pair. The whole final section considers the mechanics of evolution and enlightenment.

**1.16. We Limit and believe it, so we follow it with Inner Confidence. Once we have something we believe in [Confidently], then we must experience it, so we follow it with Passing of the Small.**

節而信之，故受之以中孚。有其信者，必行之，故受之以小過。

This is the final Eye of Book Two and corresponds to the final Eye of Book One. The pair is complementary and both hexagrams are symmetrical. When we place any Limitations on undefined Awareness, we end up with a belief. Once we believe something, it becomes an experience. The trade-off is that we lose all possibilities and get only one specific Limited experience. On the other hand, that experience is very real, whereas all possibilities is so vague that it amounts to nothingness.

**1.17. Any creation that Passes [as an experience] must Cross Over, so we follow it with Crossed Over (Safe, Completion). No creation can be finished, so we follow it with Incompletion and end there.**

有過物者，必濟，故受之既濟。物不可窮也，故受之以未濟，

This is the final pair of the sequence. Properly this should be the fourth Key, and its place should be at the end of Book One. However, this interplay of Water and Fire (KAN and LI) generates the only two hexagrams with a perfect alternation of yin and yang lines. This complete intermixing of the two binary contrasts suggests a fitting end for a sequence that really has no end. Quite a few unanswered questions remain about the sequence, but it is clear that there are certain organizing principles. Within those overall guidelines, it may be that there is a space for arbitrary placement of some hexagrams.

#### The Hexagram Classes in the Sequence

01.	02.	{	03.	04.	}	05.	06.	07.	08.	
09.	10.		11.	12.		13.	14.	15.	16.	
17.	18.		19.	20.	{	21.	22.	}	23.	24.
25.	26.		27.	28.	{	29.	30.	}		

31.	32.		33.	34.	35.	36.	{	37.	38.	}
39.	40.	}	41.	42.		43.	44.	45.	46.	
47.	48.		49.	50.	}	51.	52.	53.	54.	
55.	56.	}	57.	58.	{	59.	60.	}	61.	62.
63.	64.	}								

The boxes enclose hexagrams that contain Heaven and/or Earth. The brackets enclose hexagrams that contain Water and Fire. The heavy underscores mark hexagrams that contain combinations of Thunder, Mountain, Wind, and Lake.

Heaven and Earth govern Book I, and the Intermediate Trigrams govern Book II.

Two-thirds of the hexagrams in Book One contain Heaven and/or Earth.

All but 03 and 04 of the first 16 hexagrams contain Heaven and/or Earth.

19 and 20 belong to the Heaven and Earth group.

23, 24, 25, 26; 33, 34, 35, 36; 43, 44, 45, 46 all are in the Heaven and Earth group.

Six hexagrams in Book One contain Water and/or Fire: 03, 04, 21, 22, 29, 30.

Fourteen hexagrams in Book II contain Water and/or Fire: 37, 38, 39, 40; 47, 48, 49, 50; 55, 56, 59, 60; 63, 64.

In Book One 17, 18 and 27, 28 have only the intermediate direction trigrams.

In Book Two 31, 32; 41, 42, 51, 52, 61, 62 all have only intermediate trigrams.

Also 53, 54; 57, 58 have only intermediate trigrams.