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Friday, March 10, 2017

I had posted a limited time offer to provide my translations and annotations to the *I Ching Book of Changes* for the hexagram results you divined and you have accepted. Before I provide the relevant entries from the *I Ching*, let's talk about what the I Ching is.

The complete *I Ching Book of Changes* ("Book") as we know it today dates back to at least the Shang and Zhou Dynasties, or 256 BC, at the cusp between the two. For centuries after, students in imperial China were required to study the I Ching and pass examinations on it before they could be ordained as the nation's preeminent scholars. The I Ching was far more to the Chinese than a divination system. It represented a cosmological theory for the order of the universe. It represented Chinese philosophy. It explained creation and it explained destruction. It was used to understand proper governance of people and how civilizations rise or fall.

One use for the Book, which is perhaps the primary use the Book is known for today, is divination. I Ching divination as it is practiced in modern times is a form of bibliomancy. A methodology is adopted by a practitioner to cast a hexagram, and then that hexagram is located in the Book. The entry corresponding with that hexagram or certain resulting lines are read. These lines are like poetry, and often cryptic, and so then the practitioner will interpret the lines of poetic verse to apply to the seeker's situation.

If you read the Book cover to cover, you might realize that the I Ching presumes a Divine, a greater intelligent and holistic design. It also presumes that the 64 hexagrams are a language and tool used for metaphysical practitioners to commune with that Divine.

What I'm providing to you is my personal translations of the hexagram results you divined, as you had communicated them to me in your e-mail correspondence. I'm providing the whole hexagram entry, including all six subsequent lines. You'll have to identify which lines were selected in your divination and read only those lines.

My American English translations are based on the original Chinese text for the I Ching. The version of the I Ching used here is the *Zhou Yi*, dated back to around 1200 B.C. plus the *Ten Wings*, supplementary text added to the *Zhou Yi* around 300 B.C. Together, these two texts, the *Zhou Yi* from 1200 B.C. and the *Ten Wings* from 300 B.C. represent the I Ching Book of Changes, which is what most practitioners are familiar with today as the I Ching.



吉	有	往	日	豐	六
	孚	得	中	其	二
	發	疑	見	蓍	:
	若	疾	斗		

*Second Line*

**Opulence comes in cycles; a heavy veil. The Big Dipper and pole star are seen at noon. Going forward on your endeavor invites mistrust and envy. Be sincere and truthful, and then there will be fruition and good fortune.**

The heavy veil here suggests a coming solar eclipse. The sun, or the emperor, is shielded from view. Likewise, there is no clear leadership in your matter and thus you must rely on the guidance of the stars. The line can also suggest that power has been usurped from a rightful ruler. There is an issue of who should wield the authority. Interpersonal hostilities abound.

A heavy veil cloaks the light—clarity, understanding, knowledge, and the right path are obscured. Mistrust and envy come to rule. You can navigate through the darkness by remaining sincere and truthful, no matter how the power struggle ends.

無	折	日	豐	九
咎	其	中	其	三
	右	見	沛	:
	肱	沫		

*Third Line*

**Opulence upon opulence, the lesser constellations can be seen at noon—droplets of stardust glimmering in the sun, a misty veil over the light. You have broken your right arm: there is no blame.**

The third line continues the narrative of the king from The Oracle. After reaching the heights of prosperity, the king's reign is now on the decline. The king is about to be overthrown. It is an unsettling time of changes.

That “lesser constellations can be seen at noon” suggests a darkened sky when it should be a bright day out. The sky has darkened to the point where even the lesser constellations are now visible at high noon. The “misty veil” shrouds understanding, clarity, truthfulness, and integrity. Do not make your judgment of the situation yet, because you do not have all the facts. You do not yet know the whole truth of the matter, so refrain from taking sides.

The preceding second line of the hexagram noted a darkening of the sky, a partial but significant eclipse of the sun. Here in the third line, there is a total solar eclipse and day has become night.

A temporary incapacitation renders you unable to carry forth the endeavor. It is not the time to be ambitious or bold. Tend to your wounds; do not try to fight while wounded.

吉	遇	日	豐	九
	其	中	其	四
	夷	見	蔀	:
	主	斗		

*Fourth Line*

Opulence comes in cycles; a heavy veil. The Big Dipper and pole star are seen at noon. You meet a lord shrouded in darkness. Good fortune to come.

It is still a time of darkness, obstructing clarity, truthfulness, and integrity, but that darkness is coming to an end and the light is returning. Now is the time to strike a strategic alliance with one who complements your capabilities and together, defeat the darkness completely. The alliance is your key to success.

The second line of the hexagram expressed the coming of a solar eclipse and the darkening of the day sky into night; the third line expressed a complete solar eclipse and day has become night. Here, the fourth line expresses the receding of the eclipse. The worst is now over and it is the lightening of the dark, though at this point the sky is still in partial darkness. In the previous lines, there was movement, but a lack of wisdom. Here, there is wisdom and movement must now be implemented.

To meet a "lord shrouded in darkness" is to seek out an alliance that others will not see coming from you. Such a lord is your complement, one who is quite different from you but together, you two can be a powerful force. Through the alliance, you can prevail on your endeavor.

吉	來	六
	章	五
	有	
	慶	
	譽	

*Fifth Line*

Comes a new order, an enlightened period; there is celebration and glory. Good fortune to come.

There is a new leadership. A new king ascends the throne. The new king is modest, wise, and benevolent, educated, enlightened, and has won the favor of the people. The fifth line also suggests recruiting enlightened ministers to counsel the new king. A period of prosperity for the kingdom is to come. Full light has been restored.

凶	三	闕	闕	蔀	豐	上
	歲	其	其	其	其	六
	不	無	戶	家	屋	:
	覲	人				

*Sixth Line*

Opulence within your house. A part of the cycle: a heavy veil upon your home and family. You peer out through the family gates. For three years, seeing no one: ominous.

The head of the house exploits prosperity to appease personal greed. That is the first sign that advancement is declining and the period of prosperity is coming to an end. The head of a house must use the family's prosperity for the family. The wealth and assets of the house go to all members of the family first, and go to the head last. Likewise, a leader always gives the fruits of labor to the followers. The leader must put him or herself last. When the leader fails to do so, darkness will descend.

The sixth line expresses the head of a house who is secluded within the family gates, greedily and selfishly enjoying the gained opulence. To “peer out through the family gates” also suggests elitism, snobbery, and arrogance, believing one to be so superior to others as to not even allow intermingling. As a result, there is a period (“three years”) of stagnation and no further prosperity is had. Isolated, the head of the house exhausts the family wealth and in the end, loses everything.

### Hexagram 16: Enthusiasm; Motivation



震	雷	豫	第	利	豫	以	殷	先	豫	雷	象
上	地		十	建	:	配	薦	王	出	出	曰
坤	豫		六	侯		祖	之	以	地	地	:
下			卦	行		考	上	作	奮		
			:	師			帝	樂			
								崇			
								德			

#### The Oracle

Thunder shakes the earth. Prepare for an advance. Auspicious to take military action. You will be at an advantage when you seek the counsel of a master. Proceed with the endeavor at hand, but first seek out sage advice before initiating action.

The king honors the dignitaries with music and celebration. The king honors the Divine. The king honors the ancestors. This is a hexagram of great gusto and verve. When you can understand these honoring acts of the king, then you, too, can accomplish beyond even your highest ambitions. To be motivated to achieve, you must first be motivated by the energy of life. An auspicious omen for taking military action.

凶 鳴 初  
豫 六  
:

#### First Line

Chirping prematurely. Exhaustion; excess, leading to misfortune.

You know someone in a position of power or high ranking, but the relationship is not as helpful as you presume. There is an upset of equilibrium, which is the source of woes. Exhaustion and excess weaken your willpower. Perhaps you feel that you have lost your sense of direction. You feel aimless. Blocked aspirations. Feeling sorry for yourself; lacking enthusiasm.

貞 不 介 六  
吉 終 于 二  
日 石 :

*Second Line*

**Stabled by a rock. Judgment known; before the end of the day. Perseverance brings good fortune.**

You manifest the stability of a rock. You manifest the objectivity of a rock. You do not flatter those above you; you do not turn your nose up at those below you. Intuitively, you know the answer to your inquiry already.

To be successful, you must be able to see the seeds, sensitive to even the most subtle and early signs change in conditions. At first glance of the seeds, you must know whether to take action. Do not hesitate or delay. Do not let even a day pass in hesitation. You must be able to see what is hidden. Success in your endeavor hinges on it.

遲 盱 六  
有 豫 三  
悔 悔 :

*Third Line*

**Anxiety causes remorse. Delays cause regret.**

When you are unsure of yourself, you grow anxious and look desperately around you for support or reassurance. When you are unsure of yourself, you hesitate. The result is a delay in action when action must be taken right away. You must seize the moment. Execute the action with enthusiasm. There is weakness and dependency that must be eradicated.

勿 大 由 九  
疑 有 豫 四  
朋 得 :  
盍  
簪

*Fourth Line*

**Renouncing hesitation. Greatness is achieved; big gains. The inner source of motivation is found. You gather allies around you as a bobby pin gathers hair.**

To achieve in the endeavor, renounce your hesitation. Look inward to find what motivates you, what sparks your enthusiasm, and let that propel you forward. When you find that inner strength and

confidence, you will attract allies who believe in you, who will follow you behind your cause. People will gather around you in a fortuitous collaboration.

恆 貞 六  
不 疾 五  
死 :

*Fifth Line*

**Perseverant through illness: has a permanent impact, but no death.**

A difficult situation; discomfort. A chronic condition in the matter at hand is holding you back; an unsolved problem persists to affect your endeavor. Persevere through it: although the chronic condition is not likely to be curable, it does not end your pursuit and it should not curb your enthusiasm. Injures, but does not incapacitate. In fact, it may be that injury, the incurable chronic condition that motivates you forward.

有 冥 上  
渝 豫 六  
無 成 :  
咎

*Sixth Line*

**As you near conclusion, a mind darkens, retreating inward, deeply; a poignant change after the conclusion. There is no fault.**

As the endeavor seems to near its completion, at the denouement of the matter at hand, you see that perhaps you had been motivated by illusions, lost in a long-past memory, propelled forward by falsehoods that you wanted to see as true. A sober awakening. Just when you fear it may be too late, you arrive at a logical understanding. Yet it is not too late. So long as you are still capable of changing, of correcting, all can still end quite favorably and you will be freed of error. There is an opportunity for growth. No culpability.

## ***Commonly Found Terminology in the I Ching***

### **“The Sage”**

In most English translations, 君子 (jūn zǐ) is interpreted as “superior man,” the “gentleman,” the “great lord,” or “the leader.” Broadly, 君子 refers to someone of noble character. Here, I have opted for the “sage.” The “sage” or “君子” represents the Higher Self, the version of the seeker of the oracle who has full control and authority over his or her own conduct and thoughts, someone who is attuned to the Tao, or the Divine way. Here, I intend “sage” to indicate self-mastery. Therefore, when you see the term “sage” in an oracular message, that reference is to you, but the heightened form of your consciousness, i.e., your Higher Self.

### **“The Commoner”**

The term “commoner” found throughout the text suggests one who has not yet mastered the conscious self, who is not in control and authority over his or her own conduct and thoughts. When you see the term “commoner” it refers to either you in your erred and flawed state or those around you who are flawed, who you should distinguish yourself from, be set apart from.

### **“Crossing the Great Stream”**

References to “crossing the great stream” are referring to the subject matter you are inquiring about. The “great stream” is a great undertaking or endeavor. When the oracular message is “it is auspicious to cross the great stream,” it means go forward. All is well. When it says “not auspicious to cross the great stream at this time,” then there are still preparations that need to be made before you should go forward, so hold back for now.

### **“There is no blame.”**

Throughout the *I Ching*, one phrase is repeated with frequency: “There is no blame” or references to “no blame.” This is an indication to you to not try to assign fault. What happened was part of the natural course of events, a force majeure or “act of God” that you cannot try to peg onto any one individual or even group of people, so don’t try. You have to just accept it as “sometimes shit happens.”

### **Rare First Person Narrative**

You’ll see in a few of the hexagrams the rare, seemingly arbitrary use of first person, i.e. “I” or “my” (我). That appears in the original *I Ching* text. In a few hexagrams, the Divine speaks directly to the seeker and references in first person are interpreted as Spirit addressing the seeker.





ABOUT YOUR ASTROLOGER

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BENEPELL WEN is a practitioner of various metaphysical arts. She studies tarot, feng shui, the I Ching, numerology, and both Chinese and Hellenistic astrology. Wen is the author of *Holistic Tarot: An Integrative Approach to Using Tarot for Personal Growth* (North Atlantic Books, 2015). When not lecturing, teaching, or writing on metaphysics, Wen practices law in California and New York. She currently works in venture capital. Wen is of Taiwanese descent and lives in Northern California with her husband, James, a financial analyst, and the spirit of their beloved cat, Prince Marshall Rimbaud the Great.



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