

# ***Yijing* Prediction and Wu (Shamanism):**

## **Yuanqi 緣起 (Introduction)**



*Seeking the Spirit of The Book of Change: 8 Days to Mastering a Shamanic Yijing (I Ching)*

*Prediction System* is a technical prediction book based on the knowledge of Bagua 八卦, the Eight Trigrams of the *Yijing* 易經, that I have shared with students in my Lifelong Training Program. This is the first time I have put on paper this oral prediction knowledge, which has been closely held in the Daoist tradition. However, after having prayed for the support of the universe and my ancestral masters, I have been guided to share this knowledge with those who are ready to receive it.

When you first look at the title of this book, you might be puzzled if you have some previous knowledge about *Yijing*. As you know, the titles of most *Yijing* (*I Ching*) books are translated as

*Book of Changes*, using the plural form, Changes. You might wonder why I use the less common singular form, Change. Most people think *Yijing* is a Daoist or Confucian book, so you might have some questions such as: Why do you use “shamanic *Yijing*” in the subtitle? What is shamanism? How is shamanism connected to Daoism and Confucianism? In this introduction, I’ll try to answer these questions and provide some information about this book.

## I. About the Title of *Yijing*

In the Chinese tradition, the name of an object symbolizes all the information about that object. For instance, a new baby's name is used not only for communication purposes but also contains the baby's personality and life karma. In Chinese, we have a saying, "A person's name comes from the universe." In other words, it doesn't matter who gave you your name – the universe is the original source of your name. The same is true for the names or titles of Chinese classics. The title of a book is the essence and spirit of the book. This book is about *Yijing* prediction systems. Gaining a better understanding of the title of *Yijing* will help us in our study of the *Yijing* and its prediction system.

*Yijing* is written as *I Ching* in English. *Yijing* is the Chinese name of *The Book of Change* in pinyin 拼音, the official system of Romanization for the Chinese language, and *I Ching* is the name for this book in the Wade-Giles system, which was the most common system of Romanization for Chinese before pinyin 拼音 was developed.

*Yijing* contains two Chinese characters: Yi 易 and Jing 經. We can use the character Yi or Jing as a noun, a verb, or an adjective. In general, Yi means alternate, shift, change, easy, trade, and communication. Yi is also an abbreviated name of *Yijing*. Jing means thread, pass, straight, vertical, longitude, rule, and classics. Normally, when the title of a Chinese book ends with the character Jing, it means the book is one of the important classics from ancient China. Therefore, *Yijing* is one of the most important ancient Chinese classics about Yi. In the *Yijing* academic field, we have two main opinions about the source of Yi for *Yijing*: a) from chameleon, because the Chinese name for chameleon is Yi and all chameleon species are able to change their skin color to match their surroundings and play a part in communication; therefore, a chameleon represents the spirit of *Yijing*. b) from sun and moon, because the Chinese character Yi 易 is made of the upper radical Ri 日 for sun and the bottom radical Yue 月 for moon. Sun represents

the Yang 陽 energy and moon represents the Yin 陰 energy; therefore, sun and moon represent the alternating rhythm of the Yin and Yang energies in nature, which perfectly match the philosophy of *Yijing* book.

In my opinion, the Big Dipper in the sky was the original source of Yi for the *Yijing* title. Two pieces of evidence led me to this conclusion. First, when I examined the ancient Chinese character for Yi, I noticed that the pattern of the character looks like a cup holding water or grain



*Yi (a cup holding water or grain)*



*Yi (a dipper pouring out water or grain)*

or a dipper pouring out water or grain<sup>1</sup>. Ancient Chinese named a cup or dipper Dou 斗, the



*A clay vessel decorated with a pig on each side discovered in Zhejiang province, from about 7000 years ago*

name of the Big Dipper constellation. So, I think that was the original meaning of the character Yi was Big Dipper. Second, when I read the *Yijing*, I realized that one of the rhetorical structures for explaining the meaning of each hexagram is to begin with “Tuan Yue 象曰.” Tuan means boar or pig. Archaeologist scholars have proved that a symbol for boar or pig stands for the

<sup>1</sup> *Great Dictionary of Chinese Characters*. (Chengdu: Sichuan Chishu Chubanshe, 1996: 696).

Big Dipper in ancient China.<sup>2</sup> Yue means say or speak. Hence, Tuan Yue means “Boar says” or “Big Dipper indicates.”

The Big Dipper is the heart of the celestial world according to Chinese shamanic tradition. Ancient Chinese astronomers called this constellation the "Jade Balance of Fate." It is in charge of the human being's karma and life force. Considered a trigger for natural phenomena occurring in the universe, it is responsible for the unleashing of natural disasters and the releasing of disease. Accordingly, it has the function of governing the universal laws of the four seasons. It is thought to govern the general balance of Yin and Yang in the universe. The movement of the Dipper patterns the Yin-Yang movement of the Dao, which indicates the change of nature.

In China, we also call this ancient book *Yijing* “*Tian Shu* 天書” (Heavenly Book). People in ancient China trusted that the knowledge was channeled from Heaven/sky through Wu 巫, the ancient Chinese shaman. Because of this, Confucius said, “I only record the ancient knowledge without adding my own ideas [when I edit the old classics]. I always trust, respect, and love the ancient knowledge.”<sup>3</sup> Han dynasty (206 BCE–220 CE) *Sima Qian* 司馬遷, the author of the *Shiji* 史記, the Book of History, referred to this way of thinking as “the Sage’s attitude.”<sup>4</sup>

When we read the *Yijing* with insight, we can tell that *Yijing* is essentially about the idea and the process of change as the basic dynamic of the universe. In ancient China, Wu, the enlightened beings, applied the Big Dipper as the main tool to learn about the rhythm and dynamic of change in the universe. And Wu have been using the knowledge of “Change” to guide people’s lives into a harmonious state. In China, we also call *Yijing* “Wu Shu,” which means “Shamans’ Book.”

Accordingly, I follow John Blofeld's lead and translate *Yijing* (I Ching) as "*The Book of Change*" (not "*Changes*"). Blofeld gives a convincing explanation for using the singular form, not the plural, in the first chapter of his *I Ching* translation:

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<sup>2</sup> Feng, Shi. *Archaeoastronomy in China*. (Beijing: Zhongguo Shehui Kexue Chubanshe, 2007: 129-167).

<sup>3</sup> Confucius. *LunYu (The Analects)*. Chapter 7.

<sup>4</sup> Shima, Qian. *Shiji: Zhuan (Biography) Siku Quanshu* (Four Reservoirs of Ancient Texts) 1773.

My choice of the singular form arises from my conviction that the Chinese authors selected the title to reflect their concept of Change as the one unchanging aspect of the universe normally perceptible to human beings. In this universal context individual changes are relatively unimportant; it is the process of change itself which needs to be emphasized.<sup>5</sup>

"Changes" in the translation "*Book of Changes*" means many assorted changes occurring here and there, but that is not what the *Yijing (I Ching)* is about. It is about the fundamental concept of "Change" and also presents a method for tracking the "process" (activity) of "change." In the translation "*Book of Change*," the meaning of "Change" includes both the concept and the process of change.<sup>6</sup>

In the modern view, shamans have often been suspected of using their powers to cause harm. Consequently, you may ask why I say that the ancient Wu were enlightened beings. To answer this question, I think we need to discuss Wu and shamanism here, even though I discussed this in my book *Vital Breath of the Dao*.<sup>7</sup>

## II. Wu 巫: Chinese Shamanism

Artifacts from the Peiligang 裴李崗, Hongshan 紅山, and Yangshao 仰韶 culture (5000-3000 BCE) indicate that Wu 巫 culture has existed for more than 8,000 years of Chinese history. The levels of knowledge and mastery over the material and non-material elements of the world achieved by the Wu were indeed profound and were highly regarded throughout most of ancient China. All of the legendary sages and cultural heroes of China's proto-historical past possessed the remarkable superhuman attributes of the Wu. The ancient Chinese emperors were Wu, and

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<sup>5</sup> Blofeld, John. *I Ching*. (New York: Arkana, 1991: 23-24).

<sup>6</sup> Reid, Daniel. Email conversation with Zhongxian Wu.

<sup>7</sup> Wu, Zhongxian. *Vital Breath of the Dao: Chinese Shamanic Tiger Qigong*. (St. Paul: Dragon Door Publications, 2006: 81-100).

through the ancient Chinese classics, we can understand the role of the Wu. In fact, many classics are named after great emperors or sages.

The treasure of unearthed oracle bones and other artifacts reveal that the Wu were most esteemed during China's Three Dynasties (Xia 夏, Shang 商, and Zhou 周) period (2100-256 BCE), which is when they achieved their greatest prominence. In his research into Shang Wu 商巫, archaeological scholar Chen Mengjia identifies the king as a shaman:

Some of the oracle bone inscriptions (used in ritual divination) state that the “king divined” or that “the king inquired in connection with wind”— or rainstorms, rituals, conquests, or hunts. There are also statements that “the king made the prognostication that ...,” pertaining to weather, the border regions, or misfortunes and diseases; the only prognosticator ever recorded in the oracle bone inscriptions was the king... In addition, inscriptions describing the king dancing to pray for rain and the king prognosticating about a dream are numerous. All of these were activities of both king and shaman, which indicate in effect that the king was a shaman.<sup>8</sup>

The Chinese character Wu 巫 can be used as a noun or an adjective and can be translated as shaman, shamanism, or shamanic. As discussed in my article, *Drumming and Dancing: Feeling the Rhythm of Qigong, Calligraphy, and Wu (Shamanism)*,<sup>9</sup> the Chinese character Wu is commonly translated as shaman – a somewhat incomplete interpretation. The word shaman comes from the Tungusu-Manchurian language. The practice of a Wu only distantly resembles that of current day shamans, who travel in “alternative realities” as part of their religion. They are mostly located in Siberia and are very aggressive. In trance, but still in full possession of their faculties, these shamans may climb the World Tree to reach the “Heaven of the Ancestors” or descend to an underworld in search of lost

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<sup>8</sup> Chang, K.C. *Art, Myth, and Ritual: The Path to Political Authority in Ancient China*. (Cambridge: Harvard University Press, 1983: 45-47).

<sup>9</sup> Wu, Zhongxian, “*Dancing and Drumming – Feeling the ‘Rhythm’ of Qigong, Calligraphy, and Wu (Shamanism)*.” *Qi-Journal*, Winter 2003-2004: 25.

or trapped souls. They undergo difficult and painful initiations, including ritual death and rebirth. In contrast, the Wu referred to by the Chinese character is much more of a spirit-medium. Through natural ability, training, and ritual preparation, the Wu can summon the bright spirits. These spirits inhabit and speak through the Wu's body.<sup>10</sup>

Shamans specialize in ritual and possess unique powers that enable them to act as intermediaries between humans and the shadowy world of spirits and the supernatural. However, the ancient Wu are not equal to modern-day shamans and are different from the modern concept of Wu. Today's Wu may channel transmissions from spirit bodies without being able to recall the communication. In ancient China, the Wu were omniscient and they governed the country in addition to aiding others in transcending the physical plane. They were also able to function as doctors and taught disease prevention. Their keen observation of and close relationship with the universe even enabled them to avert natural disasters. Indeed, the Wu possessed Shenming 神明 (literally “Spiritual Clarity” or “Spiritual Brightness”): Spiritual Enlightenment, and a deep understanding of the universal way. The Wu were enlightened beings, who embodied Tian Ren He Yi 天人合一, the union of the human being and the universe. Through this ritual connection with Heaven, they sustained both Yin and Yang – stillness and movement.<sup>11</sup>

The Chinese character Wu 巫 carries a great deal of meaning. The common character for Wu is written as 巫, which contains the radical Gong 工 (work) and Ren 人 (person). It is an image of two people working together or of two shamans doing their ritual dance. The syllable Wu, written and intoned differently, also means dancing. It is no coincidence that dancing connects the Wu to the universe and helps develop their Shenming. According to *Xici* 繫辭, as written in one of the *Ten Wings of the Yijing*,<sup>12</sup> we can achieve a full understanding of our own Shen 神 (spirit) and can

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<sup>10</sup> Karcher, Stephen. *Ta Chuan*. (New York: St. Martin's Press, 2000: 40).

<sup>11</sup> Li Zehou, *Jimao Wu Shuo*. (Beijing: Zhongguo Dianying Chubanshe, 1999: 68).

<sup>12</sup> There are ten commentaries to the *Yijing*. It is commonly believed that Confucius wrote these commentaries to

communicate with high-level beings through dancing and drumming. Dancing and drumming are methods to help us understand the Shen. Even the shamans of today use the ritual of dancing to facilitate universal connections such as bringing rain to dry farmland. The ancient Wu were able to elevate their spirits to become one with all other spirits.

Similarly, in the Shang oracle bones, the Chinese character Wu is written with two of the same radicals for Gong 工, which means work or to work. Literally, this radical stands for a carpenter's square, a tool used for making squares (Fang 方). This is significant because in ancient Wu time, Gong, a carpenter's square, was the universal measurement, and it stood for order and correct behavior or the law of nature. Fuxi, who invented the *Yijing* Bagua (Eight Trigrams) and prediction system, holds the Gong as shown in some ancient scrolls. In the *Huangdi Neijing (Classic of Medicine)*, Gong means doctor. Ancient Chinese medicine doctors were no different from Wu. They had the ability to help because they understood the way of the universe and the truth of the life. Therefore, the original function of Wu was to connect with universal energy (or living in the Dao) and to pass on the universal knowledge on to others.

### III. Wu 巫 and Chinese Culture

Wu depicts Sifang 四方—four directions or four quadrates (squares). Sifang can be translated as the four cardinal directions—north, south, east, and west. This is the pattern that the ancient Wu applied to the center of their bodies as “high-tech” equipment to communicate with the other four directions, and it was through this practice that they understood the universal way. This practice is called Zhongdao 中道 (Central Way) in Chinese. In this Wu tradition, the body is the central direction coordinated with the other four directions. Therefore, Sifang (four directions) includes the fifth direction – the center. These five directions in Fang are equal to the five

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assist modern people in understanding the terse and cryptic language of the original text. Today, these are included with the *Yijing* and referred to as the “*Ten Wings*” because they assist our minds in understanding deeper meanings and thus help us achieve greater heights.

elements in Chinese philosophy. My guess is that the five elements philosophy originated in this Wu function.



*Fang*



*Wu*

Commonly, Fang 方 means directions, method, place, square, and way. In Chinese oracle style writing, the character Fang is similar to the Wu. It looks like a person holding the Wu (shamanic) ruler and using it as a tool to measure the universe. Fang is the way that ancient Wu applied the tool to understand the universe. Fang also represents the cosmos. If you have the tool, you will understand the way. In traditional Chinese philosophy, we can use Fang to represent space and time. Actually, the ancient Chinese concept of the universe is related to space and time. The Chinese name for the universe is Yuzhou 宇宙. In *Huananzi* 淮南子, the definitions of Yu are up, down, four directions (front, back, left, and right), and the definitions of Zhou are past, present, and future.<sup>13</sup>

Ancient Chinese Wu (shamans) created their cosmology through the Fang. From a Chinese Wu (shamanic) cosmological perspective, the universe – Fang – is constructed of three layers in space and time. In space, the layers are: upper layer, Tian (Heaven); lower layer, Di (Earth); and middle layer, Ren (Humanity). In time, the layers are past, present, and future. Human beings are a microcosm reflecting this macrocosm. Human beings are also constructed of three layers: Jing

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<sup>13</sup> Liu, An. *Huananzi*, Chapter 1.

(Essence), Qi (Vital energy or life force), and Shen (Spirit). Each layer contains its own Fang. Therefore, in *Yijing* numerology science, the numbers three and five embody the way of the universe.

This Wu cosmological philosophy is fundamental to all Chinese traditions. Many aspects of Chinese culture (music, art, medicine, philosophy, etc) are attributed to Wu, Chinese shamanism. For instance, in Chinese medicine, Fang stands for formula. Making a formula is Zufang 組方, which literally means organize directions/place and time. It hints that the ancient Wu understood through their bodies (the center) that different herbal formulas had different Universal Qi that was associated with different directions/places and time period. A Wu/doctor making a formula was the way to reorganize a patient's body (microcosm).

Confucianism and Daoism, the two main pillars of classical Chinese tradition, both originated in the ancient world of shamanism. As the way of humanity, Confucianism inherited and rationalized the knowledge of courtesy, ceremonial rites and regulations, and aspects of personal emotion from the ancient shamanic rituals. As the way of nature, Daoism rationalized and expanded the wisdom of the universal way and applied pragmatic knowledge from the ancient shamanic rituals.<sup>14</sup> *The Book of Change* is regarded as the most revered classic of Confucianism. It would be incorrect, however, to think that the *Yijing* is based solely on Confucianism, since Daoism contains most of the pragmatic methods of *Yijing* science, such as Chinese five elements astrology, *Fengshui*, and various divination methods.

Actually, Chinese medicine represents the joining of Daoism and Confucianism and is thoroughly based on *Yijing* science. The Tang 唐 Dynasty (617 – 907AC) sage Sun Simiao 孙思邈, who is respected as the “Medical King” by the Chinese, stated that “nobody qualifies to be a master physician without knowledge of *Yijing*.”<sup>15</sup> Confucius indicates in Chapter 13 of *Lunyu* 論語 (*Analects*) that “A person should not be a *Wu* (shaman) and/or doctor if he/she is without

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<sup>14</sup> Li Zehou. *Jimao Wushuo*. (Beijing: Zhongguo Dianying Chubanshe, 1999: 65-66).

<sup>15</sup> Zhang, Jiebing “*Yi yi yi*.” *Leijing Fuyi*. (Xian: Shaanxi Kexue Jishu Chubanshe, 1996: 350).

constancy [dedicated to the practice].” Indeed, Chinese medicine and Chinese shamanism are widely considered to have originated from the same source. In Chinese, the term is *Wu yi tong yuan* 巫医同源, which translates literally as shaman doctor same source. In fact, many of the ancient documents verify that ancient Chinese doctors were ancient shamans.<sup>16</sup>

From this evidence, we can conclude that the *Wu* is the source of all classical Chinese traditions. Through their ability to communicate with nature, the ancient *Wu* – the enlightened beings – created the philosophy of the ancient Chinese cosmos that affected the whole of Chinese history and culture – and this cosmology became the fundamental elements of *Yijing* and its prediction systems.



*The Doorway of all Mystery*

<sup>16</sup> Chen, Lai. *Gudai Zongjiao yu Lunli - Lujia Shixiang de Geyuan*. (Beijing: Sanlian Shudian, 1996: 35).

#### IV. The Secret of *Yijing*

The *Yijing*, or *I Ching* (*The Book of Change*), is one of the most popular ancient Chinese classics in the West. We can find many published versions of the *Yijing* if we look in bookstores or search on the Internet. However, after taking a look at some of these books and communicating for more than five years with dedicated *Yijing* practitioners in America, I feel that some essential parts of the *Yijing* knowledge – the symbolism and numerology – have been missing for Westerners.

The *Yijing*, or *I Ching*, is a divination book that originates from the ancient Wu 巫 (ancient Chinese shamans or enlightened beings).

*Yijing* contains three secret layers of wisdom: Xiang 象 (symbolism), Shu 數 (numerology), and Li 理 (philosophy). Since the *Yijing* is considered the root of ancient Chinese science and civilization, it can also be used to gain deep insights into the practice of Chinese medicine, spiritual cultivation, and our daily lives. However, if we want to attain the ancient knowledge of the *Yijing*, we have to master two things:

1. Number – We need to understand the transition from a number to a Gua 卦 (trigram or hexagram) because this is the key to the divination method.
2. Symbol – After we determine the Gua 卦 from the number, we need to understand the symbolic meaning of the Gua 卦 and its interpreting system.<sup>17</sup>

The high-level *Yijing* masters regarded the practical *Yijing* information on Xiang and Shu as the secret keys to the mystical gates of the universe and the human being. They believed that a person with high virtue who mastered these keys would bring great benefit to others. In contrast, they felt that a person with a big ego or without ethics who mastered the keys would bring much

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<sup>17</sup> Li, Ling. *Zhongguo Fangshu Kao*. (Beijing: Dongfang Chubanshe, 2000: 260).

harm to others. Therefore, they always picked their students carefully and taught their complete knowledge to only a few specially chosen students. This holds true in other Chinese wisdom traditions as well:

“Don’t teach someone if he or she is not the right person.”

“Don’t leak the secrets of the universe.”

I have read these two sentences often in old texts on the *Yijing*, Chinese medicine, martial arts, and internal alchemy. Because Chinese masters have followed these admonitions, most Chinese people have no knowledge of Xiang and Shu. Although there are many different English versions of the *Yijing*, most of them just contain information on Li, the philosophical part of the *Yijing*, and it is therefore difficult for Westerners to find high-quality information about Xiang and Shu.

The spirit of the *Yijing* is about prediction and change. It is important to be attuned to universal energy and to listen within for guidance and direction in our daily lives and inner cultivation. We are living in an invisible, vivid universal Qi 氣 (energy) field; thus, sometimes we need to alter our plans if the energy changes. My original plan was to write a series of Chinese shamanic wisdom books in English that included some writing about the *Yijing*. I was planning to begin with a book entitled *The Way of Enlightenment: Chinese Shamanic 28 Lunar Mansions Cosmic Qigong*. However, after giving several workshops on *Yijing* divination techniques, healing, and spiritual cultivation, I received great inspiration from nature during my recent travels. Because of this, I changed my mind about the order of writing my books.

## **V. The Spirit of *Yijing***

Let me share with you an interesting *Yijing* prediction case from my September 2007 Lifelong Training session on the Oregon Coast even though you might be confused by the prediction details:

As usual, we began our evening session at 8:00 p.m. Twenty-five of us were sitting in a circle to review the *Yijing* prediction practice. Before everyone had completely settled down, Jack said in an anxious voice, "I have the number 648." After doing the calculation, we got the corresponding trigram Kun/Earth. "Your question might be related to Earth or southwest. What is your question?" one of the students asked. "I just got a phone call from my wife. She has spent hours looking for our dog but can't find him. We are very worried. Do you think we will be able to find him?" After considering the symbolic meanings of the trigram, everyone gave Jack advice.

"The trigram Kun is related to the belly. The dog might have been hungry. Maybe he went in the southwest direction to find food. You should have your wife drive in that direction to look for the dog."

"Since the prenatal location of southwest is the trigram Xun, the symbolic meaning of Xun is wind. This could represent the news on the air, so you should ask your wife to make an announcement on the local radio."

"The dog should be on the southwest side of your house. Is the land flat on that side of your house?"

After about a half hour of discussing this case, I said, "Your dog is definitely on the southwest side of your house. You should be able to find him. In fact, your wife might have found him already. Let's take a break and you can give your wife a call."

Jack was still sitting there looking at me with a worried look on his face after everyone had left for the break. I walked over to him and repeated, "Please call your wife. She might have found the dog already." He walked away with hesitating steps to make the call.

Everyone came back to the circle after the break. Jack was sitting there with a smile on his face. I said, "Jack, do you have good news to share with us?" Jack responded in a

cheerful voice, “Yes, I do. My wife found our dog!” Everyone was excited. “We have a barn on the southwest side of our house,” Jack continued. “There is a large piece of flat land on this side. Somehow, the dog got into the barn today and stayed inside. My wife looked in the barn this afternoon but didn’t see him. While we were in the midst of our discussion, she checked the barn and found the dog inside.”

This story demonstrates how we applied an ancient divination system in our prediction, which is different from what you see in other *Yijing* books. *Yijing* divination or prediction depends on the knowledge of Xiang (symbolism) and Shu (numerology) in the Bagua 八卦 (Eight Trigrams) of the *Yijing*. It goes back to the ancient *Yijing* divination schools. This old divination system does not check what the *Yijing* book says during the divination process because the lineage existed long before the book was written. This divination system is based on the *Yijing* knowledge of Xiang (symbolism) and Shu (numerology) in the Xiantian Bagua 先天八卦 (Prenatal Trigrams Arrangement) and Houtian Bagua 後天八卦 (Postnatal Trigrams Arrangement) We can find some of the knowledge in Confucius’ *Shiyu* 十翼 (*Ten Wings*) and also in one of the oldest historical books, *Zuozhuan* 左傳. The Wu 巫 (Chinese shamanic) oral divination tradition holds some of the secret divination skills from this ancient system.

In this book, I will share the fundamentals of this ancient divination school. I will present this magical information as an eight-day course. After eight days of reading and studying *Seeking the Spirit of The Book of Change: 8 Days to Mastering a Shamanic Yijing (I Ching) Prediction System*, you should be able to master this essential *Yijing* prediction system. However, you should take your time and carefully study this book chapter by chapter; otherwise, you could easily get lost in this study, especially if you are not patient as you read the first four chapters.

In my experience, the great *Yijing* predictors always required their students to practice Qigong along with their *Yijing* study because Qigong is the essential foundation of *Yijing* prediction. Following this tradition, I will share a simple Taiji Qigong practice from the Hidden Immortals

lineage at the end of each day's training. You should practice these movements every day to support your inner cultivation while you are studying this *Yijing* prediction system.

One of the meanings of Yi 易 is easy, and the original *Yijing* prediction is easy to learn and easy to use. I hope this book will open a doorway for you to the mystical *Yijing* prediction systems.



*Xiantian Bagua* 先天八卦 (Prenatal Trigrams Arrangement)



*Houtian Bagua* 後天八卦 (Postnatal Trigrams Arrangement)