


















































































CANON OF SUPREME MYSTERY

(太玄經 *TAIXUANJING*)

73 	64 	55 	46 	37 	28 	19 	10 	1 
649—657 74 	568—576 65 	487—495 56 	406—414 47 	325--333 38 	244—252 29 	163—171 20 	82-90 11 	1-9 2 
658—666 75 	577—585 66 	496—504 57 	415—423 48 	334--342 39 	253—261 30 	172—180 21 	91-99 12 	10-18 3 
667—675 76 	586—594 67 	505—513 58 	424—432 49 	343--351 40 	262—270 31 	181—189 22 	100-108 13 	19-27 4 
676—684 77 	595—603 68 	514—522 59 	433—441 50 	352--360 41 	271—279 32 	190—198 23 	109-117 14 	28-36 5 
685—693 78 	604—612 69 	523—531 60 	442—450 51 	361--369 42 	280—288 33 	199—207 24 	118-126 15 	37-45 6 
694—702 79 	613—621 70 	532—540 61 	451—459 52 	370--378 43 	289—297 34 	208—216 25 	127-135 16 	46-54 7 
703—711 80 	622—630 71 	541—549 62 	460—468 53 	379--387 44 	298—306 35 	217—225 26 	136-144 17 	55-63 8 
712—720 81 	631—639 72 	550—558 63 	469—477 54 	388--396 45 	307--315 36 	226—234 27 	145-153 18 	64-72 9 
721—729	640—648	559—567	478—486	397—405	316--324	235—243	154-162	73-81

An appendix from the 'Cosmic Code (易經 *Yijing*),' the Sixth Book of '道占 *DAOZHAN*: Divination Resource for Taoist Calculation'

CANON OF SUPREME MYSTERY

(太玄經 *TAIXUANJING*)

An appendix from the 'Cosmic Code (易經 *Yijing*),' the Sixth Book of '道占 *DAOZHAN*: Divination Resource for Taoist Calculation'

Compiled by Michael James Hamilton, L.Ac.

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'CANON OF SUPREME MYSTERY' (太玄經 *TAIXUANJING*):

[aka. *Taiyuanjing* in the '4 libraries of unabridged books' (四庫全書 *Siku Quanshu*); a collectaneum of books compiled during the Qing d., which avoided the personal name (玄燁 *Xuanye*) of emperor Kangxi (r.1661-1722 CE);

Chin. def.: 'obscure; impenetrable; mystery' (玄 *xuan*); meaning- Taoist: the refined fundamental nature of the way (道 *dao*); the generating breath of heaven is called, 'mysterious breath' (玄氣 *xuanqi*) in the 'Book of Yellow Court' (黃庭經 *Huangtingjing*) (3rd c.CE)]

AUTHORSHIP:

The 'Canon of Supreme Mystery' (太玄經 *Taixuanjing*) is a metaphysical treatise written by the Confucian, **Yang Xiong** (揚雄); (53 BCE-18 CE; age 71; mid-Han period; from Pi county, Shu/mod. Sichuan; as many writers are from; time parallels when Julius Caesar was planning to invade Britain); Yong Xiong's biography is written by the Han historian Pan Gu (32-92 CE; Eastern Han d.), whose comments on the *Taixuanjing* are quoted by the great scholar Chen Ren Xi (1579-1634 CE; Ming d.; an Imperial Officer, and compiler of the Imperial Encyclopedia), in the preface to his edition;

[Source for English version of the *Taixuanjing* (woodcut book- bound w/ other contemporary pamphlets, in the Dept. of Oriental Manuscripts and Printed Books, in the British Library, London; date: 'DCCXV' <= 715 CE?>; penciled on the cover of the collections, suggests that the sharing <of the text> may have occurred early in British-Chinese relations; (Walters)];

Extant versions/editions of the *Taixuanjing*:

At least 6 different editions of various dates and compilations, having different formats, typeface (def. a set of one or more fonts, each composed of glyphs that share common design features), and editorial notes, yet the basic text is virtually identical; "standard" editions are available in reprint, and usually accessible through university libraries with strong oriental departments;

Modern reprints of Yang Xiong's *Taixuanjing*:

- Yang Hsiung. T'ai Hsuan Ching. Edited by Ch'en Jen Hsi, 1632, British Library Dept. of Oriental Manuscripts and Printed Books, 15323 b16/2. <"standard" editions>
- Yang Hsiung. T'ai Hsuan Ching. Commentary by Ssu Ma Kuang, 1898.
- Yang Hsiung. T'ai Hsuan Ching. Commentary by Ssu Ma Kuang, Ssu Pu Pei Yao, Shanghai, 1927-36.
- Yang Hsiung. T'ai Hsuan Ching. Commentary by Fan Wang, appendix by Wang Lai, and philosophical notes by Lin Yu. Facsimile of Ming reproduction of Sung copy. Ssu Pu Ts'ung K'an No. 80. Commercial Press, Shanghai.
- Yang Hsiung. T'ai Yuan Ching (avoiding the taboo of the name Hsuan Ti), Ts'ung Wen Shu Chu, 1874.

The "standard" editions are based on 2 different versions- i) Sima Guang (1019-1086 CE; Song d.); ii) similar period editions, w/ commentaries by Fan Wang, appendix by Wang Lai, and philosophical notes by Lin Yu;

The basic difference between the Chen Ren Xi edition and the other "standard" editions, was the complete non-appearance of tetragrams in the former, and therefore the lack of <supporting> additional lines and interpretations. Possible reasons for this difference- i) Chen Ren Xi produced a watered-down version of the classic for reasons known only to himself; ii) Chen Ren Xi was unaware of the existence of the complete versions of the text (ie. "standard" versions based on the Song d. <960-1297 CE> reprints); iii) Chen Ren Xi (being an Imperial Examiner, a compiler of the Imperial Encyclopedia, and an expert on Zhou d. official biographies) had access to a copy which he believed was much older, and therefore, much closer to Yang Xiong's original, than any edition circulating during the Ming d. (seems to be the most plausible reason for consideration); in conclusion, the "standard" versions contain much irrelevant material interpolated by a later <unknown> editors; (Walters)

<accd. to Pan Gu:>

Yang Family:

The family name (揚 *Yang*) derived from the township, Yang Xian, in Shanxi, which was formerly held in fief by a philosopher ancestor (Walters). Yang claimed that his family moved south during the civil infighting of the Jin d. (6th c. BCE) (Knechtges, 1982, 2014).

By the time Yang Xiong was born, the finances of the family had been reduced; at the peak of Yang Xiong's career, the family possessed only a few pieces of gold. Meager finance never troubled Yong Xiong, who was more concerned with scholarly pursuits than with acquiring material wealth and possessions. Even as a child, Yong Xiong was known to be thorough with his studies, not only for knowing the trivial facts, but also for understanding the deep and obscure meaning behind the whole context. (Walters)

In his youth, Yang Xiong was an admirer of his elder Shu compatriot, Sima Xiangru, and "grand fu" style (early Han d.). (Ho)

His speech impediment prevented him from being a public speaker, and consequently he withdrew to a more reclusive academic life. (ie. *Shou* 56); (Walters)

Career in Literature:

Yang Xiong had ability and success in 'poetic essay' (賦 *fu*) composition, which earned him a summons to the imperial capital at Chang'an (13 BCE) to serve as an "expectant official" (sim. assistant lectureship), responsible for composing poems for the emperor. (Ho)

Later he became the secretary to the Censor's office (Walters). Even though Yang Xiong's position required him to praise the virtue and glory of Emperor Cheng of Han (r. 33-7 BCE), and the grandeur of imperial outings, he was disturbed by the wasteful extravagance of the imperial court (Ho, 1986).

Yang Xiong attempted to return the *fu* genre to be perceived as 'suasive admonition <satirize>' (諷 *feng*), which he believed was the original purpose of the earliest *fu* style writings of Qu Yuan; but Emperor Cheng did not notice.

Works:

- 'Exemplary <meaningful> Sayings' (法言 *Fayan*) (9 CE): his most celebrated work; philosophical work modeled on the 'Analects <Conversations and Discourses> of Confucius' (論語 *Lunyu*), written during the Warring States period (475-221 BCE), achieving its final form by the mid-Han d. (206 BCE-220 CE); Yang Xiong criticized/protested the ornate verbosity of *fu* writers focusing on esotericism, while he ignored morality issues;
- 'Canon of Supreme/Great Mystery' (太玄經 *Taixuanjing*): a divination text based on:
 - i) the 'Classic of Changes' (易經 *Yijing*);
 - ii) 'Justification Against Ridicule' (解嘲 *Jie chao*): the best known *fu* within the 'fu of frustration' category;
 - iii) 'regional words/expressions/speech' (方言 *Fangyan*): aka. 'Local expressions of other countries in times immemorial explained by the Light Carriage Messenger' (輶軒使者絕代語釋別國方言 *Youxuan shizhe jue dai yu shi bie guo fangyan*); the first Chinese dictionary of dialectal terms; edited by Yang Xiong [for 27 years- 9000 characters in 13 'chapters' (卷 *juan*)]; alludes to a Zhou d. tradition of imperial emissaries, who made annual surveys of regional vocabulary throughout China;
<lost books: >
 - iv) book on music

v) other writings

Philosophy of Yang Xiong:

Yang Xiong neither believed that men were inherently good (as Mencius; 4th c. BCE), or inherently bad (as Xunzi; c. 300-200 BCE), but came into existence as a mixture of both. Yang Xiong was a close associate of Huan Tan (43 BCE-28 CE), an 'Old Texts' (古文經 *Guwenjing*) [aka. some versions of the 'Five Classics' (五經 *Wujing*)] realist, who may have strongly influenced the Chinese (Han d.) meteorologist, astronomer, and philosopher Wang Chong (27-97 CE).

Perhaps the reason why the philosophy of Yang Xiong remained obscure to later critics, was not for its content, but because of his post beneath a rebel emperor. When the Han d. fell (9 CE) to the regent Meng, Yang Xiong was arrested and implicated in a plot to overthrow the rebel. Awaiting trial, Yang Xiong fled by jumping from his prison <tower> window, which seriously injured him, almost killing him. (Walters)

However, Yang Xiong managed to exonerate himself, and consequently he was appointed to the post of 'Great <Confucian> Scholar' (大儒 *Daru*), maybe for his earlier writings of praising Meng before his usurpation. Other historians regarded Yang Xiong's panegyrics as evidence of treason, which led to disfavor for his writings, and consequently, they were circulated and appreciated less. (Walters)

The 'Book of Han' (漢書 *Hanshu*) (111 CE) devotes a full 2-part chapter to both Sima Xiangru and Yang Xiong, honoring them as the most famous men of the Han dynasty.

FUNCTIONS:

Divination: Prognostication; Prophecy

The *Taixuanjing* is a divinatory text, similar to (based on the *yin-yang*, 5 phases; and contemporary <60-cycle calendar astrology>/astronomy), inspired by <and companion of>, and imitates the structure of the 'Book of Changes' (易經 *Yijing*). While the *Yijing* is based 64 binary hexagrams (sequences of 6 horizontal lines, each of which may be broken or unbroken), the *Taixuanjing* uses 81 ternary tetragrams [(81) 4-line 'divination figures' (卦 *gua*); sequences of 4 lines, each of which may be unbroken, broken once, or broken twice]. Similar to the *Yijing*, it may be consulted as an oracle by casting yarrow stalks (see below), or 6-sided dice to generate numbers that derive the lines (ie. monograms) of the tetragram, which is then referenced within the text.

- a tetragram description: a tetragram drawn without moving lines
- specific lines (monograms) types [rep.: '3 treasures (三寶 *sanbao*)]: a tetragram drawn with moving lines
 - the unbroken line (-): <signifies> 'heaven' (天 *tian*); [0];
 - once broken line (--): 'man/human' (人 *ren*); [1];
 - twice broken line (---): 'earth' (地 *di*); [2]

[(Nylan, Michael. 'The Canon of Supreme Mystery by Yang Hsiung: Translation with Commentary of the "T'ai Hsuan Ching.'" State Univ. of New York Press, 1993.); Nylan designates <for the digrams> the once broken line with earth, while the twice broken line is designated with man; these digram designations may be erroneous, or following a cosmological sequence of creation-heaven created earth, which then created humanity);

(Matusan-Boyle, Robert. 'Errata to Nylan's Text'; definitively corrects the typographic tetragram <and digram designation> errors in Nylan's text above with tetragrams taken from Walters' 'Alternative I Ching'; Walters designates <for the digrams> the once broken line with man, while the twice broken line is designated with earth, leaving a visual impression of the structure of the cosmos on the 'Arrangement of the 81 Tetragrams in the Heavens,' with man as a bridge between heaven and earth); (ref. Roger Clough. "Two Views of the T'ai Hsuan Ching: I. An introduction to the T'ai Hsuan Ching.")]

Numerically, the symbols (values: - = 0; -- = 1; --- = 2; see above) are grouped into sets of 4 to count from 0-80 (ch. 8- principle of carrying and place value); (see also 'Shao Yong' below)

Consultation of the *Taixuanjing*: 3 basic methods can be utilized solely or in combination

i) Horoscopy: a chosen date (ie. birth date, date of inquiry, or event date, etc.) is referenced within the *Taixuanjing* calendar to discover the designated *Zan* and *Shou* for oracle consultation; (Walters)

ii) Numerology: 3 coordinates are taken (ie. inquirer's name, inquirer's birthplace, and date of birth); the number of letters in the words (or digits) are added together, then divided by 9, and the remainder is noted (a remainder of 0 is taken to be 9); the 3 remainders give 3 coordinates: i) the first <refers the inquirer> to the *Tian*; ii) the second to the *Shou*; iii) the third to the *Zan*; (Walters)

<Magic Square>

→ 'Magic Square of 729 *Zan*': combines numerology w/ horoscopy; using the 'Magic Square of 729 *Zan*,' an arrangement of 9 stacked magic squares (a cube of 9 squares <of 81 squares each>)

[def. of 'magic square': the sums of the any vertical column and horizontal row will add up to the same figure];

when applying the magic square definition to any row or column <within the cube of 729 *Zan*>, the sum of 9 *Zan* will always add up to **3285**; also, the center square/cube, from any direction, is always 365 (number of days in the year); **365** is a key for understanding the correlation between the <cube of> magic squares and the <solar> calendar; harmony of numbers between the *Shou* and calendar;

[ie. *Shou* 1: 'Center' (中 *Zhong*) refers to the center <pivot point> *Zan* (365: the number of days in the year) of the 'Magic Square of 729 *Zan*' and the <solar> year; the mathematical elegance and numerological harmony of the tetragrams <of 4 lines, and 3 pieces>, was a skillful encompassing of the 729 *Zan* (sim. *Yijing*)]; (Walters)

<9 magic square layers (of 81 squares each) of the 'Magic Square/Cube of 729 *Zan*':>

- Any row or column in the 9 arrangements of numbers (贊 *Zan*), add up to the same sum (3285)
- Furthermore, if these 9 squares are stacked, then any column of figures from top to bottom also adds up to the same sum (3285)
- Any diagonal that passes through the center point of the cube, also adds up to the same sum (3285)
- Certain outside faces (arranged within a geometrical pattern; see appropriate layers), and certain other squares, also produce this sum (3285), when adding up any regular occurring pattern of 9 numbers.
- The central square/cube (365), the number of days in the year, serves as the pivot point for the revolution of the solar year and the *Taixuanjing*

543	179	616	252	689	397	33	470	106
107	544	180	617	244	690	398	34	471
472	108	545	172	618	245	691	399	35
36	473	100	546	173	619	246	692	400
401	28	474	101	547	174	620	247	693
685	402	29	475	102	548	175	621	248
249	686	403	30	476	103	549	176	613
614	250	687	404	31	477	104	541	177
178	615	251	688	405	32	469	105	542

(1) Top Layer

97	534	170	607	324	680	388	24	461
----	-----	-----	-----	-----	-----	-----	----	-----

<eclipses:>

- [Shou 67] 'Dark'; 'Obscure' (晦 Hui): "The Sun is principle and central; the Moon is principle and surpassing."; "The Sun's brightness is reluctantly sent on a journey."; corresponds to the annual period of Oct. 14-19 (sidereal zodiac- approx. Sun in Ophiuchus)
- [Shou 68] 'Dimmed' (瞢 Meng): "Dimness; division; then getting brighter. Heaven does not inspect its boundaries..."; corresponds to the annual period of Oct. 20-24 (sidereal zodiac- approx. Sun in Ophiuchus);

<eclipse record examples: general eclipses are rarely recorded; total eclipses are not missed, and thus recorded; 3 apparent from Chang'an were recorded, during the time of Yang Xiong residence there>

- 27 BCE (July 17): passing near Chengdu as well
- 25 BCE (October 23): (recorded in Shou 68); observable from Chengdu
- 2 CE (November 23): (no eclipse record within Shou 75)
- 6 CE (October 11)

Conclusions: (Hoang)

- The *Taixuanjing* begins with the Winter Solstice.
- Shou* 67-68, corresponding w/ the 3rd week of October, refer to eclipse phenomena (ie. 25 BCE, October 23).
- Therefore, the *Taixuanjing* was written after 25 BCE, and completed before 2 CE, when Yang Xiong had the opportunity to observe another total eclipse
The 'Canon of Supreme Mystery' (太玄經 *Taixuanjing*) is a calendar that records a total solar eclipse. In fact, 'obscurity, or obscure' (玄 *xuan*), a word used to describe an eclipse in *Shou* 67, is a part of the Canon's title.

Calendar of *Taixuanjing*: Days of the <Gregorian> Ordinary Year expressed in *Zan*

CALENDAR OF <i>TAIXUANJING</i> : DAYS OF THE <GREGORIAN> ORDINARY YEAR DIVIDED INTO ZAN												
Dec	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
22 A1 [1] P2 [5]	1 A21 [8] P22 [3]	1 A83 [7] P84 [2]	1 A139 [3] P140 [7]	1 A201 [2] P202 [6]	1 A261 [7] P262 [6]	1 A323 [4] P324 [8]	1 A382 [9] P383 [4]	1 A444 [8] P445 [3]	1 A506 [7] P507 [2]	1 A566 [1] P567 [5]	1 A628 [9] P629 [4]	1 A688 [9] P689 [4]
23 A3 [9] P4 [4]	2 A23 [7] P24 [2]	2 A85 [6] P86 [1]	2 A141 [2] P142 [6]	2 A203 [1] P204 [5]	2 A263 [1] P264 [5]	2 A325 [9] P326 [4]	2 A384 [8] P385 [3]	2 A446 [7] P447 [2]	2 A508 [6] P509 [1]	2 A568 [6] P569 [1]	2 A630 [8] P631 [7]	2 A690 [8] P691 [3]
24 A5 [8] P6 [3]	3 A25 [6] P26 [1]	3 A87 [5] P88 [9]	3 A143 [1] P144 [5]	3 A205 [9] P206 [4]	3 A265 [9] P266 [4]	3 A327 [8] P328 [3]	3 A386 [7] P387 [2]	3 A448 [6] P449 [1]	3 A510 [5] P511 [9]	3 A570 [5] P571 [9]	3 A632 [2] P633 [6]	3 A692 [7] P693 [2]
25 A7 [7] P8 [2]	4 A27 [5] P28 [4]	4 A89 [4] P90 [8]	4 A145 [4] P146 [8]	4 A207 [8] P208 [7]	4 A267 [8] P268 [3]	4 A329 [7] P330 [2]	4 A388 [1] P389 [5]	4 A450 [5] P451 [4]	4 A512 [4] P513 [8]	4 A572 [4] P573 [8]	4 A634 [1] P635 [5]	4 A694 [1] P695 [5]
26 A9 [6]	5 A29 [8]	5 A91 [7]	5 A147 [3]	5 A209 [2]	5 A269 [7]	5 A331 [6]	5 A390 [9]	5 A452 [8]	5 A514 [7]	5 A574 [3]	5 A636 [9]	5 A696 [9]

- Range of 'Appraisals' (贊 *Zan*); calibrating particular oracle verses <with a particular time of the calendar>
- Opening formula: consists of mostly defined by the Active Flux [AF], 'positive energy' (陽氣 *Yang qi*) (first half of 81 *shou* texts); and/or the Recessive Flux [RF], 'negative energy' (陰氣 *Yin qi*) (last half of 81 *shou* texts); the line count begins here (line 1)
- Oracle verses calibrated by *Zan* numbers [*Zan* number of pertaining *Shou* (1-9)/overall *Zan* number of the *Taixuanjing* Solar-Lunar calendar year (1-729)], written in the margins;
- Oracle verse notes conclude with comprehension.
- Translation notes (Walters); and other comprehensive notes

'Book; scroll; volume 1' (卷 *Juan* 1):

1) 'Center' (中 *Zhong*):



Z: 1-9

[AF]

"Latent sprouting

[1/1]

In the Yellow Palace

There is nothing that is not.

Is not this the secret, thus?

[2/2]

The Mind makes war against the Secret

Which can explain both Yin and Yang.

[3-5/3-5]

The Dragon issues from the Center

The Head and Tail are signs revealing

How it will be used.

[6/6]

The Treasury is empty;

Therefore, the great are denied life.

[7/7]

The Sun is Chief in Heaven;

By fortune are the seasons ordered.

[8/8]

The Moon's watch is extensive;

Unlike the West's enlightenment.

[9/9]

Yellow is not yellow;

Back and forth goes the Autumn routine."

<Notes: >

- There are only 5 oracle verses <stanzas> to the 9 *Zan* <for each *Shou*>; (the first 2 <above> are considered as part of the <standard> opening formula);
- Winter Solstice marker: Yang Xiong compares the similarity of winter, when the potential for life is hidden/contained within a seed, to the concept of 'center' (中 *zhong*); this *Shou* marks the Winter Solstice as the beginning of the <Yellow Emperor> calendar
- Dragon (龍 *long*) <cosmological>: regarded as being generated from the center; the projecting <psychic> dragon metaphor refers to the <mathematical> action of divination- a successful oracle being generated and received <interpreted> by a centered/grounded/rooted, yet empty/open practitioner, while exhibiting 'non-

THE 81 TETRAGRAMS ARRANGED IN 'HEAVENS/SEASONS' (天 TIAN)

81 Tetragrams <'head'; 'chief'; 'first'; classifier for poems, songs, etc.> (首 Shou);
and 729 'commends; appraisals' (贊 Zan) [Z]; [shown as a range of 9 numbers]

'Earth' (地 Di)			'Man/Human' (人 Ren)			'Heaven' (天 Tian)		
9 'Heavens/Seasons' (天 Tian)								
Nov 11	Oct 2	Aug 22	Jul 13	Jun 2	Apr 22	Mar 13	Jan 31	Dec 22 [WS]
9 'Completion' (成 Cheng)	8 'Sinking' (沈 Chen)	7 'Diminishin g' (減 Jian)	6 'Enlargeme nt'; 'Extending' (廓 Kuo)	5 'Purity'; 'Year' (睟 Su)	4 'Change' (更 Geng)	3 'Following' (從 Cong)	2 'Distortion'; 'Praise' (羨 Xian)	1 'Center' (中 Zhong)
'Evil; <fierce; ominous; terrible> (凶 Xiong)	'rest' (休 Xiu):	'Catastroph e' (fire and water); 'natural disasters <calamity> (災 Zai)	'Dark; Obscure <night; unlucky> (晦 Hui);	'calm; equal; flat; level; peaceful; a tie' (平 Ping)	'stingy' (吝 Lin)	'Auspicious ; propitious' (祥 Xiang)	'Error <blame> (咎 Jiu)	'Good Luck <lucky> (吉 Ji)
73 'Completion' (成 Cheng)	64 'Sinking' (沈 Chen)	55 'Diminishin g' (減 Jian)	46 'Enlargeme nt'; 'Extending' (廓 Kuo)	37 'Purity'; 'Year' (睟 Su)	28 'Change' (更 Geng)	19 'Following; Complianc e' (從 Cong)	10 'Defectiven ess or Distortion'; 'Praise' (羨 Xian)	1 'Center' (中 Zhong)
649—657 Z: 'Nourish <give birth; to raise; support> (養 Yang) [Taixuanjing - Shou 81]	568—576 Z: 'Spacious <broad; lenient; wide> (寬 Kuan)	487—495 Z: 'Swift <fast> (迅 Xun)	406—414 Z: 'Adorn <ornament s> (飾 Shi) [Taixuanjin g- Shou 61]	325--333	244—252 Z: 'Compariso n <to contrast; to gesture w/ hands; ratio> (比 Bi) [Yijing- 8]	163—171 Z: 'Seeing <to appear; to interview; to meet> (見 Jian)	82-90 Z: 'Completi on' (成 Cheng) [Jianqu- 9]	1-9 Z: 'Source' (原 Yuan)
74 'Closure'; 'Will' (□ Zhi); (致 Zhi)	65 'Inner' (內 Nei)	56 'Closed mouth'; 'Humming' (吟 Jin/Yin)	47 'Pattern; Literature' (文 Wen)	38 'Fullness'; 'Abundanc e' (盛 Sheng)	29 'Decisivene ss'; 'Severing' (斷 Duan)	20 'Advance' (進 Jin)	11 'Divergenc e; Mistake' (差 Cha)	2 'Full Circle; Surroundin g' (周 Zhou)
658—666 Z: 'Meeting'	577—585 Z: 'Guest <visitor> (賓 Bin)	496—504 Z: 'Fear'	415—423 Z: 'Violence <to go	334--342	253—261 Z: 'Opening	172—180 Z: 'Seizing <to capture; to obtain>	91-99 Z: 'Clashing	10-18 Z: 'Concealin