

1: Translate ching ching in Chinese (Simplified) - MyMemory

Simplified I CHING, Singapore. 11 likes. Simplified years old of I Ching for layman to understand and practice.

The conception behind this title, thus, is profound. It has three implications: Simplicity - the root of the substance. The fundamental law underlying everything in the universe is utterly plain and simple, no matter how abstruse or complex some things may appear to be. Variability - the use of the substance. Everything in the universe is continually changing. By comprehending this one may realize the importance of flexibility in life and may thus cultivate the proper attitude for dealing with a multiplicity of diverse situations. Persistency - the essence of the substance. Everything in the universe seems to be capricious, yet among the changing tides there is, always, a persistent principle--a central rule--that does not vary in space and time. The translation of the title into English used to be Book of Changes, though a slightly more accurate name, Classic of Changes, appears more frequently in recent use. Gui Cang may be literally translated into "return and be contained," which refers to earth as the first hexagram itself indicates. It was not until then that the whole context of I Ching was understood. These reconstructions are dealt with in a growing number of books, such as The Mandate of Heaven: Hidden History in the I Ching, by S. The Book of Changes, see References, below. Scholarly works dealing with the new view of the Book of Changes include doctoral dissertations by Richard Kunst and Edward Shaughnessy. These and other scholars have been helped immensely by the discovery, in the s, by Chinese archaeologists, of intact Han dynasty era tombs in Mawangdui near Changsha , Hunan province. One of the tombs contained more or less complete 2nd century BC texts of the I Ching, the Dao De Jing and other works, which are mostly similar yet in some ways diverge significantly from the "received," or traditional, texts preserved by the chances of history. The tomb texts include additional commentaries on the I Ching, previously unknown, and apparently written as if they were meant to be attributed to Confucius. All of the Mawangdui texts are many centuries older than the earliest known attestations of the texts in question. When talking about the evolution of the Book of Changes, therefore, the Modernists contend that it is important to distinguish between the traditional history assigned to texts such as the I Ching felt to be anachronistic by the Modernists , assignments in commentaries which have themselves been canonized over the centuries along with their subjects, and the more recent scholarly history aided by modern linguistic textual criticism and archaeology. Many hold that these perspectives are not necessarily mutually exclusive, but, for instance, many Modernist scholars doubt the actual existence of Fuxi, think Confucius had nothing to do with the Book of Changes, and contend that the hexagrams came before the trigrams. With six such lines stacked from bottom to top in each hexagram, there are 26 or 64 possible combinations and thus 64 hexagrams. There are 23, hence 8, possible trigrams. Each hexagram represents a state, a process and may represent a change happening. When a hexagram is cast using one of the processes of divination with I Ching , each of the lines may be indicated as moving or fixed. Moving "old", or "unstable" lines have a polarity in the process of reversal; a full reading will consider the hexagram that would result from the lines changing polarity. The traditional methods for casting the hexagrams use biased random number generation procedures, so the 64 hexagrams are not equiprobable. There are a few formal arrangements of the trigrams and hexagrams with a traditional context. The King Wen sequence is considered the authoritative arrangement of the hexagrams. The open line represents yin, the receptive principle. Note, though, that the normal diagrammatic representation is to show the lines stacked vertically, from bottom to top i.

2: Consult the Yijing / I Ching online

The author talks in more detail about the sixty-four hexagrams of the 'I Ching.' How to go about understanding the symbols. Relating them to the question you have put to the Oracle - keeping it.

The I Ching simplified? The Yijing is alive with imagery and colour. Loud with horses, pigs, tigers, wild geese, elephants and the dragon. Water and blood, yellow leather and crimson sashes, bronze arrows and prison pits. And then there are heroes and anti-heroes and their stories: The images and stories are the lifeblood of the oracle. When we consult with it, this is what we connect with. So why, when people set out to write some variant on the-everyday-simplified-easy-I-Ching-for-modern-beginners is their first step invariably to expunge every last image, story and colour? And why, especially, would a tarot expert do this? Has he ever felt the need to paint out those ambiguous images on his tarot deck and convert them into flashcards, with one or two keywords neatly printed in crisp, black ink? OK, I do know why they do it. Maybe people will flee from the I Ching in droves with tigers and dragons snapping at their heels. But surely there has to be a better way of getting past that? I mean listen to this. Hexagram 1, line 5: Harvest in seeing the great person. Influence occurs without any conscious intervention on your part. It indicates that you can accomplish almost anything. Make full use of all your resources. Aim high and do the very best you can. You have considerable influence. It is the greatest misfortune to do so. Hold fast to the truth and persevere. Yet you feel that it is all too much for you. Such a defeatist attitude must be overcome at all costs. Nothing is holding you back except yourself. I think they prove that there is a better way of overcoming fear of imagery than just omitting it. So there are still dragons and tigers, arrowheads and bronze vessels, as well as straightforward commentary. Looking at the same examples in their version Hexagram 1, line 5: Select good advisers to help you. An opportunity to successfully accomplish a great ambition. If you are willing to see it through, you will overcome the difficulties.

3: The Visionary I Ching - Divination Foundation

Mark McElroy, of www.enganchecubano.com, has kindly sent me the proofs of his upcoming book, I Ching for www.enganchecubano.com as beginners' books go, it's pretty good, with some useful, thought-provoking ways of approaching the hexagrams.

There is also an ancient folk etymology that sees the character for "changes" as containing the sun and moon, the cycle of the day. Modern Sinologists believe the character to be derived either from an image of the sun emerging from clouds, or from the content of a vessel being changed into another. According to the canonical Great Commentary, Fu Xi observed the patterns of the world and created the eight trigrams Chinese: Each line is either broken or unbroken. These four words, translated traditionally by James Legge as "originating and penetrating, advantageous and firm," are often repeated in the hexagram statements and were already considered an important part of I Ching interpretation in the 6th century BC. Edward Shaughnessy describes this statement as affirming an "initial receipt" of an offering, "beneficial" for further "divining". It also carried meanings of being or making upright or correct, and was defined by the Eastern Han scholar Zheng Xuan as "to enquire into the correctness" of a proposed activity. The hexagram names could have been chosen arbitrarily from the line statements, [16] but it is also possible that the line statements were derived from the hexagram names. Each line begins with a word indicating the line number, "base, 2, 3, 4, 5, top", and either the number 6 for a broken line, or the number 9 for a whole line. Hexagrams 1 and 2 have an extra line statement, named yong. I Ching divination Fifty yarrow *Achillea millefolium* subsp. Archaeological evidence shows that Zhou dynasty divination was grounded in cleromancy, the production of seemingly random numbers to determine divine intent. The Great Commentary contains a late classic description of a process where various numerological operations are performed on a bundle of 50 stalks, leaving remainders of 6 to 9. The two histories describe more than twenty successful divinations conducted by professional soothsayers for royal families between BC and BC. The method of divination is not explained, and none of the stories employ predetermined commentaries, patterns, or interpretations. Only the hexagrams and line statements are used. In the modern period, Gao Heng attempted his own reconstruction, which varies from Zhu Xi in places. In the modern period, alternative methods such as specialized dice and cartomancy have also appeared. In later attempts to reconstruct ancient divination methods, the word zhi was interpreted as a verb meaning "moving to", an apparent indication that hexagrams could be transformed into other hexagrams. However, there are no instances of "changeable lines" in the Zuo zhuan. In all 12 out of 12 line statements quoted, the original hexagrams are used to produce the oracle. The Ten Wings are of a much later provenance than the Zhou yi, and are the production of a different society. By partaking in the spiritual experience of the I Ching, the Great Commentary states, the individual can understand the deeper patterns of the universe. The Ten Wings were traditionally attributed to Confucius, possibly based on a misreading of the Records of the Grand Historian. An ancient commentary on the Zhou yi found at Mawangdui portrays Confucius as endorsing it as a source of wisdom first and an imperfect divination text second. Hexagram I Ching and List of hexagrams of the I Ching In the canonical I Ching, the hexagrams are arranged in an order dubbed the King Wen sequence after King Wen of Zhou, who founded the Zhou dynasty and supposedly reformed the method of interpretation. The sequence generally pair hexagrams with their upside-down equivalents, although in eight cases hexagrams are paired with their inversion. But the oldest known manuscript, found in and now held by the Shanghai Library, was almost certainly arranged in the King Wen sequence, and it has even been proposed that a pottery paddle from the Western Zhou period contains four hexagrams in the King Wen sequence. The assignment of numbers, binary or decimal, to specific hexagrams is a modern invention.

4: Display of Chinese Characters of the Tao Te Ching by Lao Tzu, Green Way Research

SIMPLIFIED I CHING Simplified I Ching, illustrated with sixty-four original drawings, is a guide to help people use their intuitive nature to solve their daily problems.

Six coins [edit] Six coins—five identical coins and one different—can be thrown at once. The coin that lands closest to a line drawn on the table will make the first line of the hexagram and so on, heads for yang, tails for yin. The distinct coin is a moving line. This has the dual failings that it forces every hexagram to be a changing hexagram, and it only ever allows exactly one line to be changing. Eight coins on Ba Qian [edit] Eight coins, one marked, are tossed at once. They are picked up in order and placed onto a Bagua diagram; the marked coin rests on the lower trigram. The eight process is repeated for the upper trigram. After a third toss the first six coins are placed on the hexagram to mark a moving line. This has the deficiency or allowing at most one moving line whereas all six lines could be moving in traditional methods. Dice [edit] Any dice with an even number of faces can also be used in the same fashion of the coin tosses with even die rolls for heads and odd for tails. An eight sided die d8 can be used to simulate the chances of a line being an old moving line equivalent to the yarrow-stalk method. For example, because the chances of any yin line or any yang line are equal in the yarrow-stalk method, there is a one in eight chance of getting any basic trigram, the same chance held under the ba qian method so the ba qian method can thus be used to determine the basic hexagram. The d8 can then be used by rolling it once for each line to determine moving lines. Another dice method that produces the 1: All odd results are considered yang, with the result of eleven denoting an old yang. Any even results would be considered yin and both fours and tens are treated as old yin. The long-dice method was created by an artisan in the United States to mimic the probabilities of the traditional yarrow-stalk method. The long dice each have four faces marked with either two or three dots, called "pips". The dice are cast six times to obtain the six lines of an I Ching hexagram. Marbles or beads Method of Sixteen [edit] Sixteen marbles can be used in four different colours. The distribution of results is the same as for the yarrow-stalk method. Yang and yin are equally likely. Static is more likely than changing. The yarrow method produces "near" probabilities dependent upon the initial divisions into piles differing within two standard deviations of the mean. The diviner must attempt to divide equally, or the algorithm is lost. The Method of Sixteen simply produces the correct numbers using sixteen instances of some element of equal probability, such as marbles, subdivided into four subsets of the correct numbers, i. The diviner just selects with replacement one marble at random. Rice grains [edit] For this method, either rice grains or small seeds are used. Six small piles of rice grains are made by picking up rice between finger and thumb. The number of grains in a pile determines if it is yin or yang. This has the deficiency of forcing zero and exactly zero lines in the hexagram to be a moving line when using the traditional yarrow method there can from zero to six moving lines. Calendric cycles and astrology [edit] Main articles: Chinese fortune telling , Chinese astrology , Symbolic stars , and Zi wei dou shu There is a tradition of Taoist thought which explores numerology , esoteric cosmology , astrology and feng shui in connection with the I Ching. The Han period BCE CE saw the combination and correlation of the I Ching, particularly in its structural aspects of line , trigrams , and hexagrams , with the yin-yang and wu hsing Five Element theories of the cosmologists, with numerical patterns and speculations, with military theory, and, rather more nebulously, with the interests of the fang-shih or "Masters of Techniques," who ranged over many areas, from practical medicine, through alchemy and astrology, to the occult and beyond. While a hexagram is derived with one of the common methods like coin or yarrow stalks, here the divination is not interpreted on the basis of the classic I Ching text. Instead, this system connects each of the six hexagram lines to one of the Twelve Earthly Branches , and then the picture can be analyzed with the use of 5 Elements Wu Xing. Here is a typical example for the "modified 3-coin" method but you can change to 3-coin if you want to: With both "3-coin method" and "modified 3-coin method" see <https://SystemRandom.com> auto-seeded, with os. Also, the first number shall be in the bottom and hence the printing shall start from the bottom. Probability analysis of I Ching divination [edit] Most analyses of the probabilities of either the coin method or yarrow-stalk method agree on the probabilities for each method. The coin method varies

significantly from the yarrow-stalk method, in that the former gives the same probability to both the moving lines and to both the static lines, which is not the case in the yarrow-stalk method. However, the calculation of the frequencies for the yarrow-stalk methodâ€”generally believed to be the same as those described in this article in the simplified method using sixteen objectsâ€”contains a further error, in the opinion of Andrew Kennedy, [10] which is that of including the selection of zero as a quantity for either hand. The yarrow-stalk procedure expressly requires that the four numbers be produced without using zero; Kennedy shows that by not allowing the user to select zero for either hand, or a single stalk for the right hand this stalk is moved to the left hand before counting by fours, and so also leaves a zero in the right hand, the hexagram frequencies change significantly for a daily user of the oracle. He has modified the simplified method of using sixteen coloured objects described in this article as follows: A serial killer uses I Ching and the Hexagram determines what and how someone is chosen and killed. Dick, several characters consult the I Ching at various points, and consider the answers given. Dick apparently used the I Ching while writing his novel, to help him decide on the direction of the plot. Barnabas casts himself into a trance using the wands, allowing his astral body travels back to the year

5: The I Ching simplified? (a rant) | I Ching with Clarity

'Simplified I Ching' is a brand new publication from Amazon books. Massively innovative, the hexagrams of the 'I Ching' can be formed in minutes by using an entirely new method of divination.

It dates back more than years, to the Zhou Dynasty in China the book provided the inspiration for the Zhou dynasty to overthrow the Shang Dynasty in BC. The book is a foundation for both Confucianism and Taoism despite how different these two philosophies are. Call me what you want, but the I Ching divination has given me remarkably good advice over the years. I started in mid and do a reading for myself every month or so. A reading involves tossing 3 coins six times, and recording the number of heads and tails. The pattern gives you an answer to your question. For my parents, I bought pennies off eBay minted on the years of their birth, of their immigration to the US, and of their marriage. I keep the coins in a simple, small Chinese silk coin holder. Another alternative, popular among I Ching purists, are Chinese coins. It provides clear, easy-to-understand explanations of the readings in contemporary English. You can also do simple readings online nowadays. Ask your question Ask an open-ended question not a yes-or-no question , and if you want to reflect on it later, record it in your notebook. The timeframe should be over the next few weeks or months. What will my love life look like over the next few months? What should I be doing in order to get my career on track? How should I be balancing my work and family commitments with my need for fun and self-fulfillment? Toss the coins six times Toss your coins, while thinking about your question, six times. Record the pattern of heads and tails according to the key below. The pattern of lines should go from bottom to top in your notebook. You can also cut the hexagram in half to yield two trigrams 3-line patterns: If there are any changing signs, that means you have two readings. This means the first reading before-change , this line is Yin, while in the second after-change reading, the line is Yang. Get numbered readings First, see if your resulting hexagram has any changing signs--any 3 heads or 3 tails tosses. If it does, it means you have two readings - see the note to the right on how to interpret. Break up your resulting hexagram into two trigrams -- your lower trigram your first 3 tosses and your upper trigram your last 3 tosses. Then, find the number for the match in the grid below: Trust that fate works in ways that are sometimes difficult to understand, but that you are learning lessons that will serve you well in life. This is your time to follow since there you do not have enough experience to lead or initiate change. The new situation can develop in any direction. Accept any help that is offered to you and stick to your plan. Allow the situation to resolve itself. Seek support and guidance from an experienced teacher and be prepared to learn from your mistakes. This divination sometimes comes when you keep on asking the same question again and again Hexagram 5 Hsu - Waiting Water over Heaven Now is the time to wait and have faith in the natural order of things. Take stock of yourself and your situation, and work on any insecurities that cause internal imbalance. Let go of your fears, doubts and impatience, and communicate with others to develop an understanding that will resolve conflict. Accept and respect the advice of someone wiser than you are. Be an inspiration to others, and enjoy their support towards achieving a worthy goal. Hexagram 8 Pi - Union Holding Together Water over Earth Examination of your own actions and words for their sincerity will lead to stronger bonds with others. Remain focused on your plan and surpass obstacles with gentleness and decorum. Stay focused on the long term. Plant the seeds for success now, and reap a bountiful harvest in the future. Cultivate tolerance, patience, detachment and adaptability. Understand that all you have the power to change is yourself. Do not be subservient to those above you nor domineering to those below you. This will give you the confidence you need to succeed. It is possible to grow to great heights but keep your inner balance that has brought you here. Do not become complacent now. Your run of good fortune has begun to wane. Deal with reservations and dissent earlier, to head off problems down the road. If you abuse your strength, you will lose it. You have the momentum and energy to see plans through. Hexagram 17 Sui - Following Lake over Thunder Accept the way things are and stay steady in response to events. Inner truth and acceptance will lead to contagious happiness. There is an opportunity to fix the situation by righting wrong ideas and attitudes. You need strength of character and decisive action, but first figure out where the source of disorder is. Your undertakings will meet with success. People above you will offer help and support. The

creative power of the universe works in mysterious ways, influencing situations and people. Hexagram 21 Shih Ho - Biting Through Fire over Thunder There is an obstacle here, possibly an incorrect attitude that needs to be dealt with. Try to see the problem clearly. Forcefulness will bring misfortune. Use your inner strength to withdraw. Attempting to influence the situation will only prolong it. Withdraw now, wait patiently, and allow everything to settle. Watch and wait as things progress on their own. Consolidate your strength and energy for the time of growth that is coming soon. Nip cynicism in the bud, so intuition can flow and so that you can be receptive to the advice of a wiser adult. Your character is being tested. Hold on to your inner truth. Use these difficulties as opportunities to understand the situation better. Some people may be afraid and jealous of your spiritual progress. Ignore them and stay focused. Hexagram 27 I - Nourishment Mountain over Thunder By feeding the desires of the ego, we encourage the growth of inferior spiritual qualities such as envy, self-pity, and distrust. Through meditation we cultivate tranquility and receptiveness that allows wisdom to flow in. You understandably want to escape the situation, but that will only delay the inevitable. Constantly running weakens your resolve and worsens your problems. A time to stand firm. Rely on your inner truth and integrity and you will emerge stronger. This might require a sacrifice, but you will see the fruits of your efforts if you persevere. Open your heart and adopt a detached, receptive state that will allow the universe to work everything out. Be open-minded and diplomatic to receive benefits from external influences. To have a beneficial influence on others you need to maintain inner independence and integrity, acting from a position of quiet inner truth and humility. Be calm and sincere and be careful to stay true to your path and you will succeed. Do not yearn or hope for better things, and do not give in to pessimism, but remain constant and unwavering. Do what needs to be done with calmness, detachment and integrity. Withdraw in order to set a strategy in place for a more favorable time to move forward. Maintain patience, humility, calmness and detachment. Wait for the appropriate time to act and stay balanced. Avoid misguided beliefs in your power to influence things to your own benefit as the resulting misfortune will be great. Keep your actions pure and simple, or your judgment will become impaired. Work on progress for its own sake rather than in the pursuit of selfish goals. Hexagram 36 Ming I - Darkening of the Light Earth over Fire When surrounded by difficult circumstances, keep your inner light burning to help guide you through difficulties. Giving in to weakness or feelings of despair when progress stalls dims the brightness within. Set aside distracting emotions, and continue to work hard at maintaining your inner truth. You will enjoy slow but steady progress, so have faith in the creative power of the universe. Hexagram 37 Chia Jen - Family Wind over Fire Cultivate the acceptance, humility, modesty and gentleness to attract and develop healthy relationships. Everything we experience gives us an opportunity to learn and grow, but we must be willing to scratch beneath the surface. Seek the advice of someone whose judgment you trust. Correcting them will bring relief.

6: Beginner's Guide to I Ching (IChing) | What is the I Ching?

The I Ching (or Yi Jing, with Mandarin pronunciation) is an ancient Chinese text meaning The Book of Changes. It dates back more than years, to the Zhou Dynasty in China (the book provided the inspiration for the Zhou dynasty to overthrow the Shang Dynasty in BC). The book is a foundation.

Use our web-enabled, fast and easy "virtual coin toss" system to build your i-ching hexagram. See our tips for I Ching queries? Based on the year old "Book of Changes", the I Ching has been inspiring and teaching for generations. Try an I Ching reading now, and prepare to be amazed. What kind of questions work best with the I-Ching? First and foremost -- it is traditional in China to say "please" as part of your question when you consult the I-Ching. This is an ancient custom dating back to the origins of the I Ching over years ago. The word "please" can be placed at the beginning, in the middle, or at the end of the question. Asking the I Ching general vs. Experts often approach the I-Ching with an even more general strategy - asking simple questions like: This approach to readings reflects the tendency of the oracle to offer insight into a wide variety of related, and sometimes unexpected topics. Many related topics may not be anticipated by the asker. While many people tend to ask very specific questions like "Will Catherine get married to Stephen? The I Ching is a framework for knowledge Think in terms of the greater philosophical or spiritual backdrop to a situation, and your readings will be much more effective. While the I-Ching may respond with very direct answers when the future is clear, more often than not, the I-Ching will provide a philosophical framework for you to better understand the situation and predict its outcome. No one can tell you exactly how to phrase your question. The best approach is to try several kinds of questions and see which I Ching readings yield the best results for you. Book of Changes which is much easier to understand than older translations found elsewhere. Can you ask the I Ching the same question twice? It is recommended that you ask for insight about multiple aspects or facets of a situation when asking repeat questions. This is considered a misuse of the I Ching, and will yield effective, useless and misleading answers. However, if some time has passed, and you want to ask the I Ching the same question because your situation may have changed slightly -- this is perfectly acceptable and encouraged. The origins of the I Ching oracle are shrouded in mystery, but scholars believe the original ancient Chinese text was first penned some time between the 10th and 4th century BC. It is the oldest of the ancient Chinese classics which survives today. Edward Shaughnessy American scholar of Chinese history and Chinese philosophy, dates the origin of the I Ching to the twilight of the 9th century BC, during the early reign of King Xuan of the Zhou dynasty. The I Ching or Book of Changes which has also been known by the names the "Zhou Yi" or the "Changes of Zhou" over the centuries is at its heart, a divination text. At the core of the text are the 64 hexagrams of the Zhou Yi which are each composed of six horizontal lines, stacked on top of each other. Each line has two possible states: The beauty of the ancient Book of Changes comes from its depth and its versatility. As a Chinese philosophy text, it has formed close relationships over the centuries with Taoism, Confucianism and other Chinese philosophical schools. The richness of its divinations come from the multiple ways in which each hexagram can be understood. On a simple level, each hexagram can be divided into an upper trigram and a lower trigram, each consisting of three broken or unbroken lines. The trigram of heaven is possibly the most important of the trigrams. It consists of 3 unbroken lines, and represents the ultimate creative force in the universe. When appearing in certain circumstances it can also represent masculinity and fatherhood. The I Ching trigram of earth is the counterbalance to the trigram of heaven. Its three broken lines represent receptivity, feminine energy and motherhood. The trigram of wind represents of a soft, perpetual and gentle pressure. What it lacks in power, it makes up for in consistency and persistence. This trigram may represent the oldest daughter in a family in some circumstances. Water is dark, foreboding and mysterious. It is ever-changing and shifting. In Chinese philosophy, as with astrology, water is associated with the moon. In the I Ching it is frequently representative of shifts in the status quo. The powerful force of thunder is filled with awesome energy and an element of mystery. It often indicates a movement of power, changing dynamics and the powerful energy behind new plans and initiatives. Fire in Chinese philosophy is seen as a force for positive, life-giving energy. It is the ultimate in usefulness and reliability. In certain

circumstances, the trigram of fire may also represent a second-born daughter. Standing tall and eternal overhead, the mountain trigram represents the ancient, unmovable force. It is fixed and unmovable. In some circumstances, the trigram of mountain may also represent a third-born son. Nothing is more serene and peaceful than the trigram of the lake. Its presence evokes feelings of calmness, serenity and peace. This happy trigram may also represent a third-born daughter in some circumstances. Changing Lines Adding complexity and a third dimension to I Ching readings are the concept of changing lines. Each of the 64 hexagrams comes with an additional six meanings -- one for each broken or unbroken line in the hexagram. While there is debate among both scholars and users of the I Ching as to the reason why changing lines were included in the ancient text of the Book of Changes, the belief among many is that these changing lines represent shifts in the meaning of each hexagram, and point to a potential future state. It is through the changing lines, that the true divinatory power of the I Ching becomes apparent. Translations of the I Ching While there have been dozens of translations of the I Ching written over the centuries, the best known contemporary translation was written in German by Richard Wilhelm, whose work was introduced by psychologist Carl Jung. Traditionally, one consults the I Ching by one of two different methods. The first is the previously mentioned system of tossing three coins. The other is a system of drawing marked yarrow stalks. We may at a later date create a virtual yarrow stalk system if there is interest. Let us know in the contact form below. By tallying the results of the coin tosses, an I Ching hexagram can be built using the following rules. Tossing the I Ching Coins Every line in the six line hexagrams is based on the concept of yin and yang. In Chinese philosophy, the yin yang is a balance of dark and light, negative and positive, fire and water, hot and cold, up and down, and expanding and contracting. In I Ching hexagrams, broken lines represent "yin", and solid lines represent "yang". An Old Yang line. Old Yang lines are solid but changing. Two heads, one tail: A Young Yin line. Young Yin lines are broken and unchanging. One head, two tails: A Young Yang line. Young Yang lines are unbroken and unchanging. An Old Yin line. Old Yin lines are broken and changing. To apply this to a divinatory example: A hexagram composed of 6 Old Yang lines would represent Creativity". But since every Old Yang line is "changing", this transitory hexagram would point to a future hexagram of The Receptive" or a hexagram with 6 broken lines. In such a case, the reading would consist of the original hexagram of Creativity, all changing lines which is unlikely in any realistic scenario , and the future hexagram of The Receptive More.

7: I Ching Reading: A Step-by-Step Guide | Exemplore

The contents of I Ching consist of 64 hexagrams and explanation for each. Hexagram is a group of six broken or unbroken lines. Hexagram is a group of six broken or unbroken lines. The broken line (the line where the middle part is missing) represents yang, and the unbroken line represents yin.

Before Completion Incompletion The hexagrams, though, are mere mnemonics for the philosophical concepts embodied in each one. The philosophy centres around the ideas of balance through opposites and acceptance of change. The I Ching is a "reflection of the universe in miniature". The word "I" has three meanings: Simplicity - the root of the substance. The fundamental law underlying everything in the universe is utterly plain and simple, no matter how abstruse or complex some things may appear to be. Variability - the use of the substance. Everything in the universe is continually changing. By comprehending this one may realize the importance of flexibility in life and may thus cultivate the proper attitude for dealing with a multiplicity of diverse situations. Persistency - the essence of the substance. While everything in the universe seems to be changing, among the changing tides there is a persistent principle, a central rule, which does not vary with space and time. Philosophy Yin and yang, while common expressions associated with many schools of classical Chinese culture, are especially associated with the Taoists. Another view holds that the I Ching is primarily a Confucianist ethical or philosophical document. This view is based upon the following: The Wings or Appendices are attributed to Confucius. The study of the I Ching was required as part of the Civil Service Exams in the period that these exams only studied Confucianist texts. It is one of the Five Confucian Classics. It does not appear in any surviving editions of the Daozang. The major commentaries were written by Confucianists, or Neo-Confucianists. Taoists venerate the non-useful. The I Ching could be used for good or evil purposes. Both views may be seen to show that the I Ching was at the heart of Chinese thought, serving as a common ground for the Confucian and Taoist schools. Partly forgotten due to the rise of Chinese Buddhism during the Tang dynasty, the I Ching returned to the attention of scholars during the Song dynasty. This was concomitant with the reassessment of Confucianism by Confucians in the light of Taoist and Buddhist metaphysics, and is known in the West as Neo-Confucianism. The book, unquestionably an ancient Chinese scripture, helped Song Confucian thinkers to synthesize Buddhist and Taoist cosmologies with Confucian and Mencian ethics. The end product was a new cosmogony that could be linked to the so-called "lost Tao" of Confucius and Mencius. The binary arrangement of hexagrams is associated with the famous Chinese scholar and philosopher Shao Yung a neo-Confucian and Taoist in the 11th century. He displayed it in two different formats, a circle, and a rectangular block. Thus, he clearly understood the sequence represented a logical progression of values. However, while it is true that these sequences do represent the values 0 through 63 in a binary display, there is no evidence that Shao understood that the numbers could be used in computations such as addition or subtraction. Thus the full, generic, description of a particular hexagram is provided through analogies to all of the other hexagrams in the set - this being a feature of any language, to describe itself. Given such research into logic operators and their function in the brain: Since the I Ching hexagrams reflect a closed set of meanings, so the self-referencing involved means descriptions of hexagrams are through analogy to other hexagrams for mathematical modelling of such, see set theory and group theory. For hexagram 01, XORing with 27 gives us hexagram The full set of descriptions are covered in such as Lofting and through the EIC application where the interpretation is done through the I Ching itself [26]. This is in fact applicable to any system derived from recursion of some dichotomy and as such brings out the ease in which the I Ching can be mapped to the genetic code where the common ground is in BOTH being products of recursion. I Ching and Genetic Code texts: The Symbolic and Numerical Language The oracular interpretation of the symbolic language based on trigram symbols formed from yang and yin components is well known. However, the inherent numerical language of line change and non-change is relatively unknown. When the translated text reads "Nine in the beginning means If, on the other hand, the line is represented by the number 7, it is disregarded in interpreting the oracle. The same principle holds for lines represented by the numbers 6 and 8 respectively. Compton suggests that these numerical codes represent specific codons of the Genetic Code.

Cook reported that that the I Ching demonstrated a relation between the golden ratio aka the division in extreme and mean ratio and "linear recurrence sequences" the Fibonacci numbers are examples of "linear recurrence sequences": I Ching divination The I Ching has long been used as an oracle and many different ways coexist to "cast" a reading, i. In China the I Ching had two distinct functions. The first was as a compendium and classic of ancient cosmic principles. The second function was that of divination text. As a divination text the world of the I Ching was that of the marketplace fortune teller and roadside oracle. These individuals served the illiterate peasantry. The educated Confucian elite in China were of an entirely different disposition. The future results of our actions were a function of our personal virtues. The Confucian literati actually had little use for the I Ching as a work of divination. In the collected works of the countless educated literati of ancient China there are actually few references to the I Ching as a divination text. Any eyewitness account of traditional Chinese society, such as S. Wells Williams *The Middle Kingdom*, and many others, can clarify this very basic distinction. Williams tells us of the I Ching, "The hundred of fortune-tellers seen in the streets of Chinese towns, whose answers to their perplexed customers are more or less founded on these cabala, indicate their influence among the illiterate; while among scholars, who have long since conceded all divination to be vain.. *The Middle Kingdom*, vol. The taegeuk is surrounded by four of the eight trigrams, starting from top left and going clockwise: Heaven, Water, Earth, Fire. In addition, the Republic of Korea Air Force aircraft roundel incorporates the Taiji in conjunction with the trigrams representing Heaven. In more recent times, several Western artists and thinkers have used it in fields as diverse as psychoanalysis , music, film, drama, dance, eschatology , and fiction writing. As a manual of divination it interpreted natural events through readings based on symbols expressed in the trigrams and hexagrams. Thus any observation in nature could be interpreted as to its significance and cause. While usually sympathetic to the claims of Chinese culture and science, Joseph Needham , in his second volume of *Science and Civilization in China* p. It has influenced Confucians and other philosophers and scientists ever since.

8: Category:I Ching hexagrams - Wikimedia Commons

The I Ching (simplified Chinese: 易经; traditional Chinese: 易經; Mandarin pronunciation: [jī tēng] (listen)), also known as *Classic of Changes* or *Book of Changes*, is an ancient Chinese divination text and the oldest of the Chinese classics.

The "changes" involved have been interpreted as the transformations of hexagrams, of their lines, or of the numbers obtained from the divination. There is also an ancient folk etymology that sees the character for "changes" as containing the sun and moon, the cycle of the day. Modern Sinologists believe the character to be derived either from an image of the sun emerging from clouds, or from the content of a vessel being changed into another. Each line is either broken or unbroken. These four words, translated traditionally by James Legge as "originating and penetrating, advantageous and firm," are often repeated in the hexagram statements and were already considered an important part of I Ching interpretation in the 6th century BC. Edward Shaughnessy describes this statement as affirming an "initial receipt" of an offering, "beneficial" for further "divining". It also carried meanings of being or making upright or correct, and was defined by the Eastern Han scholar Zheng Xuan as "to enquire into the correctness" of a proposed activity. The hexagram names could have been chosen arbitrarily from the line statements, [19] but it is also possible that the line statements were derived from the hexagram names. Each line begins with a word indicating the line number, "base, 2, 3, 4, 5, top", and either the number 6 for a broken line, or the number 9 for a whole line. Hexagrams 1 and 2 have an extra line statement, named yong. I Ching divination Fifty yarrow *Achillea millefolium* subsp. Archaeological evidence shows that Zhou dynasty divination was grounded in cleromancy, the production of seemingly random numbers to determine divine intent. The Great Commentary contains a late classic description of a process where various numerological operations are performed on a bundle of 50 stalks, leaving remainders of 6 to 9. The two histories describe more than twenty successful divinations conducted by professional soothsayers for royal families between BC and BC. The method of divination is not explained, and none of the stories employ predetermined commentaries, patterns, or interpretations. Only the hexagrams and line statements are used. In the modern period, Gao Heng attempted his own reconstruction, which varies from Zhu Xi in places. In the modern period, alternative methods such as specialized dice and cartomancy have also appeared. In later attempts to reconstruct ancient divination methods, the word zhi was interpreted as a verb meaning "moving to", an apparent indication that hexagrams could be transformed into other hexagrams. However, there are no instances of "changeable lines" in the Zuo zhuan. In all 12 out of 12 line statements quoted, the original hexagrams are used to produce the oracle. The Ten Wings are of a much later provenance than the Zhou yi, and are the production of a different society. By partaking in the spiritual experience of the I Ching, the Great Commentary states, the individual can understand the deeper patterns of the universe. The Ten Wings were traditionally attributed to Confucius, possibly based on a misreading of the Records of the Grand Historian. An ancient commentary on the Zhou yi found at Mawangdui portrays Confucius as endorsing it as a source of wisdom first and an imperfect divination text second. Hexagram I Ching and List of hexagrams of the I Ching In the canonical I Ching, the hexagrams are arranged in an order dubbed the King Wen sequence after King Wen of Zhou, who founded the Zhou dynasty and supposedly reformed the method of interpretation. The sequence generally pairs hexagrams with their upside-down equivalents, although in eight cases hexagrams are paired with their inversion. But the oldest known manuscript, found in and now held by the Shanghai Library, was almost certainly arranged in the King Wen sequence, and it has even been proposed that a pottery paddle from the Western Zhou period contains four hexagrams in the King Wen sequence. The assignment of numbers, binary or decimal, to specific hexagrams is a modern invention.

9: I Ching - Infogalactic: the planetary knowledge core

I Ching hexagrams 1 through 64; the complete Richard Wilhelm translations of the I Ching hexagrams 1 through I Ching Hexagrams 1 through 64 - Richard Wilhelm I Ching Hexagram Translations www.enganchecubano.com's I Ching reading system provides a summarized version of the Richard Wilhelm translation of the I Ching hexagrams and their moving lines.

There are so many ways to answer this one! These are the 64 hexagrams, which means simply a pile of six lines, either broken or solid. When you consult the I Ching, you build up a hexagram line by line according to the results of coin tosses or one of the other methods, such as sorting yarrow sticks or pulling marbles from a bag. The hexagrams are not so much static pictures as ways to move: What can I achieve with it? The I Ching is simply an oracle: Its answers bring you into contact with something fundamental and unchanging, but at the same time absolutely, vividly connected to your present situation. It brings deeper insight - and that in turn empowers you to make changes for the better. I have seen the I Ching help to bring harmony to relationships, and deepen and strengthen spiritual practice, reassuring or challenging as the need arises. I know that this sounds like an extraordinary range of subjects, but I have a feeling that we respond in this way only because we have lost the connection between everyday life and spiritual practice. The I Ching restores this - which is one reason why it is so constantly stimulating and challenging to consult. In practice, I have found that most people value the I Ching for its ability to help in their relationships. Its answers are extraordinarily sensitive to the nuances of human interactions - in business and friendship as well as love. You can be better prepared for the challenges ahead, and negotiate current problems successfully. Can it predict the future? I have found that the I Ching can answer my questions about anything that is, at least within the limits of my own understanding. What the I Ching does do - and this is an enormous help - is to tell you what challenges and opportunities you are likely to face if you take a particular path, and how you can negotiate the obstacles you meet. Being told what will happen, as if your own choices had nothing to do with the outcome, is deeply disempowering. The I Ching tells people what effects their choices will have, and helps them to develop strategies to achieve their goals. The danger with any form of divination is that the user starts to consult it for every decision, or tries to use it to take the responsibility of decision away from them. The I Ching gives that responsibility straight back! How do you learn it? Given time and thought, this can be a very powerful way to build up an understanding of the hexagrams. To be honest, understanding the answers can be a little complicated at first. The I Ching can give very good advice on website design, for instance, but it will do so in 3,000-year-old imagery. It takes time to get used to this, and almost everyone finds it hard to make sense of their first few answers. There are some very good commentaries available that will help, or you could ask a reader for help. Readers can also come in useful when someone approaches the I Ching for the first time when they urgently need answers to an important question. I compare it to running a dinner party: They are the divination equivalent of giving those guests a pot noodle. What kind of person can learn it? Do you have to be psychic? You can be sure that every talent you possess - and probably a few you never suspected you had - will be called on in your relationship with the I Ching. This is because it works on so many different levels. I know some people who revel in it as a pure system of lines and patterns; others who are happy simply to talk with it; others who like to search for the earliest meanings of the Chinese characters - originally, the words of the I Ching are pictures - or the ancient shamanic traditions behind its imagery. Still, there are a few prerequisites for a rewarding relationship with the I Ching. It is not a machine for the delivery of instant answers, or to confirm people in their ideas. Like any worthwhile relationship, this one takes time and patience to develop, and calls for openness and sincerity. At some stage, the I Ching may ask you to think the unthinkable - it will surely offer you the opportunity to grow. Why is the I Ching still popular? The I Ching has been slower than, say, the tarot, to find widespread popularity in the West. There are some wonderful translations available now that allow you to develop a real relationship with the oracle - sadly, there is also a lot of wasted paper. Perhaps more importantly, there are many people who have been using the I Ching constantly for 20, 30 or 50 years. I once asked the I Ching itself: Radical Change means revolution, the old order overthrown as a snake sheds its

skin. Some would say that this is a good description of modern society a New Age? The I Ching sets this in context: No loss, no gain, going, coming - the well is There are three moving lines in this answer, showing exactly what the I Ching makes possible. Set forth, good fortune, no mistake. Her readings are not computer generated, they are her own work. Her website provides much information and support for I Ching enthusiasts.

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