

Hexagrams of the *I Ching / Yijing* 易經  
(Scripture of Change)

1		Ch'ien / Qian (Wade-Giles / Pinyin)	乾	The Creative / Pure Yang (Wilhelm / Baynes trans.) <sup>1</sup> / (Lynn trans.) <sup>2</sup>	23		Po / Bo	剝	Splitting Apart / Peeling
2		K'un / Kun	坤	The Receptive / Pure Yin	24		Fu	復	Return (The Turning Point)
3		Chun / Zhun	屯	Difficulty at the Beginning / Birth Throes	25		Wu-wang / Wuwang	無妄	Innocence (The Unexpected) / No Errancy
4		Meng	蒙	Youthful Folly / Juvenile Ignorance	26		Ta-hsu / Daxu	大畜	The Taming Power of the Great / Great Domestication
5		Hsü / Xu	需	Waiting (Nourishment)	27		I / Yi	頤	Corners of the Mouth / Nourishment
6		Sung / Song	訟	Conflict / Contention	28		Ta-kuo / Daguo	大過	Preponderance of the Great / Major Superiority
7		Shih / Shi	師	The Army	29		K'an / Xikan	坎 坎	The Abysmal (Water) / The Constant Sinkhole
8		Pi / Bi	比	Holding Together [Union] / Closeness	30		Li	離	The Clinging, Fire / Cohesion
9		Hsiao-hsü / Xiaoxu	小畜	The Taming Power of the Small / Lesser Domestication	31		Hsien / Xian	咸	Influence (Wooing) / Reciprocity
10		Lü	履	Treading [Conduct]	32		Heng	恆	Duration / Perseverance
11		T'ai / Tai	泰	Peace	33		Tun / Dun	遯	Retreat / Withdrawal
12		P'i / Pi	否	Standstill [Stagnation] / Obstruction	34		Ta-chuang / Dazhuang	大壯	The Power of the Great / Great Strength
13		T'ung-jen / Tongren	同人	Fellowship with Men / Fellowship	35		Chin / Jin	晉	Progress / Advance
14		Ta-yu / Dayou	大有	Possession in Great Measure / Great Holdings	36		Ming-i / Mingyi	明夷	Darkening of the Light / Suppression of the Light
15		Ch'ien / Qian	謙	Modesty	37		Chia-jen / Jiaren	家人	The Family [The Clan]
16		Yü / Yu	豫	Enthusiasm / Contentment	38		K'uei / Kui	睽	Opposition / Contrariety
17		Sui	隨	Following	39		Chien / Jian	蹇	Obstruction / Adversity
18		Ku / Gu	蠱	Work on what has been spoiled [Decay] / Ills to be Cured	40		Hsieh / Xie	解	Deliverance / Release
19		Lin	臨	Approach / Overseeing	41		Sun	損	Decrease / Diminution
20		Kuan / Guan	觀	Contemplation (View) / Viewing	42		I / Yi	益	Increase
21		Shih-ho / Shihe	噬嗑	Biting Through / Bite Together	43		K'uai / Kuai	夬	Break-through (Resoluteness) / Resolution
22		Pi / Bi	賁	Grace / Elegance	44		Kou / Gou	姤	Coming to Meet / Encounter
					45		Ts'ui / Cui	萃	Gathering Together [Massing] / Gathering
					46		Sheng	升	Pushing Upward / Climbing
					47		K'un / Kun	困	Oppression (Exhaustion) / Impasse

48		Ching / Jing	井	The Well
49		Ko / Ge	革	Revolution (Molting) / Radical Change
50		Ting / Ding	鼎	The Cauldron
51		Chen / Zhen	震	The Arousing (Shock, Thunder) / Quake
52		Ken / Gen	艮	Keeping Still, Mountain / Restraint
53		Chien / Jian	漸	Development (Gradual Progress) / Gradual Advance
54		Kuei-mei / Guimei	歸妹	The Marrying Maiden / Marrying Maid
55		Feng	豐	Abundance [Fullness]
56		Lü	旅	The Wanderer
57		Sun	巽	The Gentle (The Penetrating, Wind) / Compliance
58		Tui / Dui	兌	The Joyous, Lake / Joy
59		Huan	換	Dispersion [Dissolution]
60		Chieh / Jie	節	Limitation / Control
61		Chung-fu / Zhongfu	中孚	Inner Truth / Inner Trust
62		Hsiao-kuo / Xiaoguo	小過	Preponderance of the Small / Minor Superiority
63		Chi-chi / Jiji	既濟	After Completion / Ferrying Complete
64		Wei-chi / Weiji	未濟	Before Completion / Ferrying Incomplete

1. Richard Wilhelm, *The I Ching or Book of Changes*, English trans. by Cary F. Baynes, 3rd ed. (Princeton: Princeton University Press, 1967).

2. Richard John Lynn, *The Classic of Changes* (NY: Columbia University Press, 1994).

## I. On Consulting the Oracle

### 1. THE YARROW-STALK ORACLE

The oracle is consulted with the help of yarrow stalks. Fifty stalks are used for this purpose. One is put aside and plays no further part. The remaining 49 stalks are first divided into two heaps [at random]. Thereupon one stalk is taken from the right-hand heap and put between the ring finger and the little finger of the left hand. Then the left-hand heap is placed in the left hand, and the right hand takes from it bundles of 4, until there are 4 or fewer stalks remaining. This remainder is placed between the ring finger and the middle finger of the left hand. Next the right-hand heap is counted off by fours, and the remainder is placed between the middle finger and the forefinger of the left hand. The sum of the stalks now between the fingers of the left hand is either 9 or 5. (The various possibilities are 1+4+4, or 1+3+1, or 1+2+2, or 1+1+3; it follows that the number 5 is easier to obtain than the number 9.) At this first counting off of the stalks, the first stalk—held between the little finger and the ring finger—is disregarded as super-numerary, hence one reckons as follows: 9 = 8, or 5 = 4. The number 4 is regarded as a complete unit, to which the numerical value 3 is assigned. The number 8, on the other hand, is regarded as a double unit and is reckoned as having only the numerical value 2. Therefore, if at the first count 9 stalks are left over, they count as 2; if 5 are left, they count as 3. These stalks are now laid aside for the time being.

Then the remaining stalks are gathered together again and divided anew. Once more one takes a stalk from the pile on the right and places it between the ring finger and the little finger of the left hand; then one counts off the stalks as before. This time the sum of the remainders is either 8 or 4, the possible combinations being 1+4+3, or 1+3+4, or 1+1+2, or 1+2+1,

### Appendixes

so that this time the chances of obtaining 8 or 4 are equal. The 8 counts as 2, the 4 counts as 3.

The procedure is carried out a third time with the remaining stalks, and again the sum of the remainders is 8 or 4.

Now, from the numerical values assigned to each of the three composite remainders, a line is formed.

If the sum is 5 (= 4, value 3) + 4 (value 3) + 4 (value 3), the resulting numerical value is 9, the so-called old yang. This becomes a positive line that moves and must therefore be taken into account in the interpretation of the individual lines. It is designated by the symbol  $\ominus$  or  $\circ$ .

If the sum of the composite remainders is 9 (= 8, value 2) + 8 (value 2) + 8 (value 2), the final value is 6, the so-called old yin. This becomes a negative line that moves and is therefore to be taken into account in the interpretation of the individual lines. It is designated by the symbol  $\text{---}\times\text{---}$  or  $\times$ .

If the sum is

$$\left. \begin{array}{l} 9(2) + 8(2) + 4(3) \\ \text{or } 5(3) + 8(2) + 8(2) \\ \text{or } 9(2) + 4(3) + 8(2) \end{array} \right\} = 7$$

the value 7 results, the so-called young yang. This becomes a positive line that is at rest and therefore not taken into account in the interpretation of the individual lines. It is designated by the symbol  $\text{---}$ .

If the sum is

$$\left. \begin{array}{l} 9(2) + 4(3) + 4(3) \\ \text{or } 5(3) + 4(3) + 8(2) \\ \text{or } 5(3) + 8(2) + 4(3) \end{array} \right\} = 8$$

the value 8 results, the so-called young yin. This becomes a negative line that is at rest and therefore not taken into account in the interpretation of the individual lines. It is designated by the symbol  $\text{---}$ .

This procedure is repeated six times, and thus a hexagram of six stages is built up. When a hexagram consists entirely of nonmoving lines, the oracle takes into account only the idea represented by the hexagram as a whole, as set down in the Judgment by King Wên and in the Commentary on the Decision by Confucius, together with the Image.

If there are one or more moving lines in the hexagram thus obtained, the words appended by the Duke of Chou to the given line or lines are also to be considered. His words therefore carry the superscription, "Nine in the  $x$ th place," or "Six in the  $x$ th place."

Furthermore, the movement, i.e., change<sup>1</sup> in the lines, gives rise to a new hexagram, the meaning of which must also be taken into account. For instance, when we get hexagram 56



showing a moving line in the fourth place



we must take into account not only the text<sup>2</sup> and the Image belonging to this hexagram as a whole, but also the text that goes with the fourth line, and in addition both the text and the Image belonging to hexagram 52:



Thus hexagram 56 would be the starting point of a development leading, by reason of the situation of the nine in the fourth place and the appended counsel, to the final situation, i.e., hexagram 52.

In the second hexagram the text belonging to the moving line is disregarded.

## 2. THE COIN ORACLE

In addition to the method of the yarrow-stalk oracle, there is in use a shorter method employing coins: for this as a rule old Chinese bronze coins, with a hole in the middle and an

1. By movement or change a yielding line develops out of a strong line, and a strong line out of a yielding line.

2. [Judgment and Commentary on the Decision.]

inscription on one side, are used. Three coins are taken up and thrown down together, and each throw gives a line. The inscribed side counts as yin, with the value 2, and the reverse side counts as yang, with the value 3. From this the character of the line is derived. If all three coins are yang, the line is a 9; if all three are yin, it is a 6.

Two yin and one yang yield a 7, and two yang and one yin yield an 8. In looking up the hexagrams in the Book of Changes, one proceeds as with the yarrow-stalk oracle.

There is yet another kind of coin oracle, employing, besides the hexagrams of the *I Ching*, the "five stages of change," the cyclic signs, etc. This oracle is used by Chinese soothsayers, but without the text of the hexagrams of the *I Ching*. It is said to be a perpetuation of the ancient tortoise oracle, which was consulted in antiquity in addition to the yarrow-stalk oracle. In the course of time it was gradually supplanted by the *I Ching*, in the more rational form imparted to it by Confucius.