

A Glimpse at the I Ching

Introduction


I Ching - A book of divination, philosophy, or maybe of the Universe...

- One of the oldest Chinese classical text.
- Simplicity, Variability and Persistency.

Authors: Fu Xi (~3000 BC) → King Wen (~1100 BC) → Duke of Zhou → Confucius (500 BC)

Content: Trigrams → Hexagrams and *guàcí* → *yáocí* → Commentaries

Structure of the Hexagrams

Yang (NINE) 

Yin (SIX) 

(爻 *yáo*)



Trigrams (八卦 *bāguà*)



Hexagrams (六十四卦)

乾：元亨，利貞。

Khien (represents) what is great and originating, penetrating, advantageous, correct and firm.

初九：潛龍，勿用。

1. In the first (or lowest) NINE, undivided, (we see its subject as) the dragon lying hid (in the deep). It is not the time for active doing.

九二：見龍在田，利見大人。

2. In the second NINE, undivided, (we see its subject as) the dragon appearing in the field. It will be advantageous to meet with the great man.

九三：君子終日乾乾，夕惕若，厲，无咎。

3. In the third NINE, undivided, (we see its subject as) the superior man active and vigilant all the day, and in the evening still careful and apprehensive. (The position is) dangerous, but there will be no mistake.

九四：或躍在淵，无咎。

4. In the fourth NINE, undivided, (we see its subject as) the dragon looking) as if he were leaping up, but still in the deep. There will be no mistake.

九五：飛龍在天，利見大人。

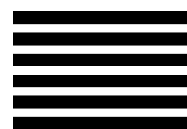
5. In the fifth NINE, undivided, (we see its subject as) the dragon on the wing in the sky. It will be advantageous to meet with the great man.

上九：亢龍有悔。

6. In the sixth (or topmost) NINE, undivided, (we see its subject as) the dragon exceeding the proper limits. There will be occasion for repentance.

用九：見群龍无首，吉。

7. (The lines of this hexagram are all strong and undivided, as appears from) the use of the number NINE. If the host of dragons (thus) appearing were to divest themselves of their heads, there would be good fortune.



乾 Qian (sky)

English translations by J. Legge