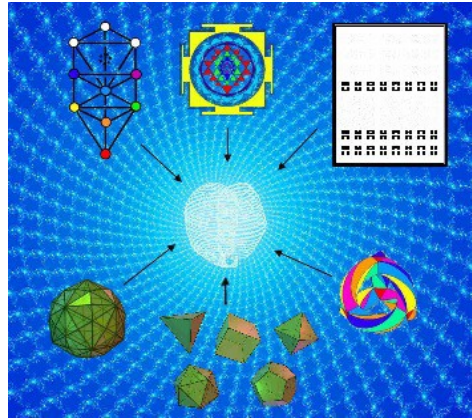
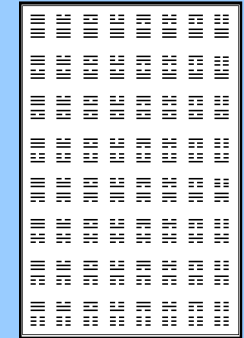


Mysticism: Where Science, Art, and Religion Meet?



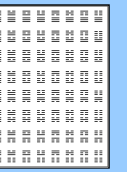
Subject Four Mysticism East and West I Ching

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12 January 2022



The 64 hexagrams of the I Ching table

I Ching

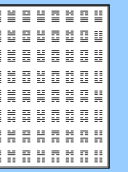


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49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64

The 64 hexagrams of the I Ching table

- I Ching usually translated as ***Book of Changes*** or ***Classic of Changes***, is an ancient Chinese divination text and among the oldest of the Chinese classics. With more than two and a half millennia's worth of commentary and interpretation, the *I Ching* is an influential text read throughout the world, providing inspiration to the worlds of religion, philosophy, literature, and art. Originally a divination manual in the Western Zhou period (1000–750 BC), over the course of the Warring States period and early imperial period (500–200 BC) it was transformed into a cosmological text with a series of philosophical commentaries known as the "Ten Wings". After becoming part of the Five Classics in the 2nd century BC, the *I Ching* was the subject of scholarly commentary and the basis for divination practice for centuries across the Far East, and eventually took on an influential role in Western understanding of Eastern thought.
- The *I Ching* is used in a type of divination called cleromancy, which uses apparently random numbers. Six numbers between 6 and 9 are turned into a hexagram, which can then be looked up in the text, in which hexagrams arranged in an order known as the King Wen sequence. The interpretation of the readings found in the *I Ching* is a matter of centuries' debate, and many commentators have used the book symbolically, often to provide guidance for moral decision making as informed by Confucianism, Taoism and Buddhism. The hexagrams themselves have often acquired cosmological significance and been paralleled with many other traditional names for the processes of change such as yin and yang and Wu Xing

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- The core of the *I Ching* is a Western Zhou divination text called the *Changes of Zhou* (Chinese: 周易 ; pinyin: Zhōu yì). Various modern scholars suggest dates ranging between the 10th and 4th centuries BC for the assembly of the text in approximately its current form. Based on a comparison of the language of the *Zhou yi* with dated bronze inscriptions, the American sinologist Edward Shaughnessy dated its compilation in its current form to the early decades of the reign of King Xuan of Zhou, in the last quarter of the 9th century BC. A copy of the text in the Shanghai Museum corpus of bamboo and wooden slips (discovered in 1994) shows that the *Zhou yi* was used throughout all levels of Chinese society in its current form by 300 BC, but still contained small variations as late as the Warring States period. [6] It is possible that other divination systems existed at this time; the Rites of Zhou name two other such systems, the *Lianshan* and the Guicang.

I Ching

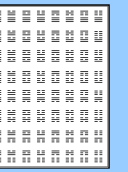


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- The name *Zhou yi* literally means the "changes" (易 ; Yì) of the Zhou dynasty. The "changes" involved have been interpreted as the transformations of hexagrams, of their lines, or of the numbers obtained from the divination. Feng Youlan proposed that the word for "changes" originally meant "easy", as in a form of divination easier than the oracle bones, but there is little evidence for this. 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.
- The *Zhou yi* was traditionally ascribed to the Zhou cultural heroes King Wen of Zhou and the Duke of Zhou, and was also associated with the legendary world ruler Fu Xi. According to the canonical *Great Commentary*, Fu Xi observed the patterns of the world and created the eight trigrams (八卦 ; *bāguà*), "in order to become thoroughly conversant with the numinous and bright and to classify the myriad things." The *Zhou yi* itself does not contain this legend and indeed says nothing about its own origins. The *Rites of Zhou*, however, also claims that the hexagrams of the *Zhou yi* were derived from an initial set of eight trigrams. During the Han dynasty there were various opinions about the historical relationship between the trigrams and the hexagrams. Eventually, a consensus formed around 2nd-century AD scholar Ma Rong's attribution of the text to the joint work of Fu Xi, King Wen of Zhou, the Duke of Zhou, and Confucius, but this traditional attribution is no longer generally accepted.

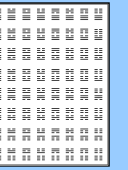
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- Archaeological evidence shows that Zhou dynasty divination was grounded in cleromancy, the production of seemingly random numbers to determine divine intent. The *Zhou yi* provided a guide to cleromancy that used the stalks of the yarrow plant, but it is not known how the yarrow stalks became numbers, or how specific lines were chosen from the line readings. In the hexagrams, broken lines were used as shorthand for the numbers 6 (六) and 8 (八), and solid lines were shorthand for values of 7 (七) and 9 (九). 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. Like the *Zhou yi* itself, yarrow stalk divination dates to the Western Zhou period, although its modern form is a reconstruction.
- The ancient narratives Zuo zhuan and Guoyu contain the oldest descriptions of divination using the *Zhou yi*. The two histories describe more than twenty successful divinations conducted by professional soothsayers for royal families between 671 BC and 487 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. By the 4th century BC, the authority of the *Zhou yi* was also cited for rhetorical purposes, without relation to any stated divination. The *Zuo zhuan* does not contain records of private individuals, but Qin dynasty records found at Shuihudi show that the hexagrams were privately consulted to answer questions such as business, health, children, and determining lucky days.

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The most common form of divination with the *I Ching* in use today is a reconstruction of the method described in these histories, in the 300 BC *Great Commentary*, and later in the *Huainanzi* and the *Lunheng*. From the *Great Commentary*'s description, the Neo-Confucian Zhu Xi reconstructed a method of yarrow stalk divination that is still used throughout the Far East. In the modern period, Gao Heng attempted his own reconstruction, which varies from Zhu Xi in places. Another divination method, employing coins, became widely used in the Tang dynasty and is still used today. In the modern period; alternative methods such as specialized dice and cartomancy have also appeared

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The 64 hexagrams of the I Ching table

- In the *Zuo zhuan* stories, individual lines of hexagrams are denoted by using the genitive particle *zhi*, followed by the name of another hexagram where that specific line had another form. 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.
- In 136 BC, Emperor Wu of Han named the *Zhou yi* "the first among the classics", dubbing it the *Classic of Changes* or *I Ching*. Emperor Wu's placement of the *I Ching* among the Five Classics was informed by a broad span of cultural influences that included Confucianism, Taoism, Legalism, yin-yang cosmology, and Wu Xing physical theory. While the *Zhou yi* does not contain any cosmological analogies, the *I Ching* was read as a microcosm of the universe that offered complex, symbolic correspondences. The official edition of the text was literally set in stone, as one of the Xiping Stone Classics. The canonized *I Ching* became the standard text for over two thousand years, until alternate versions of the *Zhou yi* and related texts were discovered in the 20th century.

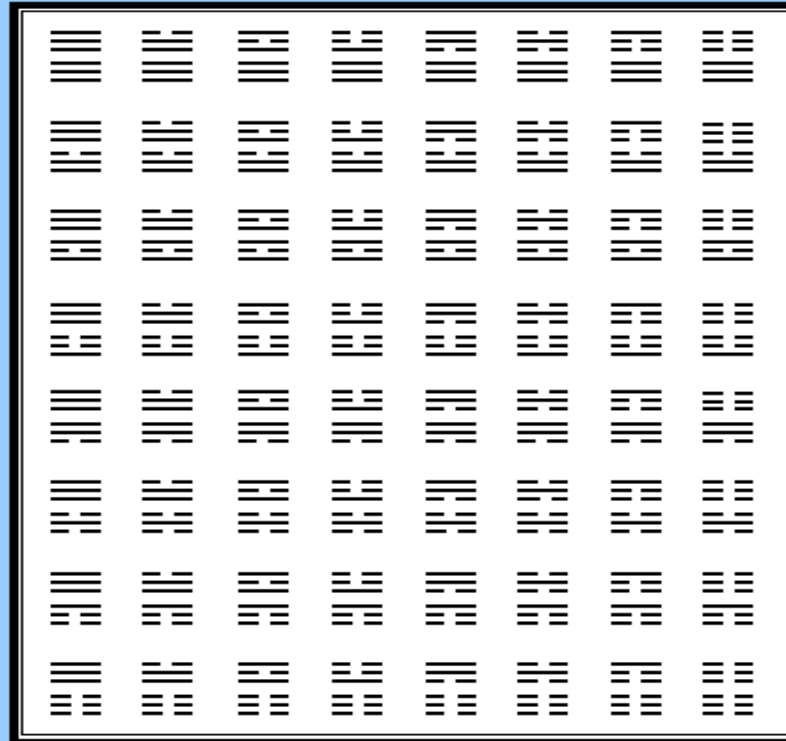
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- In the canonical *I Ching*, the hexagrams are arranged in an order dubbed the King Wen sequence after King Wen of Zhou, who founded the Zhou dynasty and supposedly reformed the method of interpretation. The sequence generally pairs hexagrams with their upside-down equivalents, although in eight cases hexagrams are paired with their inversion. Another order, found at Mawangdui in 1973, arranges the hexagrams into eight groups sharing the same upper trigram. But the oldest known manuscript, found in 1987 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. Whichever of these arrangements is older, it is not evident that the order of the hexagrams was of interest to the original authors of the *Zhou yi*. The assignment of numbers, binary or decimal, to specific hexagram, is a modern invention.
- Yin and yang are represented by broken and solid lines: yin is broken (--) and yang is solid (—). Different constructions of three yin and yang lines lead to eight trigrams; and different combinations of two trigrams lead to 64 hexagrams.

I Ching



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