

I-Ching Informatics

(Yi Ching: Book of Changes)

易經資訊學

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易經傳播 To the World

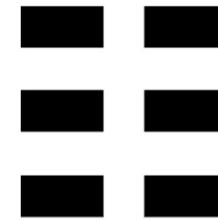
- 領袖的工具書 A toolbox for Leaders
- 日本明治維新 Meiji Restoration of Japan
 - 不知易經者不得入閣 Cabinet members have to Know I Ching
- 虞世南(初唐三大家) A Prime Minister in Teng Dynasty
 - 不讀易經不可為將相 General and PM must learn I Ching
- 自從十七世紀開始，《易經》亦被介紹到西方。
I Ching has been introduced to western world since 17th Century.

八卦取象歌 - 朱熹

Song of Trigram Images



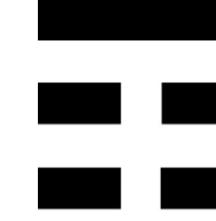
乾三連



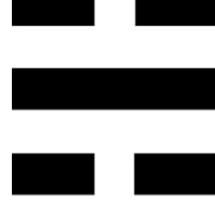
坤六斷



震仰盂



離中虛



兌上缺

Qián connect 3 Zhèn up bowl Lí mid empty Dùi top missing

通行本(後天/文王)六十四卦序

《易經·卦序歌》 - 朱熹著

- 乾坤屯蒙需訟師，比小畜兮履泰否，
 - 同人大有謙豫隨，蠱臨觀兮噬嗑賁，
 - 剝復無妄大畜頤，大過坎離三十備。
-
- 咸恆遯兮及大壯，晉與明夷家人睽，
 - 蹇解損益夬姤萃，升困井革鼎震繼，
 - 艮漸歸妹豐旅巽，兌渙節兮中孚至，
 - 小過既濟兼未濟，是為下經三十四。

I Ching Translation by Richard Wilhelm

- Richard Wilhelm (Chinese: 衛禮賢; pinyin: Wèi Lǐ xián; 10 May 1873, Tübingen - 2 March 1930, Stuttgart) was a German sinologist, theologian, and missionary.
- He is best remembered for his translations of philosophical works from Chinese into German that in turn have been translated into other major languages of the world, including English. His translation of the I Ching is still regarded as one of the finest, as is his translation of The Secret of the Golden Flower; both were provided with introductions by the Swiss psychiatrist Carl Jung(榮格), who was a personal friend.
- His son Hellmut Wilhelm was also a sinologist, and was professor of Chinese at the University of Washington.
- http://en.wikipedia.org/wiki/Richard_Wilhelm_%28sinologist%29

Outlines

- 易經基礎 (Fundamentals of I Ching)
- 易經象數 (I Ching Image and Number)
- 占卜分析(Divination Analysis)
- 卦爻義探討(Hexagram and Yao Discussion)

I-Ching Informatics (Yi Ching: Book of Changes)

易經資訊學

Fundamentals

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Fall 2014

Outlines

- 易經源始 Origin of I Ching
- 易經學派與十翼 I Commentaries (10 Wings)
- 易經哲學 I Philosophy
 - 三義五行 Three Qualities / Five Elements
 - 易經常用名詞 Frequently Used Terms
 - 兩儀四象八卦 The Polarities/ Four Dualities /Eight Trigrams
- 卜卦原理 Divination
 - 簡易數字卜卦 Simplified Divination with 3 Numbers

易經歷史 I Ching History



- 三皇五帝 Three Sovereigns and Five Emperors 夏商 Xia Shang Dynasty
 - http://en.wikipedia.org/wiki/List_of_Chinese_monarchs#Zhou_Dynasty
 - 部落社會 Tribal society
 - 勝者為王，敗者為奴 Winner takes all, Loser becomes slave
- 西周 (West Chou)
 - 封建宗法 Feudal patriarchal
 - 撰周易，推修身齊家之道，以治國平天下 Chou I : From self discipline; harmonic family, to ruling the nation.
- 戰國 Warring State Period : 孔子撰「十翼」釋周易 Ten Wings to interpret Chou I
- 百家 Hundred Schools of Thought (儒道法墨...)應變
- 漢武黜百家獨尊儒 Han : Confucianism Only
- 宋朝 Sun Dynasty 明朝 Min Dynasty

I Ching

- The *I Ching*, also known as the *Classic of Changes*, *Book of Changes*, *Zhouyi* and *Yijing*, is one of the oldest of the Chinese classic texts. The book contains a divination system comparable to Western geomancy or the West African Ifá system; in Western cultures and modern East Asia, it is still widely used for this purpose.
- The I Ching is the most widely read of the five Chinese Classics.
- http://www.iching123.com/brief_a_text.htm

Origin of I Ching

- The book was traditionally written by the legendary Chinese Emperor **Fu Xi** (2953-2838 B.C.). It is possible that the the I Ching originated from a **prehistoric divination technique** which dates back as far as 5000 B.C. Thus it may be the oldest text at this site.
- Further commentaries were added by **King Wen** and the **Duke of Chou** in the eleventh century B.C.

易經傳播 From China to the World

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Did the Chinese Invent Binary Numbers?

- Leibniz developed a binary number system.
- Bouvet (法傳教士白晉) sent him a hexagram chart.
- They **concluded** that the hexagrams were binary numbers.
- <http://math.ntnu.edu.tw/~horng/letter/vol7no10b.htm>

Binary Numbers

- The binary numbers system uses only zeros and ones to represent any number.
- The binary number **110** can be written in Arabic decimal numerals as **6**. Reading from right to left, there is a 0 in the units place (there is one 1 in the number), a 1 in the twos place (no 2s), and a 1 in the fours place (one 4). Add the places with 1s: $4 + 2 + 0 = 6$.

Place Order and Rotations

- Leibniz read the hexagrams from the top down; the I Ching from the bottom up.
- A hexagram is a stack of lines with no place order. We can say Leibniz “rotated” a hexagram 90° clockwise to get a place order.

Leibniz's Hexagram Rotation

Traditional Chinese Reading

Zero and *Kun* (坤)

- Leibniz assumed, without comment, that the Chinese (Fu Xi) had the zero. The zero did not appear in China until the 8th century A. D. Leibniz assigned the hexagram *Kun* the value 0.

Mathematical Operations

- The hexagram set is **closed** (0-63).
- Some mathematical operations can be carried out using hexagrams but the closed nature of the set causes problems.
- Leibniz theorized about a Universal Language and invented a binary number system.
- Fu Xi, the most ancient prince and philosopher of the Chinese, had understood the origin of things from unity and nothing, i.e., his mysterious figures reveal something of an analogy to Creation, containing the binary arithmetic (and yet hinting at greater things) that I rediscovered after so many thousands of years, where all numbers are written by only two notations, 0 and 1.

易經源起 Origin of I Ching

- 《易經》是中國最古老的文獻之一，並被儒家尊為「五經」之首；上古三大奇書：《黃帝內經》、《易經》、《山海經》。
- 《易經》最初是占卜用的書，但它的影響遍及中國的哲學、宗教、醫學、天文、算術、文學、音樂、藝術、軍事和武術。From Divination to Everything

百家 Hundred Schools of Thought

- 道家 Daoism/Taoism
 - 無為 Wu-wei ("nonaction", "effortless action" or "action without intent") 辭證
 - 道德經(Tao Te Ching / Taoist text)：道可道 非常道 (The Tao that can be told is not the eternal Tao)
 - 道法地 地法天 天法道 道法自然
 - 莊子：巧者勞 智者憂 無能者無所求
 - <http://en.wikipedia.org/wiki/Taoism>
- 法家 Legalism
 - 要在中央 效在四方 聖人執要 四方來效
 - [http://en.wikipedia.org/wiki/Legalism_\(Chinese_philosophy\)](http://en.wikipedia.org/wiki/Legalism_(Chinese_philosophy))
- 墨家 Mohism
 - 兼愛 非攻 尚賢
 - <http://en.wikipedia.org/wiki/Mohism>
- http://en.wikipedia.org/wiki/Chinese_philosophy
- http://en.wikipedia.org/wiki/Hundred_Schools_of_Thought

Chinese metaphysics is about...

- Energy (能量)
- Change (變化) - 消息 循環
 - 曝夜 四季 64卦
 - 吉凶悔吝 => 吉生吝 奚生凶 凶生悔 悔生吉
- Balance (平衡)
- Harmony (和諧 / 河蟹)
- Inter-relationships (關聯)

Chinese Metaphysics

Movement of cosmic energies (氣的運動):

Rising (升)

Falling (降)

Expanding (擴)

Contracting (收)

Rotating (旋)

Represented by and expressed in the
"five elements (五行)" of nature ...

Confucianism 儒家 -

Four Books and Five Classics 四書五經

- The "Five Classics 五經" (of the past)
 - The Book of Poems (*Shih Ching* 詩經)
 - The Book of History (*Shu Ching* 書經/尚書)
 - **The Book of Changes (*I-Ching / Chou I* 易經)**
 - The Book of Rituals (*Li Chi* 禮記)
 - The Spring and Autumn Annals (*Ch'un Chiu* 春秋)
- The "Four Books" (Confucian) + Filial Piety(孝經)
 - The Great Learning (大學)
 - **Doctrine (學說) of the Mean (中庸)**
 - 焦循：易與中庸相表裏
 - Analects (*Lun Yu* 論語)
 - The Book of Mencius (*Meng-Tzu* 孟子)
 - The Canon(教規) of Filial(孝) Piety(虔誠) (孝經)

易經 (I Ching Quick Overview)

- 夏 - 連山 Lian Shan (艮), 商 - 歸藏 Gui Cang (坤), 周 - 周易 Zhou Yi (乾)。
- 三代 Three Dynasties 思想差異：夏一尚忠，商一尚敬 → 鬼神，周一尚文 → 禮樂
- 作者 (世歷三古, 人更三聖)
 1. 上古：伏羲 (Fu Xi) 天氣預測 Modeling / 畫先天八卦 (8 Trigrams) 哲學 (Origin: 陰陽 -> 8天像) + 地理 (Map of China) + 數學 (Binary)
=> 日月為易、一陰一陽之謂道、生生之謂易。
 2. 中古：文王 (King Wen) 待時而動 循環 (辯證) / 畫後天八卦 / 衍易六十四 / 作「卦辭」 (Text of 64 Hexagrams)、周公 作「爻辭」 (Text of Lines)
=> 「經 Ching」的部分大概成於西周初年 (West Chou)
 3. 下古：孔子 (Confucious) 作十翼 (Ten Wings) (易傳)
「傳 Zhun」 Commentary 的部分約作於戰國時代 (Warring State)
=> 七部十翼 (Seven books, Ten wings.)
彖辭上下、象辭上下、文言、繫辭上下、說卦、序卦、雜卦
- 三義 (3 Qualities of I)：易簡 Simplicity、變易 Changing、不易 Consistency 〈鄭玄〉

卦辭與爻辭

- 卦辭傳說是周文王囚禁在羑里時撰寫的，周文王在被殷紂王囚禁在羑里期間，推演六十四卦，奮發圖強，著作卦辭。卦辭含義隱微，充滿危機感。易經分為上下兩經，上經三十卦，下經三十四卦。
- 上經係以創造宇宙天地開始，下經係以人倫開端的男女開始。
- 卦辭後面是爻辭，解說六爻每一爻的含義，爻辭傳說是周文王的兒子周公寫的。
- 64卦辭，每卦6爻辭，加乾用九 / 坤用六 2 條 => **386** 條

Origin of I Ching

- The Pakua (The Eight Trigram)
- Pakua is eight trigrams, or figures, that make up the foundation for the Chinese writing.
- It is also known as bagua, 'ba' meaning 'eight,' and 'gua' meaning 'figures' or 'images.'
- The figures show fundamental ways that energy moves.

Origin of I Ching

- An I Ching interpretation is performed by making six binary decisions (a hexagram). This is called 'casting the I Ching'.
- These are written down as a stack of **six solid or broken lines**.
- This was traditionally done either by tossing **yarrow stalks** or coins, although there is no reason why the hexagrams can't be generated by some other means (such as a computer program).

I / Yi in the time of Confucius

- Confucius is reported to have said on one occasion, 'If some years were added to my life, I would give fifty to the study of the Yi, and might then escape falling into great errors.'

孔子：假我以年 五十以學易 可以無大過

- There was a Yi in the time of Confucius. The utterance is referred by the best critics to the closing period of Confucius' life, when he had returned from his long and painful **wanderings among the States**, and was settled again.

The I-Ching "Book of Changes"

- Ancient divination technique (at least 3000 years old)
- Intended to guide humans in decision making
- Based on combinations of lines representing the ever changing relationship between passive (*Yin*) and active (*Yang*) energy flow of heaven, human, and earth



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易經學派 Two Schools of Thought

- 義理派 School of Text Reasoning
 - 強調從八卦和六十四卦的卦名的涵義來解釋卦爻象和卦辭、爻辭。
 - 義理派發掘周易的哲學價值（繫辭）
- 象數派 School of Image and Number
 - 注重從八卦所象徵的物象來解釋卦爻象和卦辭、爻辭
 - 象數派著重將周易用於占卜
 - 解卦需要義理？
 - 數學要考好 => 必須先看懂題目

易傳 I Commentaries - 十翼 Ten Wings - 1/2



- 易傳使易經由占卜之書變成哲學典籍 (Ten Wings transform I Ching from Divination guide to philosophic classic.)
- 象傳上下 (TuaZhuan / Confucian commentary on the hexagram text) is translated here and also presented in a comparatively complete syntax. It mainly paraphrases the name of a hexagram, its formation and virtue, good fortune and misfortune, as well as the action advice.
 - 邏輯觀點 (Logic)
- 大象傳 (大象釋彖辭 Da Xiang Zhuan / Confucian commentary on the hexagram image) It gives advice with the images of the upper and bottom triagrams.
 - 形象觀點 (Image)
- 小象傳 (小象釋爻辭 Xiao Xiang Zhuan / Confucian commentary on the line image), which paraphrases the causes or effects of what is described in the text of that line.

易傳 I Commentaries - 十翼 Ten Wings - 2/2



- 文言傳(釋乾坤二卦 Wen Yan Zhuan / Confucian commentary on the hexagrams Qian and Kun)
 - 陰陽觀點(YinYang)
- 繫辭 (通釋經傳 Xi Ci Zhuan / Commentary on the text tagging)上下
 - <http://www.iching123.com/tag-1-a-text.htm>
 - http://www.iching123.com/tag_2_a_text.htm
 - 道德觀點(Moral)
- 說卦 (八卦卦德和象徵及作卦理論 Shuo Gua Zhuan / Commentary on the trigram)
 - http://www.iching123.com/eight_trigrams_a_text.htm
 - 占卜觀點(Devination)
- 序卦 (Xu Gua Zhuan / Confucian commentary on the sequence of 64 hexagrams), which gives the reason why each hexagram comes after the previous one. (說明六十四卦排列的理由)
 - 因果連結觀點 (Consequence)
- 雜卦 (Za Gua Zhuan / Commentary on the coupled hexagrams), for every even-numbered hexagram (說明各卦性情)
 - 對比觀點 (Comparison)

十翼 孔子？

- 孔子著作十翼，十翼是輔助闡明易經的十本書，包括彖傳上下、象傳上下、繫辭傳上下、文言傳、說卦傳、序卦傳、雜卦傳。
- 繫辭傳是孔子研究易經的心得報告，也是易經的整體概論，使易經不僅止於占卜，更提昇為高度的人文哲學。
- 文言傳據說是孔子所作，是現代所謂的思想體系形諸於文字，謂之文言。
- 象傳是**卦辭**的解釋，由六爻整體形象，說明卦的意義。
- 象傳分為大象與小象，**大象**是將六爻還原成三爻的八卦，以八卦所象徵的事物來說明全卦**卦辭**的意義。**小象**與象傳近似，以各爻的位置為主，說明每卦**爻辭**的意義。象辭把科學的東西變成人文的哲學思想，但連帶以天文太陽系統的現象作為象徵，以星象來說明道理，所以象辭是屬於科學的。

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易經哲學 I Ching Phylosophy

- 五經(Five Classics)之首, 諸子百家(Hundred Schools of Thought)源頭
- 象(Image), 數(Number), 理(Reasoning), 占(Divination - Mapping, Transformation)
 - Text Reasoning 文字系統(義理) vs. Image Number 象數
 - 占解卦(Divination Algorithm) => 分析(Analysis) => 邏輯推理(Logical Derivation)
- Signal -> Data -> Information -> Knowledge -> Intelligence -> Wisdom
- 天人合一 (Heaven and Human as one Unity)
 - 有歸納(With Induction)無推演(No Deduction) - 楊振寧 2004
 - 中國對世界的大貢獻(錢穆)

東漢・鄭玄：「易」有三義



Three Distinct Qualities of I Ching

- 簡易 Simplicity
 - *Chien I* or easy and simple, reflects on how easy and simple our world is in its make-up
 - 千萬變化的宇宙中，有著既定的法則性，循環不已，有一定的規律可循。個人命運的小宇宙也同樣的具有法則性。以簡御繁。
- 變易 Changing
 - *Pien I* refers to its aspect of continuous change
 - 64 Hexagrams, 384 Lines, 4096($4^{**}6$) cases for each line.
 - 宇宙萬物，瞬息之間，千變萬化，人事亦隨「時機」「身分」而變易。第一等人領導變化，第二等人適應變化，第三等人不知應變。「環境變化：時間變化，空間變化，身分變化」
- 不易 Consistency
 - *Pu I* refers to its consistency
 - 取法天地陰陽，通天人之際，其理萬世不變。
- 交易，陰消陽長、陽長陰消的相互變化。如太極圖。

The "Five Elements 五行"

Productive cycle

相生



The "Five Elements"

Destructive cycle

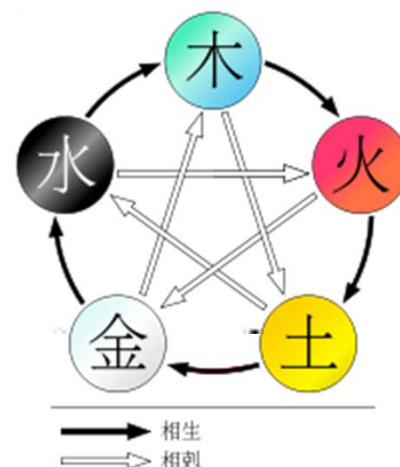
相剋



The "Five Elements 五行"

The principle of Mutual Closeness

The principle of Mutual Destruction or Ke (剋)



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Person related terms (人)

- 聖人 **The Sage** : A person who possesses outstanding wisdom and sublime virtue(崇高美德), and who has made a great contribution to society in respect to moral or religious inspiration.
- 大人 **The Great Lord** : The great man, a person who has attained some great achievements, occupies a high position in the ruling rank and has influential power on others, or the future of others. 小人 **The Villain(反派)** vs. 大人 **A Gentleman**
- 君子 **The Gentleman** : A well educated, magnanimous(坦蕩) and aboveboard(光明正大) person, who acts in accordance with etiquette(禮儀) and designated conduct(行為) codes. The social structure in time of Zhou, 君子 can be taken for the noble. 小人 **The Inferior(劣勢) Man** vs. 君子 **The Superior Man**
- 小人 **The Villian** : The small man does not have to be violent or look ugly, but is definitely wicked and virtueless, as well as selfish and underhanded (腥). Depending on the context, 小人 can be refer to an ordinary person (or small potato).

Virtues related terms (美德)

- 元亨利貞 Four elementary virtues of creator, Genes of virtue.
 - 時間：春夏秋冬 ... Time : Four Seasons
- 元 **Origination/Greatness** : A great and brand new beginning, full of creativity or productivity.
- 亨 **Smooth Progress** : The convergence of favorable interplay or change between the Yang and Yin.
- 利 **Appropriateness/Benefit** : A beneficial consequence of appropriate actions.
- 貞 **Persistence/Preservation/Firm-correctness** : Depending on context, it can be understood as to persist in righteousness or the norm of a hexagram, or to remain still (i.e. not to be affected) or to be unchanging (i.e. without any adjustment), or to preserve what have been achieved.

Action Advise related terms

- 往 **to go**: To take action for something. From the perspective of the lines's movement along the timeline, to go means to move to a position above it (in an upward and forward direction).
- 來 **to come** : To move to a position below it (in downward/backward direction)
- 有攸往 **to go somewhere** : To go a destination planned.
- 征 **to undertake a venture** : To challenge risks and take an aggressive action.
- 涉大川 **to cross the great river** : To overcome difficulties and undertake an important task or mission (cross river to attack or in migration).
- 無不利 **nothing unfavorable** : What is to be done won't be cause anything unfavorable.
- 無攸利 **nothing favorable** : What is to be done won't bring about anything favorable.

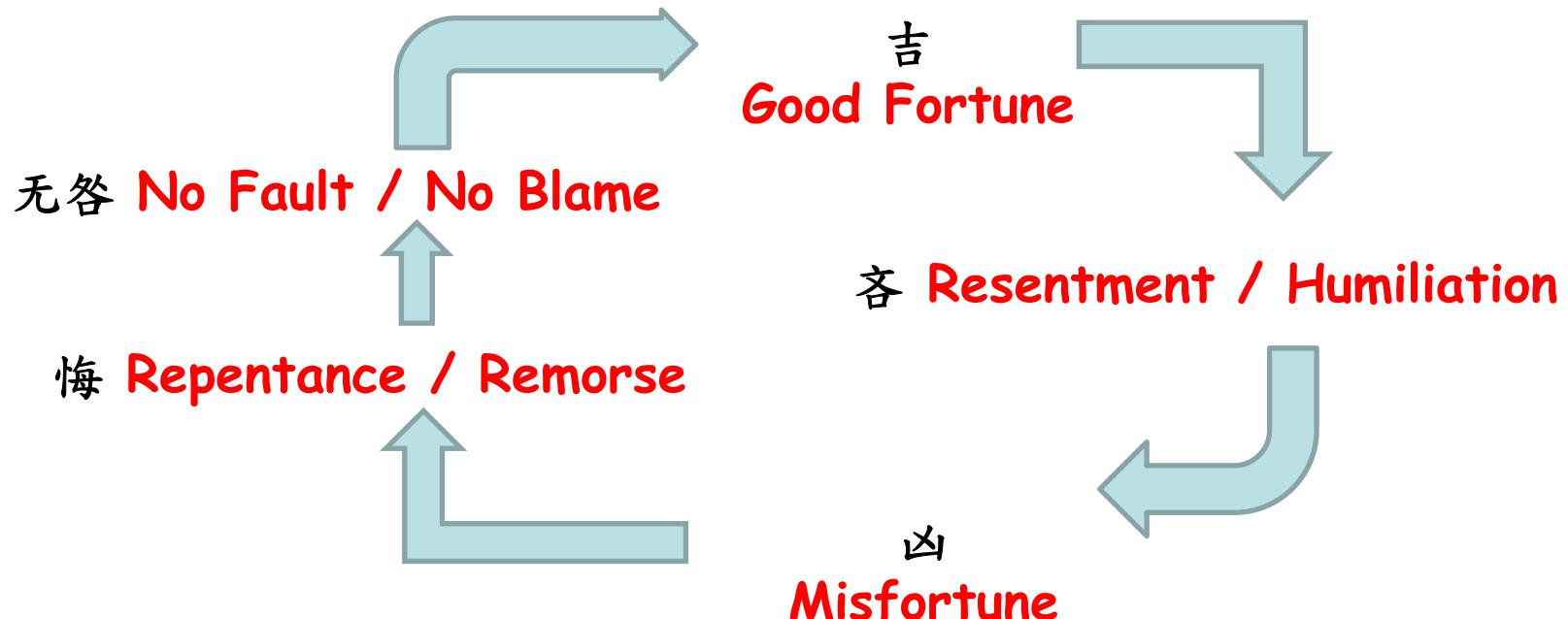
Judgment related terms (貞兆辭) - 1/2

- 吉 Good Fortune/Propitious/Auspiciousness : A sign of gain and will facilitate the achievement of what is intended.
- 凶 Misfortune/Omiousness/Inauspicious : A sign of loss and suggests that it will lead to failure.
- 悔 Repentance(悔改)/Remorse (後悔) /Regret: The capability of being aware what has been done wrong and the intent to make corrections; it will move toward no blame/calamity/fault, and eventually good fortune.
- 有悔 can either mean "what has been done wrong create regret" or "the intent of making corrections while there is a fault".
- 悔亡 means regrettable is gone after correct actions are taken.
- 无悔 means no regret since no fault is committed.
- 咎 Resentment(怨)/Humiliation : A kind of indignation(怒) due to the infavorable situation caused by one's wrong doings and narrow heart, which will lead to misjudgment. 咎 also means "not to repent when one should repent".

Judgment related terms (貞兆辭) - 2/2

- 无咎 no blame/fault/calamity(災難) : There is a calamity/fault originally, but it is corrected timely, thus the situation will not lead to calamity. Depending on the context, sometimes it is also paraphrased as no blame.
- 厲 Dangerous
- 貞吉 With firm correctness there will be good fortune

吉生咎 => 善生凶 => 凶生悔 => 悔生吉



吉凶悔吝 分類

Fortune/Misfortune/Remorse/Resentment

元吉、大吉	大吉大利
有利、有終	會很順利
吉、貞吉	吉祥
無咎	沒有過失
無悔、悔亡	沒有毛病
有悔	會有後悔 會有煩惱
吝	會有阻礙 會有困難
凶	凶險
厲	危厲

Outlines

- 易經源始 Origin of I Ching
- 易經學派與十翼 I Commentaries (10 Wings)
- 易經哲學 I Philosophy
 - 三義五行 Three Qualities / Five Elements
 - 易經常用名詞 Frequently Used Terms
 - 兩儀四象八卦 The Polarities/ Four Dualities /Eight Trigrams
- 卜卦原理 Divination
 - 簡易數字卜卦 Simplified Divination with 3 Numbers

太極 兩儀 四象 八卦

Tai Chi / Twi Polarities / Four Dualities / Eight Trigrams

- 《繫辭上傳》 Ci Xi Hsun :“易有太極，是生兩儀，兩儀生四象，四象生八卦，八卦定吉凶，吉凶生大業。
 - 簡=>繁 (Simple => Complex)
- 二進位數學工具 Binary Number Tool
 - 物理 (Physics) => 化學 (Chemstry) => 生物 (Biology) => 人文 (Humanity)
 - 地球生物形成 <= 大氣, 光電熱, 時間
- 兩儀 Two Î / The Polarities: 天地 (空間) Sky-Earth (Space)
 - 陰陽
- 四象 Four Hsiang / Four Dualities : 曝夜季節(時間)
 - 週期循環 Day-Season (Time) Rhythm
- 五行 Five Elements
 - 中醫 (Chinese Medicine)
- 八卦 Eight Gwa/Kwâ / Eight Trigrams

Yin and Yang



Yang



Yin

陰陽抽象化(相對論)



Abstraction of Yin Yang (Theory of Relativity)

- 陰陽者 - 天地之道也
 - 道(Dao/Tao) : 法則, 規律 Rules, Regulations
 - 代表對立統一關係的任何事或物 (Everything in two sides)
 - 一切皆陰陽 : 物(Object) => 事(Event) => 情(Emotion)
- 正面 vs. 負面 (Positive vs. Negative)
 - 自信 vs. 自大
 - 謙 vs. 卑
 - 創新 vs. 守成
 - 活在當下 vs. 原地打轉
 - 有夢最美 vs. 好高騖遠
 - 轉向(條條大路通羅馬) vs. 堅持(總有一天等到你)
- 相對論 (靜 vs. 動, 主 vs. 客, 觀測者 vs. 被觀測者)
- Key : Changes in Time and Space



Yin-Yang Double Fish (Sung Dynasty)

太極圖據說是宋朝處士陳搏所傳出，原叫《無極圖》。

「太極」是由無極而來，是陰陽兩分前之混沌狀態，沒有陰陽分明的「陰陽魚」，只有外面之圓圈，內部有一群小點；然後是陰陽分明的「兩儀（一般所說之『太極圖』）」；再來是陰陽中有陰陽是「皇極」。

One Yin and one Yang make the Tao

一陰一陽之謂道

無極

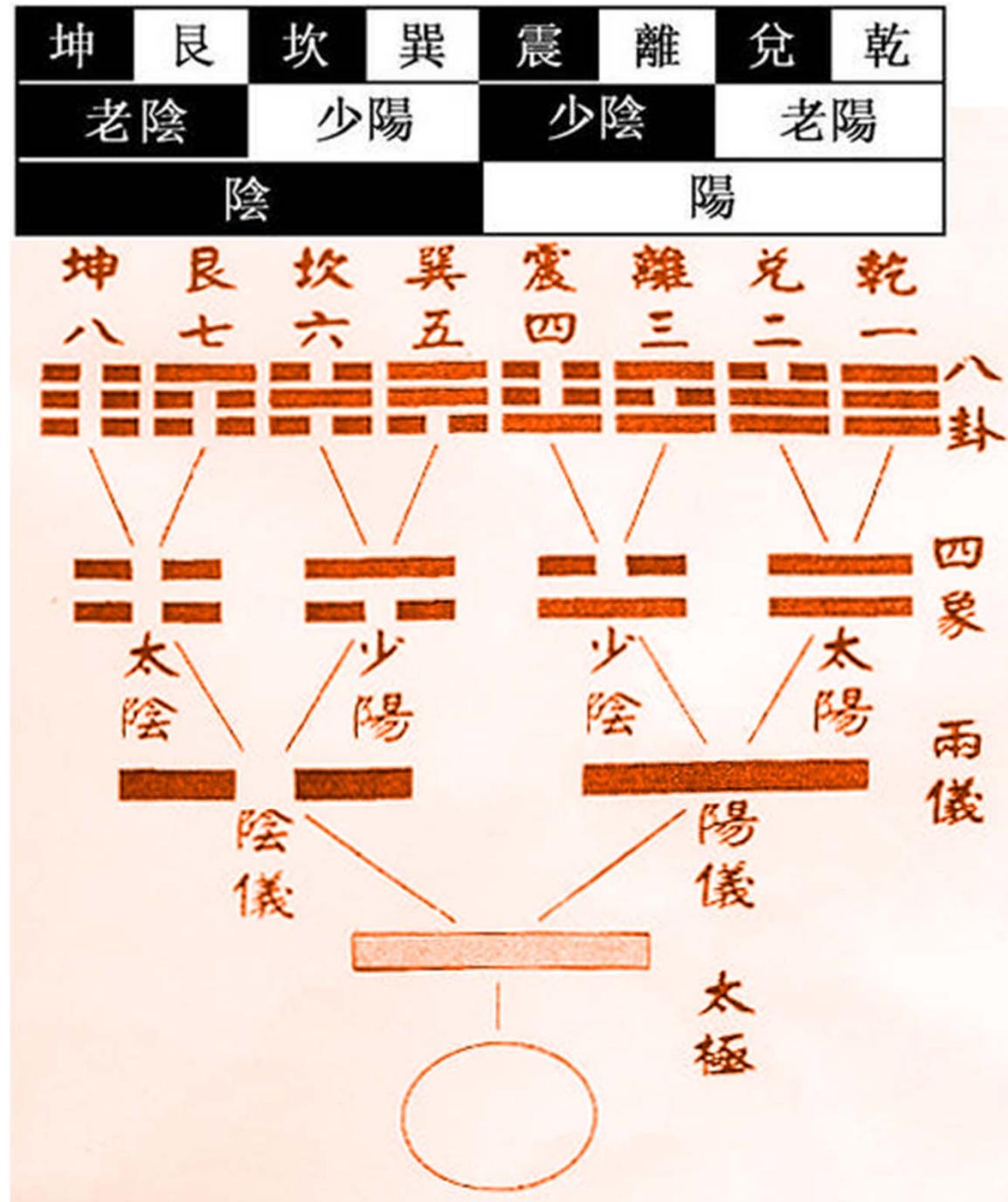
太極

八卦由來圖

伏羲制畫八卦
的來源有四：

仰觀於天，
俯察於地，
近取諸身，
遠取諸物。

畫卦取象範圍
就在生活中觀察。



Eight Kwâ
Eight Trigrams

Four Hsiang
Four Dualities

6 7 8 9

Two ↑

The
Polarities

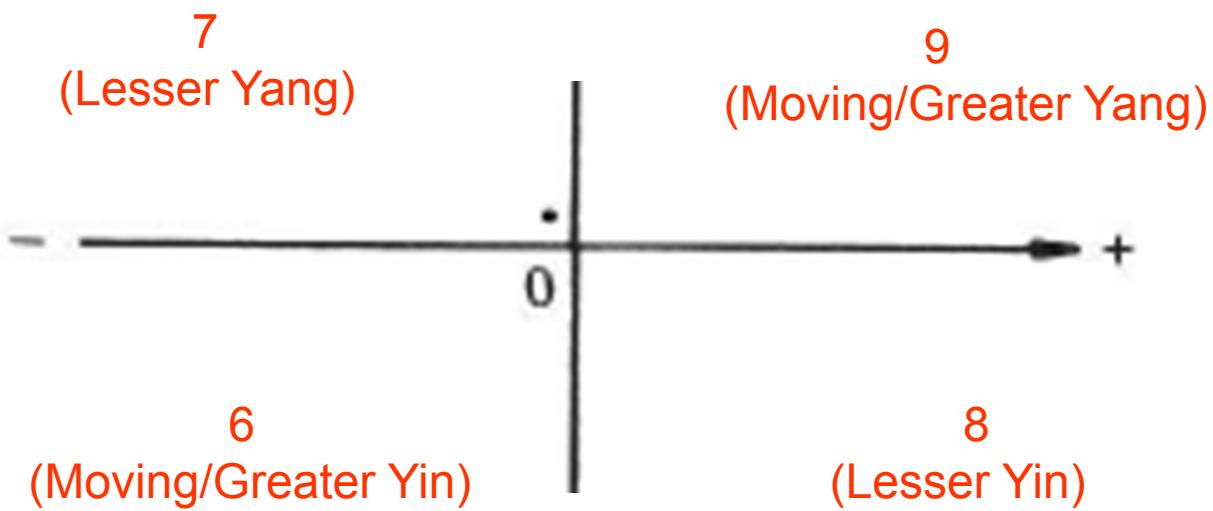
Four Hsiang/Dualities

6 (Moving/Old Yin) 7(Yang)

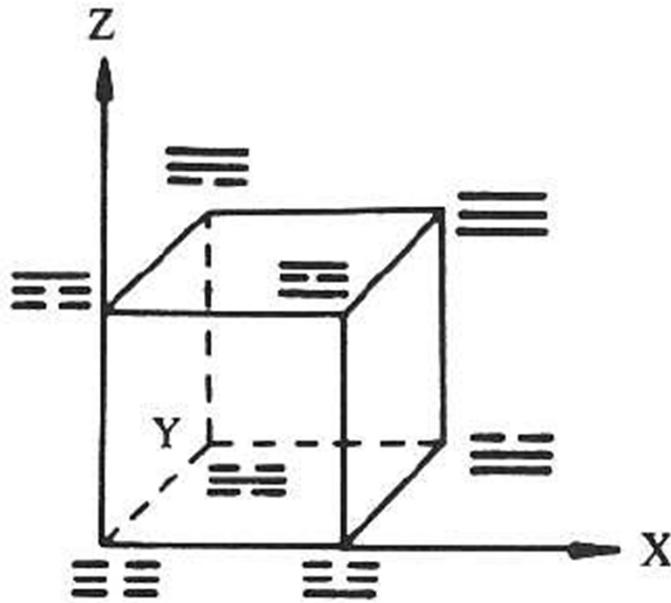
8 (Yin)

9 (Moving/Old/Greater Yang)



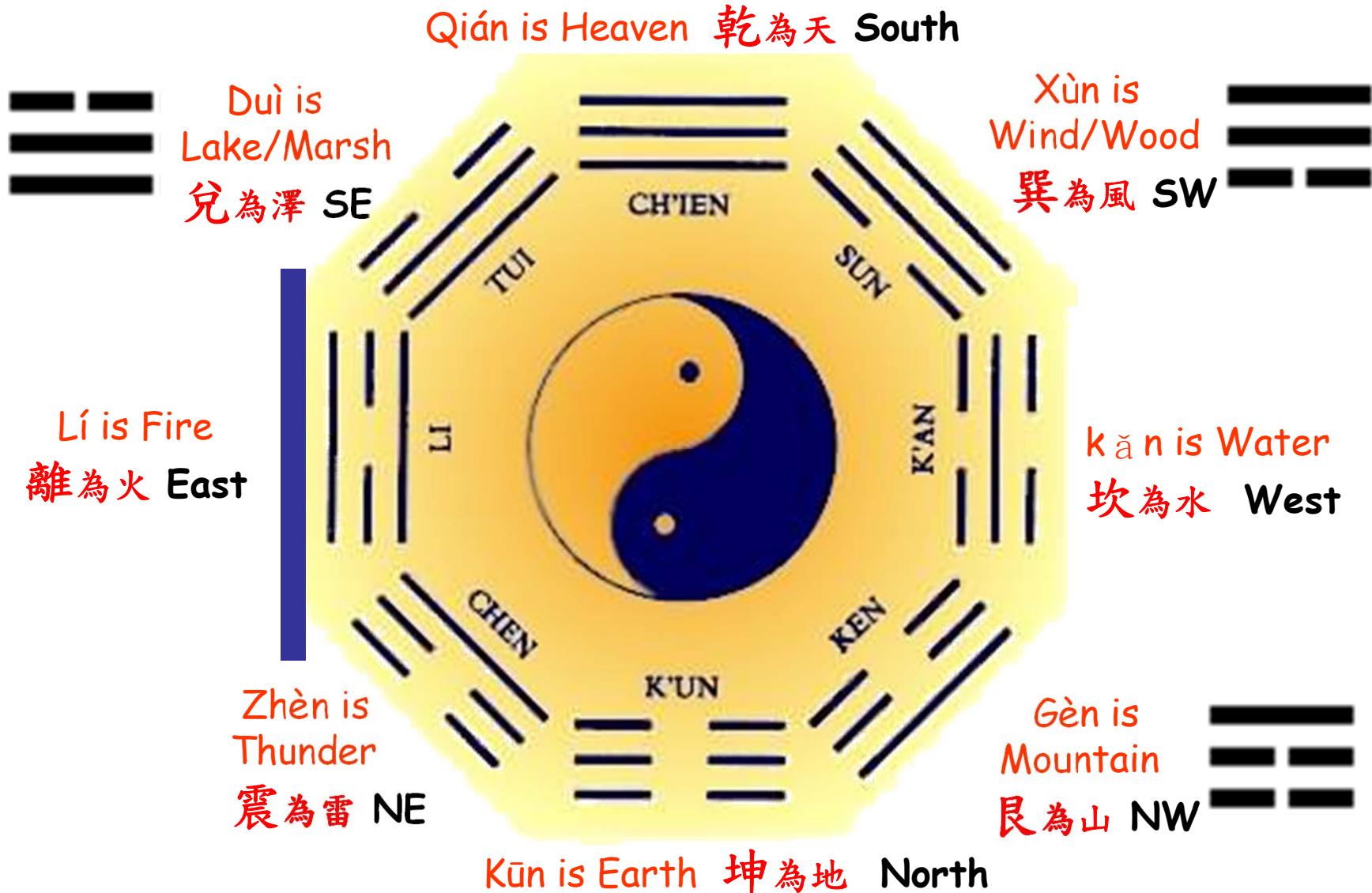


3D Trigrams



The Pre-Heaven(Fu Xi) Tri-grams (先天八卦圖 Map of China / Static)

Eight combinations of three lines each



Using the I-Ching Tool

- Symbolism of the lines:
 - Upper line = energy state of heaven (天)
 - Middle line = energy state of human (人)
 - Lower line = energy state of earth (地)
- Two sets of **trigrams** are divined to create a **hexagram**
- Use coins or sticks to divine (卜) one of 64 hexagrams
- Use *I-Ching* text to discern meaning of the hexagram and any additional meaning for "changing lines" (energies on the verge of changing)
- A skilled interpreter is needed to apply the generic meaning of the hexagram



#31

卦與爻 (Kua/Gua and Yao/Line)

- 卦：卦象指示周遭懸掛的一切現象。
Everything hang up high around.
- 易繫辭曰云：
「卦者掛也，言懸掛象以示人也。」
- 爻：爻者交也，萬事萬物交會之現象。
Yao means interaction.
- 易繫辭曰云：爻也者，效天下之動者。
- 爻有陰陽 Yin/Yang Yao/Lines
9 陽九（老陽），6 陰六（老陰）

Read The Yao/Line

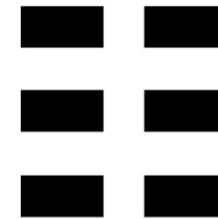
Top Yao		Top -6	上六
Fifth Yao		5th -9	九五
Fourth Yao		4th -6	六四
Third Yao		3rd -9	九三
Second Yao		2nd -9	九二
First Yao		1st -6	初六

八卦取象歌 - 朱熹

Song of Trigram Images



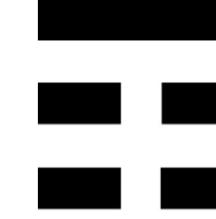
乾三連



坤六斷



震仰盂



離中虛



兌上缺

Qián connect 3 Zhèn up bowl Lí mid empty Dùi top missing

Kūn broken 6

Gèn cover bowl

Kǎn mid full

Xùn bot. broken

卦象 - 先後天 / 陰陽卦

Pre or Post Heaven / Yin or Yang

卦名	卦象	自然	性情	家族人倫	時序	方位	社會	人體	五行	動物	二進位	Unicode 編碼
乾	☰	天	健	父	秋冬間	西北	國君/ 君子	頭	金	馬	111	U+2630
兌	☱	澤	悅	少女	秋	西	民眾	口	金	羊	110	U+2631
離	☲	火	麗	中女	夏	南	文明	目	火	雉	101	U+2632
震	☳	雷	動	長男	春	東	刑法	足	木	龍	100	U+2633
巽	☴	風	入	長女	春夏間	東南	教令	股	木	雞	011	U+2634
坎	☵	水	陷	中男	冬	北	庶民	耳	水	豕	010	U+2635
艮	☶	山	止	少男	冬春間	東北	顯貴	手	土	狗	001	U+2636
坤	☷	地	順	母	夏秋間	西南	臣/民	腹	土	牛	000	U+2637

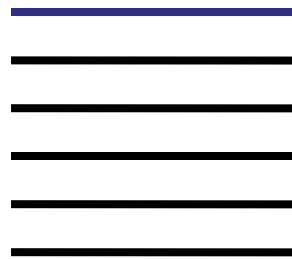
八卦分陰陽分原則：物以稀為貴

Trigram Yin/Yang is determined by the dominate(lesser) lines

上卦 下卦	乾	兑	離	震	巽	坎	艮	坤
	7 天	6 潭	5 火	4 雷	3 風	2 水	1 山	0 地
乾 天	63 乾為天 乾為天	62 潭天夬 潭天夬	61 火天大有 火天大有	60 雷天大壯 雷天大壯	59 風天小畜 風天小畜	58 水天需 水天需	57 山天大畜 山天大畜	56 地天泰 地天泰
兑 潭	55 天潭履 天潭履	54 兑為潭 兑為潭	53 火潭睽 火潭睽	52 雷潭歸妹 雷潭歸妹	51 風潭中孚 風潭中孚	50 水潭節 水潭節	49 山潭損 山潭損	48 地潭臨 地潭臨
離 火	47 天火同人 天火同人	46 潭火革 潭火革	45 異為火 異為火	44 雷火豐 雷火豐	43 風火既濟 風火既濟	42 水火既濟 水火既濟	41 山火賁 山火賁	40 地火明夷 地火明夷
震 雷	39 天雷无妄 天雷无妄	38 潭雷隨 潭雷隨	37 火雷噬嗑 火雷噬嗑	36 震為雷 震為雷	35 風雷益 風雷益	34 水雷屯 水雷屯	33 山雷頤 山雷頤	32 地雷復 地雷復
巽 風	31 天風姤 天風姤	30 潭風大過 潭風大過	29 火風鼎 火風鼎	28 雷風恆 雷風恆	27 風巽井 風巽井	26 水風井 水風井	25 山風蠱 山風蠱	24 地風升 地風升
坎 水	23 天水訟 天水訟	22 潭水困 潭水困	21 火水未濟 火水未濟	20 雷水解 雷水解	19 風水渙 風水渙	18 坎為水 坎為水	17 山水蒙 山水蒙	16 地水師 地水師
艮 山	15 天山遯 天山遯	14 潭山咸 潭山咸	13 火山旅 火山旅	12 雷山小過 雷山小過	11 風山漸 風山漸	10 水山蹇 水山蹇	9 艮為山 艮為山	8 地山謙 地山謙
坤 地	7 天地否 天地否	6 潭地萃 潭地萃	5 火地晉 火地晉	4 雷地豫 雷地豫	3 風地觀 風地觀	2 水地比 水地比	1 山地剝 山地剝	0 坤為地 坤為地

Hexagram #1 Qián 乾為天

Yao (Line) Trigram Sequence	Yao Name	Dragon Name
—	6	9-6 Regretful Dragon
—	Heaven/Sky 5	9-5 Flying Dragon
—	4	9-4 Jumping Dragon
—	3	9-3 Diligent and Vigilant Dragon
—	Heaven/Sky 2	9-2 Field Dragon
—	1	9-1 Hidden Dragon



乾：元，亨，利，貞。
Ch'ien / The Creative

The power represented by the hexagram is to be interpreted in a dual sense in terms of its action on the universe and of its action on the world of men. In relation to the universe, the hexagram expresses the strong, creative action of the Deity. In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. When an individual draws this oracle, it means that success will come to him from the primal depths of the universe and that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

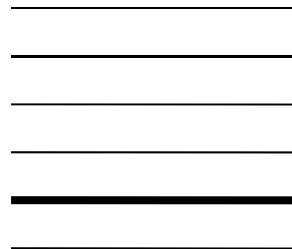


初九：潛龍，勿用。

Nine at the beginning means:

Hidden dragon. Do not act.

The dragon is a symbol of the electrically charged, dynamic, arousing force that manifests itself in the thunderstorm. Here this creative force is still hidden beneath the earth and therefore has no effect. In terms of human affairs, this symbolizes a great man who is still unrecognized. the main thing is not to expend one's powers prematurely in an attempt to obtain by force something for which the time is not yet ripe.



九二：見龍再田，利見大人。

Nine in the second place means:

Dragon appearing in the field.

It furthers one to see the great man.

Here the effects of the light-giving power begin to manifest themselves. In terms of human affairs, this means that the great man makes his appearance in his chosen field of activity.



九三：君子終日乾乾，夕惕若，厲無咎。

Nine in the third place means:

All day long the superior man is creatively active.

At nightfall his mind is still beset with cares.

Danger. No blame.

A sphere of influence opens up for the great man.



九四：或躍在淵，無咎。

Nine in the fourth place means:

Wavering flight over the depths.

No blame.

A place of transition has been reached, and free choice can enter in. A twofold possibility is presented to the great man: he can soar to the heights and play an important part in the world, or he can withdraw into solitude and develop himself.



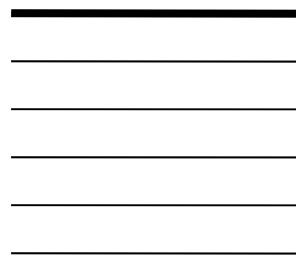
九五：飛龍在天，利見大人。

Nine in the fifth place means:

Flying dragon in the heavens.

It furthers one to see the great man.

Here the great man has attained the sphere of the heavenly beings.



上九：亢龍有悔。

Nine at the top means:

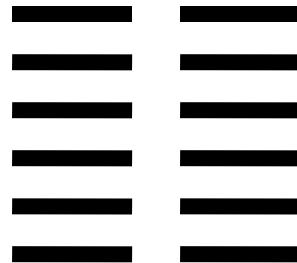
Arrogant dragon will have cause to repent.

When a man seeks to climb so high that he loses touch with the rest of mankind, he becomes isolated, and this necessarily leads to failure. This line warns against titanic aspirations that exceed one's power. A precipitous fall would follow.



用九：見群龍無首，吉。

When all the lines are nines, it means that the whole hexagram is in motion and changes into the hexagram K'un, THE RECEPTIVE, whose character is devotion. The strength of the Creative and the mildness of the Receptive unite.



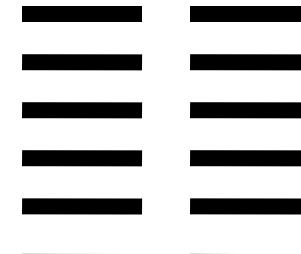
坤：元，亨，利牝馬之貞。君子有攸往，先迷後得主，利(，)西南得朋，東北喪朋。**安貞**，吉。

K'un / The Receptive above

K'UN THE RECEPTIVE, EARTH below

K'UN THE RECEPTIVE, EARTH

The broken lines represents the dark, yielding, receptive primal power of yin. The attribute of the hexagram is devotion; its image is the earth. It is the perfect complement of THE CREATIVE--the complement, not the opposite, for the Receptive does not combat the Creative but completes it.

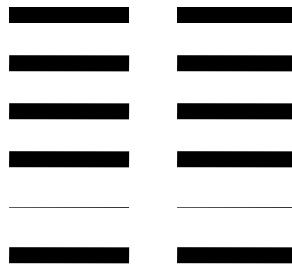


初六：履霜，堅冰至。

Six at the beginning means:

*When there is hoarfrost underfoot,
Solid ice is not far off.*

Just as the light-giving power represents life, so the dark power, the shadowy, represents death.



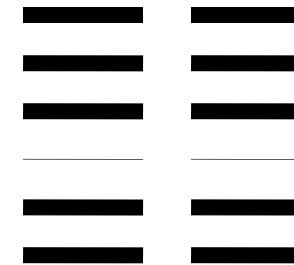
六二：直，方，大，不習無不利。

◦Six in the second place means:

Straight, square, great.

Without purpose, Yet nothing remains unfurthered.

The symbol of heaven is the circle, and that of earth is the square. Thus squareness is a primary quality of the earth. On the other hand, movement in a straight line, as well as magnitude, is a primary quality of the Creative. But all square things have their origin in a straight line and into turn form solid bodies. The Receptive accommodates itself to the qualities of the Creative and makes them its own. Nature creates all beings without erring: this is its foursquareness.



六三：含章可貞。或從王事，無成有終。

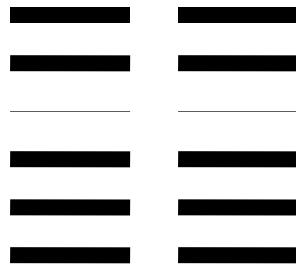
Six in the third place means:

Hidden lines.

One is able to remain persevering.

*If by chance you are in the service of a king,
Seek not works, but bring to completion.*

If a man is free of vanity he is able to conceal his abilities and keep them from attracting attention too soon; thus he can mature undisturbed.

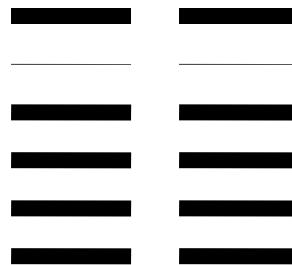


六四：括囊；無咎，無譽。

Six in the fourth place means:

A tied-up sack. No blame, no praise.

The time is dangerous , because any degree of prominence leads either to the enmity of irresistible antagonists if one challenges them or to misconceived recognition if one is complaisant. Therefore a man ought to maintain reserve

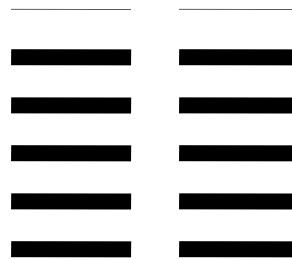


六五：黃裳，元吉。

Six in the fifth place means:

A yellow lower garment brings supreme good fortune.

Yellow is the color of the earth and of the middle; it is the symbol of that which is reliable and genuine. The lower garment is inconspicuously decorated--the symbol of aristocratic reserve.



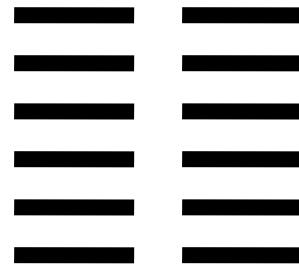
上六：戰龍於野，其血玄黃。

Six at the top means:

Dragons fight in the meadow.

Their blood is black and yellow.

In the top place the dark element should yield to the light. If it attempts to maintain a position to which it is not entitled and to rule instead of serving, it draws down upon itself the anger of the strong. A struggle ensues in which it is overthrown, with injury, however, to both sides.



用六：利永貞

When all the lines are sixes, it means:

Lasting perseverance furthers.

When nothing but sixes appears, the hexagram of THE RECEPTIVE changes into the hexagram of THE CREATIVE.

通行本(後天/文王)六十四卦序

《易經·卦序歌》 - 朱熹著

- 乾坤屯蒙需訟師，比小畜兮履泰否，
 - 同人大有謙豫隨，蠱臨觀兮噬嗑賁，
 - 剝復無妄大畜頤，大過坎離三十備。
-
- 咸恆遯兮及大壯，晉與明夷家人睽，
 - 蹇解損益夬姤萃，升困井革鼎震繼，
 - 艮漸歸妹豐旅巽，兌渙節兮中孚至，
 - 小過既濟兼未濟，是為下經三十四。

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 - 簡易數字卜卦 Simplified Divination with 3 Numbers

占卜 (Divination)

- 預言，預測未來 (Oracle, Future Prediction) ? Wrong
- 複雜模式的推導工具 A tool for modeling
 - 徨徨時幫忙解惑 Analyzing tool to help thinking at Wondering situation
 - 未來還是要靠自己走 One makes one's own future
- 占卜不是算命 **Divination is not fortune telling**
 - 命中注定，但環境在變 Fate/Destiny vs. Change
- Believe 信：甚麼道理 Why
- Not believe 不信 Superstition/Blind Worship : 身邊靈驗實例 So many efficacious cases
- 藉占學易，藉易修行，趨吉避凶 (**Learn I by divination. Modify behavior by I. Pursue fortune avoid misfortune.**) 易為君子謀不為小人謀
- 趨時：卦表達的是一個「時勢」，而爻表達的則是順應時勢的變化，也就是「時機」。 Pursue timing/trend : hexagram stands for trend, Yao(line) stands for timing.

Chinese Religion/Phylosophy

沒有人懂 還可以問神(天)?

- Belief in spirits (e.g. 祭天)
- Reverence for ancestors (e.g. 祭祖)
- Observation
 - Nature 天澤火雷風水山地
 - Astrology (星象)
- 天人合一 (Heaven and Human as one Unity)
 - 有歸納(With Induction)無推演(No Deduction) - 楊振寧 2004

迷思：枯骨死草 何知吉凶



Myth : How fortune comes from withered skeleton and dead grass

- 東漢王充《論衡·卜筮篇》記載
- 武王伐紂 占得大凶
 - 姜子牙 推亂筮草 踏碎龜甲
 - 枯骨死草 何知吉凶
- 《尚書·洪範》三人占，則從二人之言
- 末代皇帝，占到滿意為止

算命

VS

占卜

- 命(先天註定) VS. 運(問題解惑)
 - 不會改變 VS. 趨吉避凶
 - 結果為主 VS. 過程為主
 - 特定時間 VS. 過程因果
 - 需要生辰時地 VS. 要心誠
-
- 好命不如好運 好運不如努力

占卜 (Divination)

- 《荀子·大略篇》：「善為詩者不說，善為易者不占，善為禮者不相，其心同也。」
- 解惑：无有師保如臨父母
- 不誠不占，不義不占，不疑不占
- Sincerity, Justice/righteous, Suspicion/doubt
- 過程比結果重要 Process
- 分析比答案重要 Analysis
- 決定回到問卦者 => 趨吉避凶(修練)
- 得吉卦者應當符合卦爻辭中道德要求，方能得到「吉」的結果
Pursue fortune avoid misfortune (Modify behavior)
- 共時性原理 (Synchronical Mapping)

卜卦原理：共時性原理（Synchronicity） 榮格（Carl Jung）

- “眾多事情難以預料地湊合在一起，使得視概率為一決定性的因素之觀點，很難成立。”需要一個理論性的概念來說明這種超自然現象。**共(同)時性(Synchronicity)** 描述這種心理狀態與客觀事件間的非因果關係。=> “有意義的偶然（meaningful coincidence）” => 靈感 + 聯想
- 共時性事件與觀察者的心境很有關係。事件往往在觀察者對其觀察物件有一種強烈的參與情感時發生。共時性事件的發生意味著：客觀的諸事件彼此之間，以及它們與觀察者主觀的**心理狀態**間，有一特殊的互相依存的關係。
- 共時性是將事件以**非因果關係 (Non-causality)** 聯繫起來的原理，這種聯繫是就巧合事件的主觀意義而非因果關係而定的，這一種思維方式或現象是以非二元對立的方式呈現的，沒有內外主客之分，萬事萬物本屬同源、相互連結。常見的現象有心電感應。
- 占卜是一種對**潛意識 (Subconscious)**中帶有的訊息進行解碼的過程，**心誠則靈**。

關鍵字 (Terms)

- 大象 Image : 君子 Gentleman 53卦 德 Virtue 14卦
- 動物 Animals : 50卦
- 貞兆辭 (Judgment Terms)
 - 元亨利貞吉利
 - 奚悔咎凶厲
- 384爻中 49兇 Misfortune 12%
- 形容詞 (Adjectives)
 - 元大小初中終有何无 无不貞
 - e.g. 何咎 貞吝 貞凶 貞厲 悔亡

簡易數字卦占卜

Simplified Number Divination

- Thinking on the question sincerely, then provide 3 3-digit numbers.
- 懷著虔敬之心，默問所欲占卜之事。隨意設想三組3位數以上的數字。
e.g.：三組數字：435，692，734
- Divide the first 2 numbers by 8, and the 3rd number by 6. Write down the three remainders.
- 將前兩組數字各除以 8，最後一組除以 6。記下餘數。
 - e.g.：
 $435 \bmod 8 = 3$
 $692 \bmod 8 = 4$
 $734 \bmod 6 = 2$
 - If Divisible, take remainder as 8 or 6. 如果整除，則餘數即為除數(8 or 6)。

選卦 - 組卦 (Constructing the Hexagram)

- Following the Pre-heaven Trigrams order, mapping the first two remainder to two trigam.
- 各組數字除下來所剩的餘數，按照先天八卦的順序選取卦名。
- Pre-heaven Trigrams 先天八卦：
 乾 Qián 一，兌 Dui 二，離 Lí 三，震 Zhèn 四，
 巽 Xùn 五，坎 kǎn 六，艮 Gèn 七，坤 Kūn 八
 - 第一組為下卦(Inner Trigram)，
 - 第二組為上卦(Outer Trigram)，
 - 第三組是變爻(Changed Line/Yao)。
- e.g.：
 第一組餘3，卦為離卦 Lí
 第二組餘4，卦為震卦 Zhèn
 第三組餘2，所變之爻為第二爻 (2nd line as Changed Yao)

上卦 下卦	乾	兑	離	震	巽	坎	艮	坤
	7 天	6 潭	5 火	4 雷	3 風	2 水	1 山	0 地
乾 天	63 乾為天 乾為天	62 潭天夬 潭天夬	61 火天大有 火天大有	60 雷天大壯 雷天大壯	59 風天小畜 風天小畜	58 水天需 水天需	57 山天大畜 山天大畜	56 地天泰 地天泰
兑 潭	55 天潭履 天潭履	54 兑為潭 兑為潭	53 火潭睽 火潭睽	52 雷潭歸妹 雷潭歸妹	51 風潭中孚 風潭中孚	50 水潭節 水潭節	49 山潭損 山潭損	48 地潭臨 地潭臨
離 火	47 天火同人 天火同人	46 潭火革 潭火革	45 異為火 異為火	44 雷火豐 雷火豐	43 風火既濟 風火既濟	42 水火既濟 水火既濟	41 山火賁 山火賁	40 地火明夷 地火明夷
震 雷	39 天雷无妄 天雷无妄	38 潭雷隨 潭雷隨	37 火雷噬嗑 火雷噬嗑	36 震為雷 震為雷	35 風雷益 風雷益	34 水雷屯 水雷屯	33 山雷頤 山雷頤	32 地雷復 地雷復
巽 風	31 天風姤 天風姤	30 潭風大過 潭風大過	29 火風鼎 火風鼎	28 雷風恆 雷風恆	27 風巽井 風巽井	26 水風井 水風井	25 山風蠱 山風蠱	24 地風升 地風升
坎 水	23 天水訟 天水訟	22 潭水困 潭水困	21 火水未濟 火水未濟	20 雷水解 雷水解	19 風水渙 風水渙	18 坎為水 坎為水	17 山水蒙 山水蒙	16 地水師 地水師
艮 山	15 天山遯 天山遯	14 潭山咸 潭山咸	13 火山旅 火山旅	12 雷山小過 雷山小過	11 風山漸 風山漸	10 水山蹇 水山蹇	9 艮為山 艮為山	8 地山謙 地山謙
坤 地	7 天地否 天地否	6 潭地萃 潭地萃	5 火地晉 火地晉	4 雷地豫 雷地豫	3 風地觀 風地觀	2 水地比 水地比	1 山地剝 山地剝	0 坤為地 坤為地

解卦 (Interpretation)

- 卜問出來的卦即是離下震上的雷火「**豐卦**」。
- **Thunder File => Abundance**
- 變爻是**六二**，解卦者要以六二的爻辭為主，卦辭為輔，來解釋占卜者的疑難。
- **Changed Yao : Six in the Second Line**



- **55 豐**：亨，王假之，勿憂，宜日中。
- **55 Abundance** : Abundance has success. The king attains abundance. Be not sad. Be like the sun at midday.
- **六二**：豐其蔀，日中見斗，往得疑疾，有孚惠若，吉。
- **Six in the second place**: The curtain is of such fullness, That the polestars can be seen at noon. Through going one meets with mistrust and hate. If one rouses him through truth, Good fortune comes.

易經占卜入門

- 傅佩榮 不可思議的易經占卜
- <http://www.books.com.tw/products/0010482347>