

DIVINITA

BOOKS

HISTORICAL
AND THE ALLEGORICAL
OF THE
SOURCES

CHINESE
I CHING
CLASSIC
OR BOOK OF
CHANGES

EVERETT
JOE
MCCAREE
QUEE

QUESTER



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Apology for PatchWork

Due to extreme limits of available time and funds this writer-typist could not retype this report for this edition. Originally typed, as you can see, in narrow column and double spacing for ease of reading during his lectures. Other material inserted later between lines for reference of other readers. Please bear with us in the hope that future editions (if any) will improve in professional appearance.

JEM

Cover Diagrams

Front: Top center, Yi or I usually translated as "Changes." Lower right, hexagram with six kinds of line that can be stamped by "HEXASTAMP" in a single impression in any combination. Designed by this researcher to facilitate recording of research and for discussion of linear symbols between correspondents.

Back: Outlines for "do-it-yourself production of "HEXY" --the Hexagram Maker. Visual aid designed by this researcher. See pages 65 to 69.

DIVINATION

and

THE HISTORICAL and ALLEGORICAL

SOURCES of the I CHING,

THE CHINESE CLASSIC or BOOK OF CHANGES

by

JOE E. McCAFFREE

PRESENTED

to

THE AMERICAN ACADEMY OF CHINESE CULTURE

and to its Founder and President,

PROFESSOR WEN-SHAN HUANG

Presented before Members and Guests

of

THE NATIONAL T'AI CHI CH'UAN INSTITUTE

May 28, 1967

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Original contents include: T'ai Chi or Yin-Yang letter style on front cover
Hexagram lines containing tension arrows
"HEXY"--the Hexagram Maker, device

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WITH RESPECT TO MY TEACHERS

Without the confidence bestowed in me by Professor Wen-Shan Huang of the American Academy of Chinese Culture, I am sure I would not have accomplished the intensive research project reported herein. The encouragement he gave to me by inviting me in 1966 and again in 1967 to speak before the Academy and its affiliate, the National T'ai Chi Ch'uan Institute, helped to intensify my studies of the I Ching to the point of making the positive discovery of its sources in ancient Israel. To have this privilege is the greatest blessing of my life. I am indeed grateful to Professor Huang for his stimulation. My heartiest "Thank You," my revered teacher.

My first appreciation of the meaningfulness and continuity of the Twelve Tribes of Israel arose in the early 1940's from the inspired teachings of Howard John Zitko, now of the World University Roundtable. The perceptive writings of Theodore Heline and the dynamic radio talks of Dr. Clem Davies, as well as the later studies of Genesis by Howard Zitko, enabled me to recognize that the Bible prophecies have considerable pertinence to our own times and that the Israelites have been vital factors in the lives of nations since ancient times. I began to keep watch for the symbolic traces of the Israelic Tribes.

My introduction to the Book of Changes was in the mid-1950's by Dr. Manly P. Hall of the Philosophical Research Society. The fascination for the I Ching that he inculcated in me during his lecture on "the world's oldest book" has become increasingly satisfying. In a series of classes at the East-West Cultural Center, Douglas Low initiated me into the wonderful practices of divination by means of the I Ching. In the mid-60's I attended classes at the Philosophical Research Society to see and hear Dr. Framroze A. Bode infuse his audiences with his delight for the I Ching. And my present teacher, Prof. Huang, has helped me in this year of 1967 to realize that there is a definite "EVENTOLOGY"--a science of events--revealed in the Chinese Classic of Changes. I believe my own findings tend to confirm his ideas of a logic in events.

Of course each student of the I Ching must recognize the classic and its authors as his pristine teachers. Other writers, researchers, scholars down through the ages have also been our benefactors. I think some of my most notable influences of modern times have been Leibniz, Arthur Waley, Joseph Edkins, I. and L. E. Mears, Z. D. Sung and, most lucidly, Hellmut Wilhelm. I am especially thankful to the translators of the I Ching for being my right honorable teachers: Richard Wilhelm, primarily, and Cary F. Baynes, Rev. Canon Thomas McClatchie, James Legge and John Blofeld. I treasure these, my teachers, for helping to make accessible to me one of the most precious monuments of this world--the I Ching, Chinese Book of Changes.

Joe Everett McCaffree, minimonastic
Los Angeles, California, U.S.A.
November 12, 1967

NOTE OF ACKNOWLEDGMENT

Such a report as this, based as it is on a minute comparison of ancient texts, could hardly exist without quoting from English translations of those texts. Except where specifically mentioned otherwise all quotations of the I Ching texts as well as all names of trigrams and hexagrams used herein are from the Wilhelm/Baynes double translation. I am most grateful to Bollingen Foundation for granting me this present privilege of using so much material from their "I Ching." I am indeed grateful to all the publishers and copyright holders for their permissions to quote from the following books.

Bible quotations marked (AV) are from the Authorized Version of King James. I accept permission to use as tacitly given due to the fact that no one has an exclusive copyright to it. However, the edition I have used does have inserted in brackets alternative renderings from the American Revised Version. Although I did not use any ARV's in this report, I am pleased to mention that this "New Analytical Bible" published by John A. Dickson Publishing Company of Chicago has been my most useful Bible for many years until now. My AV quotations are on pages 26 to 28, 29-30, 57, 58 and 60.

The Scripture quotations in this report marked (RSV) are from the Revised Standard Version of the Bible, copyrighted 1946 and 1952 by the Division of Christian Education of the National Council of Churches, and used by permission. The edition I have used is published by Thomas Nelson & Sons in New York, 1953. RSV's are on pp. 33, 36-40, 43-45, 49-53, 57-59 and 60-62, interspersively.

The NEW BIBLE DICTIONARY with J. D. Douglas as Organizing Editor. Copyright 1962 by The Inter-Varsity Fellowship. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Quoted on page 47 herein.

Yi King, new title: I CHING Book of Changes Translated by James Legge. Edited with introduction and study guide by Ch'u Chai with Winberg Chai. Copyright 1964 and published by University Books, Inc., New Hyde Park, New York. Quoted on pages 15 and 26.

The I CHING, OR BOOK OF CHANGES, translated from Chinese into German by Richard Wilhelm, translated into English by Cary F. Baynes. Bollingen Series XIX. Copyright 1950, 2nd edition, 1961 by Bollingen Foundation, New York. Distributed by Princeton University Press. Quoted on pages 6, 11, 16-17, 19, 21, 26, 29-34, 36-42, 44-49, 51-53, 57 and 62, interspersively.

CHANGE: EIGHT LECTURES ON THE I CHING, translated from the German by Cary F. Baynes, written by Hellmut Wilhelm. Bollingen Series LXII. Copyright 1960 by Bollingen Foundation, New York. Distributed by Princeton University Press. Quoted on page 57.

Also, I am indeed grateful to the following libraries for access to their facilities and for Xerox copies of articles and books relative to the I Ching from them: Library of Congress, UCLA University Research Library, Stanford University Library and Claremont Colleges Honnold Library.

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DIVINATION

AND THE HISTORICAL AND ALLEGORICAL SOURCES OF THE

I CHING,

CHINESE BOOK OF CHANGES

Divining of Man	I believe the Chinese Book of Changes is designed to
Consciousness of essentials of divinity	divine man in the universe. That is, it can help man to think and behave divinely by making man conscious of the essentials of divinity. The I Ching helps by continually providing judgments of its reader's current thought and behaviour
Comparisons with ideal of Superior Man	tendencies, judgments by which to compare ourselves with the ideal of the "superior man."
Definition of "divine" -- excellency	One definition of the word "divine" is "altogether excellent." For the person who makes a dedication of his life,
Betterment of virtues for helpfulness	resolving on the continual betterment of his virtues and his abilities for the sake of helpfulness to others, for such a person who will make a daily practice of reading even a small, consecutive portion of the I Ching, it will become quite apparent that unusual experiences occur--often when least expected-- that are pertinent to the very next sentences he is scheduled to read in the I Ching. What that dedicated person reads may
Conscience	pierce his conscience. For example, a wino beggar comes up and talks to one, face-to-face only inches away, while one waits for a bus. Does one begin to lose patience? Or a Black Muslim confronts one asking questions about whether one will help this or that worthy purpose. Does one make excuses?

Afterward the I Ching may very likely say to him: "The words of a good man are few; those of a coarse man are many. The words of one who slanders what is good are unsubstantial; those of him who is losing what he ought to keep are crooked." [From James Legge's translation, pages 406 & 407.] Does then one wonder where his good-will escaped to? I think that becoming divine means developing a superb integrity.

Good-will
develops
integrity.

Spiritual Mentor
imagines the
perfection
of man.

The I Ching, as a pure, spiritual mentor, imagines the perfection of man. Its imagery portrays the requisites of the "superior" or "model" man. Thus, in the first translation of the Book or Classic of Changes published in English, this the work of the Reverend Canon McClatchie in 1876, we learn that "Chow Kung says, that Thun is clouds and thunder; by it the Model Man arranges all things in order." And that: "Mung is a spring flowing out beneath mountains. By it the Model Man decides how to act and nourishes virtue." And that: "Heaven and water moving in opposite directions constitute the Sung Diagram. By it the Model Man engages in consultation before proceeding to transact business." And so forth, throughout this magic picture book that is designed to turn you inside out, we find clearly explained how man can become universal in his concerns and divine in his activities and attitudes.

(Hex. #3)

(Hex. #4)

(Hex. #6)

Universal
concern

Adequacy of
I Ching

I have often thought, exactly as Justin Stone recently in a lecture at Fairfax High School, that, if I were

Self-sufficient
&
challenging
book

Evidence of a
cognizant
counselor
& teacher

I Ching is not
discordant
with Bible.

Communion
&
Divination

Prayerful
petition

I Ching is
consulted
as medium
for divine
response.

allowed to take only one book with me to an exile such as to a desert island, I would take the Book of Changes. It is a book which can stand alone, continually satisfying, yet puzzling and challenging its devoted reader. It comes as close as a book can come to evidencing the warmth of friendship even while being an understanding counselor and cognizant teacher.

For one who so dearly loves the Bible and the Lord, as I do, this choice of the Book of Changes must seem a strange one to you. If I could take the entire collection of books belonging to the Bible, yes, I would choose that above all books or collections of books. However, let me state that my recent researches convince me that the I Ching is not discordant to the Bible. Moreover, my experience is that the I Ching keeps me in a wonderful communion with my Lord. This is a marvelous advantage of the practices of divination involving the Book of Changes.

True divination is a most gracious art. It begins in the heart with reverential respect in a prayerful petition to God, to the Heavenly Father, to the Creative Cognizance of the Cosmos, to the Lord, to the Divine Presence, or to whatever may be the unnamed spiritual agency which has a loving, wise and helpful concern for us. When the I Ching is consulted as the medium for the divine response, one may use the fifty yarrow sticks or three coins in determining the answer to be found in the I Ching. As your confidence grows and

Symbol
language

as your understanding of symbol language improves to the stage of facility, you may occasionally ask a question directly to the divine agency and expect a symbolic impression to be projected in your mind immediately. This requires a clear-receptivity minded/that may take years to acquire. But it provides a very fascinating and rewarding method of communication and divination that eliminates on some occasions the need for the manipulations of "sortilege" which is the technical term for gathering or sorting of lots for divination.

Receptivity

Definition of
"divination"

One definition of divination in Funk & Wagnalls Standard Dictionary of the English Language, 1894 edition, is "any intuitive interpretation of signs; instinctive presentiment or forecast." Various dictionaries and encyclopedias indicate that divination is the art of discovering what is lost, hidden or obscure, also of determining the course of future events, as if by supernatural aid. In the I Ching we learn that it-- the book itself--acts, in divination, to confirm one's intuitive perceptions or to settle doubts about one's hunches, plans or purposes, as well as to counsel on one's character development.

The art of
discovery
as if by
divine
aid

Mental
discipline

I consider the I Ching as providing a profound mental discipline comparable to the movements of T'ai Chi Ch'uan for the physical control. The I Ching discipline, amongst other benefits, cultivates and perfects intuitive perception or teletuition.

I Ching
cultivates
intuitive
perception.

Before I relate to you my own first experience of I Ching divination without "sortilege," that is without coin tossing

which I favor over yarrow sticks, we need to consider several aspects of the literary and technical structure of the I Ching.

Name "I Ching"

This is the name of the book in Chinese: ^[illus. p. 9 B] **[Show and explain**

Chinese characters for "I Ching"] The character to the left

"I" --" " (Yi)

(" ") is a lizard, with body and legs below and head above.

Chameleon

It is probably intended as a chameleon, the lizard of changing

"I" defined:
to change

colors. It conveys the ideas, according to Wieger in his

"Chinese Characters," of "alert, easy, to change, to transform."

"Ching" --" "

The character to the right (" ") consists of silk, perhaps reels,

Silk &
warp of fabric
in loom

spools or skeins of silk, on the left and, on the right, the warp

Classic

of a fabric ready in the loom for weaving. This is the standard

character for "classic books." It suggests to me a "do-it-your-

self" operation, for the reader to weave the contents of the

classic into a fabric with patterns suitable to his own life.

"Ching"
defined:

This latter view is partly confirmed by character #1123,

Ching, in Mathews' Chinese-English Dictionary, 1952, where

to experience, one definition of it is "to experience." Definition (c) also

to plan, seems appropriate for the Book of Changes. It is "to plan,

to arrange." For the diagrams of the I Ching themselves

suggest patterns, plans or arrangements for the interweaving

of the principles, propositions, personalities and predicaments

that the text itself alludes to. Finally definition (e), "an

constancy

invariable rule. Constant." This relates to a basic premise

Change is
constantly
inevitable.

of the I Ching that what is constant is the inevitability of

change itself.

Change

What are the "changes" that the I Ching is about?

There seem to be treated in the I Ching four kinds of Change:

Sequent

Cyclic

Contingent

Creative

Richard Wilhelm in volume one, page 302 of his translation, distinguishes three kinds: nonchange, cyclic and sequent.

Nonchange

He says, and I do not argue against him, that "Nonchange is the background against which change is made possible. For in regard to any change there must be some fixed point to which change can be referred"... a "point of reference."

Background
of
reference
points

When I include contingent and creative as kinds of change,

Changes
of changing

it may be that I am considering kinds of change that can happen to affect nonchange, sequent change and cyclic change. I have not studied the categories enough to organize them scientifically.

I Ching:
Man's uses
of changes

The Book of Changes shows how man uses and is affected by these changes; it shows how the influences of heaven, earth and other men interplay to modify man in his course through life; it shows how a man can modify himself and his course also.

Sequent
change

Sequent change is a step-by-step procedure, or a series of actions, timings and ingredients, necessary for making or doing something. For example: walking to work.

Cyclic change

Cyclic change is the probable and similar repeating of a previous sequence or procedure. There are cycles within sequences and sequences of cycles. Thus, in walking,

the blood circulates, the joints make circular motions, and one foot pushes back while the other thrusts forward alternately and repeatedly. Day-after-day a person walks to work, yet each day brings changes. There is also much coincidence of changes, some parallel, some divergent, some convergent, during any period of life, as in history.

Coincidence
of changes

Contingent change is not necessary; it is liable, but not certain, to occur. It includes:

Contingent
change

chance

simple chance, such as finding a dollar on the way to work;

accident

accident, such as being hit by a car and not getting to work;

intervention

intervention, such as being invited by another employer with doubled pay;

and any

interplay of extraneous influences, such as

distraction

distractions, like a building being demolished next to one's work.

[Illus. p. 9 B]

Creative
change

Creative change. [Show "I Ching" characters again, saying:]

will-power

The head of the lizard is formed by a character meaning "command" and also "restraint" or "prohibition." When the will takes command to control the pace, grace, flex, thrust, course and goal or benefit of one's changes, there is creativity.

Exercises
of intention

These are exercises of intention. The I Ching demonstrates and fosters the way of creative change. Thus, "where there

Will & Way

is a will, there is a way."

Translations
of I Ching

There have been published in English only four translations of the I Ching. Throughout this lecture I may refer to these by the surnames of the translators.

Translators

The first, in Shanghai in 1876, was by the Reverend Canon

McClatchie

Thomas McClatchie. The next was by James Legge, at Oxford,

Legge

England in 1882, for the Sacred Books of the East series

Wilhelm
&

Baynes

edited by Max Muller. The 1899 edition is the one in general

use today. In 1950 from New York there appeared the Richard

Wilhelm translation rendered into English by Cary F. Baynes,

Jung

with a very interesting foreword by psychologist Carl G. Jung.

This has the most comprehensive treatment of the I Ching

available today. In 1965 in England and 1966 in New York,

Blofeld

the translation of John Blofeld was made available. In my own

recent research into the ancient resources from which the

central text of this Classic of Changes appears to me to have

been derived, I found it quite necessary to consult each of

these translations, some less frequently than others, in order

to locate related material in other ancient literature. Each

Insights into
meanings
of texts

of these translators has had very distinct insights into the
insights

verbal meanings of some of the texts, that have been missed by

the others. One must study all to get nearer to the Chinese

meanings and thus closer to the intentions of the authors.

Authorship
of I Ching

Regarding the authorship of the I Ching, we should note

that there are at least three phases in the development of this

Symbols,
diagrams
Fu-hsi

classic. The invention of the basic symbols, the lines and

the eight trigrams, is attributed to Fu-hsi who, according

Fu-hsi to Legge, is "the most ancient personage who is mentioned with any definiteness in Chinese history... His place in chronology begins in B. C. 3322." He has been termed both "the great sacrificer" and (by McClatchie) "the victim." It is not known whether Fu-hsi or someone later doubled the trigrams to make the sixty-four hexagrams of the Book of Changes. My own research leads me to believe that it must have been done by or before 1700 B. C. at which time I find the first historical evidence of the use of the hexagrams.

3322 B. C. [Legge p. 11]

The Great Sacrificer

Origin of hexagrams by or before 1700 B. C.

Basic texts, I Ching The central texts explaining the symbolisms of the lines and hexagrams and their component/ interrelated trigrams were composed, it is generally agreed, by king Wen, the "literary king" about 1143 B. C. and by his son, the Duke of Chou toward the end of that same twelfth century B. C. Because of my recent findings, I think it possible that they may also have written some of the commentaries or apocrypha which are a portion of the so-called "Ten Wings" which are the appendix texts of the I Ching.

King Wen

Duke of Chou

Appendices, Ten Wings

Confucius However, it is considered by many scholars of the past two thousand years or so that most if not all of the appendices --the Ten Wings--were written by Confucius and/or by later compilers, researchers and philosophers of his school of thought.








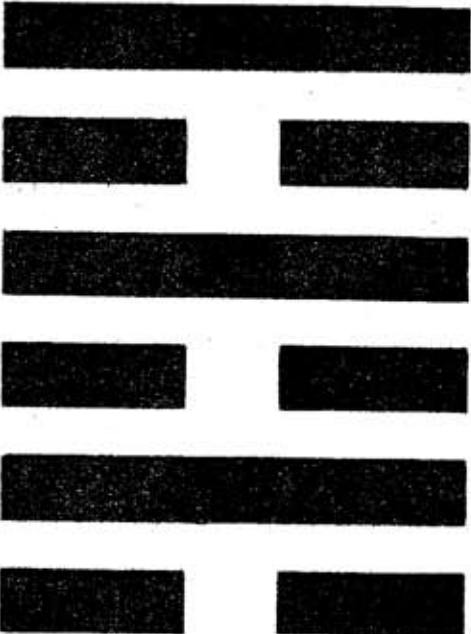
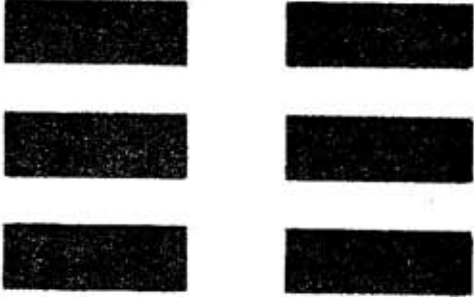
Philosophy of Book of Changes Some of these appendices tell the history, philosophy and cosmogony essential to the Book of Changes.

Later studies There are in addition valuable studies and commentaries made since the I Ching was consolidated into its classic form. Many are digested into Wilhelm's explanations of the texts.

The Holy Sages
of ancient
China

The earliest of these authors of the Book of Changes, Fu-hsi, king Wen and the Duke of Chou, are considered to be amongst the Holy Sages of ancient China. In those portions of the "Ten Wings" written later during the Chou Dynasty, these three men are referred to as the "Holy Sages." [Text continues on page ten.]

LINES, TRIGRAMS, HEXAGRAM. Illustrating text pages 10, 11 and 12

 <p>Fig. 1. Firm, light, positive line</p>	 <p>Fig. 2. Yielding, dark, negative line</p>
 <p>Fig. 3. Extreme extension</p>  <p>causes diversification. Fig. 4.</p>	 <p>Fig. 5. Extreme intension</p>  <p>causes unification. Fig. 6.</p>
 <p>Fig. 7. Trigram (The Creative)</p>	 <p>Fig. 9. Hexagram (Before Completion)</p>
 <p>Fig. 8. Trigram (The Receptive)</p>	

易經

I CHING
or YI KING
(yee jing)

BOOK of CHANGES

Hexagrams

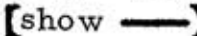
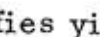
The hexagram symbols of the I Ching are made up of

Lines:

two kinds of lines, each tending toward the other. There is

【Fig. 1, p. 9A】

Undivided,
light
Divided,
dark

the undivided line 【show 】 which signifies firmness, light and positiveness. And there is the divided line 【show 】 which signifies yielding, dark and negativeness. These two lines are considered as opposites or complementaries. 【Fig. 2, p. 9A】



Transformation

They are transformable one into the other. When these lines and their significances or principles are set in motion in relation to life they become useful and meaningful. Each may develop such a tension in activity that it reaches the extremity of its present possibilities and transforms into its opposite.

Extremity
of tension

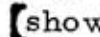

An undivided light line is thought of as pushing outward 【Fig. 3, p. 9A】

Diversifying

【show 】 until it breaks or diversifies to become a dark, divided line 【point to 】. A divided line is thought

【Fig. 5, p. 9A】

Unifying

to pull inward 【show 】 until it fuses or unifies to become a light line 【point to 】. Coming forth from such releases

【Fig. 6, p. 9A】

Release
of tension

of tensions the new lines are at rest or proceed calmly until they are again called forth in application to problems of life by the intensifying interests of anyone.

Examples

In life these lines may be exemplified by thin and fat persons, strained and relaxed, strong and weak, hard and soft.

In the natural universe, light may develop matter and matter

T'ai Chi
symbol

may develop light. In the T'ai Chi symbol of Chinese philosophy 【Fig. 10, p. 64】

【show or point to 】 we have the light--called Yang--

Yang/ Yin

impressing energetically on the dark--called Yin--which in

response expresses substantially into the light. Thus we see

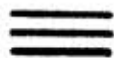
Dualities:
inspiration/
confirmation,
et cetera

the dualities of impression and expression, of inspiration and confirmation, such complements happily, eagerly pursuing each other.

Trigrams

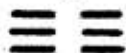
When these lines are laddered into groups of three, [Fig. 7, p. 9A]

"Creative"



trigrams are formed. [Show trigram Ch'ien.] Three light lines comprise a trigram called "The Creative" [Fig. 8, p. 9A] [Show trigram K'un] while three dark lines comprise a trigram called "The

"Receptive"



Receptive." Besides there are six other trigrams comprised of all possible combinations of light and dark lines.

Names,
origin
Chinese?
foreign?

Wilhelm states that "the eight trigrams have names that do not occur in any other connection in the Chinese language, and because of this they have even been thought to be of [RWil. I, p. xxxviii] foreign origin." Not knowing Chinese, I do not know whether he refers to the names as word sounds or as written characters.

Significances
of trigrams

Now let us consider for a few moments the eight trigrams [Chart, p. 26] and their significances. [Show chart, explain headings and the sources of information under them, and mention other possible relationships not shown: that is, a family with Father and Mother, directions of the compass, parts of the body -- esp. eyes/Li, ears/K'an, lips & mouth/Tui--animals, etc.]

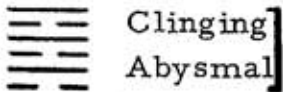
Heaven,
Earth & Man,
fundamental
powers

The ancient Sages recognized Heaven, Earth and Man as the fundamental powers in the world. Each has its own characteristics and ways of behaving. When the Sages surveyed the past and examined both the outer world and their own inner nature, they found that they could combine trigrams

Hexagrams
symbolize
meanings
in events

into hexagrams and thus symbolize the meaningfulness inherent within or deriving from complex events of life in which Heaven,

Earth and Man interplay to influence each other and to modify the circumstances that the trigrams combining in various ways represent. [Fig. 9, p. 9A] [Show a black and white hexagram combining two

different trigrams:  Clinging
Abysmal

Hexagram

Here is a hexagram, a symbol, a configuration of six lines, some firm, light and undivided, others yielding, dark and divided. There are sixty-four combinations of the eight trigrams possible as hexagrams. These sixty-four comprise the symbolic basis of the I Ching. Each hexagram is a category composed of various participating persons, principles, predicaments and purposes. This one is the last in the I Ching and is named "Before Completion." These diagrams are usually shown in black and white. However, I think they could be shown in colors effectively.

64

Sixty-four hexagrams & categories of shared relationships

Hex. #64

Kinds of men
Inferior
Superior

The Holy Sages recognized the differences between many kinds of men, but that within any particular grouping of individuals some could be definitely inferior and others superior. I believe, The relativity of these two classes is based, on the tradition that humans progress from an original state of innocence through various stages of helplessness, inability, ignorance and conflict with Heaven, Earth and Man toward a state of virtue through various stages of helpfulness, ability, knowledge and harmony with Heaven, Earth and Man. The Sages knew the factors of creative change which tended toward the development of the superior man. They contrived and composed the Book of Changes to include all the factors of creative change and

Innocence

Helplessness

Virtue

Helpfulness

Mastery

to foster the functional mastery of these factors by the superior man. Thus, within the situations symbolized by the hexagrams and their component lines are shown the divergent, yet probably interdependent courses of inferior and superior men. Divination and its potentials for making

Decisiveness

Man divine depend on decisiveness for effectiveness. Con-

Consulting
I Ching

sulting the I Ching for these purposes, the person who seeks the helpfulness of love and rightness in life is enabled to consider the various facets of his question or problem and to consider the possibilities which could result from action or inaction. From such considerations each person can determine his course and prepare for the consequences.

Interdependent
lines

In a hexagram the meaning and potentiality of the symbolized situation develops from one line to the next, beginning at the bottom line and culminating at the top. The lines are inter-related so that some are especially likely either to correspond or to lack affinity. They are the first with the fourth, second with fifth, and third with sixth.

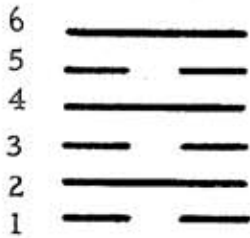
Rulers of
hexagrams:
Constituting,
Governing

There are lines representing two kinds of rulers in each hexagramic situation: constituting and governing. According to Wilhelm: "The constituting is that line which gives the hexagram its characteristic meaning." [RWil. I, p. 390] I suppose if the situation were a birthday party, the person whose birthday it is would be the constituting ruler, while the host would be the governing ruler. Often the governing ruler in a hexagram is also the constituting ruler. There may also be two govern-

ing rulers, one being like a sovereign or president, the other being like a provincial official or a state governor. Thus, a large company might have a president and a general manager or a superintendent as governing rulers. The founder of the company might be the constituting ruler. In the hexagrams, the second and fifth lines are most often the governing rulers. This is because they are central to the two component primary trigrams. They are likely to be the moderators of the tendencies of the lines in the hexagram situations, urging all participants toward correct behavior.

Governing rulers, moderators

Trigrams:
Primary



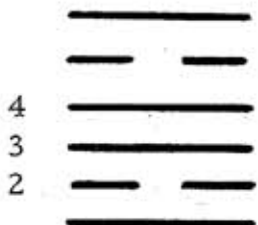
The primary trigrams **[Show black & white hexagram.]** (lines 1, 2 & 3) (lines 4, 5 & 6) are the lower or inner one/and the upper or outer one/. These two trigrams are not simply blocks stacked one-on-top of-the-other. Most of the trigrams have definite tendencies of movement, either rising or sinking. One trigram--The Mountain--stands still. Thus, the two primary trigrams of a hexagram tend either to merge, to move in the same direction, or to diverge. However, they are not alone in the hexagram.

Nuclear

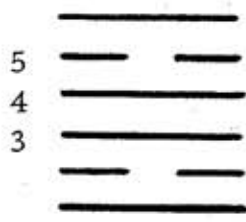
There are also a couple of nuclear trigrams inherent and intimately involved in each hexagram situation. With the

Interlocking

primary trigrams and with each other they are interlocking. **[See "Hexy" --any hexagram. Turn so green lines are lower.]** **[Show colored hexagram--Li--in binder.]** Here you see a



hexagram composed of light lines (which are shown red or framed in red) and dark lines (which are black or, as shown here, framed in black). The three lines with green in them are (lines 2, 3 & 4) the lower nuclear trigram/while the three with yellow are the



(lines 3, 4 & 5).

upper nuclear trigram/. The colors are used simply to facilitate our visualization of the hexagram and its components.

Ch'u Chai and Winberg Chai, in their introduction to

Lines:

Constants,
Variants,

Moderants

Legge's translation show that lines one and six in every hexagram are constants, three and four are variants, and two and five are significant. However, I prefer to consider lines two and five as moderants because they usually maintain a guiding equilibrium, sensing the movements without losing their senses.

[Chai p. lxv]

These nuclear trigrams also rise, sink or stay still, thus further complicating each situation. But this is life, for one may be strongly attracted to a situation even though one of the other participants may be quite repulsive to him. Or one may like a certain kind of work even though he has no interest in the end product. And so forth, ad infinitum. Thus, when we also reconsider that the individual lines may go to extremes of concerned attention in their positions and thereby change into their opposites, we are able to see how the components in a situation, symbolized by a hexagram, may influence toward integration, or deterioration, or transformation. In divining our problems and our lives we can progress with greater confidence and control when we are enabled by the I Ching to consider the important aspects of situations that puzzle us, and to consider the vital factors of change that confront and may involve us.

Lines:

changing

Symbolism
language

In order to realize the symbolism language which pervades
the Book of Changes, let us read from Wilhelm's translation
[RWil. I, pp. 126-129]

Hex. #30, Li--

what I Ching says about this hexagram. This is number 30

"The Clinging"

and is named Li which is The Clinging, Fire. This is the

Judgment

Judgment on the hexagram as a whole:

"The Clinging. Perseverance furthers.

It brings success.

Care of the cow brings good fortune."

Image

This is the Image:



"That which is bright rises twice:

The image of FIRE.

Thus the great man, by perpetuating this brightness,

Illumines the four quarters of the world."

Lines:

And then there are the lines. The first line means:

1st

"The footprints run crisscross.

If one is seriously intent, no blame."

2nd

The second line means:

"Yellow light. Supreme good fortune."

3rd

The third line means:

"In the light of the setting sun,

Men either beat the pot and sing

Or loudly bewail the approach of old age.

Misfortune."

4th

The line in the fourth place means:

"Its coming is sudden;

It flames up, dies down, is thrown away."

5th

The fifth line means:

"Tears in floods, sighing and lamenting.

Good fortune."

6th

Finally, the sixth and top line means:

"The king uses him to march forth and chastise.

Then it is best to kill the leaders

And take captive the followers. No blame."

Here we have the hexagramic category of Li--the Luminous, the Clinging, Fire--charged with symbolic statements and assessments. Fortunately for us Wilhelm also provides comprehensive explanations of these statements to help unlock the possibilities of their meanings.

Continuous and repeated contemplation of the symbols and their potentialities of meaning in the I Ching gives us special training in symbol language. These symbolisms cause our minds to reach in all directions while revolving in ways that our common, everyday linear language does not cause. Symbols are a means of divine communication. Symbols are very important for our comprehension of the meaningfulness of life and of the natural universe, for they impel us to try to understand rather than merely to accept blindly the advices given us from divine sources.

Training in
symbol
language

Divination

Divination, using one of the methods of sortilege such as yarrow sticks or coins, is extremely valuable to us because it enables us to relate symbolic meanings to our practical affairs or problems. Also, divination with the I Ching by such

Receptivity

manipulative means develops our receptivity to divine impulses

Intuitional
perception

by providing a way of confirming our intuitional perceptions and thereby settling any doubts we may have about the correctness of such hunches and inspirations.

Asking
questions

Later we may ask questions directly to the unseen but seemingly all-seeing heavenly or divine source of inspiration.

Receiving
symbolic
responses

And we may have impressed in our minds symbolic responses that may either refer to the Book of Changes or have relevant meanings in themselves, or both. When we receive in mind a symbol, we should ask ourselves more questions about it

Meaning:
extracting
it from
symbols

in order to extract the very essence of its inherent meaning potentiality. The meaning is in the symbol; we have to squeeze it out.

Let me tell you in this regard my first experience of divination by the intuitive perception of symbolic references to the I Ching.

"Tea-Mat"
Experience

I had attended a demonstration of the Japanese Tea Ceremony given at a church in "Little Tokyo" in downtown Los Angeles.

Tea Ceremony

It was probably during Nisei Week. The Tea Master invited me to observe a class in the Tea Ceremony in the tea room of her home. Some time soon after that I asked in my mind:

Mental
question &
picture

"What about this lady and the Tea Ceremony?" Immediately there appeared in my mind a simple picture of a small, gnarled tree growing out of a cliff wall. Right away I thought of "The Clinging" hexagram.

But "What lines would be pertinent?" I wondered.

So I waited without looking up the hexagram in the I Ching.

The Clinging

I did not know the arrangement of lines of "The Clinging" at that time. One morning soon thereafter I awoke with the answer that it was the two divided lines in "The Clinging" that I should read. So I consulted Wilhelm's I Ching and found, sure enough,



that "The Clinging" has just two divided lines. As you see here [Make "Li" on HEXY: two primary Li trigrams.]

[Show colored Li hexagram in binder again.] they are line two and line five, which are rulers or moderators of this hexagram which Blofeld calls " [Blof. p. 145]

[RWil. I, p 128]

Yellow light:

The second line reads: "Yellow light. Supreme good

middle way,

moderation

fortune." Wilhelm's explanation is that "Midday has come; the sun shines with a yellow light. Yellow is the color of measure and mean. Yellow light is therefore a symbol of the highest culture and art, whose consummate harmony consists in holding to the mean." (Mean implies moderation that avoids extremes).

This was both very beautiful and quite appropriate applied to the Japanese teacher and to the Tea Ceremony.

[RWil. I, p. 129]

The fifth line reads: "Tears in floods, sighing and lamenting. Good fortune!" Wilhelm's explanation begins: "Here the zenith of life has been reached." But I could not understand it. Did it mean that the lady sorrowed? Or what? She seemed to me to be a very happy person.

Zenith of life

About a year went by before I realized that "tears in floods" could refer to the pouring of the water for the tea. Another year passed before I realized that the tree on the cliff face had a special meaning itself. It meant that the Tea Lady and the Tea Ceremony are a bonsai, that they represent a discipline

Bonsai symbolism

Steeps of life

belonging to the steeps of life, to the vertical ascendancy.

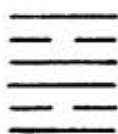
(Bonsai, you may recall, are the dwarfed trees which the Japanese cultivate so patiently and artistically).

Restrained
pace

Still another year has passed and now I think I know that the tears, sighing and lamenting can also mean the inner physical and mental feeling from prolonged sitting on one's heels and from the restrained pace of the ceremony. Yet the bonsai and the tears also symbolize the pruning away of all non-essentials and the distillation of the essence of life.

Distillation
of essence

Now, at last, I have examined the hexagram itself. It



is a thoroughly feminine configuration composed of the three "sister trigrams"--The Clinging, The Gentle and The Joyous.

I see a flame--Li--below, then wood of the trigram "The Gentle" heating the water for the tea for the Joyous lips, mouth and words that follow. Then the brightened eyes above.

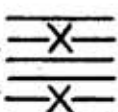
Tea Ceremony
kindles
inner fire.

Thus, in the Tea Ceremony there is kindled an inner fire, gently fanned and permeating each participant with joyful light.



The two changing lines transform the Li hexagram into Ch'ien--The Creative, telling us that the enlightenment of the

Host
exalts
Guest.



Tea Ceremony embodies the Creative Principle. The host exalts the guest in this exchange. Here we have seen an example of divination in slow motion.

Solving
symbolism;

Intensive
research
required

I was given the complete answer within a day or so of my vaguely worded question. It has taken me several years to solve the symbolism. And this is probably only due to the simple fact that I did not intensively research the symbolic reply at the time I received it.

Intensification

In I Ching research and divination it is essential to practice the philosophy of intensification if one really wants to find the meaningfulness of life and/or of symbolic language.

Instant
divination

The type of divination I have just described would be slow -- rather! -- for an emergency. However, in an emergency the language of the I Ching--familiarity with it--comes in handy for instantaneous divination or intuitive perception.

For instance, two or three years ago a drastic change was made in my life. Then I was out driving my car one day, pondering the probability that I ought to move my residence. I asked in my mind "What should I do?" or "Where should I go?" Immediately the words "The Northwest Furthers" popped into my mind. I took a chance on that hunch and went to several miles away from home/ search for another place to live. But I found nothing satisfactory. Then I came back or three toward home. Just two/blocks away--northwest--I found a little house in a quaint court that I had passed and admired long before but never thought I would live there. It was just what I needed: a quiet, peaceful place, with a tiny garden and a goldfish pond for good measure. Then a friend, also in the northwest direction, wanted the house where I was living and saved me from paying extra rent.

Regarding the words "northwest furthers," this is a type of expression found in the I Ching. Any direction might further or retard one at one time or another as one's situations vary.

Precautions
in using
I Ching

If you do not want to learn how petty you are, or how dishonest or how jealous or how mistaken or whatever you are, don't take up the study of the I Ching. The Book of Changes has many facets, like a precious jewel. It has many uses. What its uses and meanings are for you may be quite different from what they are for me. It may be a meditation manual, a leadership guide, a tactical manual, an aid in determining the probabilities of trends of events, a repository of ancient lore, a magic picture book, a divination manual and oracle book, or something else. It may even be nothing worthwhile to you. Yet it deserves the respect due to a sort of ancient entity which has had a useful life of nearly three thousand years during which it has influenced countless millions of individuals. If you can treasure its words and symbolisms, the I Ching might even reflect upon your own problems.

Diversity
valid

Respect

Tool, aid
to your
release

If you discover that you can rely on the I Ching, realize that it is a tool for helping you to slough (sluf) off your fetters, your hindrances. The I Ching is supposed to help you become independent of its uses to you as your understanding grows and as your self-reliance increases. Don't become supinely dependent on the I Ching. Respect your own potentialities more and more.
with the Book of Changes

Self-reliance

Prerequisites
of divination

If you decide to try divination/by means of coins, sticks, dice or other media, proceed in an orderly manner. Certain rules should be followed. Clearly state the procedure you will use in securing a response. Ask for divine guidance. Then ask through I Ching divination readily your question. Seek/only what you cannot ascertain/otherwise.

Judgments
of I Ching
apply to
translation
of life.

Divining
of peoples

The Chinese,
people of
enduring
faith

Having determined that the judgments and symbolisms of the fascinating Book of Changes can apply and be meaningful within one's personal life and within one's own limited field of vision, we can well wonder whether the systems of the "Changes"--the Yi (yee)--can be or have ever been effectively applied to the divining of whole peoples and their entire national and cultural lives. The Chinese should be seriously considered in this regard. It is well known that these people of enduring faith and devotion have practiced divination since "time immemorial" both on the individual level and on the national level, and that they have treasured and consulted the I Ching ever since the times of the Chous. But I have no way of determining whether the developments of China have had any definitely systematic relationship to the principles and patterns of the Yi or if the references in Chinese history to the Yi/are only sporadic incidents. While I believe that millions of Chinese down through the ages might have attained a kind of divinity of saintliness and masterful creativeness through their uses of and accordances with the Book of Changes, I have no proofs to offer to substantiate my belief.

Questions--

Are ideas &
principles
of the Yi
universal?

Therefore, I think it is fair to ask certain questions-- and to hope answers may be forthcoming, eventually, if not now.

Are the principles and categorical ideas represented by the hexagrams universal in their relationships and applications to mankind? Or only to those who are being made divine? Or are everyone and all peoples involved in the processes

of divination and of becoming divine? Or are all susceptible to such processes except as they pervert their ways to the contrary?

Are the situations, suggested in the hexagrams, true-to-life? Or only to lives which are being made exemplary?

Are the personalities, portrayed in the hexagrams, typical humans? Or are they types, like actors, whose behavior is being disciplined?

Thesis:
Hexagrams
universal
in regard
to human
development

On the thesis that the hexagrams exemplify what is universal, true and typical in human development, then clearly defined correlates ought to be found in the histories of distinctive peoples who have developed from primitive or crude and violent conditions into nations of advanced civilization and into folks of gracious culture.

Correlation
to history
needed

Occidentals who were acquainted with the history and culture of ancient China and with the Book of Changes have pointed out very few instances in which the judgments on the hexagrams or on particular lines related to events of the preceding Hia and Shang dynasties or even related to the times of king Wen and the Duke of Chou when the Chou Dynasty was being founded. No connection and no continuity can yet be seen between such references.

I am not acquainted with Chinese history but I have been interested in the history, prophecy and symbolism of the Israel peoples for more than 25 years. It would be natural for me to notice or to imagine similarities between things related

to the I Ching and things of Israel and the Bible. During the first dozen years of my studies of the I Ching I noticed only a very few similarities but there was no linking between instances. However, my wondering gradually increased.

I began to realize that just as the lines were steps in developments, so also the hexagrams look like ladders.

Years ago I must have heard or read the name "Jacob's Ladder" but I did not know or could not recall what it meant other than that there is a plant of that name. One afternoon on my way home from work I stopped at a thrift shop and for a quarter bought a copy of "Dragon Seed" by Pearl Buck. Within a few days I decided to look in the Bible to find out the meaning of "Jacob's Ladder." At the same time I wanted to check up on the abbreviation for the word "compare." As that was the less important I decided to look in the back of the dictionary and have that matter over with quickly. However, I happened to open the dictionary about the middle before turning to the back. And my glance fell upon the definition of "Jacob's Ladder" and there was the exact reference to the Book of Genesis. Of course I was surprised at this happening -- which I think now might be termed "spontaneous divination." It seemed to confirm to me that I was on the right track.

I did look up the abbreviation of "compare" (which is "cf." for "confer"). Then I consulted Genesis, Chapter 28, as the dictionary referred. It should be noted that Jacob was leaving his parental home, fleeing the wrath of his brother and going

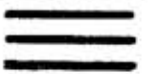
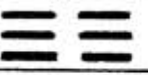



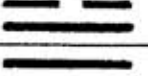
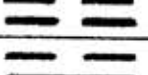
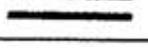
Jacob's
Ladder

"Spontaneous
divination"

Jacob's
dream

to stay with his uncle Laban. He laid down for the night at Beth-el and had the following dream in the situation recorded in Genesis 28: verses 10 to 19. [AV] [Next page]

TRIGRAMS: THEIR NAMES AND MEANINGS

Trigram	Name	Sound	Meaning	Attribute	Image	Family
	Ch'ien		CREATIVE	strength	Heaven	father
	K'un		RECEPTIVE	docility	Earth	mother
	Chên		AROUSING	movement	Thunder	eldest son
	Sun		GENTLE	penetration	Wood/Wind	eldest daughter
	K'an		ABYSMAL	danger	Water	middle son
	Lî		CLINGING	brightness	Fire/Light	middle daughter
	Kên		CHECKING	limitation	Mountain	youngest son
	Tui		JOYOUS	pleasure	Dew/Lake	youngest daughter

The names of the trigrams are as used by R. Wilhelm and are according to the Wade system of transliteration of Chinese sounds.

Meanings are from [Chai p. xlv]
 [RWil. I, p. xxxi] R. Wilhelm, except "CHECKING" from Edkins. Attributes are from C. & W. Chai, [RWil. I, p. 383]
 except "limitation" from Edkins. The list of images is from R. Wilhelm, except "Dew" from McClatchie. Dew is the usual image found in the Bible correlations.

Sounds:

[Blof. pp. 227-228]

And Jacob went out from Beersheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

Ladder
from Earth
to Heaven

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

Angels
ascending &
descending

And, behold, the LORD stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

The LORD

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

Jacob's seed
to bless all

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

And he was afraid, and said, how dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

Gate of
Heaven

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Beth-el: but the name of that city was called Lüz at the first. [AV]

"Dragon Seed" The title of the book "Dragon Seed"--that was the cue causing me to link "Jacob's Ladder" with the hexagram "The Creative" which is first in the Book of Changes.

The Creative "The Creative" which is first in the Book of Changes.

Jacob's seed What the Lord said about Jacob's seed reminded me of what the first two lines of "The Creative" say about the "Hidden dragon" and a "Dragon....in the field."

After reading both texts and comparing, I decided to divide what the Lord said into its several promises. Then I was able to see how one text seemed to complement or to draw upon the other. Let us compare the texts, hearing first a promise of the Lord and then the same numbered line judgment for "The Creative" hexagram which you now

Complementary texts of I Ching & Bible

Ch'ien



[Unveil big hexagram maker with #1--Ch'ien ready]

see here with all six lines light, firm and undivided. This

K'un



first hexagram and the second, which is called "The Receptive"

[Turn "Hexy" over for moment so viewers may see #2. Turn back.]

(Introducing "HEXY" the hexagram maker)

both have seven line judgments. The seventh is for the six lines as a group. All other hexagrams have just six line judgments.

Now let us compare the Bible and the I Ching texts.

[RWil. I, pp. 5-9]

[Bible: Authorized Version, AV; I Ching: Wilhelm/Baynes]

First promise at the "Ladder" --

"The land whereon thou liest, to thee
will I give it, and to thy seed."

Meaning of first line of "The Creative" --

"Hidden dragon. Do not act."

My comment is that the "dragon" was

Germinal idea

still a germinal or seed idea, undeveloped, so should not act
until matured. But it should be receptive of the Lord's gift.

Second promise at the "Ladder" --

"And thy seed shall be as the dust of
the earth, and thou shalt spread abroad
to the west, and to the east, and to the
north, and to the south."

Second line of "The Creative" --

"Dragon appearing in the field. It
furthers one to see the great man."

My comment is first that the Chinese
character for field--a plat divided into

Dragon
symbolism
meanings:
Change
Greatness

four parts--can properly signify the four quarters of the world,
second, that the dragon here may well be the chameleon, lion
of the dust, lizard of change, and third, that the dragon is a
type of man who should be aware of his own inherent greatness
and who should see the great man in each place he goes. Writing
about these lines of this hexagram of heaven in The China Review
of 1883-84, Joseph Edkins states that "the dragon (is) the symbol
of elevation to political and moral power. The dragon is the
symbol of sovereignty, and means ascension."

Elevation,
Ascension

Third promise at the "Ladder" --

"And in thee and in thy seed shall all the
families of the earth be blessed."

Third line of "The Creative" --

"All day long the superior man is
creatively active. At nightfall his mind
is still beset with cares. Danger.
No blame."

Blessing by
creativity

My comment is that his creativity brings many blessings
to all peoples of the world.

Fourth promise at the "Ladder"--

"And, behold, I am with thee,"

Fourth line judgment of "The Creative"--

"Wavering flight over the depths.

No blame."

My comment is that Jacob and his ascendants would need reassurance of the Lord's presence and care when they were in faraway, strange places, when their faith wavers over the depths of life.

Faith

Fifth promise at the "Ladder"--

"...and will keep thee in all places whither thou goest,"

Fifth line of "The Creative"--

"Flying dragon in the heavens. It furthers one to see the great man."

My comment is that the "flying dragon" might be one such as Jacob who transcends the limits of each place as he exercises his own godliness and who continually consults with the Lord.

Transcendancy

Sixth promise at the "Ladder"--

"...and will bring thee again into this land."

Sixth line of "The Creative"--

"Arrogant dragon will have cause to repent."

Jacob had taken by trickery the blessings that his father, Isaac, intended for Esau, his brother. He would eventually have to return to that land and to do so with repentance toward Esau. Wilhelm's commentary in Volume Two, page seven, is that "By the law of change, whatever has reached its extreme must turn back."

Repentance

Law of Change

Seventh promise at the "Ladder"--

"For I will not leave thee, until I have done that which I have spoken to thee of."

Seventh judgment, referring to all lines of "The Creative" when set in motion.

"There appears a flight of dragons without heads. Good fortune."

The Commentary on the Images, "Small Images" section, in Wilhelm's translation Volume Two, page seven, says of this: "It is the nature of heaven not to appear as head."

"The Creative"

Wilhelm's explanation is that "The Creative does indeed guide all happenings, but it never becomes manifest; it never behaves outwardly as the leader."

The angels going up and down the great escalator remind me of such passages in the I Ching as this in "The Great Treatise"--

"The Changes is a book

From which one may not hold aloof.

Its tao"--its course--"is forever changing--

Alteration, movement without rest,

Flowing through the six empty places;

Rising and sinking without fixed law,

Firm and yielding transform each other.

They cannot be confined within a rule;

It is only change that is at work here."

--From page 374, Vol. I of Wilhelm's translation.

You may ponder these things at your leisure; now we must hasten to search for other possible correlations.

The I Ching has seemed to me to be a sort of symbolic Noah's Ark, loaded with all sorts of symbolic animals, and bearing its consulters--its passengers--through times of chaos, tempest and sundry problems of life. And there are diagrams showing trigrams and hexagrams arranged in the arcs of circles.

Symbolic

Noah's Ark

Ark of the Covenant
 "ark"-- meaning

These thoughts may have led me to wonder what was Israel's "Ark of the Covenant." Although now I know that "a-r-k" means "chest" or "repository" not circle. Even so, the I Ching is a repository of profound wisdom. Also, I was wondering about the manna that the Lord provided the Children of Israel in the wilderness.

Pot of manna


Some of the manna was cooked up and preserved in a pot or jar as a memorial of the Lord's providence and also of the spiritual sustenance the Israelites received. This pot of manna was set in front of the Ark of the Covenant in the Tabernacle and carried inside the Ark during travel. The Ark also housed the two tablets of the Mosaic-Sinai Covenant or Decalogue and Aaron's rod. There are curious accounts of divination practices related somehow to the Ark of the Covenant and its contents.

Decalogue Covenant

Carl Jung

When the eminent Swiss psychologist, Carl Jung, prepared in 1949 to write a "Foreword" to the English rendering of Wilhelm's translation of the I Ching, he asked the I Ching about itself, using the coin oracle method. The answer he got was

Ting, The Caldron

hexagram 50, Ting [Show ] in which the I Ching characterized itself as The Caldron, "a ritual vessel containing cooked food (which) is to be understood as spiritual nourishment."

So I compared the description in Exodus 25; verses 10 to 22 of the Ark of the Covenant with that of the Ting--The Caldron. Both were sacred vessels, both had legs and both had gold carrying rings. There is very little other similarity. Yet the Ting may be the closest Chinese thing to a combination of the pot

of manna and the Ark. The Ark had a mercy seat from above which the Lord would speak with Moses as He says "of all that I will give you in commandment for the people of Israel." ^[RSV] A ting had no such use. However, when the I Ching calls itself a ting, then we can surmise that the Lord does or can guide us by means of this vessel--the Book of Changes itself. Under "The Sequence" in Wilhelm's Volume Two, page 290, it is said that "Nothing transforms things so much as the ting."

Line correlations
with Bible

I do not think I searched then for line correlations of The Caldron with the Bible, but after I had gone on to several other hexagrams immediately sequent to this number 50 hexagram, I realized that I must verify judgments on all lines if I were to establish the thesis of historical correlations. So when I came back to Ting at the end of my first round of research, I found in the line judgments that this idea of The Caldron represents the forty years of the Children of Israel in the Wilderness.

The Caldron

Since I could not read and explain to you the entire sequence of correlations between the I Ching and a section of the Bible in a month, I will only try now to cite a few very clear similarities while giving some other sequential excerpts, outlines and references for your later perusal. I have found the "b)" texts--the "Small Images"--in Wilhelm's Volume Two to be most rewarding in the search for correlations. On the other hand, it has sometimes been impossible for me to find correlations from Wilhelm's translation. I have pondered three

b) texts,
"Small Images"

translations fruitlessly, then finally gained insight from the the fourth. I have spent as much as three hours trying to solve a single hexagram line and its possible correlation in proper sequence in the Bible. However, let us resume our quest here.

[RWil. II, p. 293]

The judgment of the first line of The Caldron:

"A ting with legs upturned. Furthers removal of stagnating stuff, in order to be able to follow the man of worth."

Man of worth

I believe that Exodus chapters fourteen and fifteen exemplify this. There the Israelites are fleeing the Egyptians, following Moses, approaching the Red Sea, passing through the Sea and into the wilderness. Everyone gets turned topsy-turvy: the Egyptians, the Canaanites and the lives of the Israelites as well. One image is typical, perhaps. It is the bitter water of Marah in Exodus 15: 23 to 25. The Lord showed Moses a tree. Moses threw it into the water and it became sweet for them to drink.

Moses

Bitter water of Marah

[RWil. II, p. 292]

The continuation of the first line judgment says:

"One takes a concubine for the sake of her son.

No blame."

Israelites--
concubine
of Lord

Here the Israelites could be considered the concubine of the Lord since they were not yet fit for marriage. Because of their lack of faith only their young sons would get to go into the promised land, and then only after all the older ones, except Caleb and Joshua, had died. (See Numbers 13 & 14).

[RWil. II, p. 293]

Second line of The Caldron means:

"There is food in the ting. My comrades are envious,

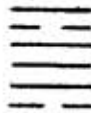





But they cannot harm me. Good fortune."

In Exodus 16, the Israelites themselves might be considered a sacrificial vessel, a ting. However, here begins the manna from heaven and the keeping of a jar or pot of it as a memorial. Chapter 17 tells the battle against Amalek, showing how this enemy--the "comrades" or neighbors of the Israelites at that time--was controlled to be harmless.

Amalek,
"envious
comrades"





Manna

Consider how the manna is symbolized in this hexagram:








 . Each morning, six days a week, dew  would appear all around. As the sunlight  evaporated the dew  tiny flakes or buttons of the heavenly manna  would remain on the ground  at the feet of the Israelites.

(trigram
symbolisms)

Burning
bush

This hexagram, like the preceding three which correlate with the Exodus story, contains the burning  bush  from which the angel of the Heavenly Lord  spoke  out to Moses on Mount Sinai.

Ark of
Covenant

Because the manna, the burning bush and the Ark of the Covenant are all related to the sustenance, guidance and enlightenment of the Israelites, the Ark is also symbolized here. It was a chest of acacia wood  with feet  . It was overlaid with gold inside and out, and it contained the divine mandate  . It had golden carrying rings  and a cover with radiant, golden cherubim  forming the "mercy seat" from above which the all-seeing  Lord  spoke with Moses with instructions for the people of Israel.

Hex. #47,

Oppression



The first hexagram correlating with Exodus is number 47 named "Oppression" or "Exhaustion." [Show ☱☵ on Hexy.]

This consists of Lake ☱ over an Abyss ☵, signifying a drained or dried-up lake, thus exhaustion. In the first chapter of Exodus we learn that the Egyptians were deliberately oppressing the Israelites who had been growing numerous and powerful. Under "Appended Judgments" in the I Ching we read: "Oppression is the test of character. Oppression leads to perplexity and thereby to success. Through Oppression one learns to lessen one's rancor" (which is his deep-seated enmity or vehement ill-will). [Quote from R. Wil. vol.2, p.272]. Note that while the Egyptians oppressed Israel, the Lord then oppressed the Egyptians.

Test of character

[RWil. II, p. 273]

For this hexagram "The Judgment" or Decision says:

"Oppression. Success. Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed."

Ex. 3: 19-22

In (RSV) Exodus Chapter three, verses 19 to 22 we read what the Lord says to Moses: [RSV]

"I know that the king of Egypt will not let you go unless compelled by a mighty hand. So I will stretch out my hand and smite Egypt with all the wonders which I will do in it; after that he will let you go. And I will give this people favor in the sight of the

Egyptians; and when you go, you shall not go empty, but each woman shall ask of her neighbor, and of her who sojourns in her house, jewelry of silver and of gold, and clothing, and you shall put them on your sons and on your daughters; thus you shall despoil the Egyptians."

Then the first verse of chapter four:

[RSV]

Unbelief of
Israelites
& Egyptians

"Then Moses answered, 'But behold, they will not believe me or listen to my voice,'" and so forth.

[Do not read following if children are in audience.]

Oppression

From Wilhelm's translation of the first line judgment for

"Oppression" I could not discover any correlation in Exodus.

[RWil. II, p. 274]

It says in part: "One sits oppressed under a bare tree."

However, McClatchie says instead that this line "Represents the exhausted buttocks on the trunk of a tree." And his footnote says: "That is, being in a most degraded state." From this I was able to find the correlation in the first chapter of

Exodus, verses 15 and 16:

[RSV]

Ex. 1: 15-16

"Then the king of Egypt said to the Hebrew midwives 'When you serve as midwife to the Hebrew women, and see them upon the birthstool, if it is a son, you shall kill him; but if it is a daughter, she shall live.'"

The other lines of Oppression correlate in sequential order with Exodus up to chapter 14 where verse three relates: **[RSV]**

Ex. 14: 3

"For Pharaoh will say of the people of Israel, 'They are entangled in the land; the wilderness has shut

them in. "'

The judgment for line six under "Oppression" typifies this situation, saying: 【RWil. II, p. 277】

"He is oppressed by creeping vines."

Precaution:
Authors
of the Yi
were
trying to
express
principles
of life.

One precaution we need to observe in considering such correlations or similarities: the authors of the Yi were not taking excerpts from the Bible or other literature or historical records, nor were they making a translation into Chinese. A careful study of the I Ching will doubtlessly convince one that its authors were striving to find the very essence of meaning in the inspirations and experiences of the peoples of old, that they were trying to formulate brief expressions which could most thoroughly comprehend, in similes and symbols, the principles that apply to life.

Principles
interact

Another thing to note at this point is that there may be several principles involved in the same set of events. Thus, the pertinence of one hexagram does not always begin where the previous one ends. There is often overlapping.

【Invert Hexy】
Hex. #48--
The Well



Hexagram 48 is "The Well." This begins in Exodus 2: verse 15 when Moses fled from Pharaoh to the land of Midian and sat down by a well. The "Appended Judgments" for The Well relate that: 【RWil. II, p. 278】

Field of
character

"The Well shows the field of character. The Well abides in its place, yet has influence on other things. The Well brings about discrimination as to what is right!"

Thus in Exodus 2: verses 16 and 17 we read:

[RSV]

Ex. 2: 16-17

"Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. The shepherds came and drove them away; but Moses stood up and helped them, and watered their flock."

My view is that the line correlations go up to Exodus 15.

Hex. #49--
Revolution,
Molting



Hexagram 49 is "Revolution," also "Molting." The line correlations run from Exodus 4 to 14. For your reference

the b) text for line 5 says:

[RWil. II, p. 289]

"The great man changes like a tiger! his marking is distinct."

Marks of
distinction

Exodus 10: verses 28 and 29 relate:

[RSV]

Ex. 10: 28-29

"Then Pharaoh said to him, 'Get away from me; take heed of yourself; never see my face again; for in the day you see my face you shall die.' Moses said, 'As you say! I will not see your face again!'"

Disinheritage

Then the Lord says He will bring one more plague after which Pharaoh would let Israel go and even drive them away completely. Moses told the people of Israel that about midnight all the first-born in Egypt would die. In Exodus 11: verse 7 he states the exception:

[RSV]

Ex. 11: 7

"But against any of the people of Israel, either man or beast, not a dog shall growl; that you may know that the Lord makes a distinction between Egyptians

and Israel."

Then in Exodus 12: verses 21 to 29 we learn of Moses' directions to mark their lintels and doorposts with the blood of the passover lambs.

[RSV]

Ex. 12: 23

"For the Lord will pass through to slay the Egyptians; and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door, and will not allow the destroyer to enter your houses to slay you."

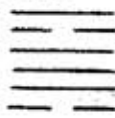
Discrimination

Yes, just as the Book of Changes says, "The great man" does change "like a tiger: his marking is" quite "distinct."

【Invert Hexy】

Hex. #50--

The Caldron

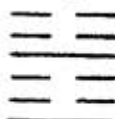


Next in order is hexagram number 50--Ting--The Caldron which correlates from chapter fourteen to the end of Exodus, chapter forty, the entire period of Israel's sojourn in the wilderness, the epoch of their refinement and dedication.

Refinement

Hex. #51--

The Arousing



Hexagram 51 is The Arousing or Shock and Thunder. A "Miscellaneous Note" is that "The Arousing means beginning, [RWil. II, p 296] arising." Its correlation begins at Exodus 12: verses 30 to 32 when Pharaoh rose up in the night and told Moses and Aaron:

Ex. 12: 30-32

"Rise up, go forth from among my people, both you and the people of Israel; and go, serve the Lord, as you have said... and bless me also!"

[RSV]

Shock

The first shock to the Israelites was probably when they heard the thundering of horses hooves and chariots and saw Pharaoh's army pursuing them. [Exodus 14: 9 & 10.] The next arousing and thunderings they experienced was when they

encamped at Mount Sinai and the Lord came to visit them.

[Exodus 19: 16 & 17] In the first case they had "fear," in the second "trembling." Thus, we read in "The Image" in Wilhelm's translation of the Yi: **[RWil. II, p. 298]**

"Thunder repeated; the image of Shock.

Thus in fear and trembling

The superior man sets his life in order

And examines himself."

Self examination

[Invert Hexy]

Hex. #52--

Keeping Still,
Mountain



The inverse of The Arousing is hexagram 52--Keeping

Still, Mountain. A "Miscellaneous Note" says "Keeping Still

[RWil. II, p 302]

means stopping!" The typical image of this is in Exodus 19

when the Lord comes to meet the people, but pre-warns Moses to set bounds around the mountain that the people must not pass either to touch the mountain or to gaze at the Lord. Under

"The Image" in the Yi:

[RWil. II, pp. 303-304]

Restriction

"Mountains standing close together:

The Image of Keeping Still.

Thus the superior man

Does not permit his thoughts

To go beyond his situation."

Continnence

I believe this gives the significance also of the Ten

Commandments or prohibitions that the Lord then told the

people gathered there before him.

Hex. #53--

Development,

Gradual Progress



Hexagram 53 is "Development" or "Gradual Progress."

This seems to relate from Exodus 13 to 40. The Israelites

progressed from Egypt to the point of entering Canaan.

[Invert Hexy]

Hex. #54-- The
Marrying
Maiden



Hexagram 54 is "The Marrying Maiden." Wilhelm in

Volume Two, page 313, says this is based on the idea that the girl is marrying on her own initiative. Her character is not good." The meanings in the lines seem to be drawn from Exodus 14 to 40, also. The meaning assigned to the fifth line is curious to me: [RWil. II, p. 318]

Sovereign I

"The sovereign I gave his daughter in marriage. Her embroidered garments were not as gorgeous as those of the serving maid."

Israel?

I believe the "sovereign I" represents Israel; the daughter is the Israelites as a congregation and bride of the Lord; the serving maid is the priestly Aaron whose embroidered costume is more elaborate than the Tent of the Tabernacle which is the garment of the congregation, the princess-bride.

Hex. #55--
Abundance



Hexagram 55 is "Abundance" or "Fullness." In Legge's [Legge p. 185]

translation in lines two and three there are "screens so large and thick," and in line four "a tent so large and thick," "that at midday he can see" certain stars. In the third line "the (small) Mei star" is seen. McClatchie calls it the Mō star.

Mō star

Moses?

I believe the Mō star may refer to Moses, while the screens and screens or curtains, as Wilhelm calls them, are veils/within the Tent of the Tabernacle as variously described in Exodus 35 to 40.

Moses wore
veil: his
face was
luminous

Moses himself had to wear a veil in public because his face shone so brightly, as recorded in Exodus 34: verses 29 to 35.

The idea of abundance is typified in Exodus 36: verses 2 to 7 where the people brought such a surplus of freewill offerings for the workmen to use in constructing the sanctuary

that they finally had to be restrained from bringing any more.

[Invert Hexy]

Hex. #56--The

Wanderer

"The Wanderer" is hexagram 56 which correlates with



the wandering of the Israelites in the wilderness up to the time they are about to enter the promised land.

Balak and
Balaam

However, the allegorical story of Balak and Balaam in

Character
of Israelites

Numbers 22 to 24 summarizes the characteristics of the Israelites and the meanings of their experiences. And in the

"Balaam &
His Ass"

amusing account of "Balaam and His Ass" the symbolic structure of this hexagram is developed. This story is in

Num. 22: 22-35
24: 3-4

Numbers 22: verses 22 to 35 and a reference to the experience is in Numbers 24: verses 3 and 4. I'll relate the story in terms of the trigrams composing "The Wanderer" hexagram.

Balaam, riding his faithful ass, his mount which normally kept still and was a very gentle creature, he smote the animal three times [point to the three lower lines: one, two, three] for veering off course. Balaam did not know

The
obstructing
angel

it had seen an angel standing in the path each time. At last

the animal bowed and spoke reproaching Balaam. Then

Imposed
"clairvoyance"

Balaam's eyes were "opened" and he too saw the angel

which had caused the ass to swerve and finally to stop The

angel reprimanded Balaam and cautioned him to keep still

Oracular
speech

except for speaking what the Lord--the burning bush

again--would give him to say.

Then Balaam went on to meet Balak. And he spoke from the various mountain tops his joyful blessings of Israel: "the oracle of the man whose eye is opened,"

I think the ass represents Moses, while Balaam typifies the children of Israel, the wanderers.

Hex. #57--
The Gentle

"The Gentle," "The Penetrating," or "Wind," hexagram



57 relates to the entry of the Israelites into their promised homeland. "The Image," Wilhelm's version, states:

"Winds following one upon the other:

The image of The Gently Penetrating.

Thus the superior man

Spreads his commands abroad

And carries out his undertakings."

Two Winds:
disperse
resistances,
accomplish
work

Wilhelm (Vol. II, p 333) explains that "Of the two winds the first disperses resistances: 'spreads commands abroad,' and the second accomplishes the work: 'carries out his undertakings.'" In my view the first or inner wind refers to Moses as related in Deuteronomy. The second or outer wind refers to Joshua especially and later to the Judges in general.

Moses

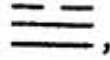
Joshua &
Judges

All six lines correlate in different ways with each of the three books: Deuteronomy, Joshua, Judges. Here is a fine example of cyclic change in which the same set of principles and judgments is repeatedly applied to three different situations sets of and personalities. In Judges a different judge is related to each line: Othniel to the first line of this windy hexagram; Ehud to the second; Deborah to the third; Gideon to the fourth; Jephthah to the fifth; Samson to the top line.

Cyclic change

It will be noted that Gideon's line is here at the top of the

Tui, The Dew
Judges 6: 36-40

trigram Tui , the Dew. There is a story in Judges chapter Six, verses 36 to 40 showing the reason for this symbolism. **[Read story if time allows.]** This is it: **[RSV]**



Gideon

"Then Gideon said to God, 'If thou wilt deliver Israel by my hand, as thou hast said, behold, I am laying a fleece of wool on the threshing floor; if there is dew on the fleece alone, and it is dry on all the ground, then I shall know that thou wilt deliver Israel by my hand, as thou has said.' And it was so. When he rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water.

Dew sign

"Then Gideon said to God, 'Let not thy anger burn against me, let me speak but this once; pray, let me make trial only this once with the fleece; pray, let it be dry only on the fleece, and on all the ground let there be dew.' And God did so that night; for it was dry on the fleece only, and on all the ground there was dew."

"Burning Bush"

Again we notice the burning  bush  trigrams very active in this hexagram amid the events it symbolizes.

Samson,
Danite

Samson, of the Dan tribe, as the top line typifies the "arrogant dragon" who "will have cause to repent" as judged in the top line of "The Creative" hexagram. **[RWil. II, p. 7]**

[Invert Hexy]
Hex. #58--

The Joyous

Next is Tui--"The Joyous," "Lake," or "Dew," hexagram



58. An observation under "The Sequence" **[Wilhelm Vol. II,**

p 337] is that "When one has penetrated something, one rejoices."

For your further reference, the correlation of the lines is as follows: 【RWil. II, pp. 338-340】

First: "Contented joyousness"--Ruth.

Second: "Sincere joyousness"--Hannah.

Third: "Coming joyousness"--The Ark.

Fourth: "Joyousness that is weighed is not at peace."--Samuel was counterbalanced or burdened by Saul.

Fifth: "Sincerity toward disintegrating influences is dangerous."--David's tolerance toward Saul and Absalom.

Sixth: "Seductive joyousness"--I believe this has to do with Israel as related to David and to God.

The Bible references will be found in Ruth, in First and Second Samuel, in First Kings and in First Chronicles.

Hex. 59--
Dispersion,
Dissolution



The fifty-ninth hexagram is the last which correlates with historic Israel; it relates to Solomon and is called "Dispersion" or "Dissolution." The Biblical allusions are in First Kings up to chapter 11 or 12, First Chronicles 21 to 29, and Second Chronicles to chapter 9 or 10.

【RWil. II, pp. 341-342】

"The Judgment" in Wilhelm's version reveals:

"Dispersion. Success. The king approaches his temple. It furthers one to cross the great water. Perseverance furthers."

Solomon:
Temple

commerce

Most of us have probably heard of Solomon's Temple;
some may be acquainted with Hiram and his navy, who
cooperated with Solomon through maritime commerce.

In "The New Bible Dictionary" prepared under Organizing
Editor J.D. Douglas, the article on Solomon, pages 1201 to
1204, is subdivided into six parts. They are titled:

Master Sage

- I. The Rise to Power
- II. The Master Sage
- III, The Iron Ruler
- IV. The Enterprising Merchant
- V. The Peaceful Emperor
- VI. The Fatal Flaw

Fatal Flaw:

polytheism

The six lines of this hexagram--"Dispersion"--correlate
exactly with these six facets, periods and divisions of the life
and character of King Solomon. Thus, "The Fatal Flaw" was
polytheism thru polygamy. And the sixth line of "Dispersion"
reads: "He dissolves his blood." [RWil. II, p. 345]

Merchant

Universality

Line four--"The Enterprising Merchant" relates to Solo-
mon's universality: [RWil. II, p. 344]

"He dissolves his bond with his group.

Supreme good fortune.

Dispersion leads in turn to accumulation.

This is something that ordinary men do not think of."

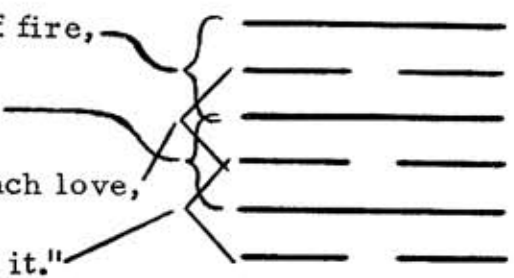
[Invert Hexy]
Hex. #60--
Limitation



Hexagram 60 is "Limitation," correlating with the story
of Job. But I admit it is a tough one in which to figure out
the lines. However, "The Image" in the Book of Changes [RWil
Vol. I, p 247] clearly states the significance of Job and his
limitation:

Love &
passion

"Its flashes are flashes of fire,
 a most vehement flame.
 Many waters cannot quench love,
 neither can floods drown it."



It seems to me that love becomes vehement when suppressed; flamboyant when expressed.

Sublimation

Sublimation seems to be the hidden principle of this imagery. In "The Great Treatise" in Volume one of Wilhelm's version of the I Ching, we read on page 363 that:

Germinal
thought

"The penetration of a germinal thought into the mind promotes the working of the mind. When this furthers and brings peace to life, it elevates a man's nature."

Then, on page 370, we learn that:

Yi illumines
past &
future

"The Changes illumine the past and interpret the future. They disclose that which is hidden and open that which is dark..... Things are openly set forth, but they contain also a deeper secret."

Secret contents

Yi, role in
divination

And with regard to the role of the Yi in divination:

"This is why in doubtful cases they"--the names, meanings, judgments and words--"may serve to guide the conduct of men and thus to show the requital for reaching or for missing the goal."

Guides
conduct

[PAUSE. If lecture time is nearly exhausted, skip remaining pages, except for reading final paragraph, on last page--64.]

While I ought to suppose that each of you can now see a correspondence between the texts and imagery or symbology of the I Ching and a portion of the Bible, I shall suppose that some may hold out for the entire series of sets of positive correlations before admitting their conviction. Well, rejoice! because you now have the opportunity to be the next to find these correlations. All by yourselves.

However, before you leave this nest let me add just a few more feathers for your fledgling flight.

Positive correlations

Do-it-yourself

Hex. #46

Hexagram 46 is the last one correlating with Genesis.

Hex. #1

The historical experiences relating to the first hexagram of the Book of Changes--"The Creative"--begin with Isaac and Rebekah in Genesis 25 and continue to the 33rd chapter.

Isaac & Rebekah

Hex. #24--
Return

"Return" is the name of Hexagram 24. Here is the Bible



imagery of which it is constructed, in Genesis 31: verse 13 where the angel of God has spoken to Jacob on a dream, saying:

"I am the God of Bethel, where you anointed a pillar and made a vow to me. Now arise ☶ ☷, go forth from this land ☶ ☷ [lower nuclear trigram], and return to the land ☶ ☷ [upper primary trigram] of your birth" ☶ ☷ [upper nuclear trigram]. [RSV]

Here "The Receptive," the Mother and Earth trigram, represents both land and birth while "The Arousing" is at the beginning of the "Return." This "Return" is accomplished in Genesis 31 to 33, and perhaps in 34.

Hex. #11--

Peace



In hexagram 11 which is "Peace" and also correlates

with Genesis 31 to 33, I wish for you to compare the phrases

Jacob's

Prayer

of the judgment for the second line with the phrases of Jacob's

Prayer in Genesis 32: verses 9 to 12. The account begins:

[RSV]

Gen. 32: 9-12

"And Jacob said, 'O God of my father Abraham and

God of my father Isaac, O Lord who didst say to me, "Return

to your country and to your kindred, and I will do you good, ""

From here on we can make our comparisons:

[RWil. II, pp. 80-81]

Jacob prays:

[RSV]

Second line of "Peace" means:

"I am not worthy of the least of all
the steadfast love and all the faithfulness
which thou hast shown to thy servant,"

"Bearing with the uncultured in
gentleness,"

"for with only my staff I crossed this
Jordan; and now I have become two
companies."

"Fording the river with resolution,"

"Deliver me, I pray thee, from the
hand of my brother, from the hand of
Esau,"

"Not neglecting what is distant,"

"for I fear him, lest he come and slay
us all, the mothers with the children."

"Not regarding one's companions: "

"But thou didst say, 'I will do you
good, and make your descendants as
the sand of the sea, which cannot be
numbered for multitude. ""

"Thus one may manage to walk in the
middle."

Hex. #26--

Taming Power
of the Great



Finally, let us compare the line meanings of Hexagram

26--"The Taming Power of the Great"--with the account of

Jacob's wrestling adventure in Genesis 32: 24 to 31. The

"Commentary on the Decision" for this hexagram says in part:

"'It furthers one to cross the great water,' because

one finds correspondence in heaven." [RWil. II, p. 157]

Gen. 32: 22-31

The Bible story relates that Jacob arose that night and "crossed the ford of the Jabbok" with his family and he sent them ahead.

Now we shall compare the RSV Bible account with the judgments of the lines of "The Taming Power of the Great"

quoting from Wilhelm's version except as noted.

[RWil. II, pp. 158-160]

Jacob's Wrestling Adventure

[RSV]

Line meanings of "Taming Power....."

"And Jacob was left alone; and a man wrestled with him until the breaking of the day."

First line means:

"Danger is at hand. It furthers one to desist."

"When the man saw that he did not prevail against Jacob, he touched the hollow of his thigh; and Jacob's thigh was put out of joint as he wrestled with him."

Second line of "Taming Power" means:

"The axletrees are taken from the wagon."

Legge's version says: "a carriage with
[Legge p. 112]
the strap under it removed."

"Then he said, 'Let me go, for the day is breaking.' But Jacob said, 'I will not let you go unless you bless me.'"

Third line, b) commentary says:

"'It furthers one to have somewhere to go.'
The will of the one above is in agreement."

"Then he said to him, 'What is your name?' And he said, 'Jacob.' Then he said, 'Your name shall no more be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.'"

Fourthline, including b) commentary:

"The headboard of a young bull. Great good fortune." This "consists in the fact that it has joy."

"Then Jacob asked him, 'Tell me, I pray, your name.' But he said, 'Why is it that you ask my name?' And there he blessed him."

Fifth line with b) commentary:

"The tusk of a gelded boar. Good fortune." This "consists in the fact that it has blessing."

"So Jacob called the place Peniel, saying, 'For I have seen God face to face, and yet my life is preserved.' The sun rose upon him as he passed Penuel, limping because of his thigh."

Sixth line with b) commentary:

"One attains the way of heaven. Success! Truth works in the great."

It must be emphasized again and again that the authors of the

Essential
principles
of events

Yi--the Changes--sought to comprehend the essential principle active or resident in each significant event and to express the

Ambiguous,
universal
symbology

principle in such ambiguous yet universal phraseology and symbology that it could take on or evoke special advisory

Advisory
meaning

meaning for any reader with a problem involving the same essential principle. Through divination the reader and the

Focus on
problems

most relevant lines in the Book of Changes could be brought together to focus on any particular problem for the sake of its resolution.

Distillate
of
experience

If it is true that the I Ching is the distillate of a certain aggregate of events and personalities recorded in the Bible, then it becomes quite apparent from comparisons of the various translations of the Yi and of the Biblical sources that no one translation in its entirety accurately reveals the probably intended meaning of the Chinese characters. On the other hand it may be that if we today were to write a new Yi using advanced terminologies not available to the original authors, but using the same sources, our version would not look like the original either. Thus, instead of transforming Jacob's body into "wagon" or "carriage" (which are both apt) I would say "vehicle" because it is the general term nowadays for such conveyances. The body is the "vehicle" of the man--the spirit or mind. Varnish is the "vehicle" for pigment in some printing inks. If the ink vehicle loses its "strap"--its binding power--the pigment will rub or wash away or the print may look weak.

Translation
by Chinese
necessary

Actually, we very much need a new translation of the Yi, but by Chinese who really understand their own language and English, too. No translation by a Chinese has ever been published. Not only that, but in the light of the findings of correlations of the Yi with Biblical texts, any new translation, if it is really to get nearest to the originally intended meanings of the authors, must be strongly influenced by the possible Biblical

Need to
consider
Biblical
correlations

Cooperative effort to translate I Ching

meanings. Thus Biblical scholarship should be coordinated with Chinese and I Ching scholarship in more accurately translating this profound classic.

No hint of foreign source of I Ching

During the nearly three thousand years since the writing of the essential text of the I Ching, it appears that there has never been even a hint in Chinese literature that this revered classic was derived from a Biblical source or from any other Hebrew or non-Chinese literature. If we accept the traditional

Dates of historical persons & events; problems

dates given for the times of king Wên, the Duke of Chou, and the founding of the Chou Dynasty by Wu Wang, son of king Wên and brother of the Duke, and if we accept even the earliest dates commonly given for the reign of King Solomon, then we have to consider the possibility that at least some of the

Biblical writings based on I Ching?

Biblical books of Solomon's time and earlier were written after and were based upon the Chinese Book of Changes. This would account for the fact that the symbolism of the Yi permeates the Biblical events from Isaac to Solomon. It would also explain why those events are in no way in accord with the natural course of human development. All the events show

Divine compulsions; contrived events

the influence of divine compulsions; they are all either contrived events themselves or are framed by contrived events.

I Ching written after Solomon?

However, I am convinced by the stories of the origins of the Chou family, by their names, by the precedents of symbology and divination in China, and by Biblical allusions and prophecies, that the Book of Changes was actually written during and at the end of the reign of Solomon, written by the

Inspiration
coincidence?
Yi & Bible

Authors of Yi
in contact
with Hiram
& Solomon?

Chou family,
origins

From
northwest

Chinese Chous. Then, was the development of the I Ching a marvelous coincidence of inspired writing that we only now find happens to match the patterns of Biblical events? I am convinced that the Chou Dynasty began about the time of the end of the reign of Solomon and that king Wên and the Duke of Chôu were/possibly in contact with Solomon and Hiram, King of Tyre from the time of David onward and that during that long period they composed the Book of Changes. But how could this be? For there was such a vast distance for those days between China and Canaan.

Let us consider some of the stories and facts about the Chou family. They had been established for some generations in the principality of Chou, according to Legge, "in the west of the kingdom, in a part of what is now the province of Shenhsî." [Legge p. 20] Shenhsî is somewhat east of the present center of China. Encyclopedia Americana says the Chou people "came from the northwest, were inured to war, and possibly lived more off flocks and herds than by farming, at least at first." McClatchie says that Wăn Wang (king Wên) "belongs to the race of Gods." Kingsmill, in China Review of 1882, claimed that "the Chaus were an Aryan race, who were impelled on the northwestern frontier of China by the pressure of the Turkish tribes then beginning their great migration." He compares them with the very ancient Romans in their belief in auguries and in that "the family laws were almost identical in the two peoples."

Characteristics
of Chou
people

That the Chou people were still of a different appearance from the already established peoples of China is certain. Their leaders had become able and respected rulers in the principality where they settled. That they were of a "race of gods" might be a translator's error derived from their own notion that they were "God's people," similar to the idea of the Israelites. Could they have been Israelites? Had they acquired a glow in their faces such as Moses had?

Dan (Tan),
Duke of Chou

The personal name of the Duke of Chou was Dan (transliterated as T-a-n). One of his grandfathers was named Dan-fu. The mother of king Wên, according to Hellmut Wilhelm in "Change," p 46, was the daughter of "the sovereign I." Could this be a veiled allusion to her father being an Israelite? Or that her God was Yahweh or Jehovah (IHVH)? We do not know.

Gen. 49: 16,
Dan...judge

Judgments
of lines
in I Ching

Regarding the name "Dan," some of you may recall from my brief lecture last year that I had been wondering about the coincidence of its being said in the Bible that "Dan shall judge his people" and of the notion that the lines in the I Ching represent types of people and that the judgments of them were by a Chinese named Dan. I had awakened the morning of the day before I was to give my talk with a strong feeling that I should look in Genesis to learn exactly what is said of Dan. When I opened the Bible the first place it opened was not Genesis but Deuteronomy. And there were the blessings of the tribes of Israel by Moses. It did not have what I sought, but under it was the cross-reference to Genesis where Israel blessed

Confirmation
by divine
agency

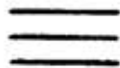
his twelve sons and their tribes. I took this incident as a confirmation by divine agency that I was on the right track.

Dan: serpent,
lion cub
chameleon?

Since then I have further examined and compared the two sets of blessings of Dan. Israel said "Dan shall be a serpent **[RSV]** **[AV & RSV]** in the way." But Moses said "Dan is a lion's whelp." Why do they differ so? Is Dan a lion's cub or is he a reptile of the dust? A lizard is considered a serpent with legs. And a chameleon is a lizard; "chameleon" means "little lion of the dust" as I mentioned early in this report. Let's have another look at the Chinese characters of "I Ching."

Lizard of
change

[Show "I Ching!"] **[Illus. p. 9 B]**
Here below is the body of the "lizard of change." But what a big head! A blockhead at that! Or is that a ladder?



Creative
mind,
heavenly

Do these three lines or steps represent the trigram "The Creative"? Does it mean the lizard of change has a creative head or mind that leads to heaven or that is heavenly? Like Jacob's Ladder, for instance?

Salvation
Num. 21

Israel made a curious statement at the end of his blessing of Dan. He said: "I wait for thy salvation, O Lord." **[RSV]** Does this relate to Dan at all? There is a story in Numbers twenty-one that the people complained against God that they loathed

Fiery serpents

the manna He provided. So He sent fiery serpents among them so that many died from their bites. They admitted their sin and begged Moses to pray to the Lord to take the serpents away. "The Lord said to Moses, 'Make a fiery serpent, and

Uplifted
serpent
saves

set it on a pole; and everyone who is bitten, when he sees it, **[RSV]** shall live.'" We note that physicians still display such a

Sublime
symbol

symbol. Is there something sublime and saving represented
in that symbolism and in the story?

[illus. p. 9 B]

"yee"--seal
of Dan?

Is this character [show "yee"] a signature or seal of
members of the Dan Tribe of Israel? Or is it a cryptogram
signifying their mission to China and, perhaps, to the world?
Well, that is a rather preposterous question to wonder. Besides,
who ever heard of a lizard weaving? Or a dragon! What about
those dragons in the hexagram "The Creative"? Surely lizards
can't become dragons, and flying dragons in the heavens at
that. Can they? Nor should we imagine that the Duke of Chou
put out a sign advertising his profession as "Dan, the Weaver."

[illus. p. 9 B]

"jing"

Authorities are certain that this character [point to "jing"]
was not added to the title of the Changes until several hundred
years after the time of Dan.

Ex. 31

However, let us consider some Biblical facts. In Exodus
thirty-one the Lord tells Moses that He has "called by name
Bezalel of the tribe of Judah" and "appointed with him Oholiab
of the tribe of Dan" to lead in making the "tent of meeting"
and the things to go into it and the holy garments. Then in
Exodus thirty-five Moses tells the people that the Lord has
called Bezalel "And He has inspired him to teach, both him
and Oholiab. He has filled them with ability to do every sort
of work done by a craftsman or by a designer or by an
embroiderer.....or by a weaver."

[RSV]

Oholiab
of Dan Tribe

to teach

weaving

Likewise, later in building the Temple in Jerusalem,
Solomon was of the tribe of Judah. He got a craftsman from

Hiram Abif,
a Danite,
weaver?

Tyre, who is usually called by the name "Hiram," whose mother was a Danite, and who was also of the tribe of Naphtali, to make things for the Temple, to work in fabrics, et cetera.

[I Kings 7: 13-14; IIChronicles 2: 13-14; 4: 11-16]

Jer. 8: 16-17

Horses, Dan

Cockatrice

dragon

In Jeremiah, Chapter 8, verses 16 and 17: "The snorting of his horses was heard from Dan. . . . For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord." **[AV]** The

cockatrice seems to be a kind of dragon hatched by a serpent from a cock's egg. The entire language in Isaiah 59 reminds me in a negative way of Israel's blessing of Dan and also of

The Way, Tao

Isa. 59

the I Ching and its motif of the way or tao. I'll only excerpt: **[AV]**

"Behold, the Lord's hand is not shortened that it cannot save. . . . None calleth for justice, nor any pleadeth for truth. . . . They hatch cockatrice' eggs, and weave the

Way of peace,

judgment

spider's web. . . . The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths. . . . and the Lord saw it, and it displeased Him that there

was no judgment. and He saw that there was no man, and

Intercessor:

salvation
sustenance

wondered that there was no intercessor: therefore His arm brought salvation unto him; and His righteousness. . . sustained him."

What we should notice is the similarity of terminology with **[i. e. , in Isaiah 59]** Israel's blessing of Dan, who is not mentioned here, in Genesis

49: 16 to 18--

[RSV]

Gen. 49: 16-18

" Dan shall judge his people

as one of the tribes of Israel.

Dan/way

Dan shall be a serpent in the way,
a viper by the path,
that bites the horse's heels
so that his rider falls backward.
I wait for thy salvation, O Lord."

Arrest of
unsure ones;
retrospection

What Dan is given to do is to arrest the wrongdoer or
the unsure one and to cause his retrospection and therefrom

Judgment
saves from
disgrace

to provide a judgment that if accepted can save him from
further disgrace. This also is the advantage and service of

I Ching:
Counsels
of Dan

the Book of Changes. How polite but penetrating are the
counsels of Dan! How wise but wily are his interventions
and insinuations!

Did Chous
receive
Bible from
Solomon?

How did king Wên and Duke Dan happen to receive the
Biblical books so soon after they were written during Solomon's
days of glory? Assuming, of course, that they did so.

The Caldron,
40 years in
wilderness:
time of
discipline

The time of "The Caldron," of the forty years in the
wilderness, was a time of "force-feeding" and strenuous
discipline, of intensive conditioning to the elements of divinity

Moses
enlightened

and to the rudiments of humanity. Moses became enlightened
quite early because of his direct encounters with his Lord.

Israelite
disciples,
luminaries?

It was his duty to serve his people Israel. Perhaps many
others became luminaries during those years. And, before
the main body of Israel moved into Canaan, some of them may

Emission?

have gone forth in all directions into other countries to bless
the peoples there in various ways. They may have become
embued with a peaceful, but active sense of mission in accord

with the divine mandate of the Lord of Jacob's Ladder.

Chou Family:
Hebrews?

Assuming that the Chous were Hebrews who did go out to bless the world by example and by helpfulness, they would probably have kept in touch with Israel by means of the trading caravans. They certainly must have retained their mother language, perhaps for several hundred years, so as to maintain contact and to remain literate as Israelites. There is a possibility that after the Chou people established themselves in the Shensi region they may have gotten access to the sea coast of China and may thereby have gotten in touch with Israel

Israelites?

Chou contact
with Israel?

by ship. This speculation is based on three things. One is the statement in "The Great Treatise" that "The Yellow River brought forth a map and the Lo River brought forth a writing; the holy men took these as models." [R. Wilhelm Vol. I, p344]

Yellow River
Map
Lo River
Writing

Some authorities are not convinced that the two diagrams usually shown as evidence are really or totally what is meant. Could it mean that the later books of the Bible came to the Chous by sea and/or by river waterway?

Deborah
sang about
Dan abiding
with ships.
Ju. 5: 17

Deborah and Barak, about one hundred and fifty years before Solomon, sang: "and Dan, why did he abide with the ships?" [RSV] McClatchie and Legge both mention the story of how

Dragon-horse
bearing
trigrams
idea to
China:

"'a dragon-horse' issued from the Yellow River, bearing on its back an arrangement of marks, from which Fu-hsi got the idea of the trigrams." [Legge, Intro. p.14] Could this

Danites?

be an enigmatic reference to Danites introducing the trigram system of the Changes into China by ships and waterways?

Finally, one fleet of what were perhaps Phoenician ships working for Solomon plied the seas from his seaport, Ezion-geber, on the Gulf of Aqabah. Did they reach China? Were Danites among the sailors? Dan is a name and word that is simple enough to spring up spontaneously in almost any land, including China. Yet when we find Dan tribes along the west coast of Africa, including one of the twelve tribes of Ashanti on the Gold Coast, and in Europe the Danes, and we even notice that Dan is a common name in Viet-Nam, as well as in China, shouldn't we wonder if the Danites settled or at least traded and mingled in those places during their service for Israel and for Solomon?

Dan, a name
in several
lands

Were Dans
world roving
traders?

The Changes
System
applied
to Israel.
Is it universal?

Yi based on
Hebrew
Bible

Judgments
of Dan

Validity in
other lives

Having established the probability that the system of the Changes--the Yi--applied and correlated to the development of one nation--Israel--and its leaders, we can still wonder if this system is universal in its applications. For it is clear that the system of the Changes is inherent in the early history and literature of Israel. By implication it is evident that the Changes System was a divine plan precedent and patterning to the events of Israel until Solomon's era. Because the Book of Changes is apparently based on the Hebrew Bible, we do not know from this present study whether the system actually elucidated in this Chinese classic--these judgments of Dan--is completely valid in the lives of just any individuals and of nations other than ancient Israel.

However, I think we can fairly conclude from this evidence

King Wên &
Duke Dan
gave China
Yi to
exalt life.

Enlightened
ones of China
emerging,

offering
to share this
treasure to
benefit &
bless us

Archetypal
pattern
& rules
of creative
perfection

that, somehow, drawing upon all the resources at their command, king Wên--known as the "literary king" --and his son Duke Dan of Chou produced and gave to the people of China a means in the I Ching for the exaltation of human life and the formulae for the ennoblement of human relations. Now the innumerable enlightened ones of China, who have emerged in love and righteousness through their prolonged and faithful application of this divine and divining tool, offer to share this most precious treasure with us for our benefit and for our continual blessedness in the world. I believe we are receiving in the Book of Changes the archetypal pattern and the ground rules that our Heavenly, Creative Lord has applied to Israel toward the perfection of man.

Fig. 10



T'AI CHI SYMBOL OF YANG AND YIN INTERACTION

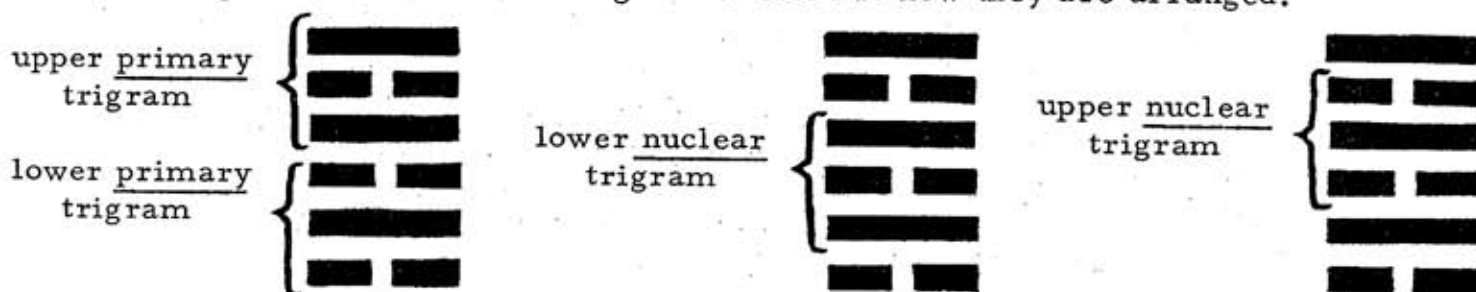
Illustrating text pages 10 and 11

"HEXY"--The Hexagram Maker

"HEXY" is a simple device for forming each of the sixty-four hexagrams of the Chinese Book of Changes, the I Ching. Each hexagram has six lines. There are only two basic kinds of line. They are usually shown as straight lines of equal length. One kind is a divided line having two segments separated by a shorter white space. The other kind of line is undivided. The different combinations of these two kinds of line determine the sixty-four different hexagrams.



"HEXY" is a visual aid designed to help you distinguish the meaningful parts of each hexagram. In the I Ching system of hexagram symbols each line has meaning and its position in a hexagram has meaning. Three lines form a trigram. There are eight trigrams, each having a special meaning. In each hexagram there are four trigrams. Here is how they are arranged:



"HEXY" has colored lines. All undivided lines are either solid red or have red borders. All divided lines are solid black segments or the segments have black borders. (If you prefer use blue instead of black). Also, one nuclear trigram has a stripe of orange in each line, while the other nuclear trigram has a stripe of green in each line. Since these two nuclear trigrams overlap, they share the two center lines of each hexagram. Therefore their two shared lines each have the colors--orange and green--of both nuclear trigrams.

The primary trigrams are easy for your eyes to distinguish. When you want to think only about one of the nuclear trigrams, notice the color (orange or green) that its three lines have all of.

How "HEXY" works: When completed your "HEXY" will consist of a white framework with six long rectangular openings in it. In each opening will be a slat connected to each side of the opening by a pin. The two pins serve as axles allowing each slat to be turned over in its place. On one side of each slat will be an undivided line; on the other side will be a divided line. Different hexagrams will be formed by turning slats over. To turn a slat to its opposite line (other side), hold "HEXY" up with one hand and use forefinger and thumb to turn over each slat that you want to change for your next reading. If next hexagram you want is one having same lines but in their inverse positions, simply invert "HEXY" (top to bottom) by rotating the entire frame without turning to its other side. If next hexagram has lines the exact opposites (undivided versus divided) of the current hexagram, turn "Hexy" over sidewise to the reverse side.

While Miniverse Services retains all rights for commercial production of "HEXY" in any size, color combination and materials, it will certainly be to the advantage of students and teachers of I Ching and Bible to get together in small groups to share the costs of time and of materials to produce "HEXYs" for their own needs.

HOW TO MAKE YOUR OWN HEXAGRAM MAKER

Tools, Materials & Equipment needed

Table or work bench with smooth flat top. Overhead lamp in front of you and side lamps if available. Try to eliminate shadows for cutting work. Stool. Exacto knives or other paper cutting tools, including single edge razor blades. Wire cutter. Fine metal file. Pliers. Sharp pointed screw driver. Steel straight edge or ruler or line guage. At least 1" wide & 8" long. Chipboard (1/8" thick) or Masonite. About 11" x 13" (This is cutting base). 4 ordinary paper clips (smooth round wire) 1 1/4 " long. Magic Mending or Miracle Tape, 1/2" wide. (This has dull surface, not glossy). Epoxy glue with mixing stick. Metal foil or can bottom for mixing. Toothpick. Water colors or other quick, hard-setting paints. Orange, green, red, black. OR Pentel Pens or Magic Markers.

IF you choose paints: paint brush (#5 sable hair, good).

Crystal clear protective spray coating. (Krylon No. 1303 is good). Don't breath.

Soft surfaced paper such as mimeo paper or thicker. 8 1/2" x 11"

Waxed paper or Saran wrap or other plastic wrapping film. 2 pieces 12" long.

Large, flat, heavy book. (To keep 'Hexy' flat after painting & glueing).

Back cover off this book. This is your "HEXY" board.

PLEASE READ INSTRUCTIONS through for clear understanding before doing work.

A. Remove back cover from book

1. Pry up ends of staples at back of this book. Use screw driver or pliers. Careful not to tear, dent or scuff cover. Careful not to jab fingers.
2. Lift cover off staples; lift these instructions, too.
3. Either fold staple ends back firmly against paper of book
4. OR remove staples completely and place book in 3-ring binder.
This will enable you to keep your own note sheets in relation to our book.

B. Care with "HEXY" board

1. Avoid touching the areas to be colored, as fingers leave oily smudges on paper that are hard to color through. Erase or use spot remover sparsely.
2. Use sheet of mimeo or other soft paper under hands while painting "HEXY."
3. Leave framework white. Frame is open area surrounding each of the six lines on both sides of your "HEXY" board. Avoid cutting into frame areas.

C. Coloring the line panels

1. Refer to Coloring Guide for key to colors for specific areas of line panels.
2. When coloring a specific area, color first along its boundary lines. Turn "HEXY" board as often as necessary to make it easy to follow guide lines.
3. Apply colors to inner areas of line panels on both sides of "HEXY" board. Do Orange first, then Green. Afterward do Red and Black border areas.
4. If air is comfortable take "HEXY" outdoors or to other room for spraying.
5. Hang "HEXY" from clothes line or stand it so only top edge touches wall.

C. Coloring the line panels (continued)

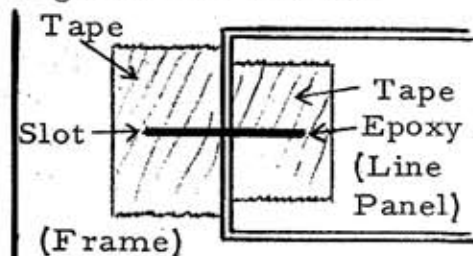
6. Step back. Examine your "HEXY" in this different light. Are the colors bright enough, intense enough? Are they clearly distinct from each other?
7. If colors are not quite right, take "HEXY" back in to lighten, brighten or darken the color areas that you know you can improve.
8. When retouching a color area, be extremely careful not to apply more paint right up to guide lines. Do not have brush sopping wet with paint, keep it nearly dry as you apply another coat of color or tint. You do not want the colors from other areas to "run" into area you are retouching.
9. When colors are surely right, take "HEXY" out for spraying.
10. Hold your breath while spraying each coat, then move away to breath.
11. Spray several thin layers of clear protective coating over both sides.
12. When turning "HEXY" board over or around or when carrying it back inside while spray coating is still tacky, hold "HEXY" by the edges between hands.

D. Cutting--First stage

1. Lay "HEXY" board on top of your cutting board (chipboard or masonite).
 2. Use steel straight edge or ruler (line guage) to guide the knife or razor blade along the line to be cut.
 3. Press down on the body of the straight edge or ruler very firmly with one hand. Keep fingers away from cutting guide edge.
 4. Make sure the metal guide edge does not shift away from guide line on "HEXY" board during cutting. If any shifting seems to tend to be toward oneself, then have the color panel away from you while cutting along its outside lines. Have frame area away from you while cutting along its inside lines. Thus, any miscut will more likely be into the gutter strip which is between color panel and frame. Moral: Don't slip while cutting.
 5. Practice your cutting ability on something else before trying it on "HEXY."
 6. When cutting into the "HEXY" board, do not try to cut through in one slice. Make several passes with your very sharp blade along each line being cut.
 7. Cut straight down into "HEXY" board rather than cutting in at a slight angle. This means keeping the plane of the cutting blade perpendicular to the surface being cut into. However, the angle between the actual cutting edge and the surface of the "HEXY" board may be a very sharp angle. This low angle and lightened pressure makes for a neater, cleaner cut out through the bottom side of your "HEXY" board.
 8. Remember: The cut from one side of your "HEXY" board is supposed to come out along the matching line on the other side of the "HEXY" board. For the neatest result. If it doesn't, don't worry; it's no tragedy!
 9. Each end of each line panel looks like this:
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10. Line-up steel straight edge to the dark line on each side of color panel.
 11. Cut out the dark line on each side to make a slot in the "HEXY" board 1/32" wide and 3/4" long. A very narrow angled Exacto knife or other narrow gouge is best for cutting out end of line so that you avoid scarring frame and line panel.
 12. At each end of every line panel cut out the gutter strip between line panel and side frame. This will make another 1/32" slit crossing the dark marked slot. Cut toward the first slot which is already open through the board.

E. Installing the axle pins

1. Use the wire cutters to cut off three pieces $3/4''$ long from the straight sides of each wire paper clip. You need 12 pieces of this wire.
2. If ends of wire pieces are rough, file them smooth.
3. Make sure the 12 wire pieces are straight. Use pliers to straighten them.
4. Test to be sure all 12 wire pieces ("axles") will fit all 12 of the $3/4''$ dark slots in the "HEXY" board. Snugly.
5. On one side of "HEXY" board stick a piece of mending tape over each end of each dark (horizontal) slot. Cover all except the gutter slit between frame and colored line panel. Thusly:
6. Now turn "HEXY" board over to other side.
7. Mix epoxy glue very well. A one inch squeeze-out of resin and also of hardener ought to be enough.
8. Use toothpick to place a drop of mixed epoxy into closed end of dark slot on the colored line panel side. DO NOT put any epoxy into dark slot on the frame side.
9. Insert one of the $3/4''$ wire pieces into dark slot.
10. Cover frame end of dark slot and of wire "axle" with a piece of mending tape. As shown in diagram above.
11. Use toothpick to cover the line panel end of wire "axle" with epoxy. Just enough to barely fill that side of dark slot with epoxy.
12. Wipe away any excess of epoxy so it will not run out into gutter slit.
13. Cover line panel end of dark slot and of wire "axle" and the epoxy with piece of mending tape. As in diagram above.
14. Now repeat step 8 with the other eleven dark slots on their line panel sides. Then repeat step 9 putting all the wire pieces into their respective dark slots. Similarly repeat steps 10 through 13. Assembly line fashion.

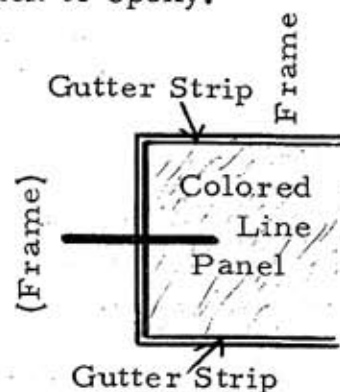


F. Pressing "HEXY" board

1. Immediately after finishing step E. 14 above, lay "HEXY" board on sheet of wax paper or Saran (plastic film) wrap on a flat table.
2. Cover "HEXY" board with another sheet of wax paper or plastic film.
3. Now lay a large, flat, heavy book on top of "HEXY" to press it.
4. Let "HEXY" board lie thus under pressure overnight or longer. This is to prevent warping and also to make sure the "axles" stay flat in place.
5. When you uncover "HEXY" in a day or so, you may find the wax paper or plastic film is stuck to small spots of epoxy, especially at the gutter slit.
6. If so, peel the wax paper or plastic film away very slowly and gently. Afterward you may have to cut away pieces that tear off stuck to epoxy.

G. Cutting--Second stage

1. At the top and bottom of each of the six colored line panels there is a $1/32''$ gutter strip $6\ 1/2''$ long that needs to be cut out. It is between line panel and frame of "HEXY" board.
2. Cut through along top and bottom lines or edges of line panel, using steel straight edge to guide your cutting blade as before. See cutting instructions for steps D. 4, 6, 7, 8.
3. Cut along the frame lines above and below each line panel.



"HEXY" COLORING GUIDE

Center sections showing colors to use for specific areas

H. Final touches

1. Now each line panel is a slat that you can turn over within its own frame opening. It should turn with a slight reluctance due to stickiness of the tape touching each axle on frame sides. This is good for holding each line panel-slat in position after turning.
2. Spray coat your "HEXY" again, turning line panelled slats outward so their edges can be protectively coated. Spray several coats.
3. Now your own "HEXY" is ready for use.
4. However, if you expect to do much research or teaching of the I Ching, you may want to reinforce "HEXY" somehow.
5. One way: Get two strips of linen or other tough, flexible tape 2" wide & 11" long. Stick on one side up to the vertical slits. Fold over edge of "HEXY" to stick on other side of frame up to the same vertical slits.

	"FRONT"	"BACK"
6	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">red (top line panel)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(undivided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(frame) white</div>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">black white black</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(divided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(frame) white</div>
5	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">black white black orange or. black black</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(divided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(frame) white</div>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">red</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">orange</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">red</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(undivided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">white</div>
4	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">red</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">green</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">orange</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">red</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(undivided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">white</div>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">black white black orange or. green gr. black black</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(divided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">white</div>
3	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">black white black green gr. orange or. black black</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(divided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">white</div>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">red</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">orange</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">green</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">red</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(undivided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">white</div>
2	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">red</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">green</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">red</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(undivided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">white</div>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">black white black green gr. black black</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(divided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">white</div>
1	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">black white black</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(divided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(frame) white</div>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">red</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(bottom line panel)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(undivided line)</div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;">(frame) white</div>

HEXY

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