



# **I CHING 101 FREE COURSE**

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# I Ching 101 - Lesson 1

## MAN AND THE UNIVERSE

The foundation of Chinese Philosophy is that Man is part of the Universe he lives in. The Universe is forever changing, so are we.

The changes in the Universe affect our existence and well being.

What we do also affect the Universe.

For example, due to abuse of science we have created a hole in the ozone layer in the south pole and one in the north pole. This in turn allows excessive ultra-violet light to reach the earth's surface causing skin cancer to its inhabitants.

Chinese people have been taught for thousands of years to live in harmony with Nature and not to disturb the equilibrium. This is the fundamental Principle of Feng Shui.

Being a part of the Universe we can establish some kind of links between our inner selves and the natural forces surrounding us. Our subconscious mind can generate energy involuntarily to affect happenings close to us.

If you know the codes, these happenings can be decoded into interpretations of the immediate past, the present and the near future. If you know the codes you own the key to a better future. You will know exactly what to do to achieve the utmost reward in life. You will know what you must avoid to distance yourself from danger and failure.

Do you want to possess this key?

# I Ching 101 - Lesson 2

## I CHING, THE BOOK OF CHANGES

I Ching, or more correctly Yi Jing, is perhaps the oldest book on earth. It was written in obsolete ancient Chinese language which is unintelligible to most of us today.

It talks about the sixty four arrangements of six broken or unbroken lines (each being called a yao).

Each of these arrangements is called a hexagram or gua.

Each gua corresponds to a story or a phenomenon.

Each yao also corresponds to certain happening or picture.

Even in ancient days different scholars had different interpretations of the hexagrams.

It started with the first sage, Fu Xi (doubtfully about 3300 B.C.) who developed the Ba Gua.

To some scholars Fu Xi was not the name of a person but the name of an entire tribe. This tribe knew how to raise animals for meat and milk. Fu Xi literally means "taming animals".

This tribe also knew how to use the eight arrangements of three broken or unbroken lines to record important events.

Other tribes were known to be discoverers of the use of fire, agriculture, and making homes on trees.

This is a more reasonable view.



In the time of Fu Hsi writing was not yet invented.

The first written explanation of the hexagrams was recorded by Wen Wang (King Wen), the founder of the Zhou Dynasty at about 1143 B.C.

Wen Wang's son, the Duke of Zhou, also contributed to the text of I Ching.

Then another sage Confucius (550-478 B.C.) spent his final years interpreting the I Ching.

These writings are all difficult to understand. The I Ching has been puzzling the Chinese for thousands of years. Some scholars even refuse to recognize it as a book of oracles.

It is not surprising we have many versions of the English translation of the I Ching. Yet none of the existing versions is easy to understand.

I shall not endeavor to translate the I Ching in my own version. Instead, I will extract the essence of the text and transcribe it into simple English with reference to modern living.



# I Ching 101 - Lesson 3

## YING AND YANG

The concept of Yin and Yang is the foundation of Chinese philosophy. Yin and yang are viewed as opposite and opposing reality in the Universe. These are not scientific terms and classification of existence in terms of yin and yang is sometimes easy but sometimes difficult. Yin and yang are relative. There is nothing absolute.

When we compare the Sun and the Moon, the sun is bright and hot compared with the moon. Therefore the sun is considered yang while the moon yin.

When we compare a male and a female, the male is yang while the female yin but when we compare a dead man to a living woman, the living is yang while the dead is yin.

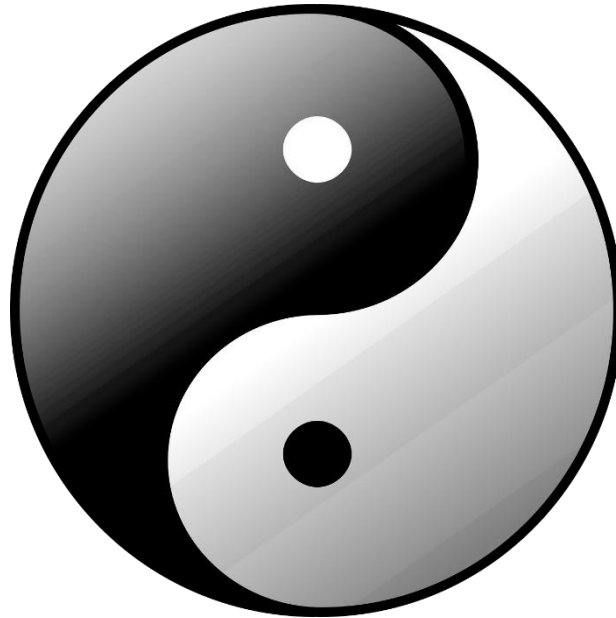
When we compare an animal to a plant, the animal is yang and the plant is yin. This is because an animal is mobile and a plant is relatively stationary.

When we compare a plant with a rock, the plant is yang while the rock is yin. This is because a plant is living while a rock has no life.

Some people say that yang is positive while yin is negative. They say that yin-yang is the mathematical binary concept. This is partly true. Positive and negative form one aspect of yang and yin. There are other not-so-measurable yin-yang duality.

In the famous diagram of the Yin-Yang, there are two dots. The white dot is in the yin part while the black dot in the yang part. This means that there is yin within yang and yang within yin. It also indicates that yin is the offspring of yang while yang is the offspring of yin.

The reason why we do not divide a circle into two halves by a diameter to form the yin-yang symbol is that yin and yang are not stationary. They are forever in motion. Yin and Yang are in dynamic equilibrium.



For simplicity we use a broken line to denote yin while an unbroken line to denote yang.

# I Ching 101 - Lesson 4

## THE TRIGRAMS

When three broken/unbroken lines are arranged one on top of another, eight different diagrams are formed. Each is called a trigram. Each of the lines forming the trigram is called a yao. The yaos are counted from bottom to top.

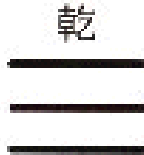


Each trigram is also called a **gua**. The eight trigrams together form a Ba Gua (the Eight Trigrams). They were arranged in the following way called the **Xian Tian Ba Gua** according to Fu Xi.



# I Ching 101 - Lesson 5

## HEAVEN



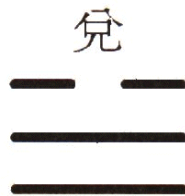
Heaven symbolizes strength and perfection.

<b>Wu Xing :</b>	Metal
<b>Natural phenomena :</b>	Sky, circle, ice, jade, gold, coldness.
<b>Geographical implication :</b>	North-west, metropolis, capital, highland.
<b>People :</b>	Emperor, president, chairman, father, elder, government official.
<b>Characteristics :</b>	Bravery, courage, determination, mobility, authority, dignity, honor, strictness, diligence, pride, aggressiveness.
<b>Body parts :</b>	Head, bones, lungs.
<b>Time :</b>	Autumn.
<b>Animals :</b>	Horse, lion, elephant.
<b>Objects :</b>	Gold and jade, precious stones, hat, round and hard objects, mirrors.
<b>Buildings :</b>	Buildings in the north-west, high-rise buildings, government offices, conference room, train station, airport.
<b>Roads :</b>	Major roads leading to the north-west, a high-traffic road.
<b>Color :</b>	White, golden, silvery.



# I Ching 101 - Lesson 6

## MARSH

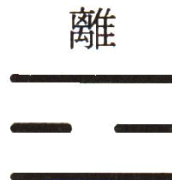


Marsh symbolizes joy and satisfaction.

<b>Wu Xing :</b>	Metal
<b>Natural phenomena :</b>	Marsh, rain, dew, snow, new moon, stars
<b>Geographical implication :</b>	West, wet land, water front
<b>People :</b>	Youngest daughter, teenage girl, young actress, concubine, waitress, maid
<b>Characteristics :</b>	Joy, sentiment, loving, sex, argument, slander, flattery
<b>Body parts :</b>	Mouth, tongue
<b>Time :</b>	Autumn
<b>Animals :</b>	Goat, sheep
<b>Objects :</b>	Sword, stringed musical instrument, container with a mouth
<b>Buildings :</b>	Buildings in the west, pier, shabby house
<b>Roads :</b>	Road to the west
<b>Color :</b>	White

# I Ching 101 - Lesson 7

## FIRE



Fire symbolizes beauty and radiance.

<b>Wu Xing :</b>	Fire
<b>Natural phenomena :</b>	Fire, the sun, lightning, electricity, neon light, fine weather
<b>Geographical implication :</b>	South, hot and dry places, factory, mining site
<b>People :</b>	Middle daughter, middle age female, pregnant woman, people with poor eye-sight
<b>Characteristics :</b>	Literacy, art, wisdom, impatience
<b>Body parts :</b>	Eyes, heart
<b>Time :</b>	Summer
<b>Animals :</b>	Chicken, cow, crab, clam, turtle
<b>Objects :</b>	Fire, books, armor, red items
<b>Buildings :</b>	Building facing south, bright building, vacant room
<b>Roads :</b>	Road to the south, a hot and arid road.
<b>Color :</b>	Red, purple

# I Ching 101 - Lesson 8

## THUNDER



Thunder symbolizes startling movement.

<b>Wu Xing :</b>	Wood
<b>Natural phenomena :</b>	Thunder, clouds
<b>Geographical implication :</b>	East, wooded land, busy street
<b>People :</b>	Elder son, middle age male, athlete, hot-tempered people
<b>Characteristics :</b>	Anger, shock, diligence, mobility, capability
<b>Body parts :</b>	Feet, liver
<b>Time :</b>	Spring
<b>Animals :</b>	Dragon, snake
<b>Objects :</b>	Flut, fire wood
<b>Buildings :</b>	Building facing east, building in the woods
<b>Roads :</b>	Road to the east, a busy highway
<b>Color :</b>	Green

# I Ching 101 - Lesson 9

## WIND



Wind symbolizes tidiness and penetration

<b>Wu Xing :</b>	Wood
<b>Natural phenomena :</b>	Wind
<b>Geographical implication :</b>	South-east, orchard, luxuriant land
<b>People :</b>	Elder daughter, middle age female, educated people
<b>Characteristics :</b>	Nurturing, undecided, flattering, desiring, skeptical
<b>Body parts :</b>	Bottom, thighs, breath
<b>Time :</b>	Late spring to early summer
<b>Animals :</b>	Chicken, birds
<b>Objects :</b>	Wood, rope, bamboo
<b>Buildings :</b>	Building facing south-east, convent, building in the woods
<b>Roads :</b>	Road to the south-east
<b>Color :</b>	Dark green

# I Ching 101 - Lesson 10

## WATER



Water symbolizes danger and trap

<b>Wu Xing :</b>	Water
<b>Natural phenomena :</b>	Rain, flowing water, flood
<b>Geographical implication :</b>	North, rivers and lakes, stream, well
<b>People :</b>	Middle son, vagabond, adventurer
<b>Characteristics :</b>	Risky, dangerous, weak externally but resolute internally, courageous, fashionable
<b>Body parts :</b>	Ears, blood, kidneys, bladder
<b>Time :</b>	Winter
<b>Animals :</b>	Pig, fish, fox
<b>Objects :</b>	Water, wine
<b>Buildings :</b>	Building facing north, building near water, hotel
<b>Roads :</b>	Road to the north
<b>Color :</b>	Black

# I Ching 101 - Lesson 11

## MOUNTAIN



Mountain symbolizes stoppage and stationary

<b>Wu Xing :</b>	Earth
<b>Natural phenomena :</b>	Mountain, small rock, gateway
<b>Geographical implication :</b>	North-east, mountains, a city near a mountain
<b>People :</b>	Youngest son, children, hermit in the mountain
<b>Characteristics :</b>	Conservative, quiet, realistic, cautious
<b>Body parts :</b>	Hand, fingers
<b>Time :</b>	Late winter and early spring
<b>Animals :</b>	Dog, rat, birds with powerful bills
<b>Objects :</b>	Soil and stone, trees with many joints
<b>Buildings :</b>	Building facing north-east, building near hills
<b>Roads :</b>	Road to the north-east, cul-de-sac
<b>Color :</b>	Tan, light brown



# I Ching 101 - Lesson 12

## EARTH

坤



Earth symbolizes firmness , flexibility and endurance.

<b>Wu Xing :</b>	Earth
<b>Natural phenomena :</b>	Black soil, mist
<b>Geographical implication :</b>	South-west, village, field
<b>People :</b>	Mother, queen, farmer
<b>Characteristics :</b>	Parsimony, multiple character, modesty, stubbornness
<b>Body parts :</b>	Abdomen, stomach
<b>Time :</b>	Between two seasons
<b>Animals :</b>	Mare, cow
<b>Objects :</b>	Square objects, cloth, wagon, earthen ware
<b>Buildings :</b>	Building facing south-west, warehouse
<b>Roads :</b>	Road to the south-west, level road
<b>Color :</b>	Black, bronzed

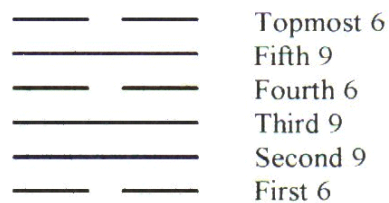
# I Ching 101 - Lesson 13

## THE SIXTY-FOUR HEXAGRAMS

When one trigram is placed on top of another, a hexagram is formed. Since there are eight different trigrams, the total number of hexagrams that can be formed is  $8 \times 8 = 64$ .

A yang yao in a hexagram is called a "nine" while a yin yao is called a "six".

For example, in the following hexagram formed by placing the trigram Water on top of the trigram Wind, we count the yaos from bottom to top. The trigram Water is called the Upper Gua while the trigram Wind is called the Lower Gua.



There are different ways of arranging the order of the 64 hexagrams. In the original I Ching they are divided into an Upper Text and a Lower Text. The names of the hexagrams are indicative in Chinese. If we translate the names into English by the pronunciation of the words the meaning is already lost. Therefore, we shall omit the names of the hexagram altogether.

### Upper Text

- |                      |                       |
|----------------------|-----------------------|
| 1) Heaven on Heaven  | (2) Earth on Earth    |
| (3) Water on Thunder | (4) Mountain on Water |
| (5) Water on Heaven  | (6) Heaven on Water   |
| (7) Water on Earth   | (8) Earth on Water    |
| (9) Wind on Heaven   | (10) Heaven on Marsh  |
| (11) Earth on Heaven | (12) Heaven on Earth  |

- (13) Heaven on Fire
- (15) Earth on Mountain
- (17) Marsh on Thunder
- (19) Earth on Marsh
- (21) Fire on Thunder
- (23) Mountain on Earth
- (25) Heaven on Thunder
- (27) Mountain on Thunder
- (29) Water on Water

- (14) Fire on Heaven
- (16) Thunder on Earth
- (18) Mountain on Wind
- (20) Wind on Earth
- (22) Mountain on Fire
- (24) Earth on Thunder
- (26) Mountain on Heaven
- (28) Marsh on Wind
- (30) Fire on Fire

**Lower Text**









- (31) Marsh on Mountain
- (33) Heaven on Mountain
- (35) Fire on Earth
- (37) Wind on Fire
- (39) Water on Mountain
- (41) Mountain on Marsh
- (43) Marsh on Heaven
- (45) Marsh on Earth
- (47) Marsh on Water
- (49) Marsh on Fire
- (51) Thunder on Thunder
- (53) Wind on Mountain
- (55) Thunder on Fire
- (57) Wind on Wind
- (59) Wind on Water
- (61) Wind on Marsh
- (63) Water on Fire

- (32) Thunder on Wind
- (34) Thunder on Heaven
- (36) Earth on Fire
- (38) Fire on Marsh
- (40) Thunder on Water
- (42) Wind on Thunder
- (44) Heaven on Wind
- (46) Earth on Wind
- (48) Water on Wind
- (50) Fire on Wind
- (52) Mountain on Mountain
- (54) Thunder on Marsh
- (56) Fire on Mountain
- (58) Marsh on Marsh
- (60) Water on Marsh
- (62) Thunder on Mountain
- (64) Fire on Water

# I Ching 101 - Lesson 14

















































































## REARRANGING THE HEXAGRAMS FOR EASY REFERENCE

We shall first of all assign numbers for the eight trigrams according to Xian Tian Ba Gua.

1.	Heaven	
2.	Marsh	
3.	Fire	
4.	Thunder	
5.	Wind	
6.	Water	
7.	Mountain	
8.	Earth	

We shall use an ordered pair of numbers to represent a hexagram. For example, the hexagram "Heaven on Heaven" is assigned the pair (1,1) and the hexagram "Water on Earth" is assigned the pair (6,8). The first number is the Upper Gua and the second number is the Lower Gua.

The sixty four hexagrams will be easily located in the following "map".

upper gua lower gua	1  Heaven	2  Marsh	3  Fire	4  Thunder	5  Wind	6  Water	7  Mountain	8  Earth
1  Heaven								
2  Marsh								
3  Fire								
4  Thunder								
5  Wind								
6  Water								
7  Mountain								
8  Earth								

# I Ching 101 - Lesson 15

## TOSSING COIN EXPERIMENT

Take any three coins and assign one face as "head" and the other face as "tail". When the three coins are tossed on a table, there are four results if the order is not considered.

1. Three Heads
2. Two Heads and one Tail
3. One Head and two Tails
4. Three Tails.

When there are an odd number of Heads the outcome is a "Yang" outcome (cases 1 & 3).

When there are an odd number of Tails the outcome is a "Yin" outcome (cases 2 & 4).

A yang outcome is denoted by a full line called a yang yao. A yin outcome is denoted by a broken line called a yin yao.

When all the three coins are Heads or Tails, the yao is called a changing yao and is denoted by attaching a x to the line.

Yang yao	————
Yin yao	— —
Changing yang yao	x ———
Changing yin yao	x — —



### Procedures to get a hexagram:

1. Write down your question you want to ask.
2. Concentrate on the question for about 3 minutes with the intention of obtaining an answer to help you solve the problem.
3. Toss the three coins.
4. Record the result as one of the four : HHH, HHT, HTT, TTT.
5. Repeat the tossing for a total of six times. You may get something like this, as an example,

1. HHT
2. HTT
3. HTT
4. HHH
5. HHT
6. HHT

6. Draw the yao representing the first result, i.e. HHT.



7. Draw the yao representing the second result, i.e. HTT on top of the first one.



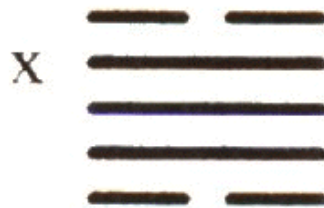
8. Draw the yao representing the third result, i.e. HTT on top of the second one.



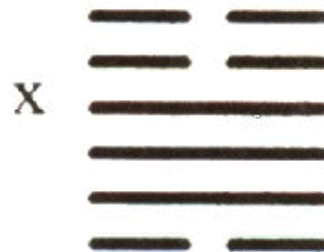
9. Draw the yao representing the fourth result, i.e. HHH on top of the third one.



10. Draw the yao representing the fifth result, i.e. HHT on top of the fourth one.



11. Draw the upper most yao representing the sixth result, i.e. HHT.



12. Now the hexagram is complete.

13. Draw another hexagram with the changing yao changing from yang to yin and obtain :



14. The first hexagram is called the current gua while the second hexagram called the projected gua.

The current gua reveals the present situation while the projected gua is the intended outcome in the near future. Notice the hexagram is constructed from bottom to top. It is like building a house, starting at the bottom.

The current gua in this example is Thunder on Wind while the projected gua is Earth on Wind.

Before going into the interpretation, you should familiarize yourself with performing the experiment, drawing the hexagrams and naming the hexagrams.



# I Ching 101 - Lesson 16

## THE SCHOLARLY METHOD

The scholarly method is to study the original text of the I Ching to get the answer to the question. This is the method used by the knowledgeable elite class. The I Ching was written in very ancient language and the original text is quite incomprehensible. Everyone has his own version of interpretation and people cannot agree on almost everything. I will not endeavor to give a word for word or even phrase for phrase translation of the text. Instead I will rewrite it in simple English so that the reader can get the picture. It is the picture that is most important.

The idea of asking the I Ching oracle is to get a hexagram that may or may not carry a moving (or changing) yao (line). If there are changing lines then we also get a new hexagram after the change. Thus we can see the present picture from the original hexagram and also the picture of the new hexagram. The original hexagram will be called the current gua while the new hexagram called the projected gua. The text of the changing yao is the key to the change.

The interpretation depends on the inspiration and knowledge of the interpreter. He who knows the I Ching better, he who has more life experience, and he who has a more imaginative mind will do the better job.

For those who cannot understand the I Ching, I have written standard interpretations for each hexagram with reference to common aspect of life. It will deal with six aspects, namely,

1. Luck
2. Romance
3. Family
4. Business
5. Sickness
6. Lawsuit

You can say that this is the simplest version of the scholarly method.

# I Ching 101 - Lesson 17

## THE FORTUNE TELLER'S METHOD

Fortune tellers in the old days were less educated people. It was impossible for them to understand the I Ching. Instead of referring to the original text of the I Ching a method using the five elements was invented and widely used by fortune tellers especially the blind men who made a living using three coins and the turtle shell. This method is used today by professional fortune tellers.

The procedure of obtaining the hexagrams is the same as in the scholarly method except that it is customary to use a turtle shell and put the coins inside before casting for a result. Instead of considering the picture suggested by the text of the I Ching, each yao of the hexagram is assigned one of the five elements. The method to assign the elements will not be dealt with here. Each yao is also assigned an aspect summarized as (1) Power (2) Parents (3) Children (4) Brothers (5) Wealth. One of the yaos is assigned to represent the person who asks the question and another one to represent his contender in the event. How these are assigned will also not be dealt with here. The former is called the "self yao" while the latter the "contender yao".

The relationship of the elements representing the self yao and contender yao is discussed. For example if the contender yao is earth and the self yao is metal, then it will be advantageous to the person. If the contender yao is wood instead then it will be to the person's disadvantage. How the other yaos are related to these two are also discussed and the whole situation will bring out a picture. If there are changing yaos then how each is changed will also be discussed and the result will give a clearer picture. The time when the oracle is consulted also plays an important role since the year, month, day and time are also assigned heavenly stems and earthly branches and each has a corresponding element. How these elements react with those in the hexagram will also give a clue to what the outcome should be.

The fortune teller's method is very complicated. We will not pursue any further in this course.