

Chapter 1 : Greg Whincup's 'Rediscovering the I Ching' yarrow stalk rite

*Rediscovering the I Ching [Gregory Whincup] on racedaydvl.com *FREE* shipping on qualifying offers. Offers a new translation of the Chinese Book of Changes incorporating recent discoveries, and describes the meaning of all sixty-four hexagrams.*

Reading them, however, these translations are curiously opaque. A great pity, especially as the Taoist work is an alchemical text and the Buddhist work is by a follower of the Pure Land school, both highly significant outlooks. This is marginally better, but still contains misreadings. He has over thirty translations of Oriental texts to his name, the majority of them produced over the past decade – a period of time Richard Wilhelm devoted to just one. There is less than a paragraph on self-development. Da Liu A purely divinatory approach. He adds his own commentary based on experience of prediction. This latter book reproduces the original Chinese fortune-telling tables. Jou, Tsung Hwa The comments on the hexagrams are written as specific down-to-earth examples from life. These comments have the touch of a master. Jou includes the Chinese. In his translation he does not depart greatly from Wilhelm, though I am sure he is quite capable of making a few improvements. The introduction includes a version of the yarrow stalk ritual I have seen nowhere else, and a description of the Plum Blossom method. Also a treatment of the phases of the moon in terms of yin and yang. An excellent work reflecting a modern Chinese approach. Alfred Douglas A fair introduction for the beginner, but lacks detail for serious use. It appears to me to be a blend of Wilhelm, Legge, and Blofeld. Out-of-print but common secondhand. The pronunciation guide to the hexagram names seems a slightly altered crib of Blofeld. Christopher Markert Despite the trashy title, the overall judgments are quite well written and the old Chinese illustrations charming. He claims to have proved the theory by deliberately giving friends the wrong readings. All this is evidence of is improper use. Brian Browne-Walker Well written in clear prose, but has a haughty tone. Browne-Walker prefers to give instructions rather than clarify situations. This wears thin after a while. Sam Reifler Has a tendency to render every situation as make-or-break. Makes everything sound fixed, has none of the finesse I associate with the Book of Changes. Reifler seems a hard-bitten realist, which introduces a tinge of cynicism. His interpretations of difficult situations veer towards looking on the black side. Guy Damian-Knight Though aimed at resolving matters of the heart, the interpretations appended to the lines are widely applicable and written with care. Out-of-print, but turns up secondhand occasionally. Guy Damian-Knight Too consciously angled towards a particular market, though there are useful wordings among the lines. Guy Damian-Knight has written two further books: The former is rubbish; I have not seen the latter. An executive toy for random decision-making. Peter Hazel No interpretation at all. The most blatant re-spray of Wilhelm I have yet encountered. This book was published in the Far East and is imported by Chinatown bookshops, which may lead some to imagine it is authentic. Whilst occasionally Boardman in his simplification draws out a theme extant in the original and makes it clearer, sometimes he puts a spin on the ball that is not to be found in Wilhelm. This he probably does inadvertently, he states it was not his intention to add to the book. Besides this, themes developed in the commentaries he ploughs back into the main text. Many of the original and beautiful images are stifled in favour of a summation. I see little point in using this book in place of the source text – why go via a middleman? Kristyna Arcarti Undoubtedly written from her experience of being one. Draw your own conclusions. Instead it covers each hexagram through twenty categories of concern, such as family and marriage; you can even get a weather forecast. Also published under the title: Barbara Walker As it sounds, preposterous. The authors say it is a distillation from four of the best contemporary Chinese commentaries chosen from over forty widely in use today, though only one is mentioned specifically. This latter oracle is usually reserved for the special case where all six lines change, which is highly auspicious. So the whole of their top line is an awful mishmash: There will be good fortune. Because the yang line is in a yin position there will be disaster and sadness. The cover was jazzed up, but the error was left untouched. As a result I find it hard to trust anything from these authors. They are both worthless. Sui has appended literary quotations that are relevant to the lines and judgments of each hexagram. Joseph Murphy Attaches Bible quotes to the hexagrams, which he comments on from a monotheistic

perspective. Tai Chi is on a sand-dune with Twiggy eyelashes. It was couched in terms of the Proletariat and doing things for the good of the Party. There is a copy in the British Library. R L Wing Comb-bound workbook format. Encourages you to keep a record on the page opposite detailing the circumstances in which you received each line, to build an experiential picture you can draw on each subsequent time you get the same line. One feature of the book is that it offers appraisals for when one receives a hexagram without any moving lines. Though I usually take the ruling lines into account when this happens, it is an interesting idea to make it clear like this. Possibly a good choice for the beginner who is absolutely determined not to start with Wilhelm, although Wing does not give Chinese images. The authors are American therapists. Fairly well observed, with examples of how various consultations worked out in practice, but terribly New Age and gaudy. Myles Seabrook Posits twelve life situations – creativity, reason, emotion, awareness, and so on – and interprets each line and hexagram in terms of all twelve. Ends up repetitive and dull. Looks like a computer wrote most of it. Wu Wei A book with a completely fabricated aura of authenticity. It feels constructed, there is no insight or understanding permeating these words. It is flat and dead. Apparently this book is part of a series. Marshall Pease The lines are not included, instead the hexagrams are interpreted in terms of the qualities of a shaman. Neil Powell Large format. Laid out like a magazine with colour photographs of Chinese prints. The Chinese text, containing unsourced inconsistencies with the received text, is printed opposite the translation and uses modern abbreviated characters. This is a very useful book for those who delve into the original because Huang has drawn on the work of contemporary commentators Gao Heng as did Greg Whincup and Dong Zuobin, pre-eminent in oracle bone scholarship. Some are plain odd, and hard to see from the Chinese, others are distinct improvements. No commentary is included. The introduction briefly covers historical allusions in the text. It is the same translation but the Chinese text is dropped and a commentary is included instead. Some of the interpretations are bizarre and intriguing, a few are excellent, others I find hard to agree with. The author is a psychotherapist, and clearly much of that outlook informs her approach. Things hard to say are said with a refreshing ease, albeit in a tedious typeface. She crystallises ideas in a way that feels very up-to-the-minute. Miki Shima The author appears to be qualified in Chinese medicine. A sample entry will suffice to show the flavour of this book, referring to the first line of hexagram one: Patient not ready to get better. He gives as one of the divinatory meanings of the first place: The catalogue of medical conditions Shima gives for this line alone are so diverse as to be practically worthless. There is precious little detail. If the latter, how many cases led to it being so emphatically stated? Or is it just guesswork? Wu Jing-Nuan The Chinese characters of the Zhouyi are handwritten, with pinyin transliterations next to them, and translation underneath, and not a bad one either. On the one hand Wu talks about oracle-bone characters and having had the good fortune to have attended classes by Prof Dong Zuobin, on the other he holds traditional views on Confucius and Fuxi. As Richard Smith wrote:

Chapter 2 : Rules of Interpretation

Rediscovering the I Ching by Gregory Whincup, , Doubleday edition, in English - 1st ed.

Rules of Interpretation If you are using the I Ching at all, you are almost certainly using a set of rules for interpreting the results. And if you have done any reading on the subject, you have probably learned that different people use different rules. Here is a summary of a number of rule systems from various sources. As you can see, some are very simple, while others are complex. Wilhelm and Blofeld Two pages from the end of his exhaustive page text, Richard Wilhelm, almost as an afterthought, includes some brief instructions on interpreting the results of consulting the I Ching. He does not mention sources or any sort of justification for the method. If there are one or more moving lines in the hexagram thus obtained, the words appended by the Duke of Chou to the given line or lines are also to be considered. Furthermore, the movement, i. For instance, when we get hexagram 56 showing a moving line in the fourth place we must take into account not only the text and the Image belonging to this hexagram as a whole, but also the text that goes with the fourth line, and in addition both the text and the Image belonging to hexagram Thus hexagram 56 would be the starting point of a development leading, by reason of the situation of the nine in the fourth place and the appended counsel, to the final situation, i. In the second hexagram the text belonging to the moving line is disregarded. Ritsema and Karcher Here is almost the same thing, in a nutshell: Read all the basic texts in the Primary Hexagram plus the texts of the specific Transforming Lines that are indicated by your consultation. Read only the Image of the Related Hexagram. If [the first hexagram] has no changing lines, the hexagram as a whole is the divination. Read its opening text and the Structure and Sequence sections. The individual lines can be read as aids to understanding, but they do not specifically apply. Questioners often make the mistake of giving too much importance to a line that does not properly apply to their situation, but which they find appropriate or attractive. If there is one changing line, then that line is the divination. Take your answer from its text and commentary. Read about the other lines and the hexagram as a whole only in order to understand the significant line better. If there are two or more changing lines, change them to form a second hexagram. The two hexagrams together are your answer. Normally, the situation symbolized by the first hexagram is seen as changing into that symbolized by the second, but the two can be related in other ways as well. The individual lines do not apply, but can be read to help you understand the hexagrams. Kerson Huang More simple rules, from Kerson Huang. A quick reading consists of just reacting instinctively to the changing lines. In the case of Heaven changing to Earth, or vice versa, read the dynamic lines provided. For all other hexagrams undergoing total change, read the hexagram text of the changed hexagram. Master Yin According to Alfred Huang, Master Yin handed down these rules for interpretation when there is more than one moving line. If there are two moving linesâ€”one yin and the other yangâ€”consult only the yin moving line. If the two moving lines are both yin or both yang, consult the lower one. If there are three moving lines, consult only the middle one. If there are four moving lines, consult only the upper of the two nonmoving lines. If there are five moving lines, consult only the other, nonmoving line. If six lines are all moving, consult the Decision of the new gua, the approached gua. Since there is a seventh invisible line in the first and second gua, Qian and Kun, for these gua consult the seventh Yao Text, called All Nines or All Sixes. In such a case, the original hexagram indicates the starting point of the development which, by reason of the influences of the moving line, will later change into the situation represented by the transformed hexagram. The three moving lines represent the three principal stages in the development of the situation of the consulting party. However, most experienced diviners disagree with Chu Hsi here, too, and maintain that the meanings of the two hexagrams as a whole and of the five moving lines should also be taken into account. The Nanjing rules The Nanjing rules are a monument to human ingenuity. How useful they are is another matter. They were invented to explain the results of a number of examples of divination from the Spring and Autumn period B. So what to do with multiple moving lines? Especially when they seem to conflict? Opinion is far from unanimous on this point, as evidenced by the varied rules above. One might think of changing lines as progressing in sequence, with the transformed hexagram indicating the direction of change. Or multiple changing lines may be seen as reflecting multiple

facets of a complex situation. Transitional hexagrams and the steps of change can be used to explore this further; The Virtual Yarrow Stalks I Ching generates them automatically. For example, lines which alternately indicate fortune and misfortune may be read as indicating that even though the outcome will be favorable, there may be trouble along the way. I think that this is why I am a Taoist; it helps makes sense of things. A Chinese story, kind of a Taoistic story about a farmer. Your son got out. There are a number of these, and the concept evidently goes way back. Richard Wilhelm and Cary F. The I Ching or Book of Changes.

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The Chinese I Ching or Book of Changes is one of the oldest books in existence. Whincup presents for the first time a translation that brings new scholarship to bear on this important text. An invaluable guide, Rediscovering the I Ching clears away traditional misinterpretations and renders this.

Well, here I am at the Library. Rediscovering the I Ching was the title. I really do need to rediscover where I left it. Naipaul whose name reminds me of Napalm, plus his name also reminds me of another author with initials and a foreign name that begins with N? Anyway, as I was frantically looking for this book, In a Titanic panic, Fighting vainly the old ennui I suddenly turn and see: In Defense of Paradise: The title had caught my eye because I thought it would be about John Milton, who sided with Oliver Cromwell and the Roundheads Puritans in the English Civil War and then managed to make amends with the monarchy when it was restored. Paradise Lost and Paradise Regained. But it was not about Milton the monster, or the poet but about Lord Byron, who was also of interest to me. The blurb described Michael Foot in such glowing terms that it verged on hagiography. I started getting that old numinous feeling. Where had I heard that name before? Murdoch was pulling the same tactics on Jeremy Corbyn, leader of the Labour Party. The Times has also reprinted the libelous story about Michael Foot. Anyway, Michael Foot has popped up on my Synchronicity Radar. I will look into the matter further. My great-uncle Michael Foot was a lifelong anti-Stalinist. Friend of Orwell, Koestler and Silone. Ludicrous to claim he was a Soviet spy. Sued successfully for libel around this when he was alive. It was by Mike Huguenor and appeared in Empty Mirror dot com [on Twitter mikehuguenor and EmptyMirror] George Orwell is another name that keeps cropping up â€” Animal Farm and being mentioned numerous times for obvious reasons. Ignazio Silone was the pseudonym of Secondino Tranquilli, a political leader, Italian novelist, and short-story writer, world-famous during World War II for his powerful anti-Fascist novels. He was nominated for the Nobel prize for literature ten times. May 1, , Pescina, Italy Died: And I will get to them all, as soon as I have measured the works of Michael Foot, who I am picturing as Nowhere Man in Yellow Submarine writing the footnotes to his latest book â€” With his feet!

Chapter 4 : The I Ching on the Net

Rediscovering the I Ching by Greg Whincup (St Martin's Press ISBN) is available through booksellers, including on-line bookstores racedaydvl.com in the United States and racedaydvl.com in Canada.

Stephen Field, a professor of Chinese and an Yijing researcher, has created a book that will appeal to all levels of Yijing readers. He creates a compelling read out of viewing the Yi through the life of the Duke of Zhou, who, according to legend, was instrumental in its formation. This method leaves out the layers of later interpretation and commentary by focusing on the oldest layer, the Zhouyi. Part One of The Duke of Zhou Changes is an introduction giving a concise history of ancient China, from prehistory through the Zhou; an overview of the field of divination and mythical and historical origins of the Yijing. Part Two consists of the Zhouyi hexagram texts, which Field has uniquely formatted in tables that inform the reader of the varied sub-elements within the texts. The head of each table has the Chinese name of the hexagram written in bronze script jinwen , the hexagram number, the hexagram figure, and then the pinyin romanization and English translation. The balance of each table is devoted to the hexagram texts. Additionally, a corresponding visual cue for each line is given: The texts are then subdivided into three elements: Omen, Counsel, and Fortune, in the following manner for Hexagram 6: There are prisoners, frozen with fear. It is time to see the great one. It is not good to ford the great river. There is good fortune now, but in the end there will be misfortune. Field then gives explanations of the meaning of the hexagram name, along with historical and cultural information. Part Three of the book instructs the reader in how to cast and interpret hexagrams, whether using yarrow, coins, or an eight-coin method. Rounding out the book are a glossary, bibliography, index, and finding chart. At first glance, the index seems good enough, but with use, lacks the level of detail one might wish for deeper research. Hexagram 19 Wailing, is interpreted as being about mourning rituals, but that topic is not found in the index. The book is quite expensive, which will unfortunately limit its reach to academic libraries and to online purchases. It is deserving of a wider readership. Stephen Field nicely captures the ancient layers of the Yijing in a way that makes it greatly useful for all audiences. The Duke of Zhou Changes is highly readable, clearly laid out, compact, well-organized, easy to dip into, and an interesting read.

Chapter 5 : Yijing Dao - A critical survey of I Ching books, by Joel Biroco

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

How do I pronounce the title of the book? The I Ching can also be spelt Yijing pinyin spelling. Why are there two different spellings for it? There are a number of systems for writing out the sounds of Chinese words in roman letters. As many books about the I Ching use Wade-Giles, we use that title for this web page, but in general, use pinyin unless otherwise indicated. How do I figure out what to read in the I Ching? Many people select a reading by casting, using coins see our Basics page or other techniques. An even older technique uses yarrow stalks. The I Ching can also be read informally or in a structured manner. What is in the I Ching? The secondary texts are known as the Ten Wings: Not all I Ching editions include the Wings, and many editions will cut up Wing texts for inclusion with relevant hexagrams. What I Ching version should I buy? There are scores of different versions available. You can select one based on your interests, and whether or not you feel the translator or interpreter has done a decent job. Here are some popular, reliable versions, with an asterisk indicating ease of use for beginners: A Guide to the I Ching, Meant to accompany Wilhelm. The Tao of I Ching: The Original I Ching, Classic of Changes, trans. Highly influential early philosopher. Rediscovering the I Ching, Wilhelm, Richard: What makes a decent I Ching translation or interpretation? An I Ching translation or interpretation should be accurate, reliable, coherent, consistent, and meaningful. The layout should be clearly formatted to make navigation easy, with hexagram numbering and names clearly visible, and to make original text and commentary distinct from one another. Attention should be given to editing and proofreadingâ€”not an easy task with a book as complex as the Yijing. Some readers may also want Chinese pronunciation and original texts provided. Last, but importantly, given that the I Ching is meant to be actually used, not read just once, the book should be well-constructed with a strong binding and cover, with sturdy paper that can hold up over years of repeated use. Ultimately, though, selecting a version of the I Ching depends on personal preference. Where can I learn more about the I Ching? If you are interested in studying the Chinese text, one of the best resources is the Chinese Text Project. The site provides dozens of other texts similarly formatted. Other resources about the I Ching include: How-to, community forum, classes, and more. Redmond, Geoffrey and Tze-Ki Hon. Teaching the I Ching Book of Changes. Oxford University Press, Book of Changes, Curzon, Schorre, Jane, and Carrin Dunne. Arts of China Seminars, Portions available online at Arts of China. Yijing online resources and links, particularly related to mathematical approaches. Princeton University Press, Wilhelm, Helmut, and Richard Wilhelm. Understanding the I Ching: The Wilhelm Lectures on the Book of Changes. Princeton University Press, Yijing Dao. Where can I do advanced academic I Ching studies? The Zhouyi Institute in Jinan, China has the most comprehensive program. Other opportunities can be found at colleges with well-rounded Chinese language and literature programs that have professors specializing in Yijing research.

Chapter 6 : Review: The Duke of Zhou Changes â€œ Contemplating the I Ching

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Chapter 7 : Rediscovering the I Ching by Gregory Whincup

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Chapter 8 : Gregory Whincup (Author of Rediscovering the I Ching)

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Chapter 9 : Formats and Editions of Rediscovering the I ching [racedaydvl.com]

These pages provide links to I Ching resources on the Internet, and include a brief introduction to the I Ching and to my own translation, Rediscovering the I Ching, with my versions of hexagram 1 Strong Action and hexagram 21 Biting Through.