

What is shown here is the 64 hexagrams in the so called King Wen order (mostly used around today 1) starting with nr. 1 at left. The **red markings** shows an overview of the numberings.

For hexagram 1 to change to hexagram 2, all lines has to be Old yang (Ritualnumber 9). For hexagram 2 to change to hexagram 3, line nr. one and line number five has to be changeable ie. old yang/old yin (Rn. 9/6). For hexagram 3 to change to hexagram 4, line nr. one, two, five and six has to be old yang/old yin and so on. Old yang/old yin being shown with **black markings**.

The **blue markings** for line one, three and five in hexagram 64 is what's needed for that hexagram to change on to hexagram 1.

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One moving line:	hex. 52 - 60 [ 2 ]
Two ---	hex. 2 - 7 - 9 - 12 - 13 - 15 - 16 - 21 - 22 - 23 - 26 - 28 - 31 - 36 - 41 - 43 - 47 - 54 - 55 - 59 [ 20 ]
Three ---	hex. 6 - 18 - 20 - 24 - 30 - 32 - 40 - 44 - 46 - 48 - 56 - 58 - 62 - 64 [ 14 ]
Four moving lines:	hex. 3 - 4 - 5 - 8 - 10 - 14 - 19 - 25 - 33 - 34 - 35 - 37 - 39 - 42 - 45 - 49 - 50 - 51 - 57 [ 19 ]
Five ---	None. [ 0 ]
Six ---	hex. 1 - 11 - 17 - 27 - 29 - 38 - 53 - 61 - 63 [ 9 ]

- 1) see "*Gua Xu, The Hexagram Sequences*" page 24 in this online-pdf-book: "The Book of Changes: Yijing (I Ching) - Word By Word", Volume two, on this site: <http://www.hermetica.info/>

As for hexagram 1 it's said beforehand that: All nines is "*There appears a flight of dragons without heads. Good fortune.*" This is leading to hexagram 2. [Detailed explained in Wilhelm/Baynes, book I. ]

Could it be expected that the one changing line in hex. 52 and in hex. 60 will lead to hex. 53 and respectively hex. 61 ? Off course, but in their linestatements ?

Hex. 52.5 → 53: "*Keeping his jaws still. The words have order. Remorse disappears.*" → Hex. 53: The tag ? The Judgement ? The Image ?

The tag: *Development (Gradual progress)*

The Judgement: "*Development. The maiden is given in marriage. Good fortune. Perseverance furthers.*"

The Image: "*On the mountain, a tree: the image of development. Thus the superior man abides in dignity and virtue, in order to improve the mores.*"

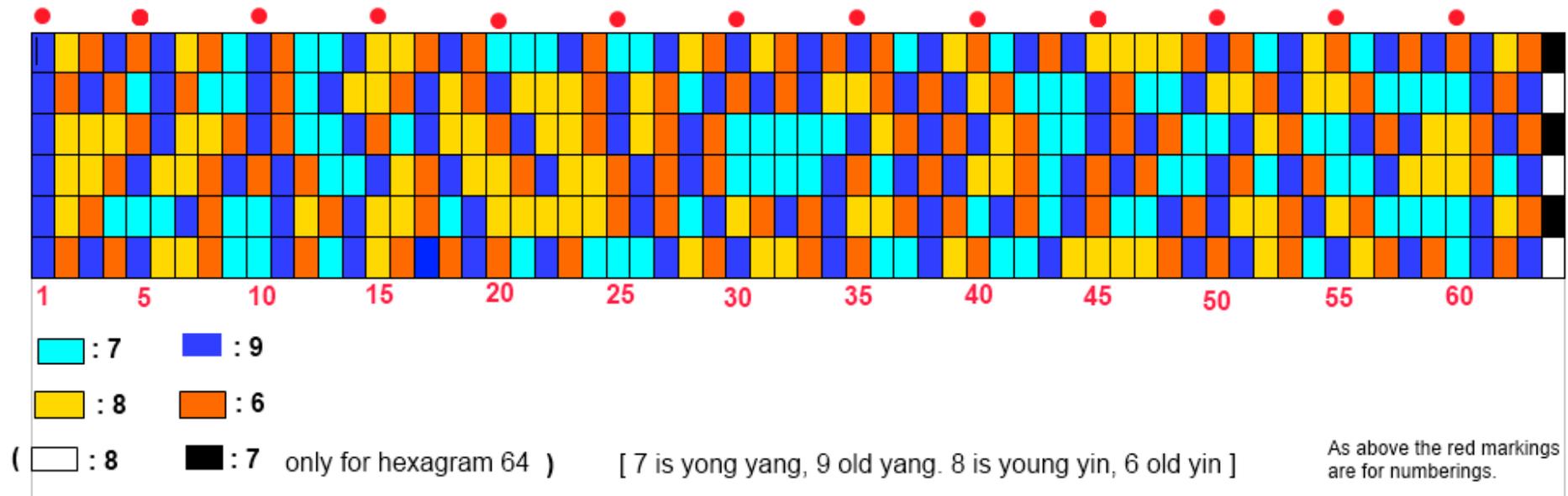
Hex. 60.6 → 61: "*Galling limitation. Perseverance brings misfortune. Remorse disappears.*" → Hex. 61: The tag ? The Judgement ? The Image ?

The tag: *Inner truth*

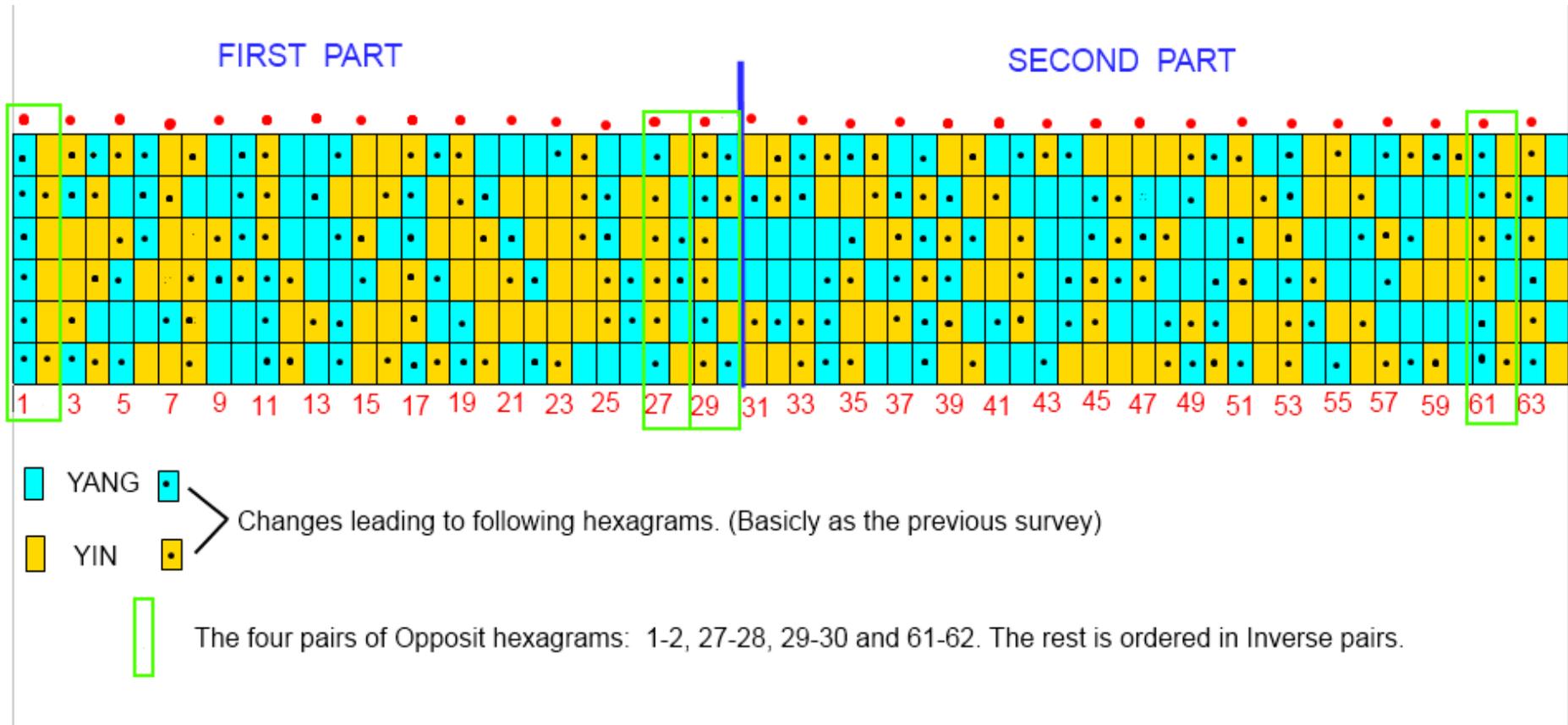
The Judgement: "*Inner truth. Pigs and fishes. Good fortune. It furthers one to cross the great water. Perseverance furthers.*"

The Image: "*Wind over lake: the image of inner truth. Thus the superior man discusses criminal cases in order to delay executions.*"

For the first hexagram to change to the second and only for that one linestatement, 'all lines nine', is certain. In hex. 52 and 60 with their only one changing line, it's certain too that if it isn't those linestatements that could be seen somehow in their following hexagrams 53 and 61, that could not be the way to determine any further rule, concerning multiple changing lines, out of this system.

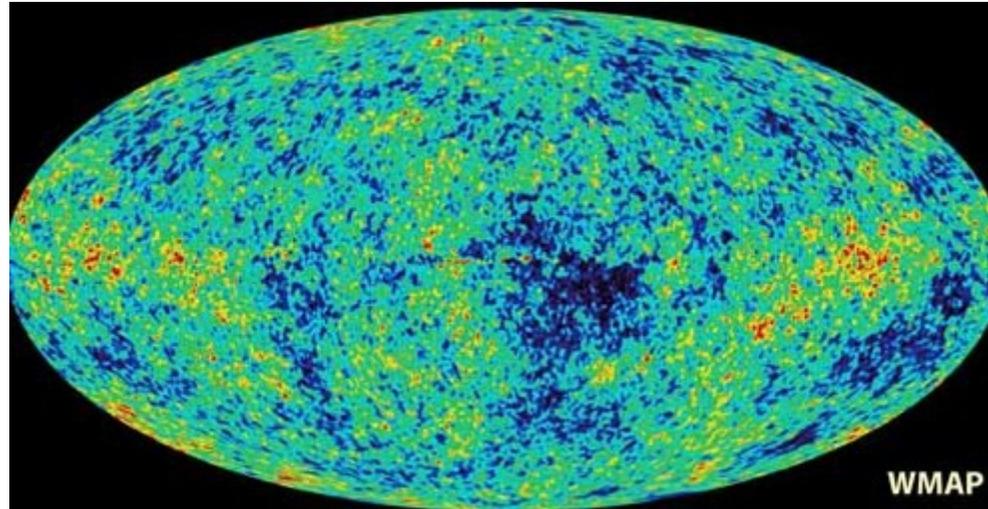


The next survey just to make it look simpler, the colors are intact for those representing the 64 hexagrams.



The next picture 2 may seem a little out of what the maintheme is here, but looking at the above illustration it occurs to be totally in lack of any geometrical- or systematical logic: looking at it as a whole.

It illustrates the rest parts in the universe left behind after the so called Big Bang also known as "the cosmic background noise":

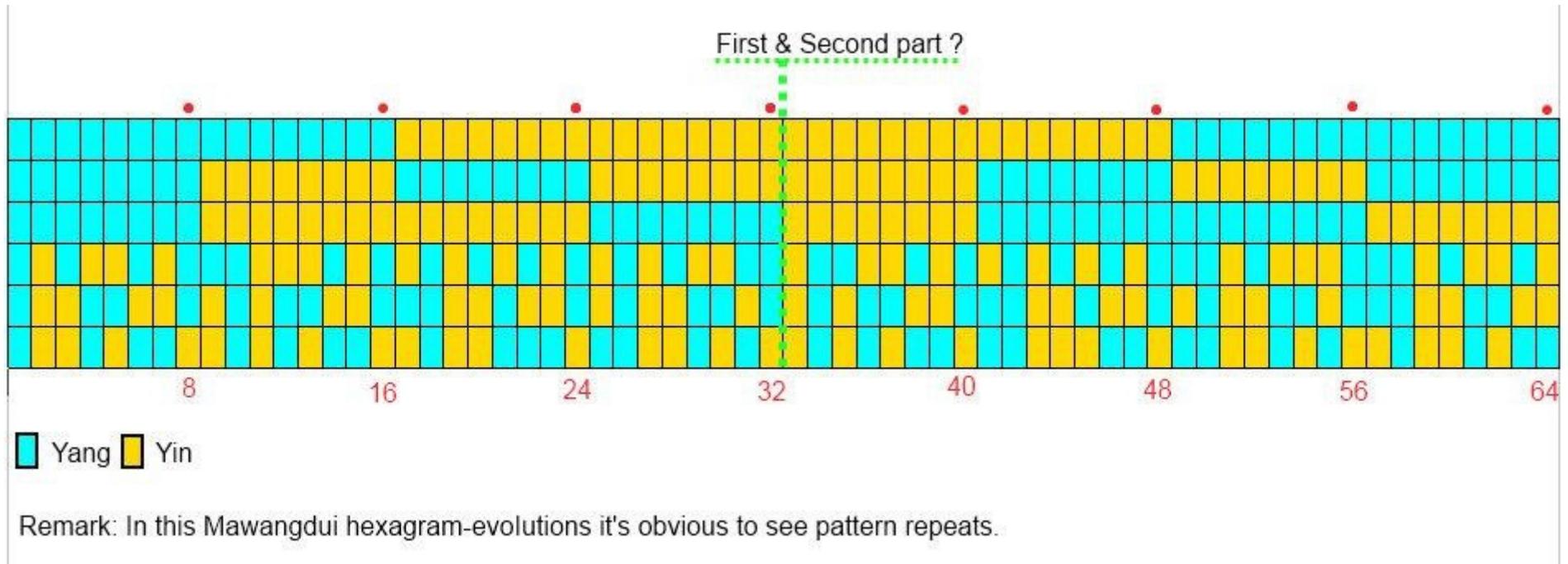


And I'm not (!) talking about the colors here, which I have also randomly used to illustrate the sequences in my illustration. But about this same lack of logical pattern; maybe more correct stated: lack in the eyes of one not being familiar with astrophysic terms at all....

That's where I personally find King Wen's order of the sequences of the 64 hexagrams eccoing into the reality of today.

2) from: "Aktuel astronomi nr. 1, vinter 2008", Astronomisk forlag Kbhvn. Nasa's WMAP satellite.

The next survey show the hexagramevolutions in the Mawangdui 3 order:



3) read about this in "I Ching - The first english translation of the newly discovered second century B.C. Mawangdui texts", Edward L. Shaughnessy, Ballantine Books N.Y. 1996.

### Sequence from hexagram two to hexagram three (King Wen-order)

Could it be expected that one of the two changing lines in hex. two, for it to change to hex. three, somehow can be found to be the one to be chosen between those two out of some logic laying in this particular sequence; hex. 2 changing to hex. 3 ?

Following the advise given by Alfred Huang in his book 'The complete I Ching' 4 the line to be chosen is six on the bottomline.

Following the Nanjing rule 5 the line which should have been chosen is six on the second line, but as the second line here is an eight only the Judgement and The image in hexagram 2 should be taken into account:  $55 - ((2*6) + (4*8)) = 11$ , eleven followed from bottomline points out line 2.

4) Alfred Huang, The complete I Ching, Inner Traditions, Rochester, cop. 1998 "this method handed down by Master Yin" as A. Huang states.

5) Richard Rutt, Zhouyi, Routledge, Abingdon, cop. 1996 & 2002 under the section Divination/Selecting the oracle.

There are other methods but I will look at the method here given by A. Huang and use the translation, as I did in the start, by R. Wilhelm:

A six on the first line in **hexagram 2** should be the line chosen, leaving the six on the fifth line out of concern.

*" When there is hoarfrost underfoot, solid ice is not far off. " → **Hexagram 3: The Judgement:** " Difficulty at the beginning works supreme success, furthering through perseverance. Nothing should be undertaken. It furthers one to appoint helpers. "*

The image: *" Clouds and thunder: the image of difficulty at the beginning. Thus the superior man brings order out of confusion."*

Choosing the six on the fifth line in hexagram 2 doesn't work it clearer out...

I have tried here one more time to see if there were any, even the slightest, sign pointing out a sort of rectification in choosing a particular changing line instead of another changing line, from what could be read in the text given by Richard Wilhelm in those cases; without luck.

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**Questions at status:** Does other translations beside that of R. Wilhelm make textual hints, concerning multiple changing lines, clearer ?

Will other sequences beside that of King Wen make it clearer ?

Another way into solving the problem could be to look at hexagram one and two and, using the Nanjing-Rule, ask for which lines naturally is pointed out.

" *The master said: Qian and Kun, are they not the double door of Yi ?* " 6

But also here, a conflict arise; **using hexagram one**, one will find the following:

For one changing line	line 2	is pointed out.	<u>but in hexagram two:</u>	it's	line 4
- two	-	-	line 4	-	line 2
- three	-	-	Top line	-	Bottom line
- four	-	-	line 5	-	line 3
- five	-	-	line 3	-	line 5
- six	-	-	Bottom line	-	Top line

.... and thereby states, for hexagram one, that if one changing line occurs then the second line will be **the** oracle, if two changing lines occurs the fourth line will be the oracle, three changing lines will point out the topline and so on... **Or**, should hexagram two decide the rule ? So, I guess this is the end of that path; one must search another road.

6) Richard Rutt, Zhouyi, part III, Dazhuan 6' Wing ch. VI

