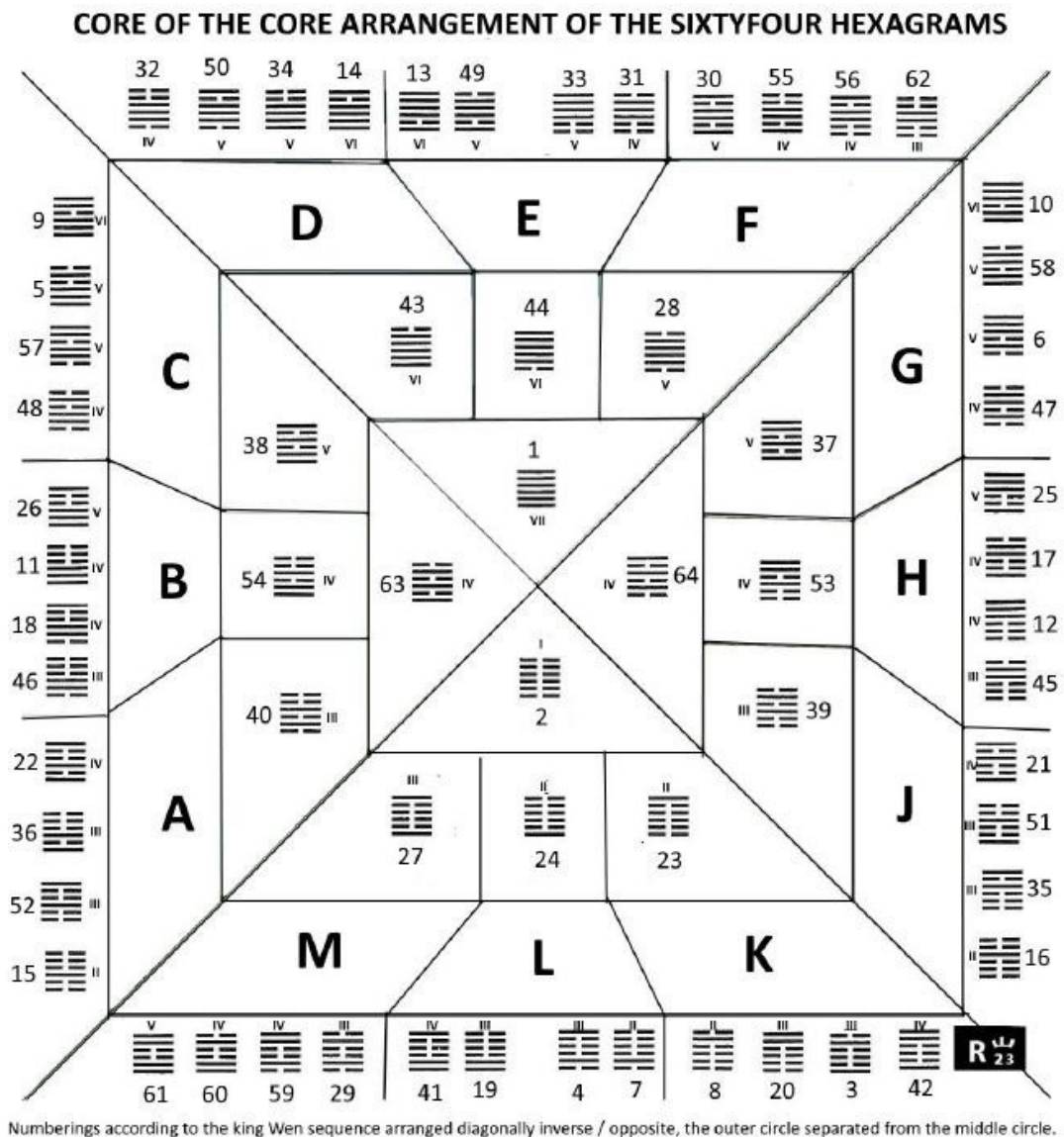


**An attempt to explore the logic
in the hexagrammatical core of the core system.**



* The overall principle is that all of the hexagrams nuclear hexagrams can be followed from the outer ring to the middle ring and finally can be found in the four initiating and ending hexagrams ie 1, 2, 63 and 64.

** The order in which the hexagrams are arranged follows the principle:

I: no yang lines to VII: no yin lines.

CATEGORY	I	II	III	IV	V	VI	VII
UNBROKEN LINES	0	1	2	3	4	5	6
BROKEN LINES	6	5	4	3	2	1	0
EXAMPLE							

Arranging the hexagrams according to the categories cannot be done in a smoothly progressive order, since the overall system must align itself with the Core-of-the-Core organization. Below the hexagrams arranged according to categories I - VII

	A	B	C																D			
I	12																				1	
II	13																				6	
III	14																					15
IV	15																					20
V	16																					15
VI	17																					6
VII	18																					1
		a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	

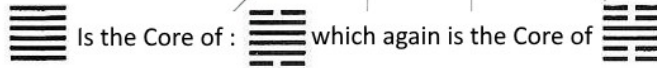
- A: Category in roman numeral.
- B: The sum of RitualNumbers (see below) per hexagram. Example: hexagram nr. 1 = 6 x 3 ie six unbroken lines etc.
- C: The sixtyfour hexagrams arranged in accordance with this (B).
- D: Sum of hexagrams per category (A).

I : Mother [RN 6 + 6] **II** : Mother and Son's [RN 6 & 7] **III** : Mother and Daughter's [RN 6 & 8] + Sons [RN 7 + 7] **IV** : Mother and Father [RN 6 & 9] + Sons and Daughters [RN 7 & 8] **V** : Father and Son's [RN 9 & 7] + Daughters [RN 8 + 8] **VI** : Father and Daughter's [RN 9 & 8] **VII** : Father [RN 9 + 9]

Here, however, the order of the hexagrams is random.

Not familiar with the
Core Hexagram ?

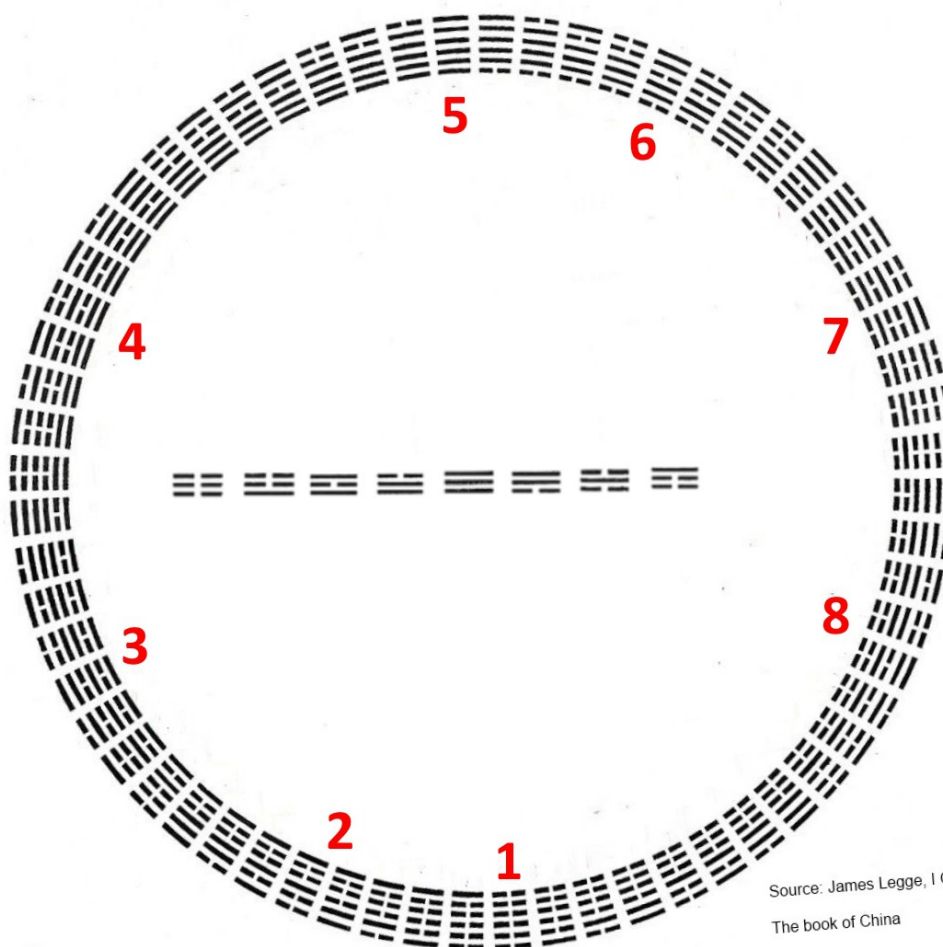
The Core hexagram of a Hexagram with the lines
Bottom-second-third-fourth-fifth-topline will
be the Second-third-fourth-third-fourth-fifth
lines respectively.



Source: James Legge, I Ching
The book of China

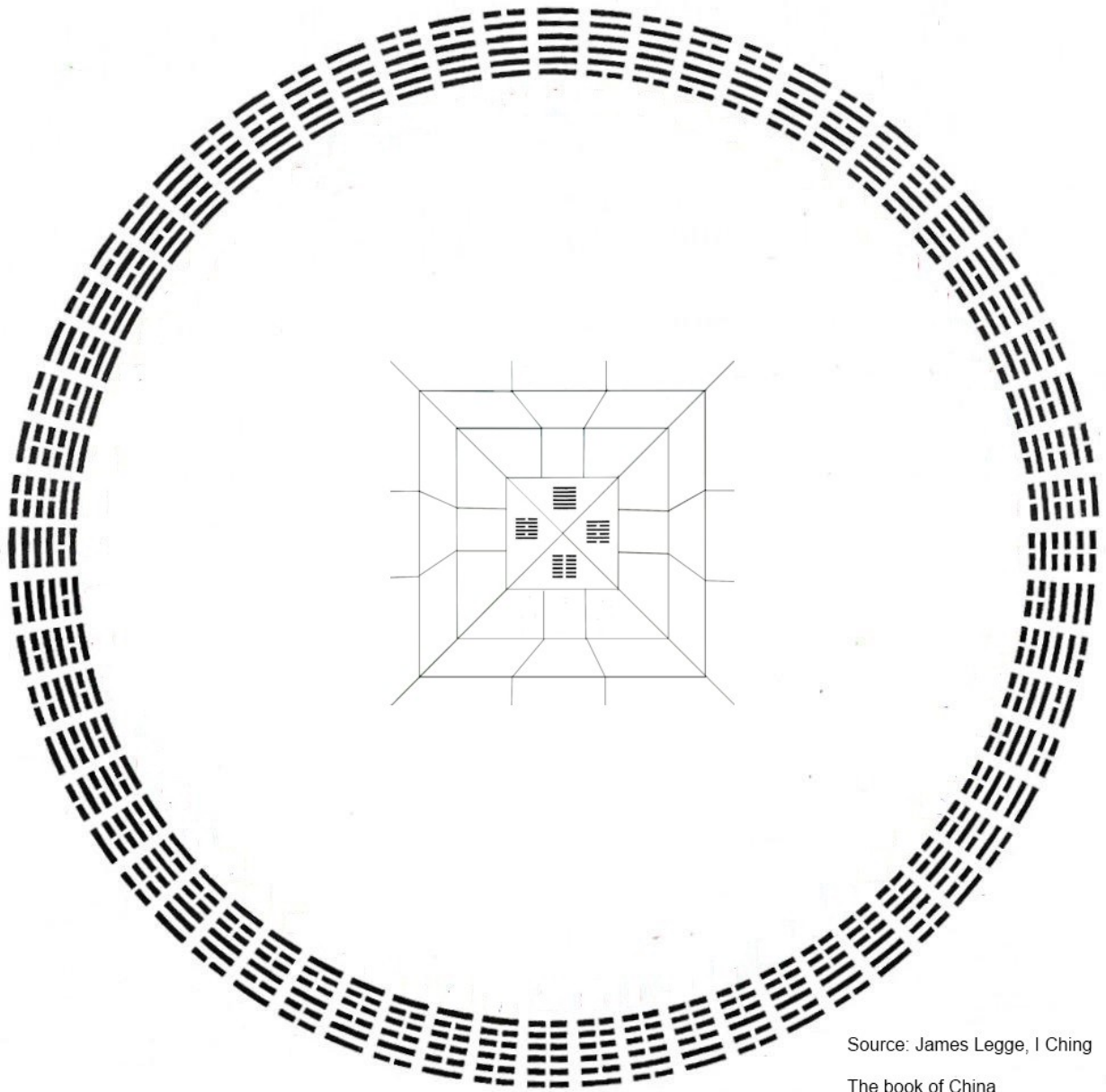
*** Next, in trying to find the most logically correct placement of the hexagrams in this scheme, I will arrange the hexagrams according to the lower trigram being forthcoming and upper trigram being walking. This can only become a theoretical attempt, as I support this assumption that King Wen in the Judgment of Hexagrams Eleven and Twelve in his arrangement (or, in the arrangement attributed to him of the 64 hexagrams) suggests this. The order of the trigrams is the order used by Shao Yung in his circular arrangement of the hexagrams:

This sequence is known as the 'Earlier Heaven arrangement' and ascribed to Fu Hsi. I do guess that it was first known in the West thanks to Shao Yung, the philosopher of the Song-Dynasty in China whose Diagram reached Europe in the time of Leibnitz.

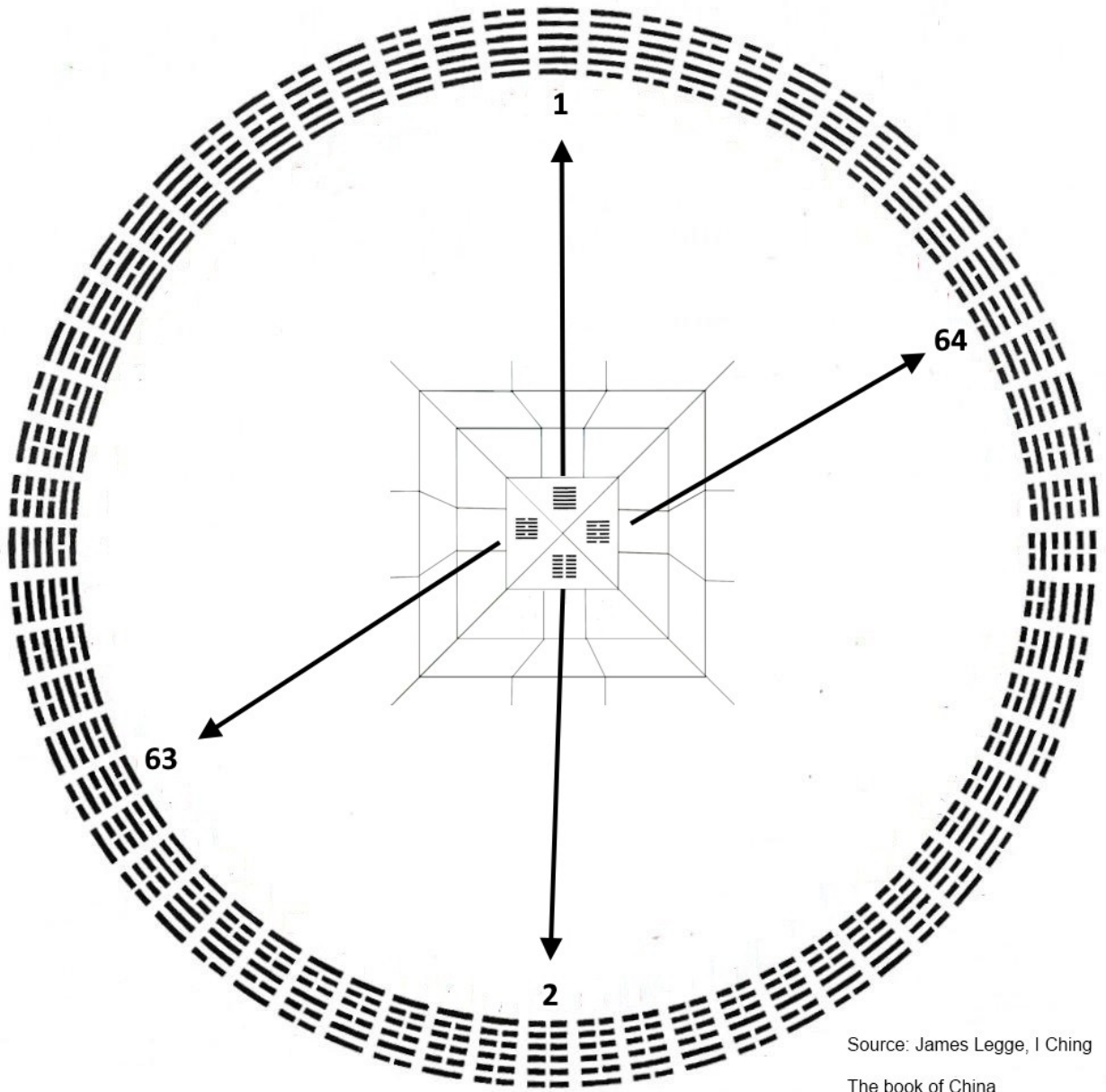


Source: James Legge, I Ching
The book of China

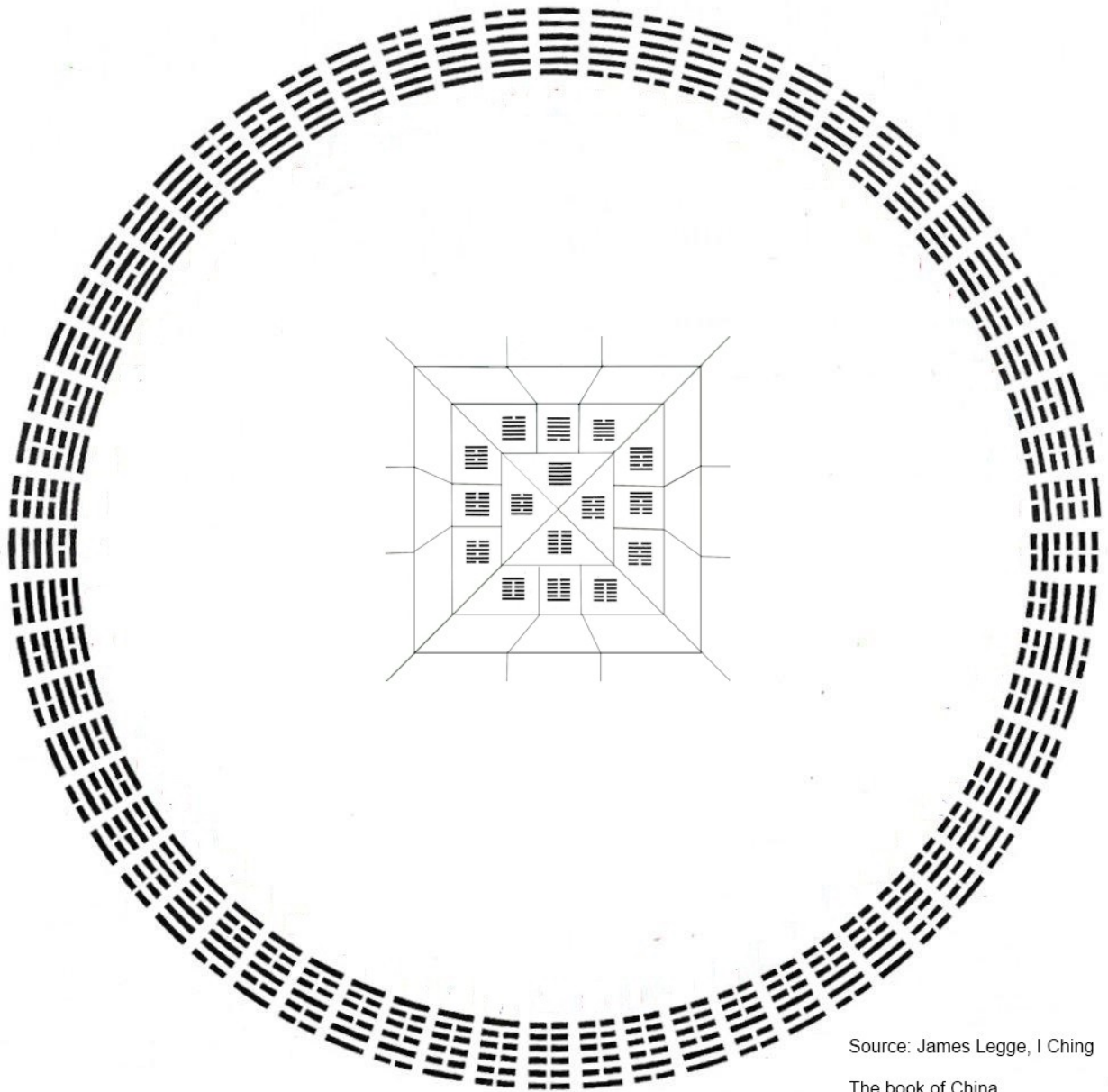
The trigrams with bottomlines toward center of the Circle



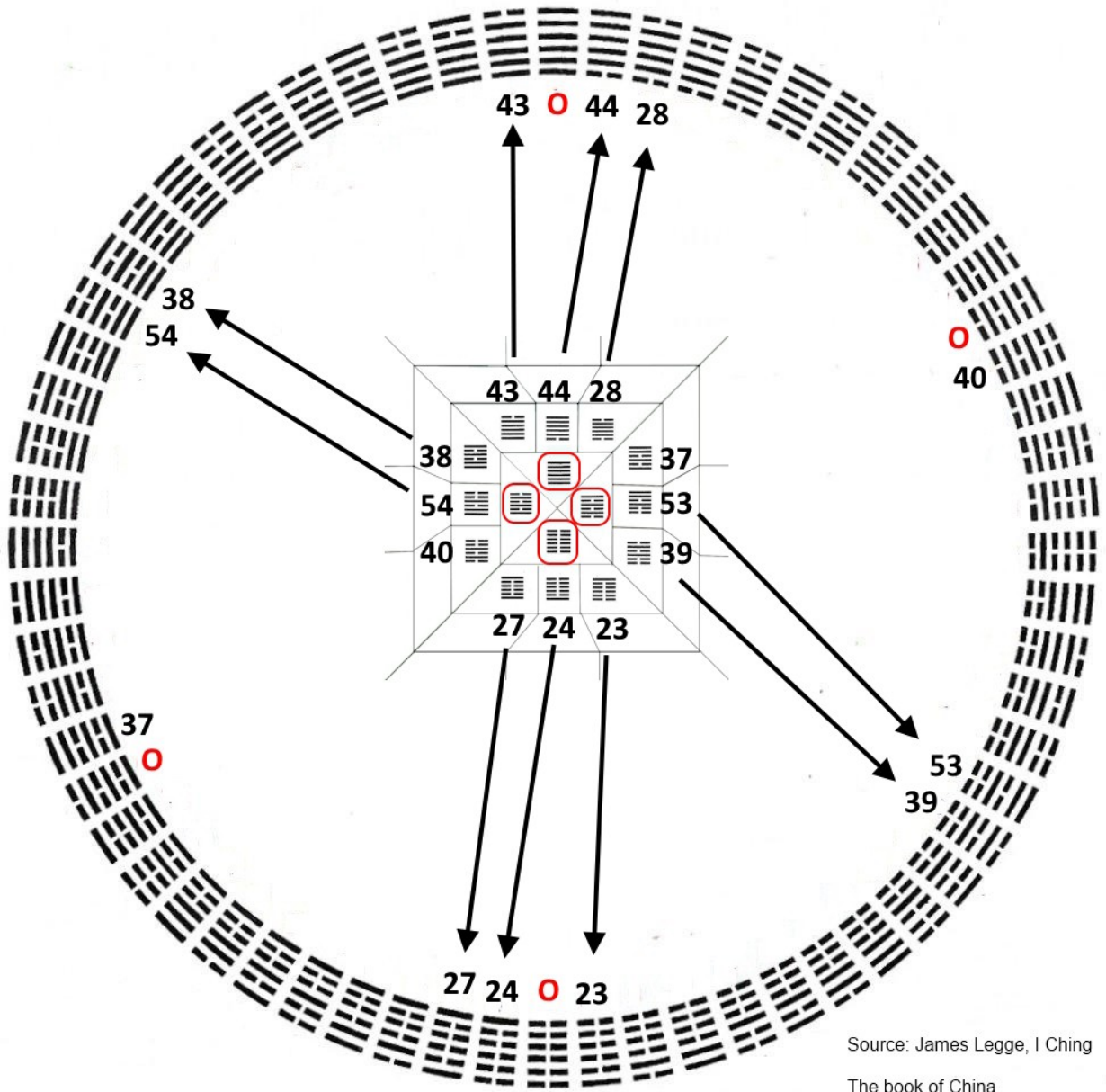
Source: James Legge, I Ching
The book of China



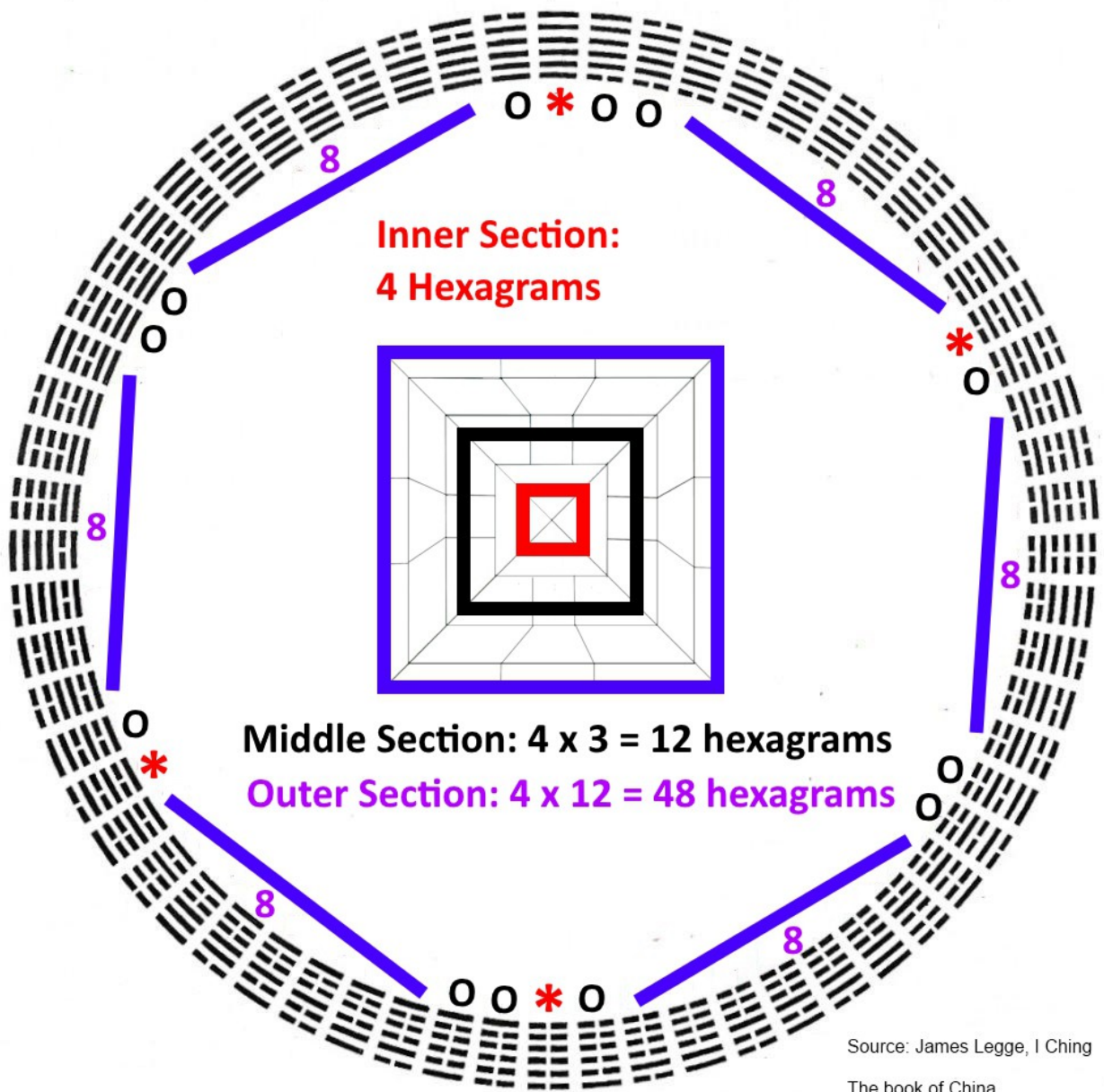
Source: James Legge, I Ching
The book of China



Source: James Legge, I Ching
The book of China



Source: James Legge, I Ching
The book of China

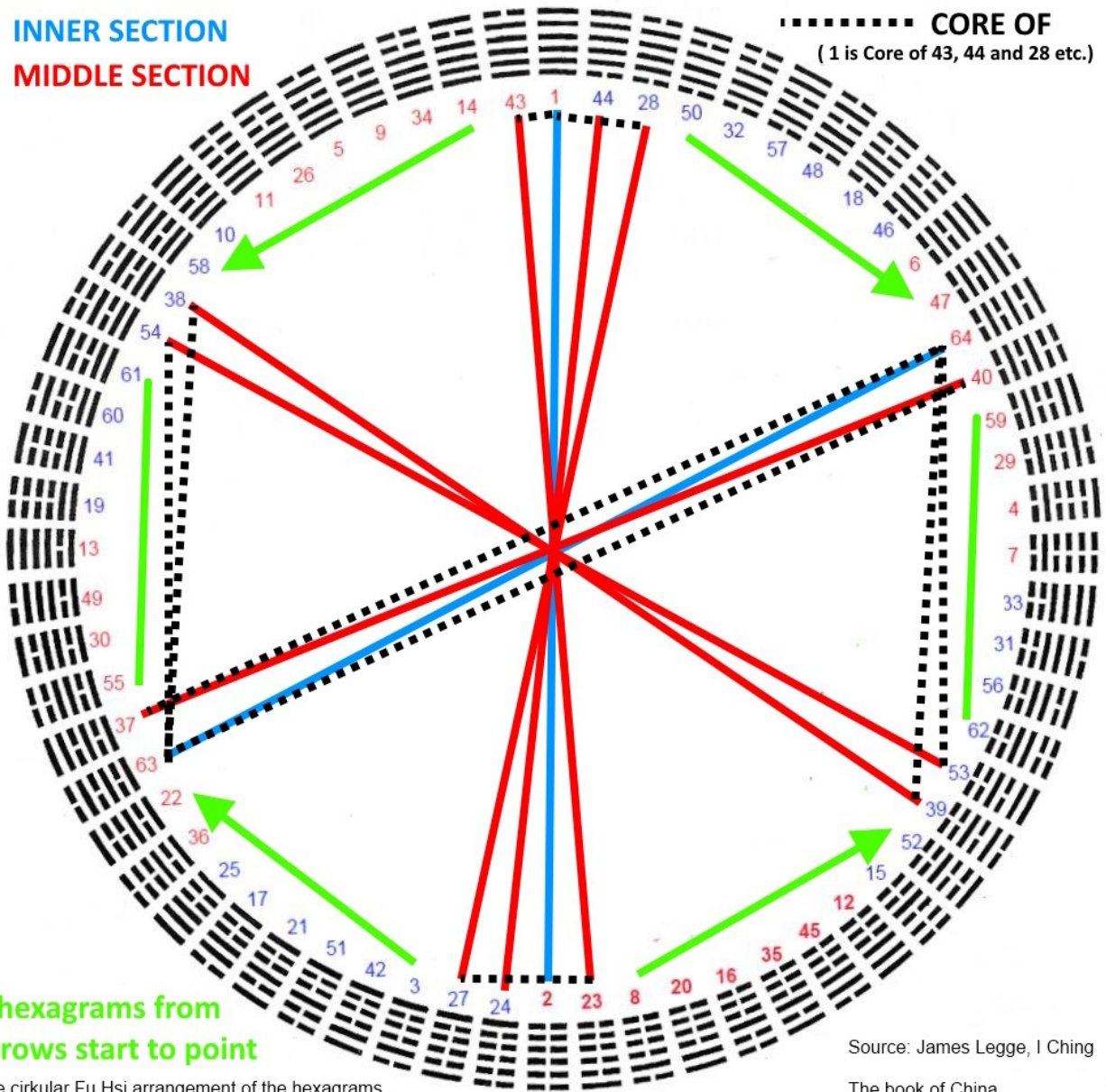


What surprised me was, that when I connected the hexagrams in the inner section and the middle section and drew lines between these hexagrams - but in the circular arrangement of Shao Yung, an unmistakably pattern occurred. The word randomness was the first thing that came to my mind. And the order of the hexagrams in my Core of the Core arrangement and the circular arrangement is far from the same. But that the 48 hexagrams in the outer section of my arrangement are equally parted, eight in each of the six parts, as seen in Shao Yung's arrangement, may belong to those coincidences worth keeping in mind:

INNER SECTION

MIDDLE SECTION

..... CORE OF
(1 is Core of 43, 44 and 28 etc.)

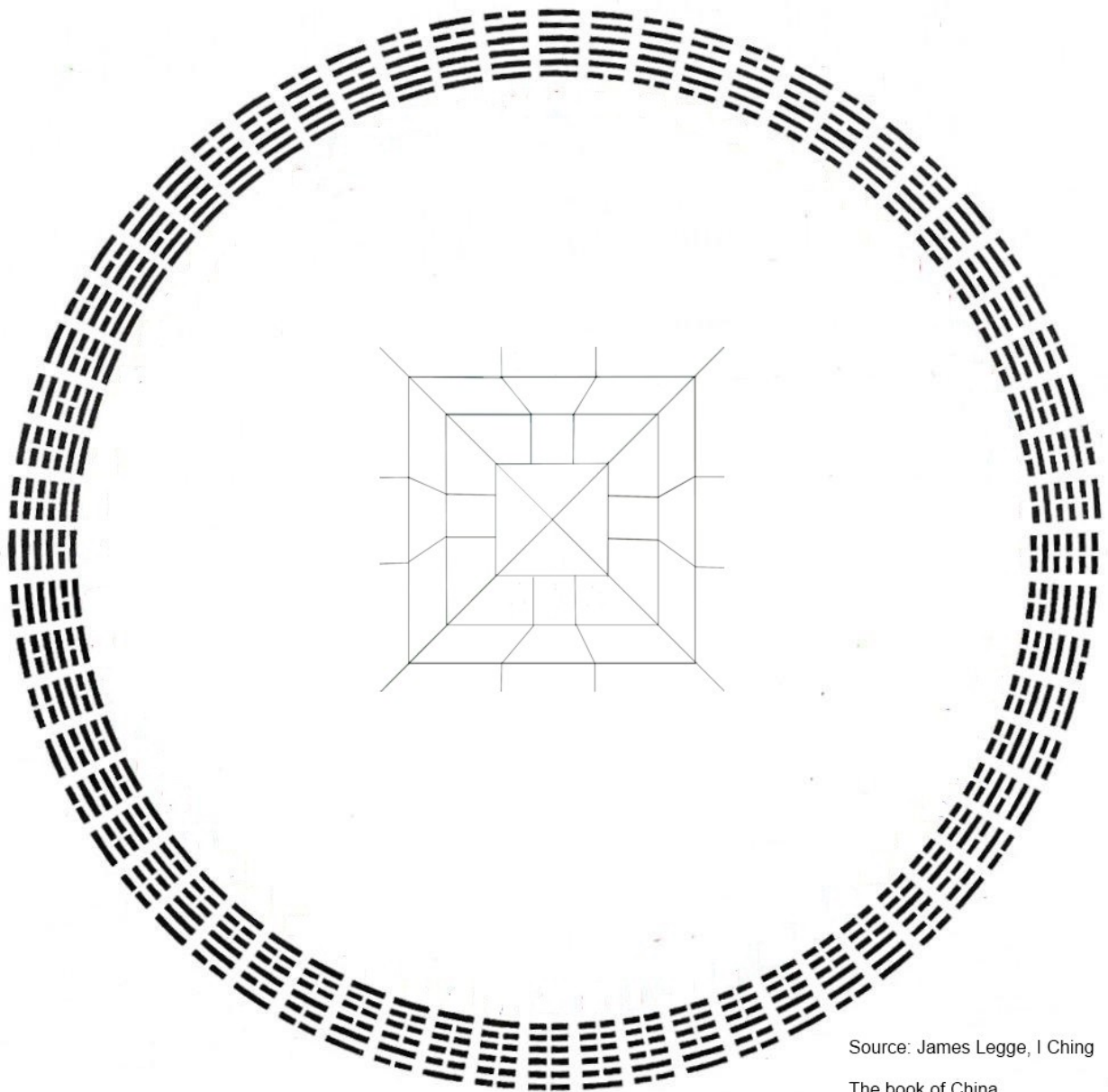


8 hexagrams from
arrows start to point

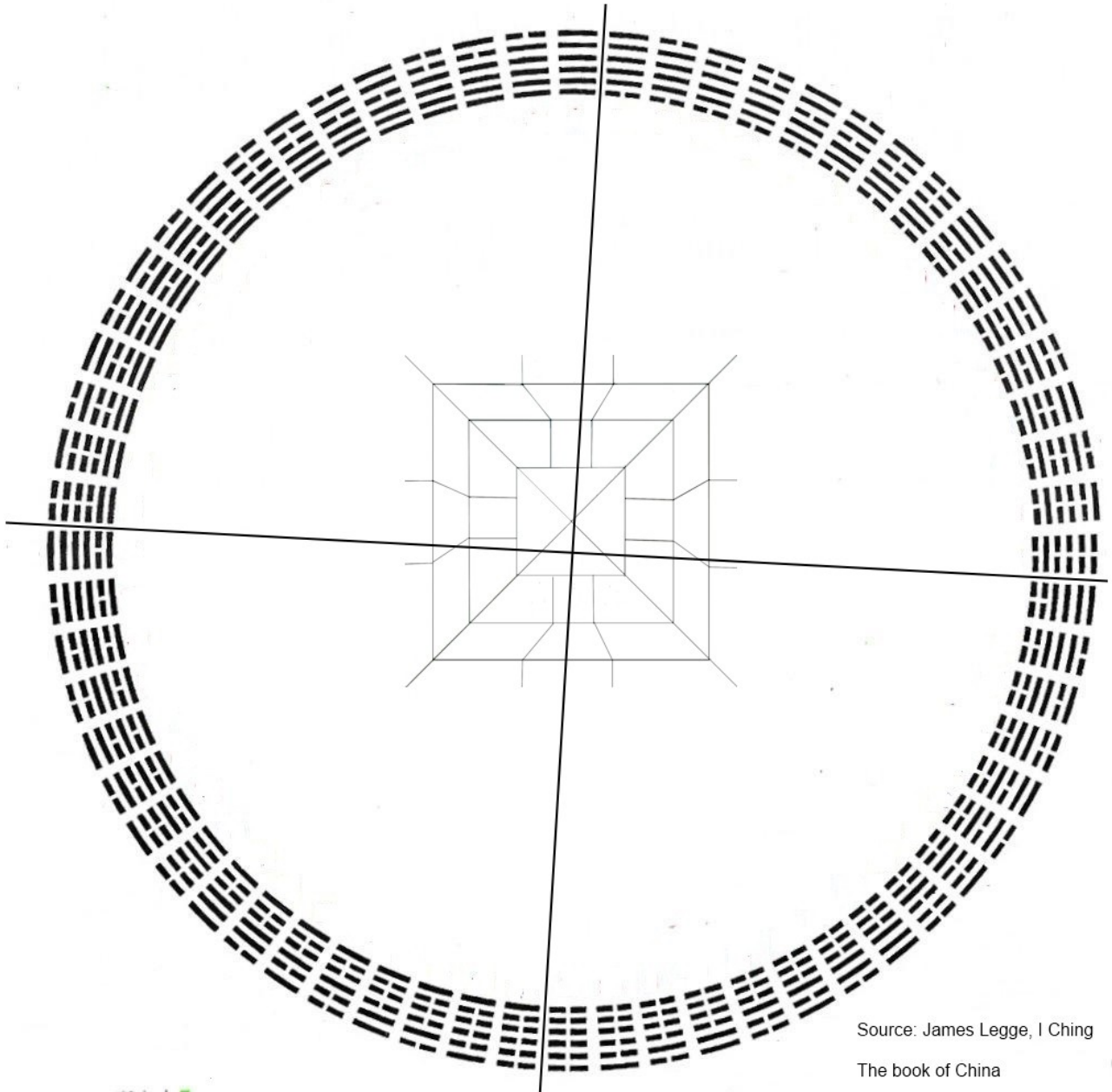
The circular Fu Hsi arrangement of the hexagrams

Source: James Legge, I Ching

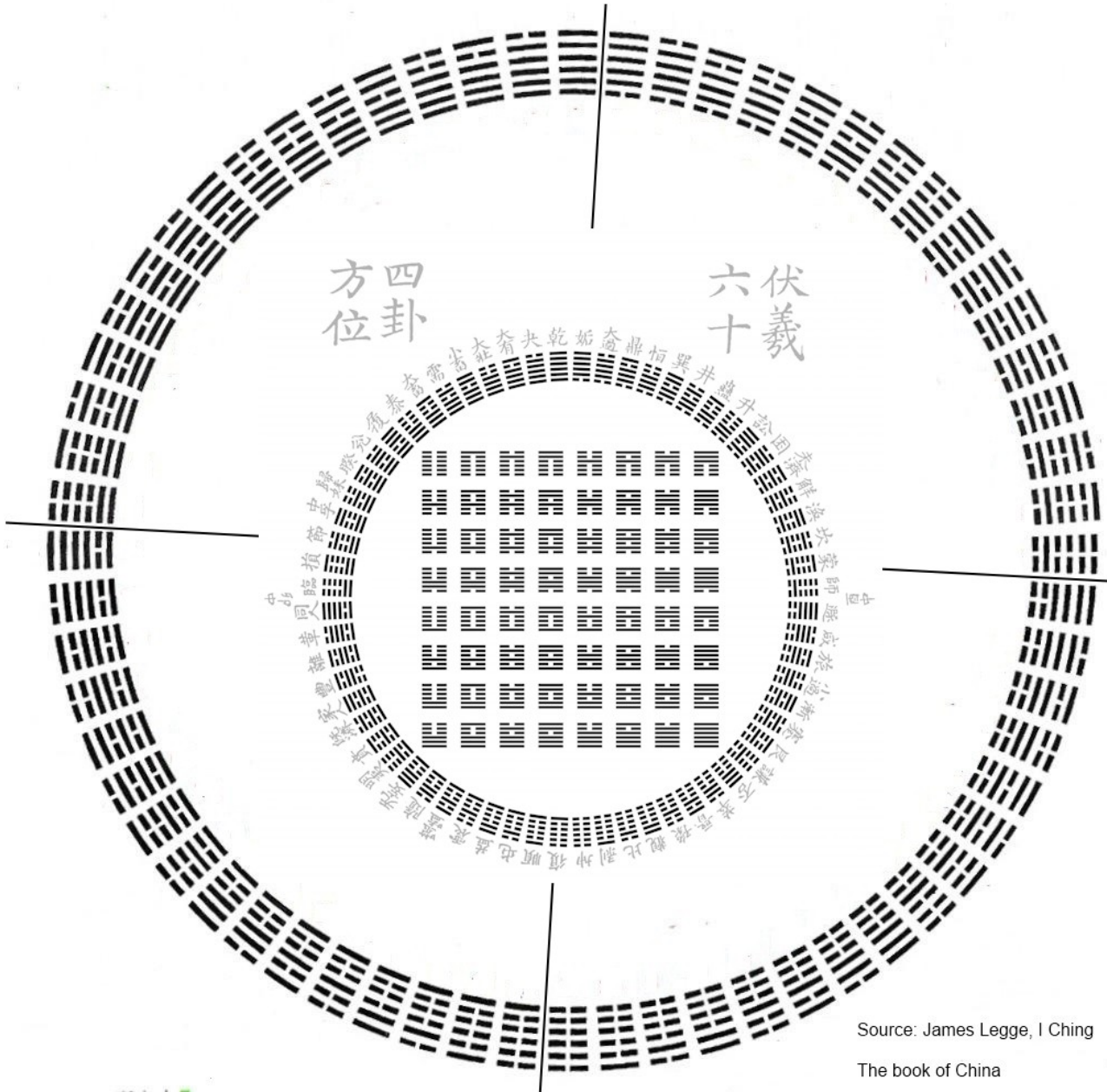
The book of China

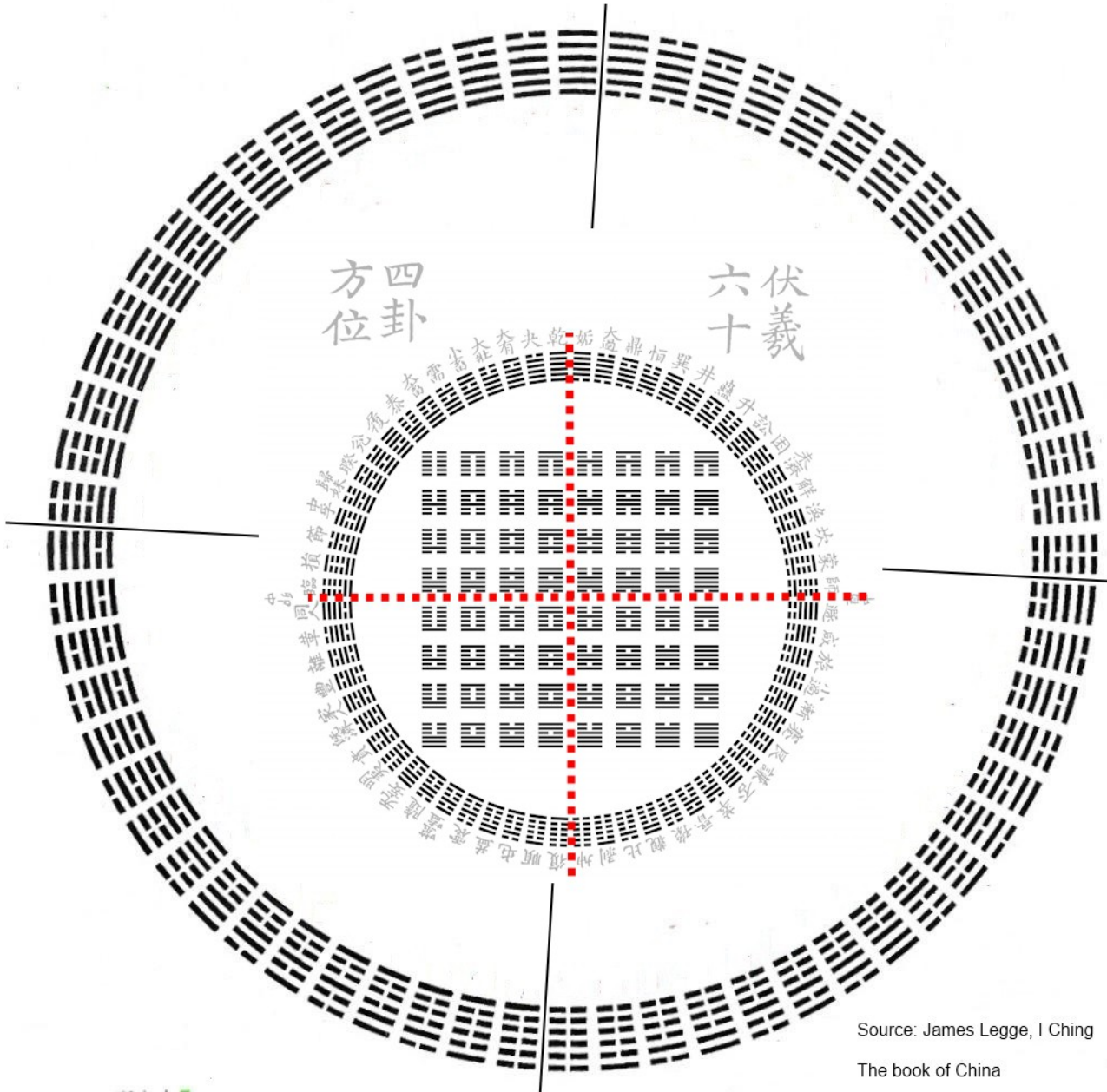


Source: James Legge, I Ching
The book of China

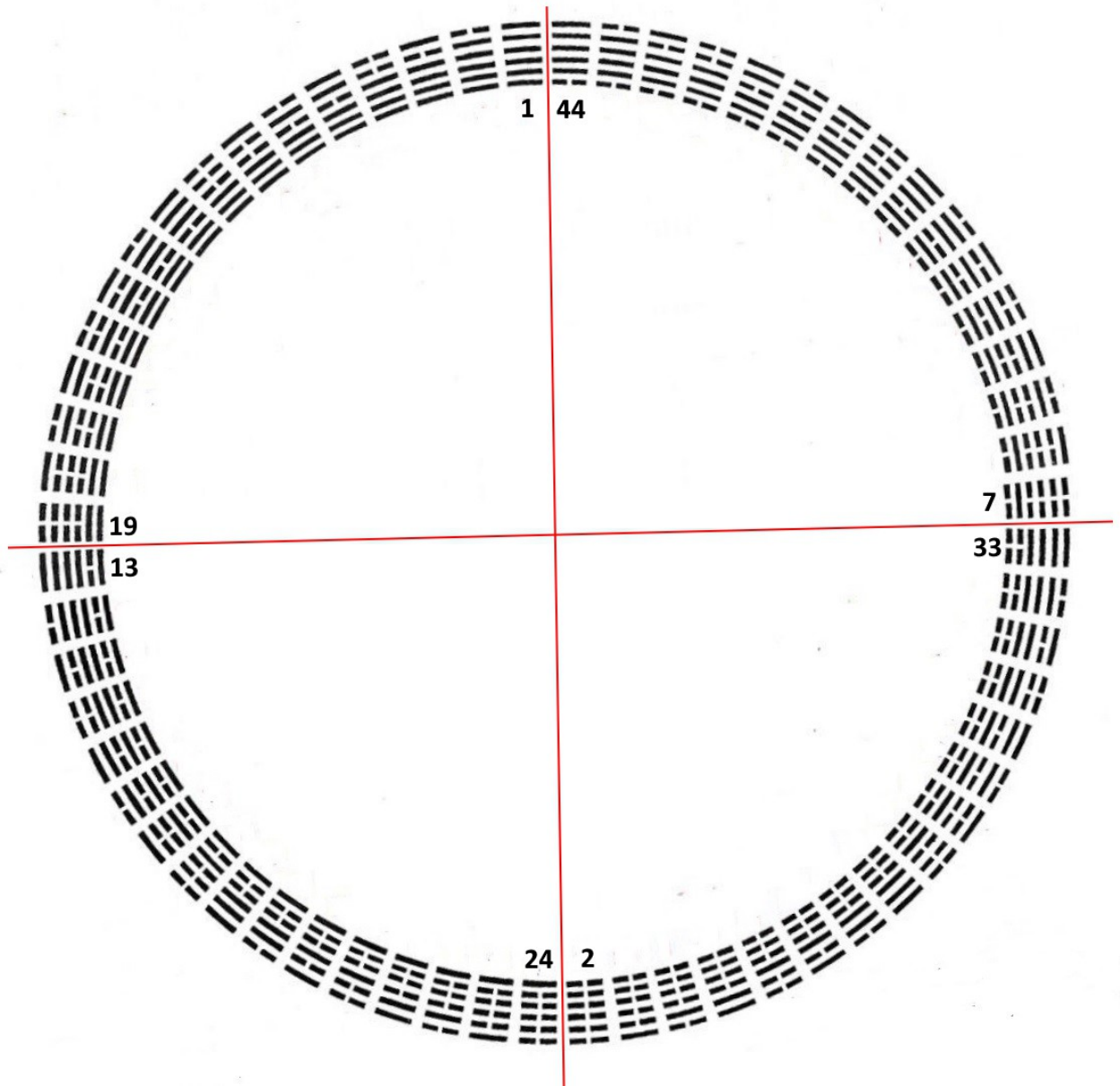


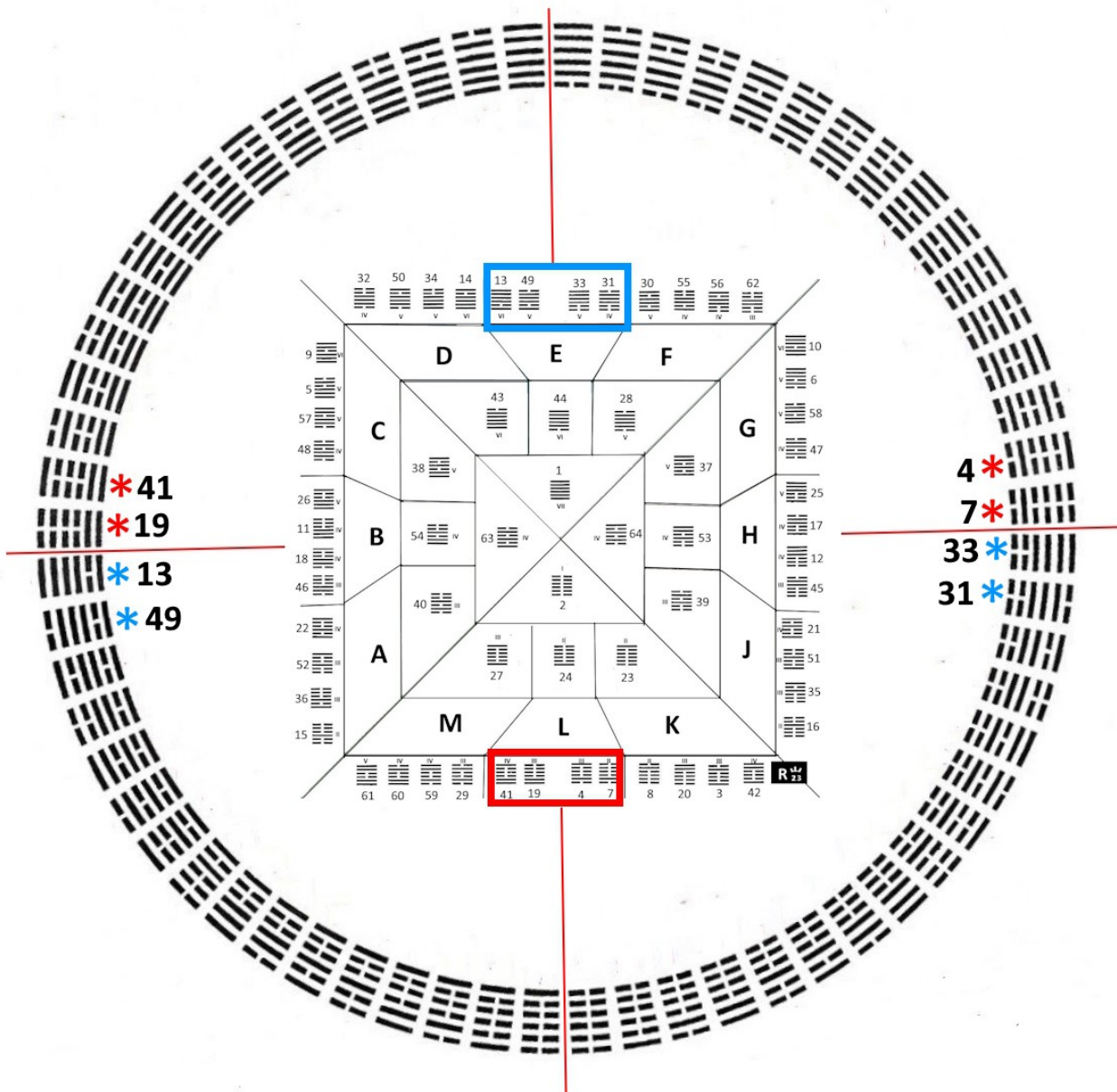
Source: James Legge, I Ching
The book of China

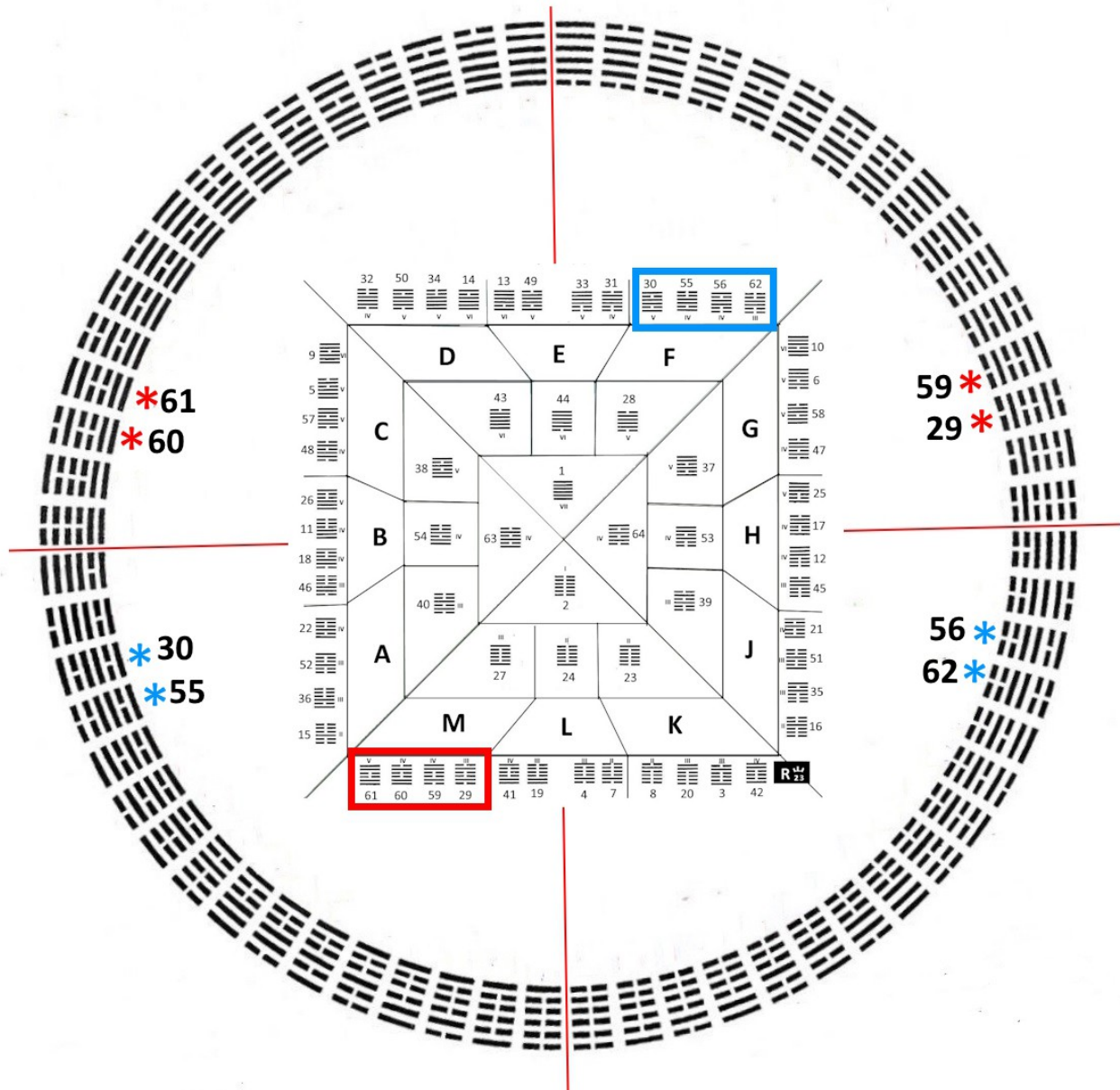


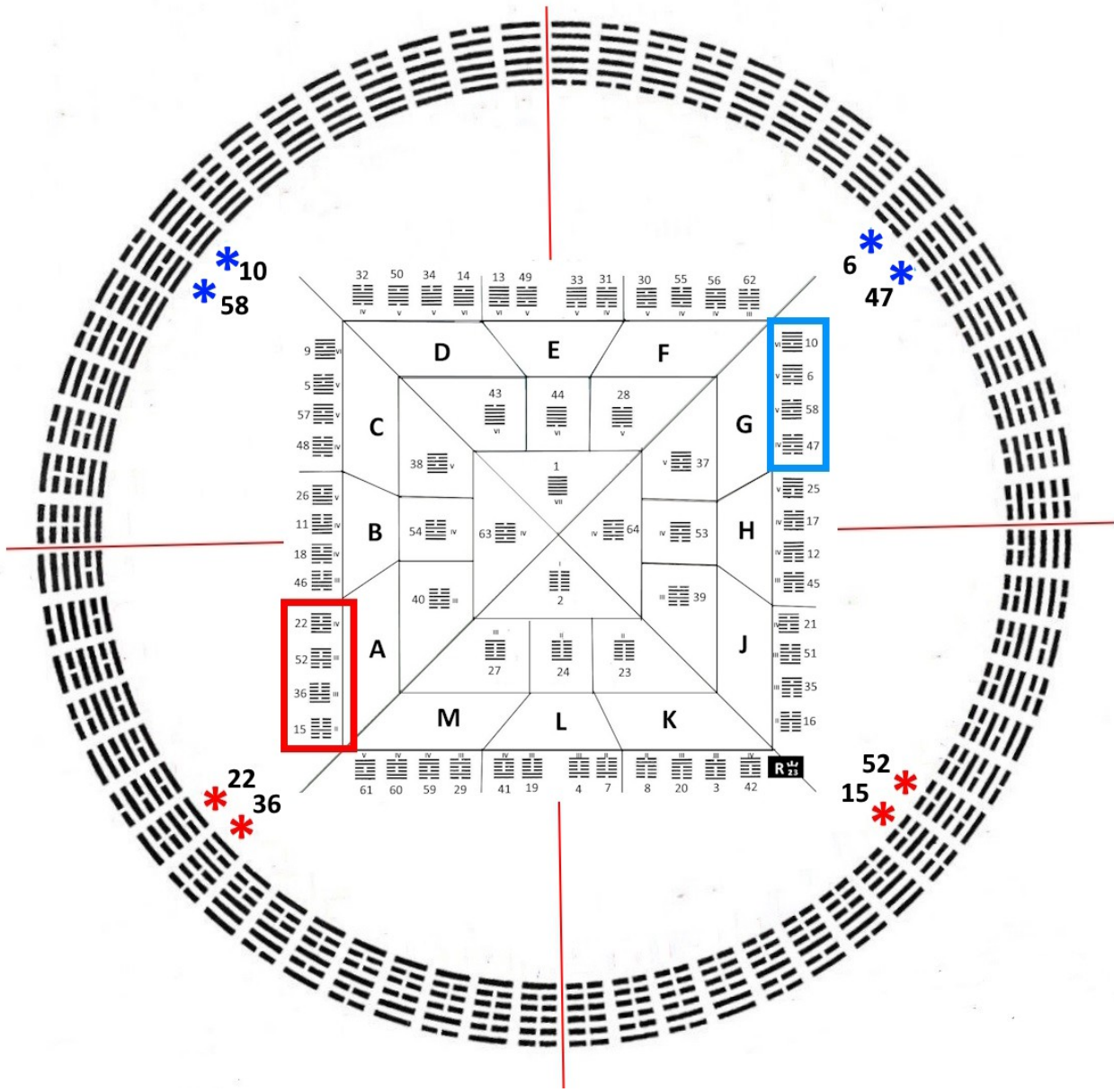


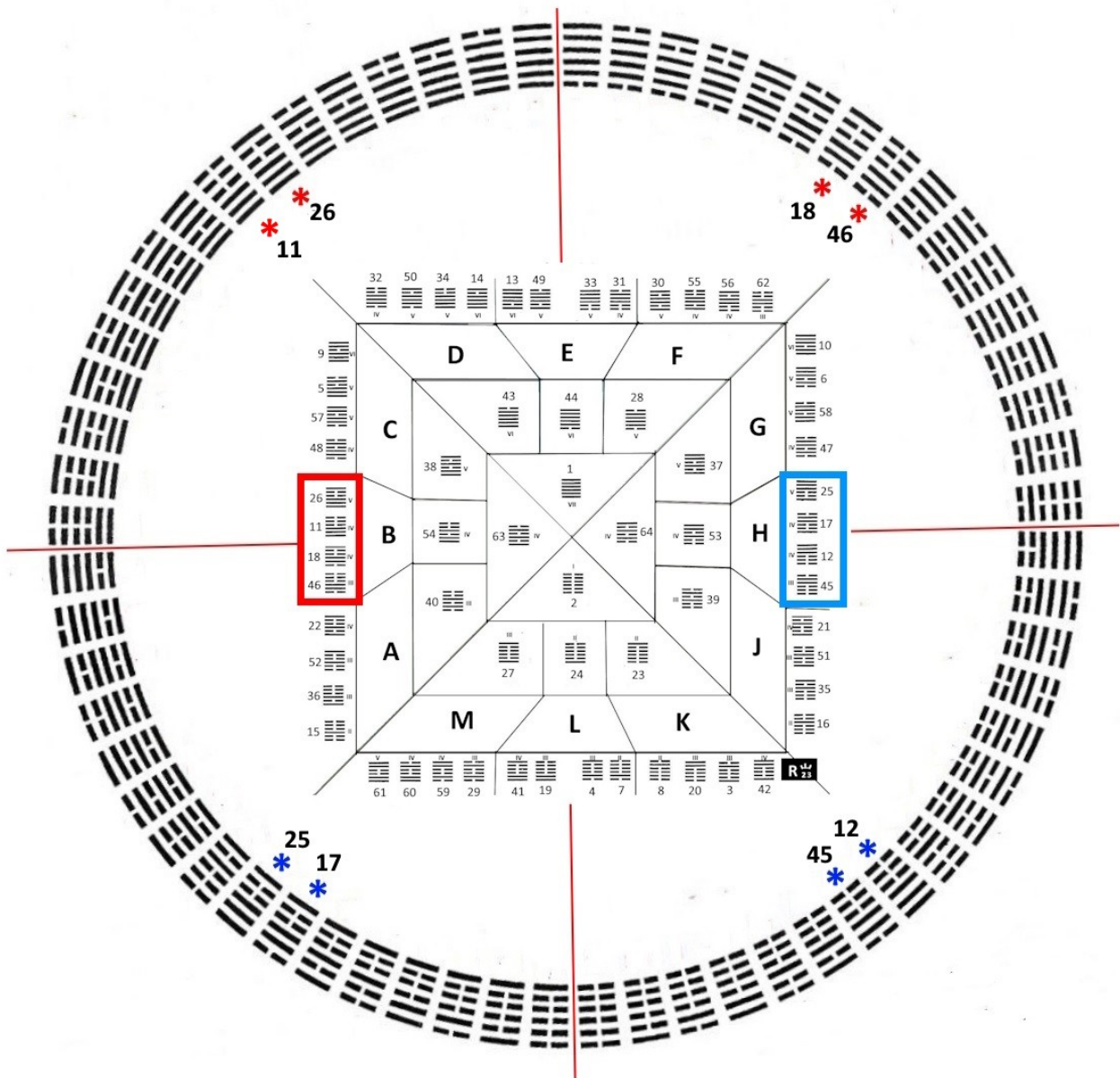
Source: James Legge, I Ching
The book of China

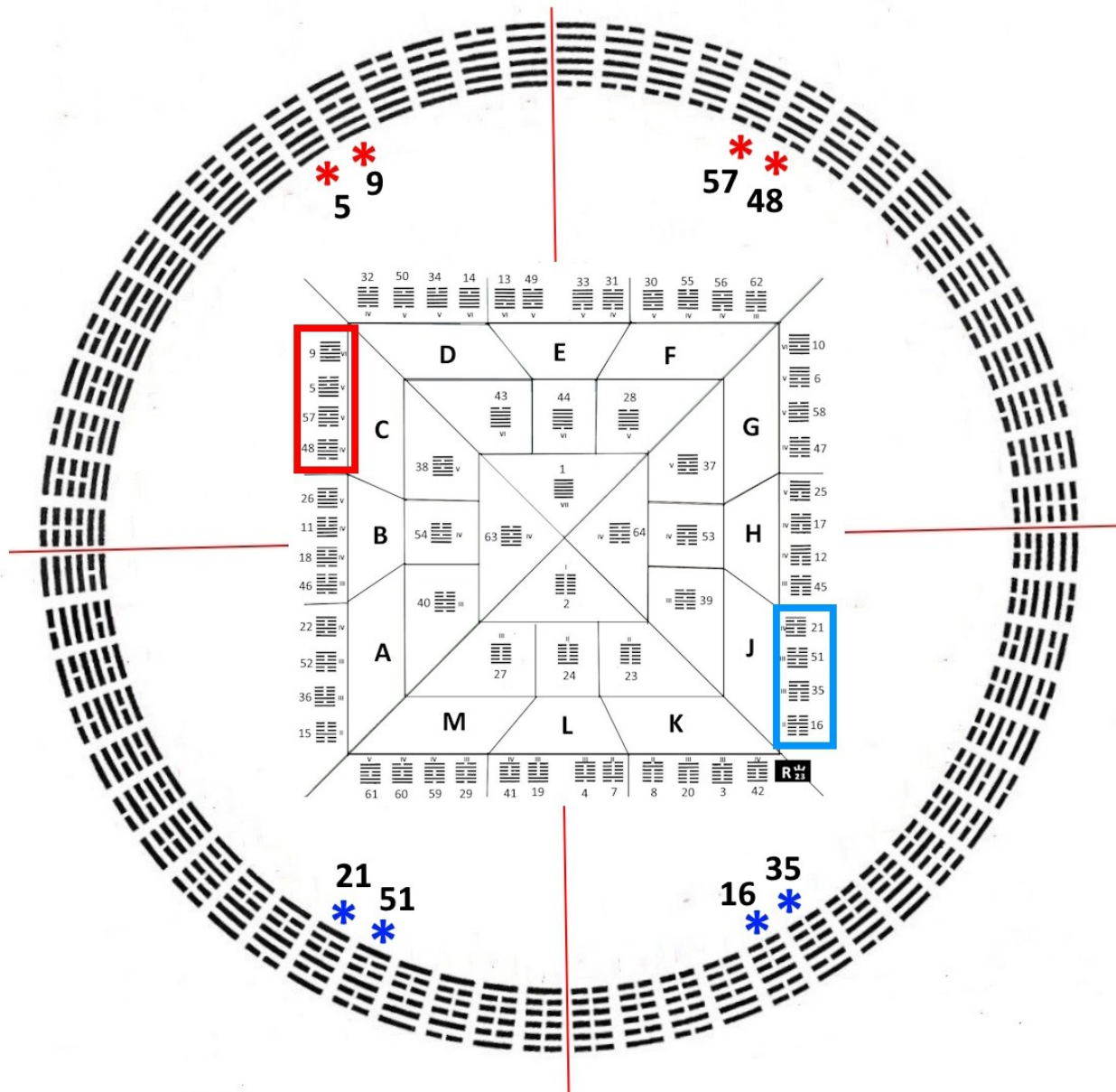


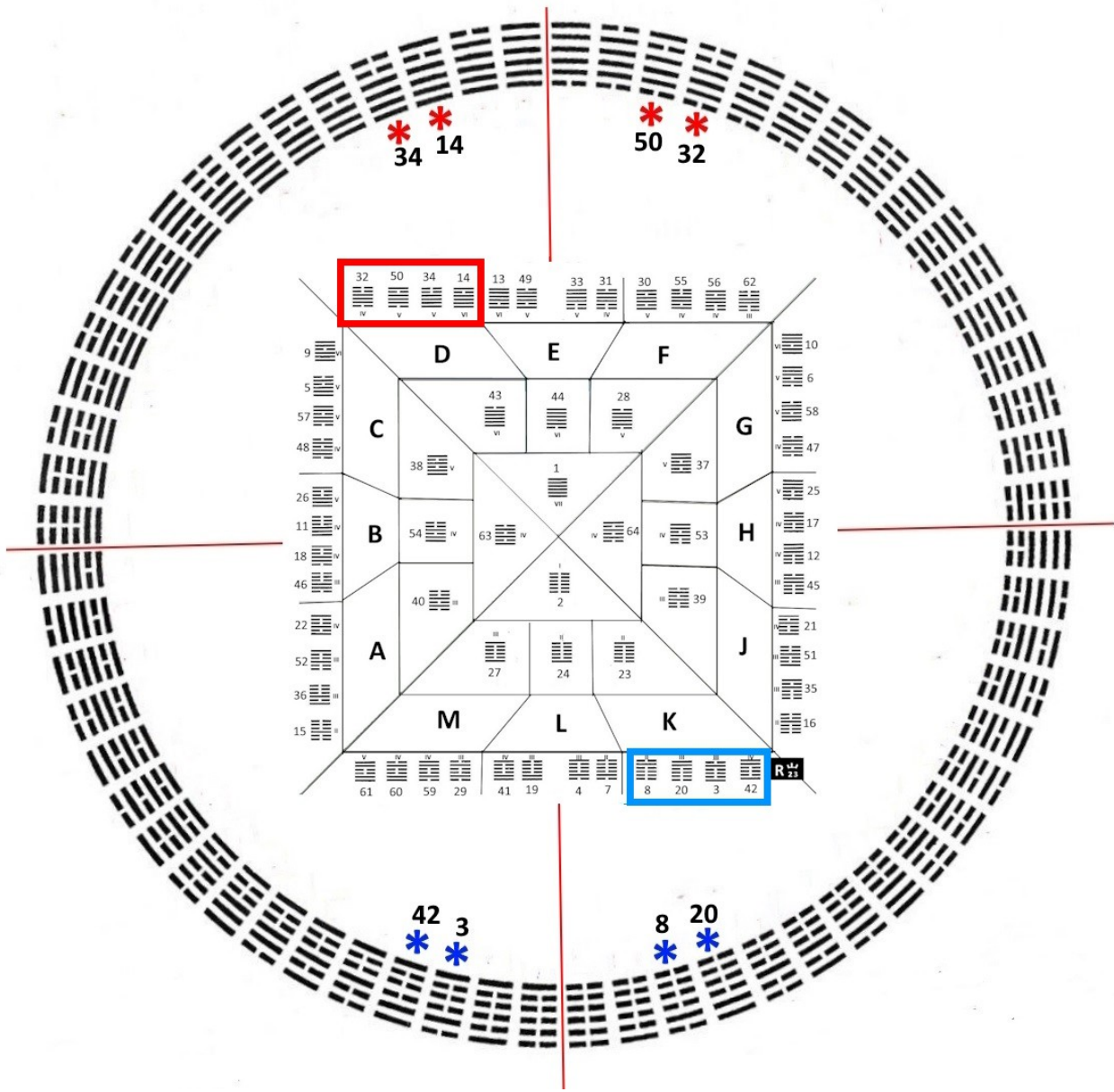


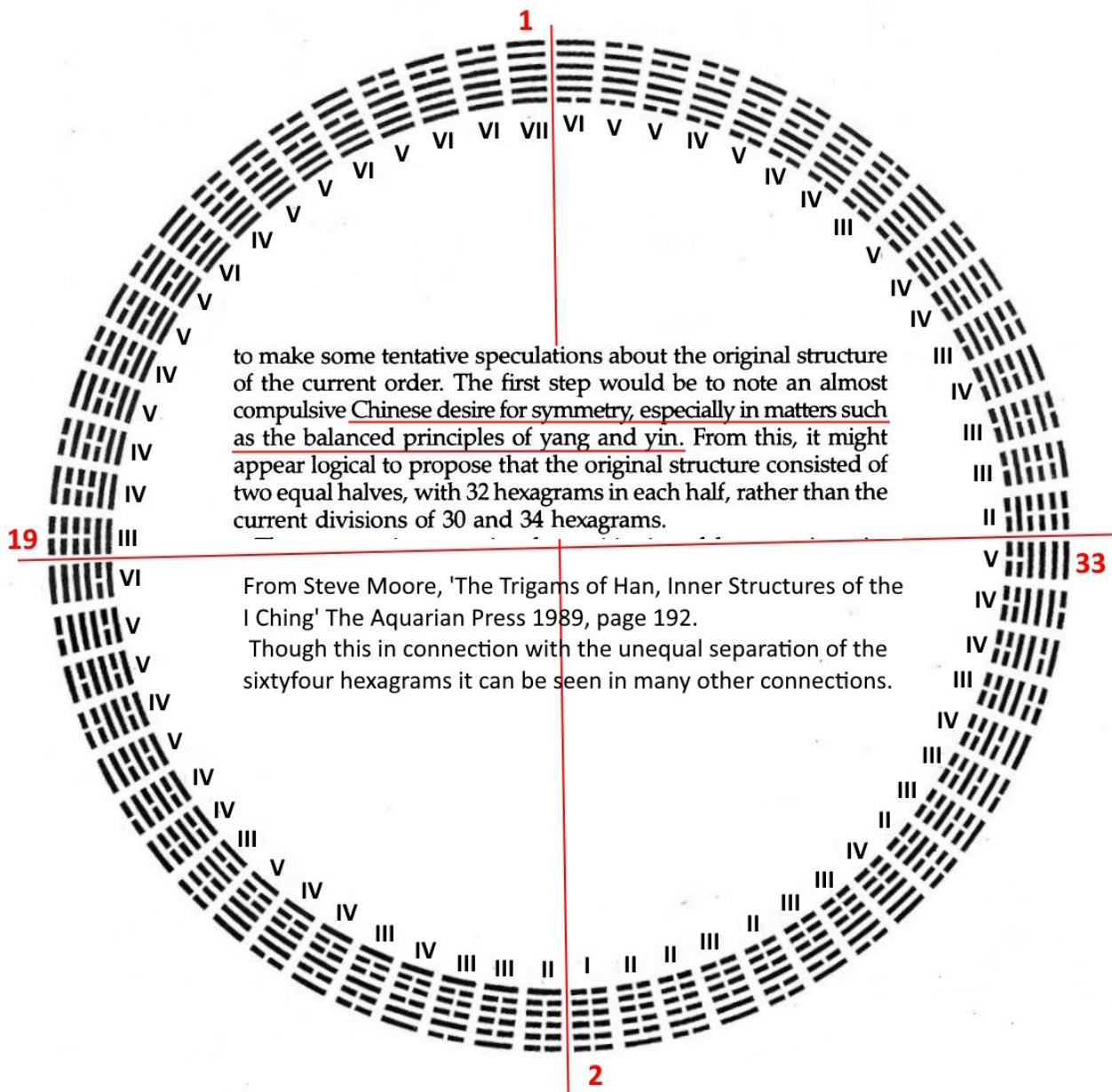


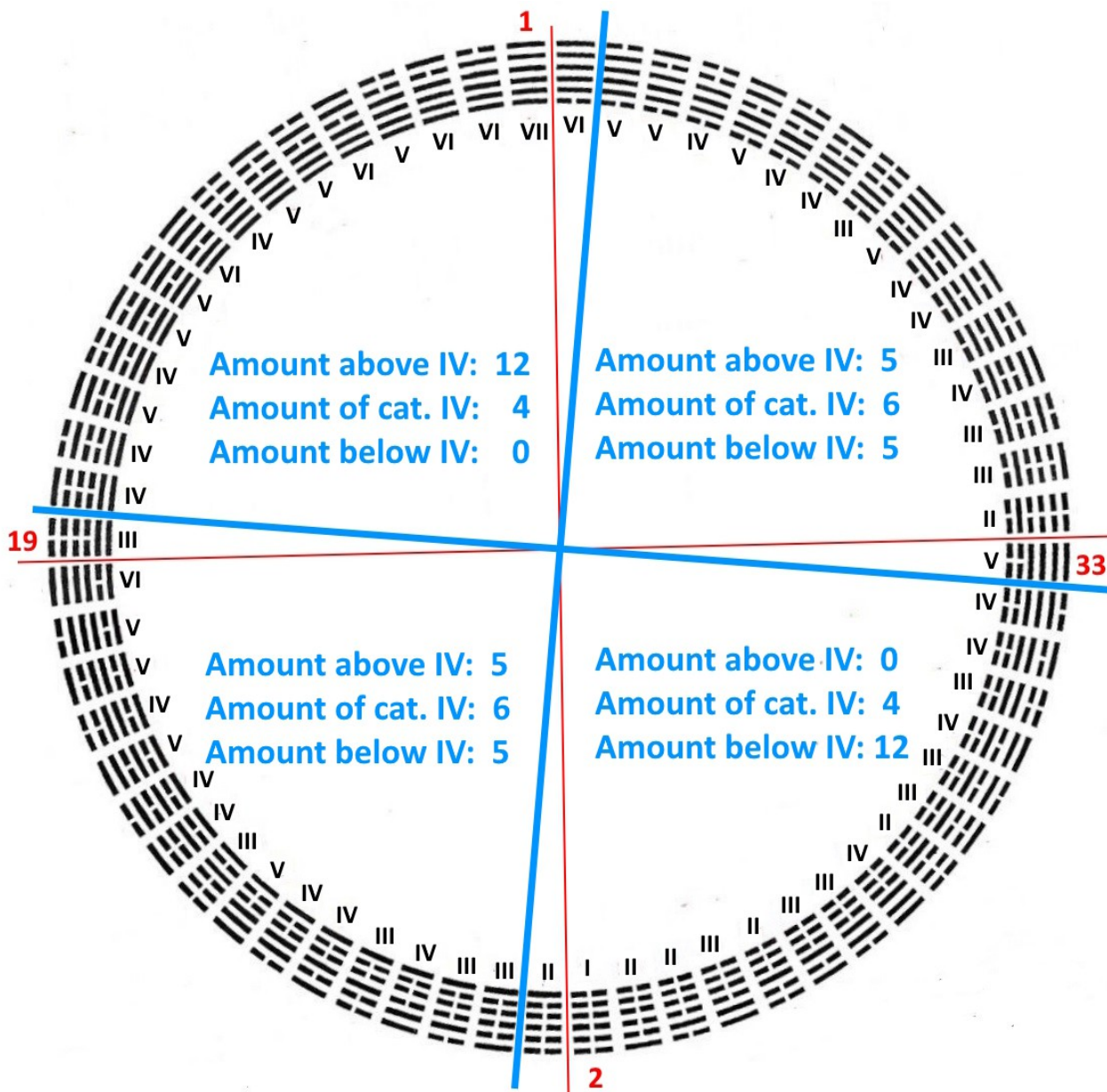


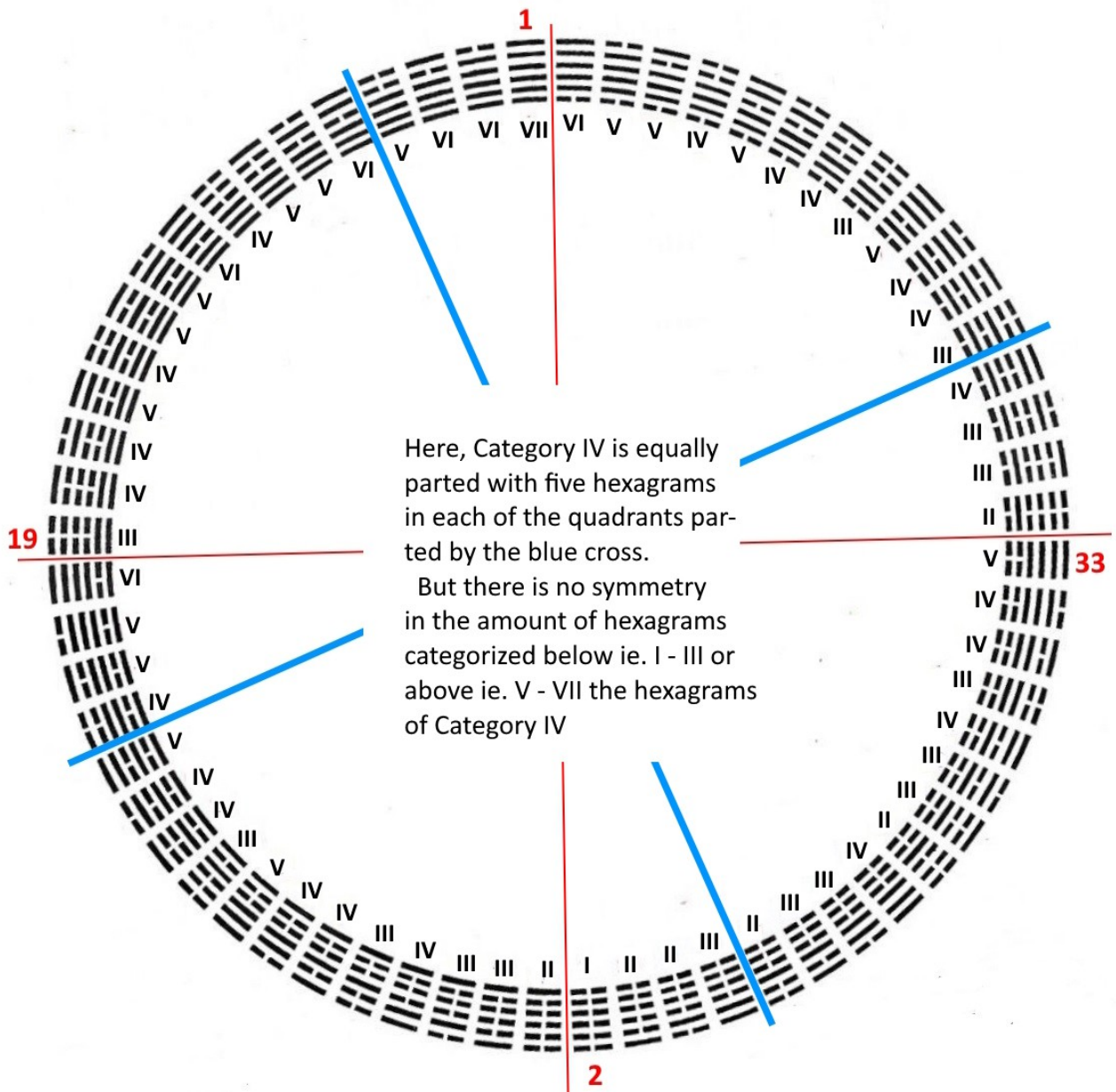




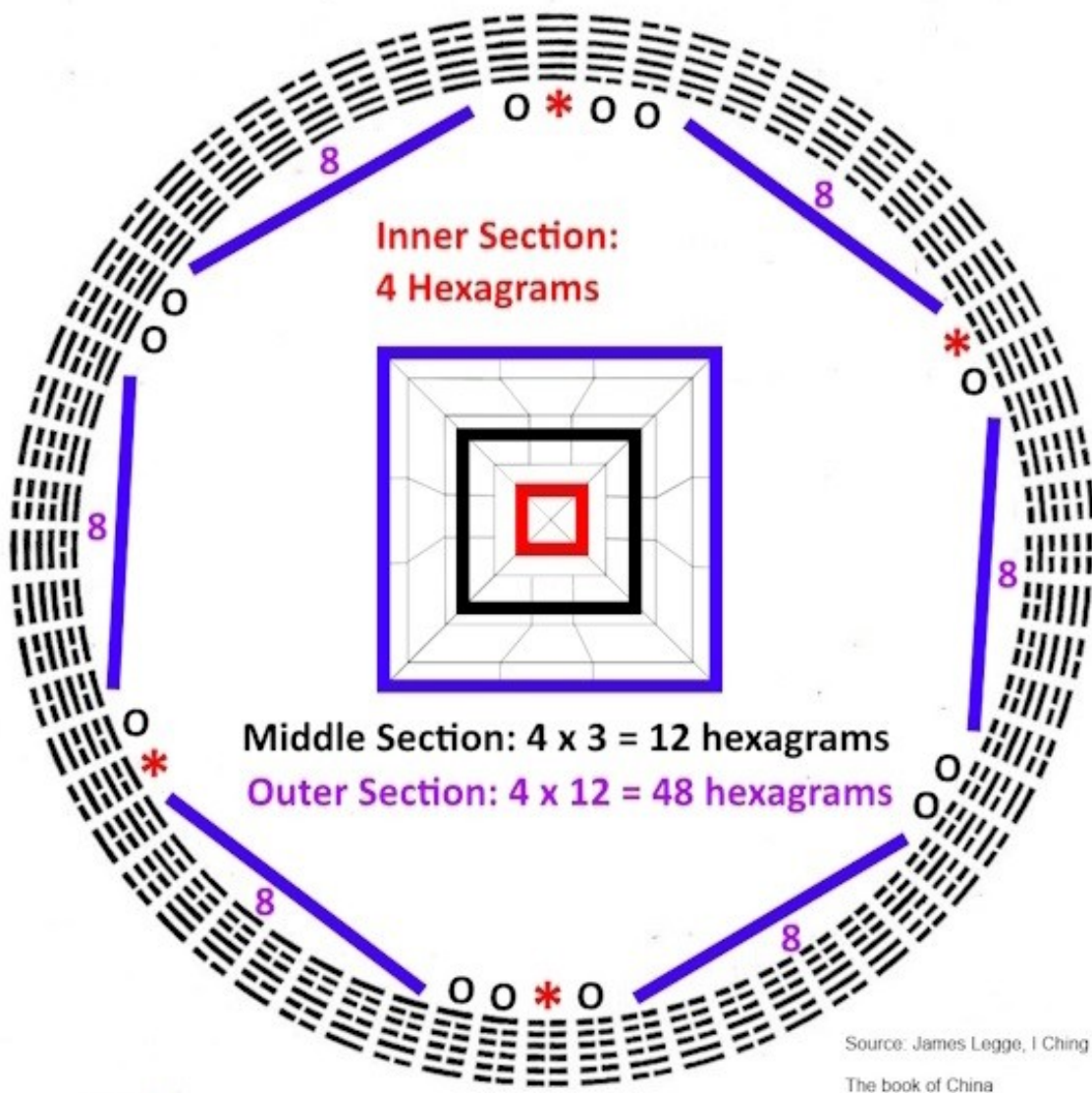




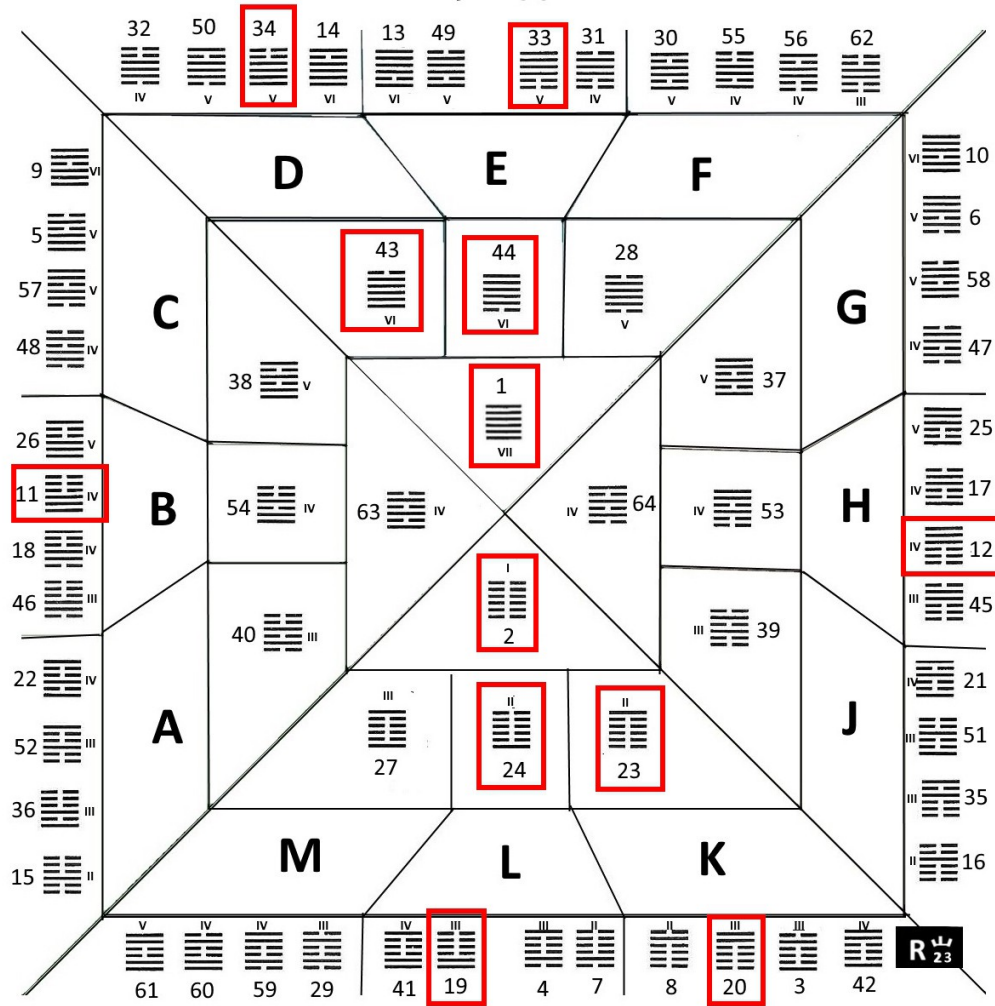




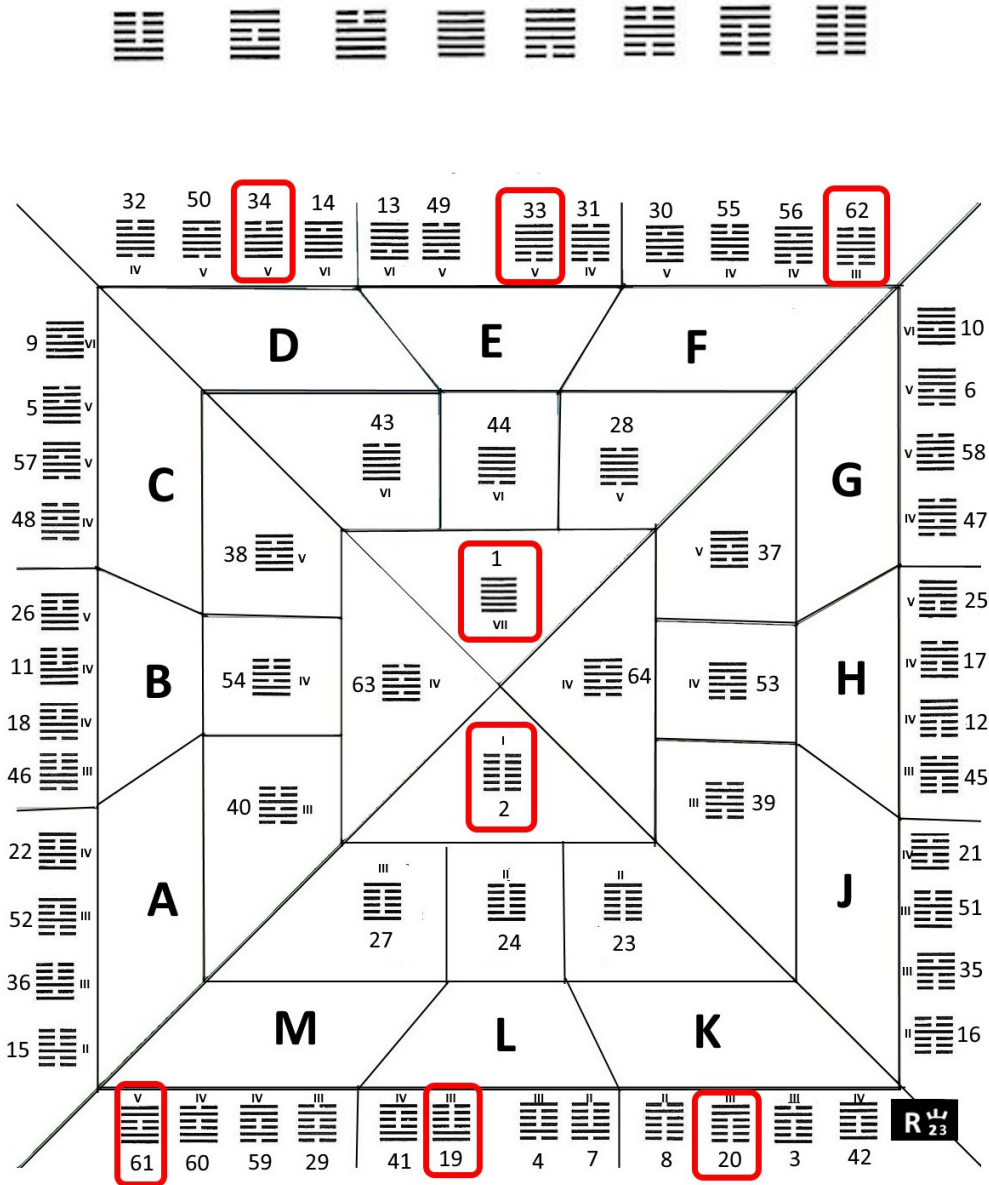
After having compared the Core-of-the-Core arrangement with Shao Yung's Circular arrangement in different ways I found that the closest I could come to some striking observable mentioned earlier:



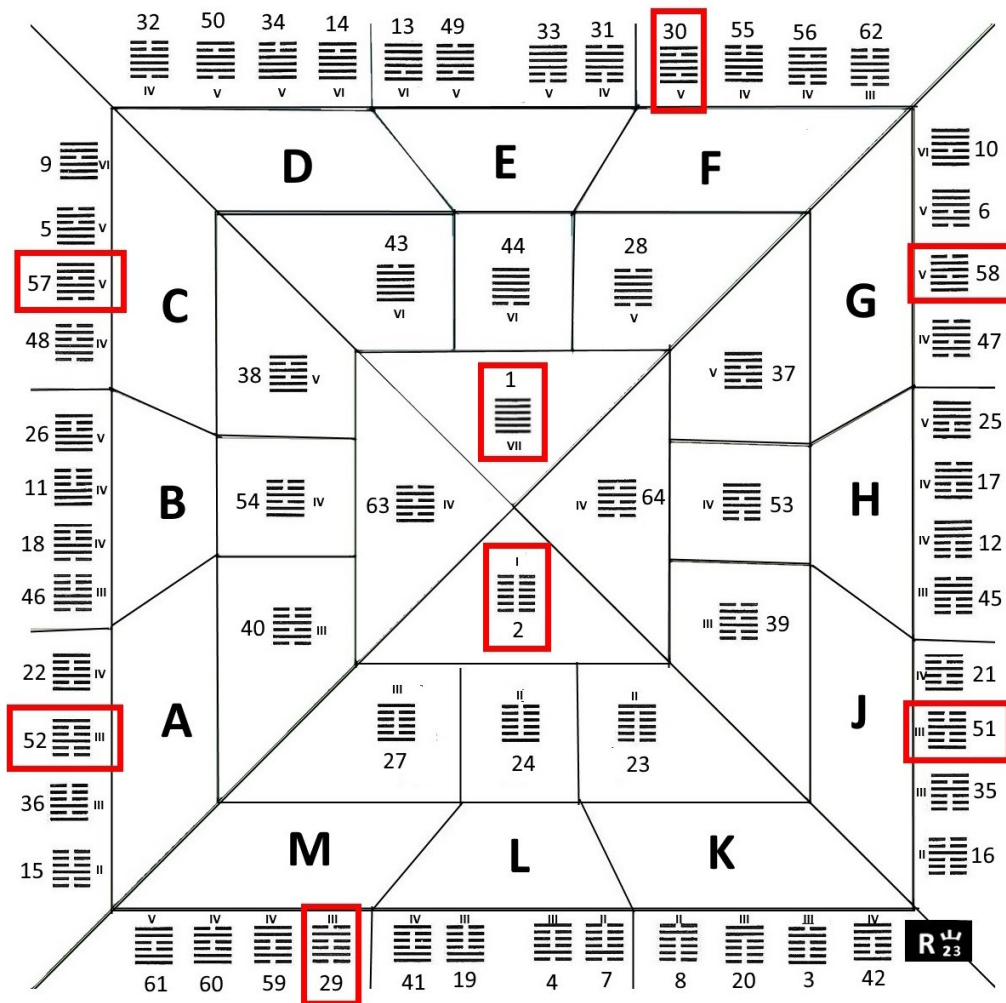
Correlated with the month of the year, the sovereign hexagrams symbolize the 'waining and waxing' of yin and yang. (Bi Gua)



The "Big Trigrams" which are Trigrams, not with one stroke, but with two strokes counting for one.



The eight double trigrams (Chun Gua)

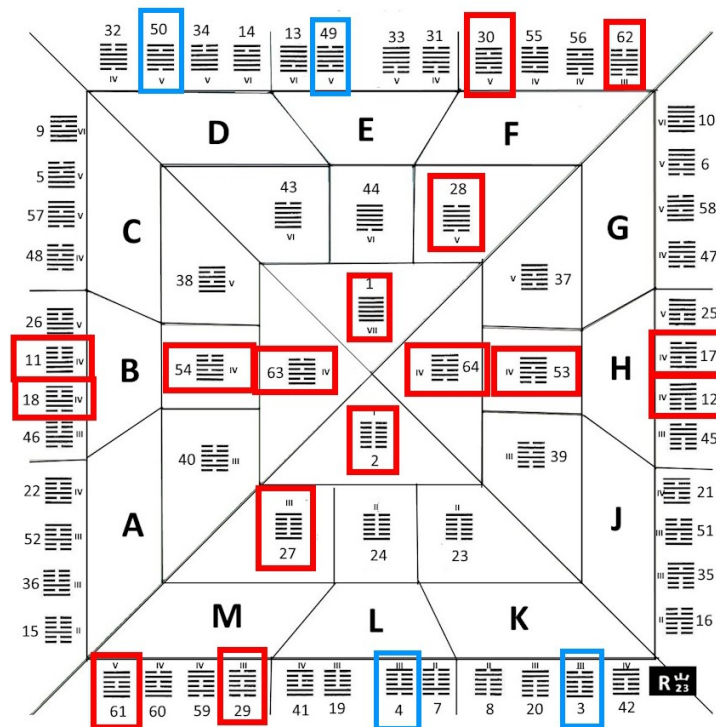


In King Wen's order of the 64 hexagrams, there are eight pairs, which I would call "Mirroring". When all six lines change, another hexagram occurs, which is either in the subsequent or in the preceding hexagram. Example: When all the lines in hexagram 1 change, hexagram 2 occurs, and when all lines in hexagram 2 change, hexagram 1 occurs. This is a mirroring pair, unlike e.g. hexagram 3 which, when all lines change, leads to hexagram 50, i.e. outside the hexagram with which hexagram 3 is in pair, namely hexagram 4.

The eight pairs that are "Mirroring" are:



(Hexagram 3 to 50 and 4 to 49 highlighted in blue)



Now these peculiar hexagrams and hexagram patterns will be plugged in to the Core-of-the-Core arrangement below.



The Waxing and waining



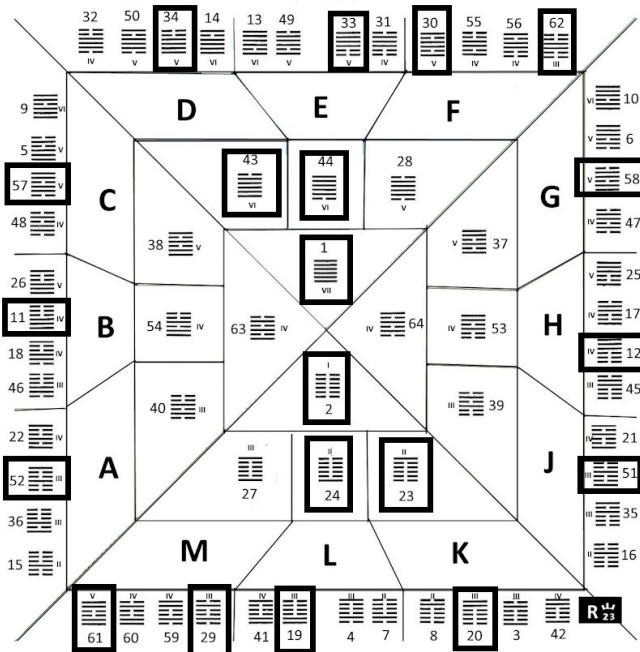
The big trigram



The double trigram



But with the "mirroring pairs" it will wait...



It almost look like as if a Symmetry can be obtained if Section E,F and L,M are swapped around ?

Likewise, the hexagrams 50, 34, 3 and 20 in Section D and K though it will not be symmetrical due to hexagram 11 in Section B and hexagram 12 in Section H no matter how you turn these around....

Looking at the categorisation-numberings, I to VII, it'll be seen that where section E and F + L and M has been swapped around the sequence of these numberings are broken (yet their sequence isn't in strict order they go more or less regular up from I to VII and back: sect. A, II-III-III-IV, B, III-IV-IV-V etc.)

