

Eclectic Energies

I Ching

SAMPLE – SAMPLE – SAMPLE

Translation from Chinese and commentary by
Ewald Berkers

Eclectic Energies I Ching

SAMPLE VERSION (limited number of pages)

Translated from the Chinese received versions of the Zhouyi (the I Ching's core text) and Daxiang (Images) by Ewald Berkers. All other text (commentaries, introductory texts, etc.) written by Ewald Berkers.

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This version generated June 21, 2025.

Reference for casting coins

Heads and Tails

To calculate the lines from the coins thrown, values are assigned to the coins' sides. Tails equals a value of 2, heads a value of 3. The values of the three coins are added to get the total to determine the line.

Coins	Total	Line	Changing
0 heads + 3 tails	6	yin --	changing
1 heads + 2 tails	7	yang —	
2 heads + 1 tails	8	yin --	
3 heads + 0 tails	9	yang —	changing

Hexagram Grid

Use this hexagram grid to find the hexagram number from your casting. The trigrams in the top row are the upper three lines of the hexagram (the last three lines cast), the trigrams at the left side are the lower three lines (the first three cast). Find the hexagram number that is at the intersection of the row from the side trigram, and the column from the top trigram.



	☰	☷	☱	☲	☴	☵	☶	☳
☰	1	11	34	5	26	9	14	43
☷	12	2	16	8	23	20	35	45
☱	25	24	51	3	27	42	21	17
☲	6	7	40	29	4	59	64	47
☴	33	15	62	39	52	53	56	31
☵	44	46	32	48	18	57	50	28
☶	13	36	55	63	22	37	30	49
☳	10	19	54	60	41	61	38	58

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Preface

This I Ching project initially started for me as an effort to list the meanings of the hexagrams and lines. There seemed to be quite some differences between the various I Ching translations that I'd been using, and I found the meanings often not particularly clear.

While I was working on this list, I found ways to do my own translation from the original Chinese text of the I Ching. The original Chinese is essentially a puzzle, for which one can develop various approaches to "have the pieces fit." Using webpage technology to make the necessary information easily available (like dictionaries and contextual checks), and building on my psychological and spiritual knowledge, I made revision after revision of my text.

This has resulted in a I Ching translation that is in various details different from other I Ching translations. The original Chinese is quite ambiguous, so it depends considerably on a translator's approach and knowledge of the subject matter of the text what a I Ching translation is going to be like. I hope that my psychological and spiritual knowledge, and my carrying on having a translation make sense beyond learning from other translators' solutions, has brought about a reliable and useful text.

Ewald Berkers, 28 April 2007

Introduction to the I Ching

What the I Ching is and its use as an oracle.

The I Ching is a collection of practical wisdom, pertaining to every conceivable situation. It originates in ancient China and is the oldest Chinese classical text. “I Ching” means “Classic of Changes” or “Book of Changes.” (While mostly the spelling “I Ching” is used, “Yijing” is in fact the official modern spelling.)

There are 64 different main kinds of situations in the I Ching. Each one is indicated by a hexagram, which is a symbol made up by 6 lines, each of which can be either broken or unbroken.

To obtain advice from the I Ching about one’s current situation, one can consult it as an oracle. To decide which hexagram is related to the situation at hand, a “random” hexagram is obtained by throwing coins (or yarrow sticks, that traditionally were used). The “random” hexagram is supposed to not be random at all, but to coincide with the situation.

There doesn’t seem to be any scientific theory that explains how this can be (although some people think quantum mechanics provides for a possible explanation). However, experience shows that it works in practice. The psychologist C.G. Jung, who studied the I Ching, named this coinciding of seemingly unrelated events synchronicity.

Hexagrams and lines

Hexagrams are sets of six lines, that can be broken -- or unbroken —. The broken lines are “yin,” the unbroken lines “yang.” Something is yin when it is female or dark, earthly, passive etc. and yang when it is male or light, heavenly, active etc.

The 64 hexagrams are indicated by a number, that is universal. All translations and commentaries to the I Ching use the same numbers. They also have a name, that may differ.

Consulting the I Ching

Traditionally the I Ching is consulted by throwing 50 yarrow stalks, but usually a set of three coins is used. The coins are thrown six times, while a question is held in mind. It is also possible to just let the I Ching comment on your current state, with no question held. (It is good to keep in mind that the I Ching will really just comment on your current situation; it will not actually predict the future.)

The hexagram is built from the bottom up, so the first line is the bottom one, the sixth line the top one.

To calculate the lines from the coins thrown, values are assigned to the coins’ sides. Tails equals a value of 2, heads a value of 3. The values of the three coins are added to get the total to determine the line. There are four possibilities:



Coins	Total	Line	Changing
0 heads + 3 tails	6	yin --	changing
1 heads + 2 tails	7	yang —	
2 heads + 1 tails	8	yin --	
3 heads + 0 tails	9	yang —	changing

Even totals (6 or 8) give rise to a yin line, odd totals (7 or 9) a yang line.

Throws with all tails or all heads are considered changing lines. A changing line is a line that changes from yin to yang or the other way around. The hexagram that is formed with the changing lines being changed, is the resulting hexagram.

Look up what hexagram number goes with the hexagram lines at the beginning of this book. The scheme for determining the lines from your throws is also there.

This is how to interpret the consultation:

No changing lines

Consider the hexagram text of the hexagram.

1 changing line

Consider the line text of the changing line.

2 or 3 changing lines

Consider the line texts, and also the hexagram text of the resulting hexagram.

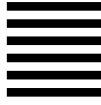
4, 5 or 6 changing lines

Consider just the hexagram texts of the base and resulting hexagrams. (You could check out the line texts, however they will often be conflicting, and may not clearly relate to the situation.)

For hexagram 1 or 2, when all lines change

Consider the special text for this situation.

1. Sunrise



The hexagram text

Sunrise.

A foundation for progress.

It is beneficial to persist.

There is creative power, inspiration, or an idea, looking to become manifest. There may as yet be no direct road for realization, though. Persistence is necessary to realize it.

Line 1

A submerged dragon is of no use.

There is potential, but the time is not ripe. The idea is not yet ready to be carried out.

(The dragon is submerged in its pond, hibernating. It won't do anything. It is like the sun that hasn't come up yet.)

Line 2

Seeing a dragon in the field.

It is beneficial to see a senior person.

There is potential (an idea or inspiration) that is becoming manifest, coming to realization. Some form of guidance will be beneficial, like the help of an advisor or mentor, or information from a book.

(The dragon in the field is like the sun that has just come up.)

Line 3

Until the end of the day the noble one is vibrant, vibrant.

At sunset he is alert as if there is danger.

Without fault.

Being very active all day, striving ceaselessly, still being quite alert in the evening. There is nothing wrong with that.

Line 4

Something stirs in the depths.
Without fault.

There is potential, but it's unreachable for now. There is no blame.
(When fish swim around in deep water, all you may see is something stirring there.)

Line 5

A dragon flying in the sky.
It is beneficial to see a senior person.

Taking creative action, and exerting an influence. Some form of guidance will be beneficial, like the help of an advisor or mentor, or information from a book.
(The dragon flying in the sky is like the sun that is now fully shining up in the sky, some time after sunrise.)

Line 6

A dragon going higher.
There is aversion.

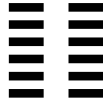
Going further than is suitable.

All lines changing

Seeing a group of dragons without heads.
Good fortune.

There are lots of confusing things going on. Things go well.

2. Land



The hexagram text

Land.

A foundation for progress.

Beneficial is the persistence of a mare.

The noble one has a goal to move to.

Being confused at first,

later acquiring mastery.

It is beneficial that companionship is gained in the southwest,
companionship is lost in the northeast.

Calm persistence brings good fortune.

There is a new potential, for you to develop. At first you'll not know your way, but you'll gain a handle on the situation and eventually master it. Just calmly proceed. It is beneficial to make partners and allies, and not to move on with people who have different interests.

(At the original place and time of the I Ching, allies were in the southwest, territory they wanted to conquer was in the northeast.)

Line 1

Treading on hoarfrost,
solid ice results.

Things will solidify when making this step. One is really choosing whether or not to go for this now.

(When treading on hoarfrost, which is powdery, the weight will turn it into solid ice. The tracks left by stepping on hoarfrost are clear and hard to erase.)

Line 2

Straight through a large and unfamiliar area.
Without disadvantage.

Going through unfamiliar territory. There is no disadvantage to that.

Line 3

Keeping the story to oneself allows for persistence.
Somebody relies upon a king's unfinished matters to come to an end.

One is relying on the other to complete something. This unfinished stuff creates a tension. To allow for a continuation, it is better to not speak one's heart.

Line 4

Enclosing in a sack.
Without blame, without praise.

Putting something away, saving it for later (for instance not saying something). Nothing wrong with that, however, thus it is not possible to achieve any improvement.

Line 5

A yellow lower garment.
A source of good fortune.

Being modest and ordinary. This allows for things to go well.
(Such a lower garment is like a kilt or skirt, and was commonly worn in ancient China. Nobles had embroidered ones. Yellow was considered the color of the sand, being ordinary.)

Line 6

Dragons are fighting in the open field.
Their blood is black and yellow.

There is fighting. This strife is incapacitating the contestants in some way.
(The dragons have yellow blood. When it dries up it becomes black. Apparently they are fighting for some time now, or else there wouldn't have been dried up blood as well as blood that is fresh from the wounds.)

All lines changing

It is beneficial to endlessly persist.

It is good to keep on persevering.