

The Yijing 易經 (The Classic of Changes)

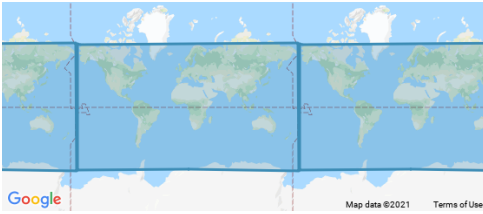
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One of the most influential texts in Chinese and East Asian history, the Yijing 易經 (Classic of Changes) has long been known as “the first of the (Confucian) classics,” the most exalted of the five texts canonized in the Han dynasty (206 BCE - 220 CE) in 136 BCE that formed the basis of the Chinese educational system until the collapse of the Qing dynasty (1644-1912 CE). The Changes originated as a divinatory text (usually referred to as the Zhouyi 周易, “Zhou Changes”) in approximately the 9th or 8th centuries BCE, one of many contending divinatory systems in the late Zhou period that scholars have only just begun to reconstruct using recently excavated texts. The basis of the Changes’ system is the “eight trigrams” (bagua 八卦), eight sets of three lines, each of which can be either broken ___ or unbroken _____. Although several explanations have been offered for the genesis of these lines, for most of the text’s history they have been interpreted as representing the primary forces of the cosmos—yin 陰 and yang 陽—which combine in different patterns to structure every situation. These eight trigrams can be further combined into 64 hexagrams, each of which is composed of two of the primary trigrams. The divinatory system of the Changes involves randomly generating a hexagram, usually using yarrow stalks or coins, and then interpreting it in relation to a specific question or situation. The Zhouyi contains depictions of all 64 hexagrams along with their names, “line statements” (yaoci 爻辭), and “judgements” (tuan 彖) to aide readers in interpreting them. In the Han dynasty, the Zhouyi was combined with a set of texts referred to as the “Ten Wings” (shiyi 十翼). The Ten Wings are ten commentaries, written hundreds of years after the Zhouyi by multiple authors, which elucidate the basic text of the Zhouyi and articulate a moral and cosmological vision. These commentaries were typically ascribed to Confucius and shaped interpretations of the Changes throughout the imperial era (221 BCE - 1912 CE). According to the Ten Wings, the Changes provides its users with insight into the natural, impersonal patterns of the cosmos in order to allow practitioners to harmonize with those patterns and act appropriately in any given situation (Smith 2012, 3). Over time, thousands of additional commentaries were written by different authors under different historical, intellectual, philosophical, and religious circumstances. In all of these contexts, the Changes reflected the mentalities of its adherents, resulting in as many interpretations as interpreters and creating an intellectual tradition far more nuanced and complex than the intellectual categories familiar to most Sinologists. Indeed, this diversity is such that the editors of the Siku quanshu 四庫全書 (Complete Collection of the Four Treasuries) in the Qing dynasty claimed that “interpreting the Classic of Changes is like playing chess: no two games are alike, and there are infinite possibilities” (Smith 2008, 1). In addition, the Changes has exerted a formative influence on all aspects of Chinese culture, ranging from aesthetics to politics to law. It has further influenced the cultures of Vietnam, Tibet, Japan, and Korea, all of which have produced their own interpretations and transformations of the text. More recently, the Changes has spread throughout the globe and has been interpreted in relation to topics as diverse as modern psychology, mathematics, and biology. As a result, the transnational text of the Changes deserves to be thought of as “one of the great classics of world literature, on a par with religious classics such as the Bible, the Talmud, the Qur’an, the Bhagavad Gita, and the Lotus Sutra” (Smith 2012, 13).



Date Range: 1554 BCE - 2021 CE

Region: The Globe

Region tags: Vietnam, Japan, China, Tibet, South Korea, Global, International, Transnational

Although the Yijing probably originated in the Zhou dynasty somewhere in North China, it subsequently spread through East Asia and, as befitting a transnational religious classic, later spread throughout the world.

Status of Readership:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources and Corpora

Print Sources

Print sources used for understanding this subject:

- Source 1: *Fathoming the Cosmos and Ordering the World: The Yijing (I Ching, or Classic of Changes) and Its Evolution in China* - Richard Smith
- Source 2: *The I Ching: A Biography* - Richard Smith

Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

- Source 1 URL: ctext.org
- Source 1 Description: An open access online database of early Chinese texts
- Source 2 URL: chant.org
- Source 2 Description: An online database of early Chinese texts that requires institutional access

General Variables

Materiality

Methods of Composition

– Impressed

↳ Tool for making the impression(s)
– Other [specify]: Woodblock printing

– Printed with moveable type

↳ Number of sheets

– Bound

– Written

↳ Inked

– with Ink

Notes: As discussed in more detail below, manuscripts of the Changes were handwritten using ink and brush on bamboo, silk, and paper. Prior to the development of woodblock printing in the Song dynasty (960-1279 CE), hand-copying was the primary method of textual transmission and would have continued to be used even after woodblock printing was invented.

Specific to this answer:

Date Range: 1042 CE - 2021 CE

Medium upon which the text is written/incised

– Silk

Notes: A silk manuscript of the Changes was excavated at Mawangdui in Hunan province in 1970 and has been dated to approximately 190 BCE. Significantly, this manuscript features a different ordering of the hexagrams, different names for several of the hexagrams, and unique commentaries. For more on these differences, see the note on "Are there multiple versions of the text" below (Smith 2008, 50-56). It is also undoubtedly the case that there exist other fragments of the Changes written on silk that have yet to be discovered.

Specific to this answer:

Date Range: 190 BCE - 190 BCE

– Bamboo

Notes: The earliest extant copy of the Changes is part of the Shanghai Museum collection of bamboo strips, dated to approximately 300-278 BCE and illegally excavated in the early 1990s from a site in Jingmen, Hubei province (for more on this find, see the entry by Sarah Allan on the Rongchengshi). This version of the Changes consists of almost fifty-eight bamboo strips or fragments and contains thirty-four hexagrams and 1,806 characters (approximately one third of the the received text without commentaries). In general, this version resembles the received text save for the the fact that two trigrams of each hexagram are somewhat separated and it features six different kinds of black or red square symbols that appear immediately after the hexagram names (Smith 2008, 49-50). As well, a number of bamboo fragments were unearthed from a Qin (221-206 BCE) tomb at Wangjiatai in Hubei province in 1993. These fragments correspond to the Guicang, one of the three versions of the Zhouyi mentioned in the Zhouli and preserved in fragmentary form in the collections of Ma Guohan (1794-1857) and Hong Yixuan (1765-1837). Many of the hexagrams within these excavated materials conform to the received Changes, while some of them match the hexagrams in the Mawangdui Changes that differ from the received Changes (Smith 2008, 48-49). Finally, the so-called Fuyang materials (excavated from the tomb of Lord Xiaohou Zao in 1977 at Shuanggudui in Anhui province) contain 750 bamboo fragments that correspond to the received Changes. The tomb is dated to 165 BCE. The Fuyang materials also contain other divinatory material associated with the "day books" (rishu 日書) of the Han period, suggesting that it may have been a distinct work produced within the same divinatory context as the Zhouyi (Smith 2008, 49). In addition, the Shifa 筮法 ("Stalk Method") is a recently

discovered text also written on bamboo. The Shifa is part of the collection of bamboo texts purchased by Tsinghua University in 2008 and it is possible that it influenced the development of the Changes. For a full discussion, see Smith Forthcoming.

Specific to this answer:

Date Range: 300 BCE - 165 BCE

– Stone

Notes: From the Han dynasty onwards, various "standard" versions of the Changes have been inscribed on stone. An example is the so-called "Forest of Steles" (xi'an beilin 西安碑林) in Xi'an. For a comprehensive discussion, see as Qu Wanli, Han shijing Zhouyi canzi jicheng (A Comprehensive Collection of the Remnants of the Han Dynasty Stone Tablet [Version of the] Changes). Taipei: Zhongyang yanjiu yuan lishi yuyan yanjiu so, 1961.

– Paper



Specify type of paper

– Specify: Unknown

Notes: After the invention of paper in China during the Qin or Han dynasty (second or first century BCE), and before the invention of woodblock printing in the seventh century CE, a great many varieties of paper developed in China for the purposes of recording sacred and secular texts like the Changes.

Was the material modified before the writing or incising process?

– Physical preparation

Notes: All of the media used for writing the text - bamboo, silk, and paper - would have required physical preparation (e.g. cutting the bamboo etc.) prior to being used.

Was the text modified before the writing or incising process?

– Other [specify]: Unknown

Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– No

Notes: The popularity and extensive use of the Changes throughout its history means that there is no one location where "the text" is stored as it has existed and continues to exist in countless physical copies and manuscripts. However, from the Han dynasty onwards, various "standard" versions of the Changes have been inscribed on stone and set up in various locations. An example is the so-called "Forest of Steles" (xi'an beilin 西安碑林) in Xi'an. For a comprehensive discussion, see as Qu Wanli, Han shijing Zhouyi canzi jicheng (A Comprehensive Collection of the Remnants of the Han Dynasty Stone Tablet [Version of the] Changes). Taipei: Zhongyang yanjiu yuan lishi yuyan yanjiu so, 1961.

Is the location where the text stored accompanied by iconography or images?

– I don't know

Notes: This question is marked as "I don't know" given the wide variety of locations associated with the Changes. While there were no doubt some locations that were accompanied by iconography or images, it is not possible to give a complete account of them. For a helpful discussion on this point in relation to the Forest of Steles in Xi'an specifically, see as Qu Wanli, *Han shijing Zhouyi canzi jicheng* (A Comprehensive Collection of the Remnants of the Han Dynasty Stone Tablet [Version of the] Changes). Taipei: Zhongyang yanjiu yuan lishi yuyan yanjiu so, 1961.

Is the area where the text is stored accompanied by an-iconic images?

– I don't know

Notes: This question is marked as "I don't know" given the wide variety of locations associated with the Changes. While there were no doubt some locations that were accompanied by an-iconic images, it is not possible to give a complete account of them. For a helpful discussion on this point in relation to the Forest of Steles in Xi'an specifically, see as Qu Wanli, *Han shijing Zhouyi canzi jicheng* (A Comprehensive Collection of the Remnants of the Han Dynasty Stone Tablet [Version of the] Changes). Taipei: Zhongyang yanjiu yuan lishi yuyan yanjiu so, 1961.

Production & Intended Audience

Production

Is the production of the text funded by the polity?

– Yes

Notes: There have been a number of important, official productions of the Changes including the *Zhouyi zhengyi* 周易正義 in the medieval period and the *Zhouyi zhezhong* 周易折中 and *Siku quanshu* 四庫全書 in the late imperial period. In addition, every dynasty published an "official" or "orthodox" of the five classics, including the Changes.

↳ Are the authors/copyists/engravers paid by the polity?

– Yes

Notes: As indicated below, this answer applies only to certain official publications of the Changes by dynastic governments. Many other editions of the Changes were produced privately and so the associated authors, copyists, and engravers were not paid by the polity.

↳ Does the polity provide financial support to religious infrastructure involved with textual production?

– Yes

↳ Are the leaders of the polity and the religion the same figure?

– No

↳ Are political officials involved in the support of textual production?

– Yes

Notes: There were myriad privately produced manuscript and printed editions of the Changes, which usually included commentaries by previous scholars and/or the person compiling or editing the edition. In instances of state-sponsored editions, there could be dozens of commentaries. For a helpful overview, see the list of commentaries by dynasty in Li Guangdi's *Zhouyi zhezhong* (Smith 2012, 114).

↳ Are political officials and religious officials otherwise overlapping institutional networks?

– Yes

↳ Does the polity enforce religious observance according to text or texts?

– Yes

↳ Is the polity legal code derived from religious text(s) in question?

– No

Notes: Although an explicit legal code is not derived from the text, certain hexagrams were long considered applicable to legal affairs. For example, the Tang Code (*tanglü* 唐律), which served as the basis for all subsequent dynastic legal codes, explicitly references the 29th hexagram, Kan 坎 ("The Sinkhole"). Similarly, the judgements of other hexagrams such as Song 訟 ("Contention" [6]) Shihe 噬嗑 ("Bite Together" [21]) were also considered relevant to legal matters as their judgements reference topics such as civil conflicts and punishment. The *Yijing* thus played an important role in framing concepts of law and references to it in legal codes endowed those codes with a cosmological foundation (Smith 2008, 234-235).

↳ Is preferential economic treatment (e.g. tax exemption) present in the polity to support the text(s)...

– I don't know

↳ Are religious specialists present/in charge of the production of the text or copies of the text?

– I don't know

Notes: Religious specialists did, however, produce commentaries on the text that included the Changes as well as their comments on it. A prominent example is Ouyi Zhixu 藕益智旭 (1599-1655 CE) who explicitly championed Chan Buddhism, but also represented the culmination of Ming dynasty syncretism as he sought to integrate multiple traditions (particularly Chan Buddhism and Confucianism) in his exegesis of the Changes (Smith 2008, 169-170).

– Field doesn't know

Notes: Little is known about the production of the Changes prior to its canonization as one of the five classics during the Han dynasty. Moreover, many different versions of the Changes were likely available to scholars during the early Han period, including both the "received text" as well as the diverse excavated texts described in the "General Variables" section (Smith 2008, 31-32; 56). As Xing Wen and

others have noted, these different texts likely reflect different divinatory traditions and schools of interpretation, thus further complicating questions of textual production and the role of the polity.

– No

Notes: Although there were major official productions of the Changes during each dynasty, many editions of the text were produced privately without any financial support or supervision from any kind of state or religious infrastructure.

Is the text considered official religious scripture?

– Yes

Notes: This answer must be qualified by mentioning that the Changes was not employed in Buddhist or Daoist liturgy, nor was it directly employed in state sacrifices. However, it is answered as "yes" because the text's socio-cultural prominence and its position as first among the five classics fit the Database's use of the word "scripture" as a generic term for particularly authoritative works.

↳ Is there a culture of oral recitation?

– No

Notes: Although the Changes likely originated in oral utterances and was included within China's tradition of rote memorization of the Classics, there was no Changes liturgy as such and oral traditions were of relatively minor importance in the text's history, especially when compared to other sacred texts from other cultures (Smith 2008, 243).

↳ Is there a story associated with the origins of scripture?

– Yes

↳ Revealed by a high god?

– No

Notes: The Changes was said to be based on careful observations of the cosmos, rather than on any kind of supernatural or divine being (Smith 2008, 243)

↳ Revealed by other supernatural being?

– No

Notes: The Changes was said to be based on careful observations of the cosmos, rather than on any kind of supernatural or divine being (Smith 2008, 243)

↳ Inspired by high god?

– No

Notes: The Changes was said to be based on careful observations of the cosmos, rather than on any kind of supernatural or divine being (Smith 2008, 243)

↳ Inspired by other supernatural being?

– No

Notes: The Changes was said to be based on careful observations of the cosmos, rather than on any kind of supernatural or divine being (Smith 2008, 243)

↳ Originated from divine or semi-divine human beings?

– I don't know

Notes: This question is difficult to answer due to the ambiguous status of Fuxi who was variously described in different traditions. Some depictions of him, for example, present him as being half serpent while others do not reference any non-human elements.

↳ Originated from non-divine human being?

– I don't know

Notes: The most common general narrative associated with the Changes is that the ancient cultural hero and sovereign, Fuxi, created the eight fundamental trigrams by observing the world around him. The trigrams thus represent, in rudimentary form, the fundamental order of the cosmos (Smith 2008, 8-9). As mentioned in the previous comment, however, Fuxi could be portrayed in different ways and so his nature is thus somewhat ambiguous. There is slightly more variation concerning the creation of the hexagrams, which result from doubling the initial eight trigrams and arranging them in different configurations (64 in total) to provide a more comprehensive representation of the universe. In some instances, they are ascribed to Shennong (the legendary ruler who succeeded Fuxi) and, in others, to King Wen (a fully historical figure and the posthumous founder of the Zhou dynasty) (Smith 2008, 8-9). King Wen is usually also credited with creating the "judgements" (tuan 象), the explanations attached to each hexagram, and with attaching explanatory "line statements" (yaoci 爻辭) to each line of each hexagram (Smith 2008, 8-9). The authorship of the so-called "Ten Wings" (shiyi 十翼), the commentaries attached to the core part of the text, is generally ascribed to Confucius, though they are likely of mixed authorship (Smith 2008, 9).

↳ Are the scriptures alterable?

– No

Notes: During the Han dynasty, there were multiple versions of the Changes that would seem to indicate a greater degree of permissibility regarding the alteration of the text (Smith 2008, 37-56). However, following the canonization of the Changes as one of the five classics in 136 BCE, the text became standardized and unalterable.

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting scriptures?

– Yes

Notes: The Changes was canonized as one of the five classics in 136 BCE and the Imperial Academy (Taixue 太學) was established for their edification in 124 BCE (Smith 2008, 31). During the Sui-Tang period (589-907 CE), the civil-service examination system was expanded and the Changes formed a crucial part of its curriculum up until the abolishment of the examination system in 1905 (Smith 2008, 90; 199).

Specific to this answer:

Date Range: 206 BCE - 1914 CE

↳ Can interpretation also take place outside these institutions?

– Yes

Notes: Because the Changes was subject to such a wide variety of interpretations in so many different contexts and traditions, many of those interpretations took place outside of the Imperial Academy and private academies associated with the civil service exams.

↳ Interpretation is only allowed by official sanctioned figures?

– No

Notes: The Changes has been subject to different interpretations by a wide variety of traditions, many of whom operated outside of the imperially sanctioned institutions such as the Imperial Academy.

↳ Are there common disagreements? (such as two or more different schools of interpretation?)

– Yes

Notes: The Changes has been interpreted throughout Chinese history in the context of many different traditions. This has led to such a diversity of interpretations that the great Qing scholar Huang Zongxi (1610–95) noted, "The nine traditions of philosophy and the hundred schools of thought have all drawn upon [the Yijing] to promote their own theories." (Smith 2008, 1). Similarly, the editors of the Qing dynasty compilation, the Siku Quanshu remarked that "interpreting the Classic of Changes is like playing chess: no two games are alike, and there are infinite possibilities" (Smith 2008, 1). The diversity of interpretations was such that many works were compiled over time that attempted to document that diversity, including the Wushi jiajie (Fifty Schools of [Yijing] Interpretation), by Yang Binfu, and the Sanshi jiajie (Thirty Schools of [Yijing] Interpretation), by Shan Feng (Smith 2008, 150). Among the most prominent such debates were the arguments between the New and Old Text factions in the Han dynasty and the subsequent debates between the "images and numbers" (xiangshu 象數) approach and the "meanings and principles" (yili 義禮) approach (Smith 2008, 58–62). Needless to say, however, such dichotomous classifications fail to do justice to the full scope, variety, and nuance of the interpretive debates surrounding the Changes.

↳ Are there methods of permanently tabling or resolving debates amongst groups of interpreters?

– No

Notes: Although the imperial state repeatedly attempted to impose officially-sanctioned, orthodox interpretations on the Changes (enforced through their inclusion on the state's civil-service examinations), these efforts were never successful at stifling alternative interpretations (Smith 2008, 140; 158).

↳ Is there a select group of people trained in transmitting the scriptures?

– No

↳ Is there a codified canon of scriptures?

– Yes

Notes: The imperial court canonized the Changes as one of the five classics in 136 BCE. The other four works were the Shangshu 尚書, Shijing 詩經, Liji 禮記, and Chunqiu 春秋.

↳ Can the canon be altered or added to?

– No

Notes: Although different interpretations and commentaries on the five classics rose and fell over time, the classics themselves were not altered.

↳ Are additional commentaries part of the canon as it is currently understood?

– Yes

Notes: Orthodox interpretations of the Changes sanctioned by the state have tended to be based on the work of specific commentators whose commentaries were accorded a place of prominence in official versions of the text. For example, in the Tang dynasty (618-907 CE), the scholar Kong Yingda 孔穎達 (574-648 CE) commissioned and supervised an official collection of the five classics and selected the Zhouyi zhu 周易主 commentary of Wang Bi 王弼 (226-249 CE) as the primary commentary appended to the Zhouyi Zhengyi 周易正義, the official version of the Changes included in that state-sanctioned collection. Kong also included his own sub-commentary as well as a number of other important commentaries (Smith 2008, 103). Later, however, the state orthodoxy shifted and, in 1313 CE, the Yuan dynasty (1279-1368 CE) selected the thought of Zhu Xi 朱熹 (1130-1200 CE), embodied in his Zhouyi Benyi 周易本義, as the orthodox interpretation and commentary on the text (Smith 2008, 140; 180). It is important to note that attaching appended commentaries to major works such as the Changes was the standard practice in the Chinese intellectual tradition.

Written in distinctly religious/sacred language?

– No

Notes: The Changes is written in classical Chinese, which would have been accessible to all literate persons. However, the hexagrams, their associated images and numbers, and the range of interpretations applied to them can be seen as constituting their own, specialized language.

Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Notes: In the early days of the Changes, particularly its core text the Zhouyi, the audience was likely confined to the elite, though it is not possible to estimate their numbers. This situation likely persisted

throughout most of the Change's history as vernacular editions of the work only began to appear in the 1980s. Today, the readership is much larger (and still impossible to estimate), assuming one includes translations of the text into other languages such as English.

Does the Religious group actively proselytize and recruit new members?

– No

Notes: The widespread use of the Changes by different schools, religions, and traditions, means that there is no one group associated with it and so the question does not apply.

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– No

Notes: The widespread use of the Changes by different schools, religions, and traditions, means that there is no one group associated with it and so the question does not apply.

Is the text in question employed in ritual practice?

– Yes

Notes: Because its origins were as a divination manual, the text of the Changes was intimately related to the practice of milfoil divination, which continues to be practiced up to the present-day. Even though the text would come to be read in a variety of ways, e.g. a cosmological and ethical guide, it was always understood as being tied to divinatory practice.

↳ Is it orally recited?

– No

Notes: Although the Changes likely originated in oral utterances and was included within China's tradition of rote memorization of the Classics, there was no Changes liturgy as such and oral traditions were of relatively minor importance in the text's history, especially when compared to other sacred texts from other cultures (Smith 2008, 243)

↳ Is it read?

– Yes

Notes: Practitioners would consult the Changes in order to understand and interpret the results of a given divination, though these divinations might be not be oriented toward rigid courses of action so much as the type of person or action needed in a certain situation (Smith 2008, 25). Exactly how one followed the Changes in interpreting a given hexagram, however, would vary depending on what commentator and techniques one followed.

↳ Is there any particular affect on the reader of the text?

– Yes

↳ Does the affect involve unlocking hidden knowledge?

– Yes

Notes: The use of the text is oriented toward a deeper understanding of the cosmos and so consultation of the text is expected to unlock hidden knowledge of some variety, though exactly what type might vary from commentator to commentator. For example, in the Han dynasty (206 BCE - 220 CE), the scholar Dong Zhongshu 董仲舒 (ca. 179–ca. 104 BCE) argued that humans must create and maintain cosmic harmony by correctly interpreting signs from Heaven and determining the "proper place and time for effective human action" (Smith 2008, 36).

↳ Is there any particular affect on the audience of the recitation?

– No

Notes: The text itself was unlikely to be recited, though diviners might inform others about a divination and its results.

↳ Describe the nature of the ritual practice?

– Specify: Milfoil or coin divination.

Notes: Despite their widespread practice, there are relatively few accounts of divinatory practice and there was variation between them. In general, however, they all involved a method of randomly generating six broken and unbroken lines to form a hexagram that could then be interpreted. The earliest account of milfoil divination is in the Zuo Zhuan, which suggests three discrete steps: "(1) the announcement of a "charge" indicating the desires of the diviner; (2) the manipulation of milfoil stalks, which yielded a numerical result, usually expressed in terms of a relationship between two hexagrams; and (3) an interpretation in which the emphasis came to be placed on a judgment and/or a particular line statement, depending on whether the calculations yielded stable or changing lines." (Smith 2008, 25). In the Song dynasty, Zhu Xi 朱熹 (1130-1200 CE) wrote an essay entitled "Milfoil Etiquette" (Shiyi 筮儀) to establish guidelines for divination. Zhu Xi's detailed guidelines underlined the spiritual nature of divinatory practice involved the burning of incense and the successive division of yarrow sticks in a sequence of 18 steps in order to determine the six lines of a given hexagram that could then be interpreted (Smith 2008, 229-232). A less "formal" or "orthodox" approach referred to as the "Forest of Fire Pearls Method" (huozhulin fa 火珠林法) or "King Wen Approach" (wenwang ke 文王課) involved throwing three coins simultaneously in order to rapidly construct a hexagram. Though very popular, this method was criticized by many scholars for its "base origins, its statistical anomalies, and its inconsistent application by professional soothsayers" (Smith 2008, 232).

↳ Is the text employed in large scale rituals?

– No

↳ Is the text employed in small scale rituals?

– Yes

↳ On average, how many participants are present?

– Number of participants: 1

Notes: Most divinations using the Changes involved only one person. However, there are instances in which the emperor divined collectively with his officials. The Kangxi emperor (r. 1661-1722 CE) is a notable example of the latter case.

↳ How often do the rituals take place?

– Field doesn't know

Notes: Generally speaking, the Changes was consulted when individuals wished to know the answer to a certain question or what course of action to take in a given situation. Accordingly, there was no set schedule for conducting divinations or consulting the text.

↳ Are there orthodoxy checks?

– No

Notes: Diviners might consult specific commentators on the text, but there were no formal checks in place.

↳ Are there orthopraxy checks?

– No

Notes: Although there were no formal orthopraxy checks, the renowned Song dynasty scholar, Zhu Xi 朱熹 (1130-1200 CE), did write an essay called "Milfoil Etiquette" (Shiyi 筮儀) in an effort to establish guidelines for divinatory practice. It is clear, however, that his guidelines were not always followed (Smith 2008, 229-232).

↳ Are there synchronic practices?

– No

↳ Are there intoxicants used during the ritual?

– No

↳ Are there other substances (such as food or drink, for example) that are consumed during rituals?

– No

Is there material significance to the text?

– No

Notes: However, there is a curious ambiguity between the text as a material object and the cosmos that it represents because the text is considered to be a microcosm of the cosmos (Smith 2008, 38). As well, pages from the Changes were used as talismans to ward off evil (Smith 2008, 102).

Context and Content of the Text (Beliefs and Practices)

Context

Is the text itself accompanied by art?

– Yes

Notes: In addition to the illustrations of the hexagrams described below, the Changes was frequently associated with divinatory charts and diagrams, especially during the Northern Song (960-1127 CE) (Smith 2008, 114). These charts were frequently included in editions of the Changes. For example, Zhu Xi 朱熹 (1130-1200 CE) appended both the "Yellow River Chart" (Hetu 河圖) and the "Luo River Writing" (Luoshu 洛書) to his edition of the Changes, the Zhouyi Benyi 周易本義, as integral aspects of the text (Smith 2008, 172)

↳ Calligraphy?

– No

↳ Illustrations?

– Yes

Notes: The most notable feature of the Changes is that it contains illustrations of the 64 hexagrams. Each hexagram is composed of two trigrams (one on top of the other) that are each made up of three lines. Each line can be either broken (in which case it represents yin) or solid (in which case it means yang). For a more detailed discussion on the structure of the text, see the notes in the "Content" section below.

↳ Illuminations?

– No

Are there multiple versions of the text?

– Yes

↳ Are multiple versions viewed as proper?

– Yes

Notes: Note that this only pertains to the multiple versions of the Han dynasty, after which time the text of the Changes became standardized through canonization.

↳ If multiple versions are proper, is there a differentiation among versions by any means?

– Yes

↳ Age of extant version of text?

– No

↳ Content of text?

– Yes

↳ Ritual purpose of text?

– No

↳ Is there debate about which version is proper?

– No

Notes: Note that this was the result of canonization, though there continued to be debates about proper interpretation.

Is the text part of a collection of texts?

– Yes

↳ Is there a sense of canonization?

– Yes

Notes: The imperial court canonized the Changes as one of the five classics in 136 BCE. The other four works were the Shangshu 尚書, Shijing 詩經, Liji 禮記, and Chunqiu 春秋.

↳ How is the authority established?

– Yes

Notes: The imperial court canonized the Changes as one of the five classics in 136 BCE and established the Imperial Academy (Taixue 太學) in 124 BCE for their explication (Smith 2008, 31). Subsequent dynasties built on this foundation by using the civil-service examination system to impose and enforce an orthodox interpretation of the Changes, albeit one that changed over time. For example, the Yuan dynasty imposed an orthodox interpretation based on Cheng-Zhu Neo-Confucianism through the content of the civil-service examinations in 1313 CE that persisted until 1905 (Smith 2008, 140).

↳ Can the canon be altered or added to?

– No

Notes: Although different interpretations and commentaries on the five classics rose and fell over time, the classics themselves were not altered.

↳ Have major debates shifted the sense of the place of the text with respect to the larger canon?

– No

Notes: Since the canonization of the five classics in 136 BCE, the Changes has been continuously regarded as "the first of the [Confucian] Classics" (Smith 2008, 3).

↳ Is the text part of a series of volumes?

– Yes

Notes: As one of the five classics, the Changes was always included in major dynastic collection such as the Zhouyi zhengyi 周易正義 in the medieval period, and the Zhouyi zhezhong 周易折中 and Siku quanshu 四庫全書 in the late imperial period.

↳ How are the volumes ordered?

– Specify: Variable

Notes: Different dynastic compilations were ordered differently. For example, the famous Qing dynasty compilation, the Siku quanshu 四庫全書 (Complete Collection of the Four Treasuries), was divided into four sections (the eponymous "treasuries" ku 庫): Classics (jing 經), Histories (shi 史), Masters (zi 子), Collections (ji 集). The Changes was included in the first Treasury, the Classics.

If the text is not explicitly scripture, is it part of another important literary tradition?

– Yes

Notes: Because it has been interpreted in so many different contexts and traditions, the Changes has come to be associated with a wide variety of genres in addition to the authoritative genre of the Five Classics. A full accounting of these genres is impossible in the given space and the comments are below are meant to be representative examples only.

↳ Cultural with religious implications?

– Yes

Notes: Although the Changes has never been considered a literary or artistic text per se, it has exerted a profound influence on aesthetics and fine arts in Chinese history. For example, the literary critic Liu Xie 劉勰 (ca. 465–522 CE), author of the Wenxin Diaolong 文心雕龍 ("The Literary Mind and the Carving of Dragons") stated that the Changes provided both a model for linguistic parallelism (a highly valued style in Chinese literature) and was the source of a number of specific prose genres (Smith 2008, 222–223).

↳ Behavioral literature?

– Yes

Notes: Neo-Confucian readings of the text tended to emphasize its moral dimensions and interpret it within the context of their concerns with ethical self-cultivation and the achievement of sagehood (Smith 2008, 125; 128)

↳ Other

– Other [specify]: Mathematical and Scientific Literature

Notes: In the modern period, scholars in China have explored the Changes' connections with

modern math and science. For example, a number of scholars have drawn comparisons between the hexagrams and the sequences of nucleotides that form DNA (Smith 2008, 208-211). Similarly, some psychologists in China have explored the long-standing psychological dimensions of the text with reference to therapeutic psychology and the theories of Carl Jung and Sigmund Freud. The Changes has also drawn interest from Western psychologists, including Jung himself, though many of the associated translations have been somewhat incomplete (Smith 2008, 211-217). A final example is the reading of the Changes within the context of mathematical theory. This approach became particularly pronounced during China's Republican period (1912-1949 CE), but drew on the work of earlier mathematicians such as Shao Yong 邵雍 (1011-1077 CE), which had previously drawn the interest of Joachim Bouvet and Gottfried Wilhelm Leibniz (Smith 2008, 203-205; 122-124).

Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary? (Select all that apply)

— Other [specify]: Depictions of the hexagrams

Notes: The received version of the Changes contains images of all 64 hexagrams. For the first fifty-six of these, the hexagrams are grouped into pairs based on the principle of "inversion." In other words, a hexagram is paired with another hexagram that it would become if it were turned upside down. In the remaining eight hexagrams (where inversion would result in the same hexagram two times) the principle is one of "conversion," meaning that each line (broken or solid) is converted into its opposite (Smith 2008, 37). Each hexagram is named and includes a "judgement" (tuan 彖), a short and enigmatic phrase that describes the hexagram as a whole and a "line statement" (yaoci 爻辭) for each of its constituent six lines. Together, the depictions of the hexagrams along with their names, judgements, and line statements, forms the basic text (benwen 本文) of the Changes, which, prior to the Han, was known as the Zhouyi 周易.

— Other [specify]: The Ten Wings

Notes: In addition to the basic text of the Zhouyi, the received version of the Changes, collated and canonized in the Han dynasty, also contains ten commentaries referred to as the "Ten Wings" (shiyi 十翼) whose authorship is frequently ascribed to Confucius. The first and second wings are referred to as the "Commentary of the Judgements" (tuanzhuan 彖傳). The third and fourth are together termed the "Commentary on the Images" (xiangzhuan 象傳) but discuss slightly different aspects of the basic text. The third wing is the "Big Image Commentary" (daxiang zhuan 大象傳) because it discusses the images associated with the primary trigrams of each hexagram (lines 1-3 and lines 4-6), while the fourth wing is the "Small Image Commentary" (xiaoxiangzhuan 小象傳) because it describes the images associated with individual lines. The fifth and sixth wings are the "Great Commentary" (dazhuan 大傳) or "Commentary on the Appended Statements" (xici zhuan 繫辭傳), a philosophically sophisticated treatise that explores the metaphysical and ethical dimensions of the Changes' base text. The final three wings, the "Commentary on the Words of the Text" (wenyan zhuan 文言傳), the "Orderly Sequence of the Hexagrams" (xugua 序卦), and the "Hexagrams in Irregular Order" (zagua 雜卦), are shorter and may be missing some material. They are also sometimes arranged differently in different editions. Together, the Ten Wings explain the basic text of the Changes and place it within an explicit, metaphysical framework (Smith 2008, 37-38).

Are there lineages or a single lineage established by the text?

— No

Notes: While there were many intellectual lineages established over time that incorporated, or were based upon, different interpretations of the Changes (such as the Cheng-Zhu school of Neo-Confucianism), the text itself does not establish any particular lineage.

Does the text express a formal legal code?

– No

Notes: Although the text itself does not express a formal legal code, certain hexagrams were considered applicable to legal affairs. For example, the Tang Code (tanglü 唐律), which served as the basis for all subsequent dynastic legal codes, explicitly references the 29th hexagram, Kan 坎 ("The Sinkole"). Similarly, the judgements of other hexagrams such as Song 訟 ("Contention" [6]) Shihe 噬嗑 ("Bite Together" [21]) were also considered relevant to legal matters as their judgements reference topics such as punishment. The Yijing thus played an important role in framing concepts of law and references to it in legal codes endowed those codes with a cosmological foundation (Smith 2008, 234-235).

Formulating a specifically religious calendar?

– No

Notes: While the Changes does not contain or formulate a calendar itself, calendrical arts have played a prominent role in many interpretations of it. For example, the Han dynasty scholar, Meng Xi 孟喜 (ca. 90-40 BCE) is credited with devising the "hexagram-breaths" (guaqi 卦氣) system, which correlated the hexagrams with the twelve months of the calendar. This system was later developed and expanded by the famous systemizer, Jing Fang 京房. Similarly, the "attached note" (nayin 納音) system linked the twelve months of the calendar with the twelve lines of the Qian 乾 [1] and Kun 坤 [2] hexagrams. All of these approaches were part of the general Han emphasis on correlative cosmology (Smith 2008, 62-77).

Beliefs

Is a spirit-body distinction present in the text?

– No

Notes: Although the Changes does, at times, distinguish between the "body" (xing 形) and "spirit" (shen 神), the distinction between the two is muted and blurry and thus very different from the distinction made between body and spirit in other religious traditions.

Is belief in an afterlife indicated in the text?

– No

Is belief in reincarnation in this world specified in the text?

– No

Notes: Beginning in the Six Dynasties (220-589 CE) period, there were a great many Buddhist commentaries written on the Changes and Buddhists, like Daoists, use it to support their arguments and beliefs, including reincarnation. The text itself, however, does not contain any mention of reincarnation (Smith 2008, 90).

Are there special treatments for adherents' corpses dicated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– No

Are there practices that have funerary associations presented in the text?

– No

Are supernatural beings present in the text?

– Yes

↳ A supreme high-god is present

– Yes

Notes: This answer applies only to the base text of the Changes when it was originally written. "Heaven" (tian 天) in pre-Qin China was more anthropomorphic deity who was thought to award and withdraw the "mandate" (ming 命) to rule to and from the ruling dynasty. For most of the Changes' history, the text's cosmology was understood as a naturalistic one in which Heaven was an impersonal force within a larger, harmonious cosmos.

↳ The supreme high god is anthropomorphic or described in anthropomorphic terms

– No

↳ The supreme high god is a sky deity

– Yes

↳ The supreme high god is chthonic (of the underworld)

– No

↳ The supreme high god is fused with the monarh (king=high god)

– No

- ↳ The monarch is seen as a manifestation or emanation of the high god
 - No
- ↳ The supreme high god is a kin relation to elites
 - No
- ↳ The supreme high god has another type of loyalty-connection to elites
 - Field doesn't know
- ↳ The supreme high god is unquestionably good
 - Field doesn't know
- ↳ Other features of the supreme high god
 - Specify: Able to award and withdraw the "mandate" (ming 命) to rule.
- ↳ The supreme high god has knowledge of this world
 - Field doesn't know
- ↳ Has deliberate causal efficacy in the world
 - Field doesn't know
- ↳ Indirect causal efficacy in the world
 - Field doesn't know
- ↳ Exhibits positive emotion
 - Field doesn't know
- ↳ Exhibits negative emotion
 - Field doesn't know
- ↳ Possesses Hunger?
 - Field doesn't know
- ↳ Can be hurt?
 - Field doesn't know

↳ Can be tricked?
– Field doesn't know

↳ Can be imprisoned?
– Field doesn't know

↳ Is it permissible to worship supernatural being other than the high god?
– Yes

↳ The supreme high god possesses/exhibits some other feature
–Specify: Mandate
Notes: Heaven awards the "mandate" (ming 命) to those worthy to rule and withdraws it from those who are unworthy.

↳ The supreme high god communicates with the living
– Field doesn't know

↳ Does the text make communication with supreme high-god possible?
– No

– No

Notes: Comment that the text presents a naturalistic/holistic vision of the cosmos of which Heaven is a part.

Previously human spirits are present

– Yes

Notes: There are passing references in the base text to "ghosts and spirits" (guishen 鬼神), which are the remnants of deceased humans who have the ability to support or hinder the living. However, because the text provides so few details about these entities, most of the questions below are marked as "field doesn't know."

↳ Human spirits can be seen
– Field doesn't know

↳ Human spirits can be physically felt
– Field doesn't know

↳ Previously human spirits have knowledge of this world

– Yes

↳ Knowledge is restricted to a particular domain of human affairs
– Field doesn't know

↳ Knowledge is restricted to (a) specific area(s) within the sample region
– Field doesn't know

↳ Knowledge is unrestricted within the sample region
– Field doesn't know

↳ Knowledge is unrestrict outside of sample region
– Field doesn't know

↳ Can see you everywhere normally visible (in public)
– Field doesn't know

↳ Can see you everywhere (in the dark, at home)
– Field doesn't know

↳ Can see inside heart/mind (hidden motives)
– Field doesn't know

↳ Know basic character (personal essence)
– Field doesn't know

↳ Know what will happen to you, what you will do (future sight)
– Field doesn't know

↳ Have other knowledge of this world
–Specify: Field doesn't know

↳ Human spirits have deliberate causal efficacy in the world
– Yes

↳ Human spirits can reward

– Yes

↳ Human spirits can punish

– Yes

↳ Human spirits have indirect causal efficacy in the world

– No

↳ Human spirits have memory of life

– Field doesn't know

↳ Human spirits exhibit positive emotion

– Field doesn't know

↳ Human spirits exhibit negative emotion

– Field doesn't know

↳ Human spirits communicate with the living

– Yes

↳ In waking, everyday life

– Field doesn't know

↳ In dreams

– Field doesn't know

↳ In trance possession

– Field doesn't know

↳ Through divination practices

– Field doesn't know

↳ Only through religious specialists

– Field doesn't know

↳ Only through monarch

– Field doesn't know

↳ Communicate through other means

–Specify: Rewards and punishments

Non-human supernatural beings are present

– Yes

Notes: This question is answered "yes" because the text does contain passing references to entities such as "dragons" (long 龍). However, the text does not provide any details on these creatures and they appear to function primarily as symbolic images that must be interpreted by practitioners. For example, five out of the six line statements of the Qian 乾 ("Creative" or "Heaven") hexagram [1] use the image of a dragon, though this is likely to be an astronomical reference to the Chinese constellation of Canglong 蒼龍 (Smith 2008, 19).

↳ Supernatural beings can be seen

– I don't know

↳ Supernatural beings can be physically felt

– I don't know

↳ Non-human supernatural beings have knowledge of this world

– I don't know

↳ Non-human supernatural beings have deliberate causal efficacy in the world

– I don't know

↳ Non-human supernatural beings communicate with the living according to the text?

– No

↳ These supernatural beings have indirect causal efficacy in the world

– I don't know

↳ These supernatural beings exhibit positive emotion

– No

↳ These supernatural beings exhibit negative emotion

– No

↳ These supernatural beings possess hunger

– No

↳ These supernatural beings possess/exhibit some other feature

– Specify: Note that dragons function primarily as symbolic images in the text.

Does the text attest to a pantheon of supernatural beings?

– No

Are mixed human-divine beings present according to the text?

– Field doesn't know

Notes: As mentioned above, the answer to this question is uncertain because of the ambiguous nature of Fuxi who is mentioned as the creator of the trigrams. Depending on context, Fuxi could be portrayed as fully human, part human, or something other than human.

Is there a supernatural being that is physically present in the/as a result of the text?

– No

Are other categories of beings present?

– Other [specify]: Natural. In addition to humans, a variety of non-human animals and plants are referenced in the text.

Does the text guide divination practices?

– Yes

↳ Divination by examination of the extra (animal remains)

– No

↳ Divination through human communication?

– No

↳ Divination through animal-behavior?

– No

↳ Divination through non-living material?

– Other [specify]: Milfoil and coin divination

Notes: Despite their widespread practice, there are relatively few accounts of the Changes' divinatory practice and there was variation between them. In general, however, they all

involved a method of randomly generating six broken and unbroken lines to form a hexagram that could then be interpreted. The earliest account of milfoil divination is in the Zuo Zhuan, which suggests three discrete steps: "(1) the announcement of a "charge" indicating the desires of the diviner; (2) the manipulation of milfoil stalks, which yielded a numerical result, usually expressed in terms of a relationship between two hexagrams; and (3) an interpretation in which the emphasis came to be placed on a judgment and/or a particular line statement, depending on whether the calculations yielded stable or changing lines." (Smith 2008, 25). In the Song dynasty, Zhu Xi 朱熹 (1130-1200 CE) wrote an essay entitled "Milfoil Etiquette" (Shiyi 筮儀) to establish guidelines for divination. Zhu Xi's detailed guidelines underlined the spiritual nature of divinatory practice involved the burning of incense and the successive division of yarrow sticks in a sequence of 18 steps in order to determine the six lines of a given hexagram that could then be interpreted (Smith 2008, 229-232). A less "formal" or "orthodox" approach referred to as the "Forest of Fire Pearls Method" (huozhulin fa 火珠林法) or "King Wen Approach" (wenwang ke 文王課) involved throwing three coins simultaneously in order to rapidly construct a hexagram. Though very popular, this method was criticized by many scholars for its "base origins, its statistical anomalies, and its inconsistent application by professional soothsayers" (Smith 2008, 232).



Other form of divination:

– Specify: None

Supernatural Monitoring

Is supernatural monitoring present in the text?

– No

Do supernatural beings mete out punishment in the text?

– No

Do supernatural beings bestow rewards in the text?

– No

Messianism/Eschatology

Are messianic beliefs present in the text?

– No

Notes: The Changes is not a messianic work, but a means to understand and predict the patterns and changes of the cosmos.

Is an eschatology present in the text?

– No

Notes: The Changes is not an eschatological work, but a means to understand and predict the patterns

and changes of the cosmos.

Norms & Moral Realism

Are general social norms prescribed by the text?

– Yes

Notes: Exactly how "moral" or norm-oriented the text is considered to be is dependent on the interpretation applied to it. For example, Cheng Yi 程頤 (1033–1107 CE), one of the progenitors of Cheng-Zhu Neo-Confucianism, applied a particularly moral reading to the text (Smith 2008, 128). In general, the Ten Wings were more concerned with moral and ethical concerns than was the base text, which was originally a divination manual and so focused more on descriptions of predicted fortune or misfortune.

Is there a conventional vs. moral distinction in the religious text?

– Yes

Notes: Although the text does not advance transcendent moral norms it is oriented toward enabling practitioners to act in a way that harmonizes and accords with larger patterns in the cosmos provided one correctly interprets it. As such, it can be seen as promising a superior mode of action compared to what might be advocated by other social institutions.



What is the nature of this distinction?

– Strongly present & highlighted



Are specifically moral norms prescribed by the text?

– Yes

Notes: The commentaries known collectively as the "Ten Wings" articulate the moral vision of the Changes as well as its cosmological foundations (Smith 2008, 44-45). The moral dimension of the Changes became even more prominent following the rise of Cheng-Zhu Neo-Confucianism, which focused almost exclusively on that aspect of the work (Smith 2008, 127-132).



Specifically moral norms are implicitly linked to vague metaphysical concepts

– Yes



Moral norms are explicitly linked to vague metaphysical entities

– Yes



Linked to impersonal cosmic order (e.g. karma)

– Yes

Notes: Correct action is dependent on correctly perceiving and according with the underlying, natural patterns of the world that form the structure of the cosmos (Smith

2008, 38).

↳ Linked in some way to an anthropomorphic being

– No

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being

– No

↳ Specifically moral norms are have no (sic: have no?) special connection to the metaphysical

– Yes

Notes: This point is ambiguous because Heaven is referred to in both naturalistic and moral senses. Thus, whether the answer is "yes" or "no" depends on how Heaven is understood. Moreover, as mentioned above, the Changes are linked to the harmony of the cosmos, which may also be interpreted in a naturalistic or moral sense.

↳ Moral norms apply to (select all that apply)

– All individuals (any time period)

Are there centrally important virtues advocated by the text?

– Yes

Notes: As mentioned above, how "moral" the text is considered to be and what virtues it is considered to advocate depend partly on how the text was interpreted at different points in time. For example, a number of terms in the base text (the hexagrams and their appended line statements) that were originally value-neutral and descriptive acquired moral weight over time: "For instance, the term fu (孚), which originally denoted a "capture" or a "captive" in war (cf. 俘), came to be seen as a moral quality: "sincerity" or "trustworthiness." Similarly, a term that originally referred to a member of the hereditary nobility (junzi 君子) now described a morally upright "exemplary person." Words that previously denoted some sort of "trouble" (like hui 悔 and lin 吝) came to carry moral connotations of "blame," "remorse," "regret" and even "humiliation." In a particularly striking instance of this phenomenon, the loan word used in the Qian (謙) hexagram (number 15 in the received sequence) for a hamster or a rat in the earliest stratum of the basic text, came to be understood almost exclusively as the highly valued personal quality of "modesty" or "humility." (Smith 2018, 187).

↳ Honesty/trustworthiness/integrity

– Yes

Notes: Truthfulness is one of the text's primary values (Smith 2008, 22).

↳ Courage (in battle)

– Yes

- ↳ Courage (generic)
 - Yes
- ↳ Compassion/empathy/kindness/benevolence
 - Yes
- ↳ Mercy/forgiveness/tolerance
 - Yes
- ↳ Generosity/charity
 - Yes
- ↳ Selflessness/selfless giving
 - Yes
- ↳ Righteousness/moral rectitude
 - Yes
 - Notes: Yi (wenyanzhuan)
- ↳ Ritual purity/ritual adherence/abstention from sources of impurity
 - Yes
 - Notes: Li (wenyanzhuan)
- ↳ Respectfulness/courtesy
 - No
- ↳ Familial obedience/filial piety
 - Yes
- ↳ Fidelity/loyalty
 - Yes
 - Notes: Loyalty is one of the text's primary values (Smith 2008, 22).
- ↳ Cooperation
 - Yes
- ↳ Independence/creativity/freedom

– No

↳ Moderation/frugality

– Yes

Notes: Daxiangzhuan to Yi (27) - junzi is measured in food and drink.

↳ Forbearance/fortitude/patience

– Yes

↳ Diligence/self-discipline/excellence

– Yes

↳ Assertiveness/decisiveness/confidence/initiative

– No

↳ Strength (physical)

– No

↳ Power/status/nobility

– No

↳ Humility/modesty

– Yes

Notes: Passing reference in Qian (15). Mention that guishen bless the modest and injure the full
- this is good for reward/punish.

↳ Contentment/serenity/equanimity

– Yes

↳ Joyfulness/enthusiasm/cheerfulness

– No

↳ Optimism/hope

– No

↳ Gratitude/thankfulness

– No

↳ Reverence/awe/wonder
– Yes

↳ Faith/belief/trust/devotion
– Yes

↳ Wisdom/understanding
– Yes

↳ Discernment/intelligence
– Yes

↳ Beauty/attractiveness
– No

↳ Cleanliness (physical)/orderliness
– No

↳ Other important virtues
– Yes

Notes: Sincerity is one of the text's primary values (Smith 2008, 22).

Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Does the text require constraints on sexual activity (partial sexual abstinence)?

– No

Does the text require castration?

– No

Does the text require fasting?

– No

Does the text require forgone food opportunities (taboos on desired foods)?

– No

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– No

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– No

Does the text require marginalization by out-group members?

– No

Does the text require participation in small-scale rituals (private, household)?

– Yes

Notes: Technically, the Changes does not require that one engage in divinatory practice. However, it is written in relation to such practices and so can be thought to require it.

- ↳ What is the average interval of time between performances?
– Field doesn't know

Does the text require participation in large-scale rituals?
– No

Are extra-ritual in-group markers present as indicated in the text?
– No

Does the text employ fictive kinship terminology?
– No

Does the text include elements that are intended to be entertaining?
– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?
– No

Institutions & Production Environment of Text

Society & Institutions

Society of religious group that produced the text is best characterized as:

– A state

Notes: Prior to the founding of the Qin empire in 221 BCE, China was dominated by the relatively decentralized polities of the Shang (1554–1040 BCE) and Zhou (1048–771 BCE), as well as the various centralizing states of the Spring and Autumn and Warring States periods (771–221 BCE).

– A nation-state

Notes: After the Qing dynasty fell in 1912, China entered the Republican period and the period for the People's Republic of China (1949–present), both of which followed the modern nation-state model.

– An empire

Notes: Following the founding of the Qin empire in 221 BCE, China was dominated by centralized empires up until 1912.

Are there specific elements of society that have controlled the reproduction of the text?

– Other

Notes: As noted above, the state did influence reproduction of the text to a degree through official editions. However, it was never successful in fully controlling the reproduction of the text and so it was reproduced in various ways.

Are there specific elements of society involved with the destruction of the text?

– Other

Notes: None.

Welfare

Does the text specify institutionalized famine relief?

– No

Notes: As a divination manual concerned with cosmic harmony and appropriate action, the text does not address issues of institutional administration so many of the following questions do not apply.

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Other forms of welfare?

– No

Education

Are there formal educational institutions available for teaching the text?

– Yes

Notes: The Changes was canonized as one of the five classics in 136 BCE and the Imperial Academy (Taixue 太學) was established for their edification in 124 BCE (Smith 2008, 31). During the Sui-Tang period (589-907 CE), the civil-service examination system was expanded and the Changes formed a crucial part of its curriculum up until the abolishment of the examination system in 1905 (Smith 2008, 90; 199). In addition to state-sponsored institutions, the Changes was also taught in private academies.

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– Yes

Notes: Because the base text and the Ten Wings commentaries focus on the meanings and interpretations of the hexagrams as well as their cosmological foundation and moral dimensions rather than the divination practices themselves, they may be understood as providing "non-religious" education.

Does the text restrict education to religious professionals?

– No

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– No

Is education gendered with respect to this text and larger textual tradition?

– Yes

Notes: Generally speaking, formal education throughout Chinese history was restricted to men.

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Are there specific relationships to teachers that are advocated by the text?

– No

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– Yes

Notes: This question is answered "yes" because the purpose of the text is to provide the means to harmonize with the cosmos and act appropriately in any given situation. Accordingly, becoming "educated" by the text would entail great benefits in one's own life.

Bureaucracy

Is bureaucracy regulated by this text?

– No

Public Works

Does the text detail interaction with public works?

– No

Taxation

Does the text specify forms of taxation?

– No

Warfare

Does the text mention warfare?

– Yes

Notes: Warfare is mentioned primarily in the context of the text's imagery and specific line statements. For instance, the Gou 姤 ("Encounter") hexagram [44] uses the character fu 俘, which originally referred to a "captive of war" (fu 俘) (Smith 2008, 13-14). Similarly, the primary theme of the Shi 師 ("The Army") hexagram [7] is warfare (Smith 2008, 19; 164).

↳ Does the text dictate how to control an institutionalized military?

– No

↳ Does the text restrict/advocate for participation in exogenous military organizations?

– No

↳ Does the text celebrate/bemoan protection/subjugation by an exogenous military force?

– No

Food Production

Does the text mentioned food production/disbursement?

– Yes

↳ Does the text in question dictate how the religious group in question provide food for themselves?

– No

↳ Does the text celebrate/restrict food provided to the group's adherents by an institution(s) other than the religious group in question?

– No

↳ Which of the follow are forms of ritual food production [choose all that apply]?

– Large-scale agriculture (E.g., monocropping, organized irrigation systems)

Notes: Although the cultivation of crops is mentioned, it is featured relatively less than hunting, herding, gathering plants, fishing, and raising livestock (Smith 2008, 20).

- Hunting (including marine animals)
- Gathering
- Fishing
- Pastoralism

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