For the past several years, Rice University Professor Richard Smith has been working on a book on the evolution and eventual "globalization" of the *Yijing* (Classic of Changes). During this time he has used the Chinese classic as a teaching tool in a wide variety of courses on Asian history and culture.

The following is a supplement to Professor Smith's article, "The *Yijing* (Classic of Changes) in Global Perspective: Some Pedagogical Reflections," which appears in the Fall 2003 issue of *Education About Asia* (Volume 8, Number 2).

**CONTENTS**


II. [The Fu Hexagram (24) of the *Yijing* (Classic of Changes): Some Translations of the Basic Text](PDF File)

III. [The Sixty-Four Hexagrams: Some Translations of the "Hexagram Names" (Guaming)](PDF File)

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**SOME WESTERN-LANGUAGE WORKS ON THE YIJING*, TOPOCALLY ORGANIZED**

**AN ONLINE GUIDE FOR STUDENTS**

by R. J. Smith, Rice University
*Note that there are many different transliterations of Yi jing, including I-ching, I Ching, I Ging, Yi King, Yih-King, Yi Jing, etc (see under "PRELIMINARY REMARKS" below). The closest English translation is Classic of Changes. The Yi jing is also commonly known as the Book of Changes, Livre des mutations, Livre des changements, Das Buch der Wandlungen, etc. Another title of the work, reflecting its pre-imperial origins, is the Zhouyi, Chou-i, Djohi, etc. [The Zhou/Chou/Djoh Changes]. Often it is simply known as the Changes (Yi). When looking for references to the Yi jing in book indexes and on the world-wide web, one must always consider the above-mentioned possibilities. "Changes" and "Book of Changes" (and their various equivalents in other languages) are probably the best places to start looking in any book index. Note also that you can "word search" this online bibliography.

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PRELIMINARY REMARKS

I. A Note on the Transliteration ("Romanization") of Chinese Names

In this article I have used the Chinese Pinyin (PY) system rather than the British Wade-Giles (WG) system, but students should be aware that many of the English-language books listed under
In the past decade or so, PY has become increasingly popular among China scholars, not only in English-speaking environments but nearly everywhere that Chinese words have to be transliterated. Words rendered in PY are pronounced more or less the way they appear to be to an English speaker, with a few noteworthy exceptions: q sounds like the ch in cheek; z sounds like the ds in buds (unless followed immediately by an h [i.e. zh] in which case the two letters together sound like the j in jump); x sounds like the sh in sheep; and c sounds like the ts in its (unless followed immediately by an “h,” in which case the two letters together sound like the ch in cheap. Thus: qing sounds like “ching;” zu sounds like “dssoo;” zhou sounds like “joe,” xing sounds like “shing;” can sounds like “tsawn;” and chu sounds like “chew.”

The WG system has the following peculiarities. It distinguishes between certain “aspirated” consonant sounds (marked by an apostrophe) and the same consonant sounds when pronounced without expelling air. For instance, ch’ sounds like a speaker of American-English might think it would, as do k’, p’, and t’. But ch without an apostrophe is pronounced like a j (as in jar). Similarly, k without an apostrophe sounds like the g in gun; p, like the b in boy; t, like the d in dunce; and ts or tz, like the ds in buds. The letters ih at the end of a word indicate a sound something like ”ur” (as in “sure”) and the letter j has an ”r” sound (as in ”rough”). Thus: chang sounds like ”jong;” kung sounds like ”goong;” pang sounds like ”bong;” and tse sounds like ”dzuh.” Shih sounds like ”shur;” and jih sounds (rather) like ”urh” with a vague ”r” sound at the beginning.

Here, in PY and then in WG, are some names for major dynasties, people and terms that are often encountered in works dealing with the Changes:

### DYNASTIES (in chronological order)

<table>
<thead>
<tr>
<th>Pinyin System</th>
<th>Wade-Giles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shang (c. 1800–1100 B.C.E.)</td>
<td>Shang</td>
</tr>
<tr>
<td>Zhou (c. 1100–256 B.C.E.)</td>
<td>Chou</td>
</tr>
<tr>
<td>Qin (221–206 B.C.E.)</td>
<td>Ch’in</td>
</tr>
<tr>
<td>Han (206 B.C.E.–222 C.E.)</td>
<td>Han</td>
</tr>
<tr>
<td>Sui (589–618)</td>
<td>Sui</td>
</tr>
<tr>
<td>Tang (618–907)</td>
<td>T’ang</td>
</tr>
<tr>
<td>Song (960–1279)</td>
<td>Sung</td>
</tr>
<tr>
<td>Yuan (1279–1368)</td>
<td>Yuan</td>
</tr>
<tr>
<td>Ming (1368–1644)</td>
<td>Ming</td>
</tr>
<tr>
<td>Qing (1644–1912)</td>
<td>Ch’ing</td>
</tr>
</tbody>
</table>

### PEOPLE (in alphabetical order)

<table>
<thead>
<tr>
<th>Pinyin System</th>
<th>Wade-Giles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Terms</td>
<td>Pinyin System</td>
</tr>
<tr>
<td>-------</td>
<td>---------------</td>
</tr>
<tr>
<td>bagua (eight trigrams)</td>
<td>pa-kua</td>
</tr>
<tr>
<td>Daoism</td>
<td>Taoism</td>
</tr>
<tr>
<td>dizhi ([12] earthly branches)</td>
<td>ti-chih</td>
</tr>
<tr>
<td>gua (trigram/hexagram)</td>
<td>kua</td>
</tr>
<tr>
<td>guaming (hexagram name)</td>
<td>kua-ming</td>
</tr>
<tr>
<td>Taiji (Supreme Ultimate)</td>
<td>T'ai-chi</td>
</tr>
<tr>
<td>tiangan ([ten] heavenly stems)</td>
<td>t'ien-kan</td>
</tr>
<tr>
<td>tuan (judgment, &quot;tag&quot;)</td>
<td>t'uan</td>
</tr>
<tr>
<td>wuxing (five phases,</td>
<td>wu-hsing</td>
</tr>
</tbody>
</table>
agents, etc.)

\(\text{xiu} \) ([twenty-eight] lunar lodges) \hspace{1cm} \text{hsiu}

\(\text{yaoci} \) (line statement) \hspace{1cm} \text{yao-tz'u}

\(\text{yin and yang} \) \hspace{1cm} \text{yin and yang}

II. Some Ideas for Research (I have abbreviated "Topical on-Line Bibliography" [below] as TOB)

NB: Your first recourse for information on almost any Yijing-related subject should be Nielsen (2003), cited in Section II of the TOB. Note also his excellent bibliography. The list of books in the TOB is by no means exhaustive (see initial note to Section I below); nor are my annotations, which appear occasionally in brackets ([ ]). My aim in organizing and annotating this bibliography has been to facilitate student research in the following general areas (among others):

THE HISTORY OF THE CHANGES [See esp. TOB, Section IV]

When, how and why did the Changes come into being? [For preliminary guidance, see esp. Gottshalk (1999), Kunst (1985), Liu and Lin (1995), Shaughnessy (1983), Rutt (1996), and Marshall (2001) in Section IV.A—full citations in Section III.] What do we know about its early evolution during the Zhou dynasty? Clearly there were different versions of the Changes that circulated in the Zhou period; how were they different and how were they similar? What are the implications of these differences and similarities?

What, if anything, did Confucius have to do with the Changes? You might use this question (or one like it) to explore the relationship between "myth" and "history" in China.

What light does the "basic text" of the Changes (i.e. the hexagram names, judgments and "line statements" of each of the sixty-four hexagrams of the "received version") shed on early Chinese history and culture?

What are the "Ten Wings" (\(\text{shiyi}\); aka \(\text{shih-i}\)) of the Yijing and what do they have to do with the "basic text" of the Changes? [Most translations of the Yijing discuss the "Ten Wings;" for more focused studies, see Snyder (2001) and Swanson (1974) in TOB, Section IV.B]

Discuss the style and content of the Changes at the time that it was declared a "Confucian" classic in 136 B.C.E. Is "Confucian" an apt characterization of the work? Why or why not?

In what ways does the evolution of the Yijing in imperial times (221 B.C.E.–1912 C.E.) shed light on political, social, intellectual and cultural life in a given period (or periods) of Chinese history?

How have commentaries shaped Chinese attitudes toward the Changes, and how have Chinese attitudes shaped commentaries on the Changes? [This is a somewhat different version of the question posed directly above.]

INTERPRETING THE CHANGES [for clear explanations of all major techniques (and many relatively minor ones), see Nielsen (2003), in TOB, Section II]
What are some of the numerical and other correlational techniques for interpreting the basic text of the *Yijing*? Take into account not only the analysis of specific line, trigram and hexagram relationships but also the role of cosmic variables such as *yin* and *yang*, the five phases (*wuxing*), the ten heavenly stems (*tiangan*) and twelve earthly branches (*dizhi*), the 28 lunar lodges (*xiu*), etc. [Most translations of the *Changes* include discussions of such techniques, and the titles of other works (see esp. *Section III* and *Section VIII* below) often indicate a concern with such matters. For a start, see Richard Wilhelm, (1967), pp. 325–368, Lynn, (1994), pp. 19–46 and Wei (1997), pp. 97–113; also chapter 3 of R. J. Smith (1991)—all listed in *Section III*.]


**COMPARATIVE ISSUES** [See TOB, *Section VII* and *Section IX*, as well as the more specific citations below]

Compare different versions of the *Changes*—e.g. the Mawangdui version and the "received text" One kind of comparison might focus on the "basic text" of each document; another might focus on the commentaries attached to each. [See esp. Shaughnessy (1996) and Wang Dongliang (1995) in TOB, *Section II*.]

Discuss the relationship between the "received text" of the *Yijing* and one or more derivative works, including the so-called "Changes Apocrypha." [See Neo (2000) and Nielsen (1995 and 1999); also specific works such as Yang Xiong’s *Taixuan jing* (aka *T'ai-hsuan ching*; Nylan, 1994) in TOB, *Section IV.B*.]

How does the early evolution (or style, or content or commentarial tradition[s]) of the *Changes* compare with that of other "Chinese" classics, such as the *Classic of Poetry* (*Shijing*, the *Classic of History* (*Shujing*), etc.?

Discuss different understandings of the "basic text." [Compare different translations and also consult the works by Shaughnessy (1983) and Kunst (1985) in TOB, *Section IV.A*.]


In what ways might the *Changes* be compared with other "classics," such as the Hebrew *Torah*, the Christian *Bible*, the Hindu *Vedas* or the Muslim *Qu’ran* (aka *Koran*)? [For a start, consult works such as Henderson (1991 and 1998) in TOB, *Section IX* and the books and articles listed in *Section VII*.] Are there other comparisons that might be more revealing? Why?

Compare the two major interpretive traditions of the *Changes*—the so-called school of "images and numbers" (xiangshu; aka hsiang-shu) and the school of "morality and principle" (yili; aka i-li). Are they mutually exclusive? [Most general works on the *Yijing* discuss these two "schools," but see in particular Goodman and Grafton (1990) in TOB, *Section VI.F.1*.]

Compare different interpretations of the *Changes*—either during the same period or over time.

Compare different ideological orientations toward the *Changes* (Confucian, Buddhist, and Daoist). [Most translations of the *Yijing* have an explicitly "Confucian" bias, but see, for example, Cleary (1986, 1987 and 1989) and Govinda (1981) in TOB, *Section III*; also White (1976) in ibid.]

From the standpoint of culture, virtually any China-related topic can be discussed in terms of the Changes. For some preliminary guidance, see R. J. Smith (1991, chapter 3) in TOB, Section III and R. J. Smith (1998) in TOB, Section VI.A. A look at the indexes of books such as those listed in TOB, Section VI, will yield a wealth of information on virtually every topic mentioned above, and a number of more specific ones as well. In going through these indexes, remember to consider every way the Yi Jing might be listed in an index—I-ching, I Ching, I Ging, Yi King, Yih-King, Yi Jing, Classic of Changes, Book of Changes, Changes, Livre des mutations, Livre des changements, Zhouyi, Chou-I, Djoji, etc.

An interesting paper might be written on the "counter-cultural" use of the Yi Jing by examining works on rebellion and revolution in Chinese history. The Taiping Rebellion (1851–1864) would be a fruitful starting point, not to mention the Eight Trigrams Uprising of 1813. [See, for example, Vincent Yu-chung Shih, The Taiping Ideology: Its Sources, Interpretations, and Influences (Seattle and London: University of Washington Press, 1967) and Susan Naquin, Millenarian Rebellion in China: The Eight Trigrams Uprising of 1813 (New Haven: Yale University Press, 1976).]

Since 1978, after several decades of neglect and outright condemnation, the Yi Jing has made a dramatic comeback in contemporary China. The 1980s witnessed a phenomenon known in the Chinese press as Yi Jing re ("Yi Jing Fever"). Bookstores and bookstalls in the PRC now carry a wide variety of both vernacular translations and popular studies of the classic, and there are even comic book versions of it. Yi Jing study groups have sprung up in every city, and public lectures on the Changes are now more or less common fare. How do we account for the recrudescence of the Yi Jing in places where it was previous suppressed? For some preliminary guidance, see R. J. Smith (1998), Liu (1993), and Tang (1987) in TOB, Section III.

ISSUES RELATED TO TEXTUAL TRANSMISSION AND TRANSLATION [See TOB, Section V]

How and why did the Changes move from China to other parts of East Asia? To the West? To the world? For some preliminary guidance, see R. J. Smith (1998) in TOB, Section III and R. J. Smith (2002) in TOB, Section VI.A.

What happened to the Yi Jing in the process of transmission to other parts of the world? In addition to the articles cited directly above, see the works cited in TOB, Section VI and Section VII. The works of Benjamin Wai-ming Ng (see TOB, Section VI, subsections "B," "C," and "D") provide excellent models, but original work can still be done with secondary sources. Consider, for example, how the scope of the articles listed in TOB, Section VI.B can broadened significantly by the information contained in books such as Choi (1980), David Chung (2001), Edward Chung (1995), de Bary and Haboush, eds. (1985), Kalton, trans. (1988), Kalton, et al. (1994), Palais (1996), Ro (1989), and Yun (1990) listed in TOB, Section VI.B. For access to this information, simply consult the indexes of these books under the headings "Book of Changes" or "I-Ching."

A couple of specific ideas: Compare the reception of the Yi Jing in, say, Japan and Korea over a roughly comparable period of time, discussing, for example, the relationship between cultural borrowing and indigenous identity. For some guidance, consult the sources cited in TOB, Section VI.A–C. Another comparison might be between the way the Yi and one or more of the "sacred texts" from another tradition—say, Buddhism, Daoism, Islam, Hinduism, Judaism or Christianity travelled eastward or westward. See TOB, Section VI.F and Section VII as well as the works by authors such as Batchelor (1994), Baumann and Prebisch (2002), Clark (2000), Clark, ed. (1995), Courtney (1997), Evans (2002), Liu (1995), Liu ed (1999), Mullins (1998), Saussy (2001), Zhang (1992 and 1999) and others listed in Section IX.
One particularly interesting example of the "globalization" of the *Yijing* is the eighteenth-century effort by Jesuit "Figurists" (including Joachim Bouvet, Phillipe Couplet, Joseph Prémare, etc.) to link the *Changes* to the *Bible* (and to other Western works, including the Kabbalah). How, exactly, did they attempt to do this? What light does their effort shed on the nature of early Sino-Western cultural interactions? For guidance, see the works by Collani, Fancourt, Javary, Lackner, Lundbeck, Rule, Rutt, Witek and others in TOB, Section VI.F.1.

In what ways has the *Yijing* inspired philosophical and artistic creativity outside of China? Consider, for instance, not only the examples in TOB, Section VI.A–E but also the many artists, writers, composers, choreographers and other influential individuals in the modern West who have acknowledged an interest in, if not a profound debt to, the *Changes*, including Carl Jung, Aleister Crowley, Fritjof Capra, Merce Cunningham, Carolyn Carlson, John Cage, Udo Kasemets, Eric Morris, Allen Ginsberg, Bob Dylan, Octavio Paz, and Philip K. Dick. For some leads, see the works cited in TOB, Section VI.F.1–2.

What do you make of modern Western "translations" of the *Yijing* such as those of Eason (1994), MacClure (1997), Sadler (1996), Sterling (1995), etc.? See TOB, Section VIII.

What is your evaluation of Western books on the *Changes* such as those by McKenna and McKenna (1993), Pailoux (1976), and Yan (1991)? See TOB, Section VIII.

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**TOPICAL ON-LINE BIBLIOGRAPHY (TOB)**

**Contents:**

I. *Yijing* Bibliographies

II. Reference Works

III. Various Translations and Broad Scholarly Overviews of the *Yijing*

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VI. The Transmission of the *Yijing*

VII. Comparative Studies of the *Yijing*

VIII. Miscellaneous Works on the *Yijing*

IX. Some Other Relevant Works

X. A Note on the Net
I. Yijing Bibliographies

[Naturally, a great many Asian-language and Western-language primary and secondary sources can be found in the bibliographies and/or notes of the works listed in subsequent sections (II–VII).]


II. Reference Works

Eberhard, Wolfram. A Dictionary of Chinese Symbols: Hidden Symbols in Chinese Life and Thought. London: Routledge Kegan and Paul, 1988. [An extremely valuable reference work. Students should keep in mind, however, that the meanings of Chinese symbols have often changed over time. Thus, the symbols of the "original" basic text of the Changes may have had connotations that were significantly different than those that attached to them in later periods.]

Nielsen, Bent. A Companion to Yi jing Numerology and Cosmology: Chinese Studies of Images and Numbers from Han 202 B.C.E.–220 C.E.) to Song (960–1279 C.E.). London, New York, etc.: Routledge-Curzon, 2003. [This work contains an excellent bibliography, in addition to a great many alphabetically organized entries (in Pinyin transliteration) that provide essential information on people, texts, concepts, and interpretive schemes. As indicated above, an invaluable resource and the first place to look for almost any Yijing-related subject. Every college and university library should have at least two copies of this book.]

Wilkinson, Endymion. Chinese History: A Manual. Cambridge., Mass. and London: Harvard University Press [Harvard University Asia Center], 2000. Revised and enlarged. [A wonderful reference, organized into the following general categories: Basics (Language, Dictionaries, People, Geography, etc.), Pre-Qin Sources, Historical Genres, Other Primary Sources, and Primary Sources by Period. Although of maximum value to those who read Chinese and Japanese documents, this work has much to offer undergraduate students as well.]


III. Various Translations and Broad Scholarly Overviews of the Yijing

[Additional works of this sort can be found in section VIII below. "Translations" of the Changes (using the term
somewhat loosely, since some renderings are not based on any Chinese text) are marked with asterisks (*) in both of these sections. Two asterisks (**) indicate translations that have, in my view, the greatest scholarly value for one reason or another. The two most widely-used scholarly translations in English are Wilhelm (1967) and Lynn (1994). Among the best general introductions to the Changes, in addition to Wilhelm and Lynn, are: Balkin (2002); Nylan (2001), Chapter 5; Rutt (1996); Shaughnessy (1993), Kidder Smith (1993), R. J. Smith (1991), Chapter 3 and Wei Tat (1977).

Adler, Joseph, trans. *Introduction to the Study of the Classic of Change (I-hsūeh ch'i-meng).* New York: Global Scholarly Publications, 2002. An online version of this publication can be found at http://www2.kenyon.edu/depts/religion/fac/adler/Writings/Chimeng.htm [Focused on Zhu Xi's famous Song dynasty work]


Hon, Tze-ki. "Teaching the Book of Changes." *Education About Asia,* 2.2 (Fall 1997), 26–31. [An excellent example of how the Changes can be used in the classroom]

Hon, Tze-Ki. "Northern Song 'Yijing' Exegesis and the Formation of Neo-Confucianism." Ph.D. dissertation, University of Chicago, 1992. Available from UMI Dissertation Services/ProQuest. [An illuminating comparison of several different Northern Song approaches to the Changes; currently being revised for publication by the State University Press of New York]


Kim, Young-Oak. The Philosophy of Wang Fu-chih (1619–1692). Ph.D. dissertation, Harvard University, 1982. Available from UMI Dissertation Services/ProQuest. [Excellent; although rather narrowly focused, this study provides valuable background on the Changes]


**Legge, James, trans. *The I Ching* [originally rendered Yi King]. New York: Dover Publications, 1963 (reprint of 1899 edition). [A solid but at times obscure rendering, with a great deal of useful introductory information. Based on a late Qing understanding of Song dynasty interpretations of the Changes]


Smith, Richard J. "The Languages of the Yijing and the Representation of Reality," *Oracle* (Summer, 1998), 35–50. [An overview of the basic structure and function of the Changes]


Wei, Tat. *An Exposition of the I-Ching or Book of Changes.* Hong Kong: Dai Nippon Printing Co., 1977. [A fascinating and valuable "personal" study of the *Yijing* based on traditional scholarship]


White, Douglass Alan. "Interpretations of the Central Concept of the I-Ching During the Han, Sung and Ming Dynasties." Ph.D. dissertation, Harvard University, 1976. Available from UMI Dissertation Services/ProQuest. [A very valuable study, with much information on Buddhist interpretations of the *Yijing*]


**Wilhelm, Richard, trans. *The I Ching or Book of Changes.* Princeton: Princeton University Press, 1967. Translated from the German by Cary F. Baynes. [A valuable translation with a great deal of extremely valuable introductory material, including a foreword by the famous psychologist, Carl Jung; should be read together with Lynn (above)]


IV. The Evolution of the *Yijing*

A. Pre-imperial China (up to 221 B.C.E.)


See Gotshalk under Section III above.

See Groupe de travail under Section III above.


See Kunst under Section III above.

See Liu and Lin under Section III above.

See Marshall under Section III above.

See Rutt under Section III above.

Shaughnessy, Edward. "Re-Reading The Gui Cang: An Alternative To Yi Jing Divination." [Forthcoming; I'm not sure of the publisher or the publication date.]

Shaughnessy, Edward L. "The Fuyang Zhou Yi and the Making of a Divination Manual." [Forthcoming; I'm not sure of the publisher or the publication date.]


See Shaughnessy (1983) under Section III above.


See Whincup under Section III above.

See Wu under Section III above.

B. Early Imperial China (from 221 B.C.E. to 1279)

See Adler (2002) under Section III above.


Hon (1992) under Section III above. [Focused on the Song dynasty]


Lynn under Section III above.


See Philastre under Section III above. [Based on Song dynasty commentaries]

See Shaughnessy, Edward L. (1996) under Section III above. [Focused on the Han dynasty Mawangdui version of the Changes]

See Shaughnessy (both of his forthcoming works) under Section IV.A above. [Focused on the late Zhou and early Han dynasties]


See Wang Dongliang under Section III above. [Focused on the Han dynasty Mawangdui version of the Changes]

See Wilhelm (Richard) under Section III above. [Based on Song dynasty commentaries]

C. Late Imperial China (1279–1912)


See Cleary (all three citations) under Section III above.


See Julien under Section III above. [Based primarily on Wang Fuzhi's approach to the Yijing; cf. Black, above]

See Kim under Section III above. [Focused on the Qing dynasty]


D. Modern China (1912–Present)


See Tang (1987) under Section III above.

V. The Cultural Significance of the Yijing in China


Chan, Wing-tsit, trans. Reflections on Things at Hand: The Neo-Confucian Anthology. New York: Columbia University Press, 1967. [This book, perhaps the most influential work in all of East Asia from the 14th century into the 20th, is full of wonderful examples showing how the Yijing was used to justify political and social roles and relationships]

Chu, Pingyi. "Ch'eng-Chu Orthodoxy, Evidential Studies and Correlative Cosmology: Chiang Yung and Western Astronomy." Philosophy and the History of Science, 4.2 (October, 1995). [Discusses the relationship between the Yijing and mathematics]


See Nylan (1994) in *Section IV.B* above.


Sze, Mai-mai. *The Way of Chinese Painting.* New York: Vintage Books 1959. This translation of a major work on Chinese painting cites the *Yijing* as authority on several occasions]


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**VI. The Transmission of the *Yijing***
A. Overviews


B. To Korea


Chung, Edward Y. J. *The Korean Neo-Confucianism of Yi T'oegye and Yi Yulgok: A Reappraisal of the "Four-Seven Thesis" and Its Practical Implications for Self-Cultivation*. Albany: State University of New York Press, 1995. [Yi T'oegye was greatly influenced by the *Changes*, as this book and several of the works about him (listed below) reveal]


Lee, Jung Young. "The Origin and Significance of the Chongyok or Book of Correct Change," *Journal of Chinese Philosophy*, 9 (1982), 211–241. [A significant work inspired by the *Yijing*]


C. To Japan


D. To Vietnam


Ng, Benjamin Wai-ming. "*Yijing* Scholarship in Late-Nguyen Vietnam: A Study of Le Van Ng’s *Chu Dich Cuu Nguyen* (An Investigation of the Origins of the Yijing, 1916)." [Forthcoming; I'm not sure of the publisher or the publication date' perhaps the *Journal of Chinese Philosophy*]


E. To Tibet


F. To the West

1. Seventeenth and Eighteenth Centuries


Collani, Claudia von. "The First Meeting of the Yijing and the West." Forthcoming in *Monumenta Serica*.


Sun, Xiaoli, "A Wrong Statement about Leibniz and His Interpretation of Chinese I Ching Figure," Historia scientiarum 8 (1999), 239–247.


2. Nineteenth and Twentieth Centuries


Crowley, Aleister, Foundation webpage. http://www.thelemicgoldendawn.org/acf/


VII. Comparative Studies Involving the Yijing


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**VIII. Miscellaneous Works on the Yijing** (a very mixed bag; some of these "translations, for example, are clearly not based directly on any Chinese version of the *Changes*)


*Sterling, Marysol Gonzalez. *I-Ching and Transpersonal Psychology.* York Beach, Maine: Samuel Weiser, 1995. [Interesting for the "liberties" taken with the text]


IX. Some Other Relevant Works (focusing primarily on issues of textual transmission [including translation], textual authority, and comparative religious or philosophical traditions)


X. A Note on the Net

*Greg Whincup’s "The I Ching on the Net (Zhouyi dianlin)" provides a good introduction to the vast amount of Yijing-related material on the world-wide web. See [http://www.pacificcoast.net/~wh/Index.html](http://www.pacificcoast.net/~wh/Index.html). This site distinguishes between "conventional" and "unconventional" approaches to the Changes.*