

十翼
Shí Yì
THE TEN WINGS

An Overview
By
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Intro

Defining the term Zhuan

- The most significant of the 10 Wings philosophically, is the 5th & 6th, known as the **Great Treatise**
- (大傳 Dà Zhuàn). This Wing comprises the bulk of Book II in the Wilhelm translation. (pp. 280-355)
- Stephen Karcher has more recently produced a version entitled TA CHUAN The Great Treatise The Key to Understanding the I Ching and Its Place in Your Life (2000).
- I propose a better translation of Da Zhuan would be the **Great Commentary**.
- Because **zhuàn** literally means 'to comment on' or 'a commentary' and because we commonly translate lùn as 'treatise'.

Intro

Defining the term Xiang

- For divination, the most important Wings are 3 & 4, called The **Image** (象/像 Xiàng) Commentary (Zhuan).
- So why is the Image given two Wings? At first glance one might assume the division is due to the fact that there are two commentaries, the Large and Small Images (Dà Xiàng & Xiǎo Xiàng).
- The **Large(r) Images** identifies and comments on the two component trigrams in each hexagram.
- Even books that leave the Wings out will usually include these. Wilhelm titles them *The Image*.
- The **Small(er) Images** pertain to the line texts.
(in Wilhelm these are only found in Book III, under heading b)

Intro: Da Yan

Upper & Lower Canon

- Actually, the reason for two Wings, is that since the 大衍 Dà Yǎn (the Great Extension/Expansion), a section of the Great Commentary, written ~100 BCE, the 64 hexagrams have been divided into two sections.
- Known as: The **Upper Canon** (Shàng Jīng), hexagrams 1-30 and the **Lower Canon** (Xià Jīng) H: 31-64.
- The reason for this division is unknown. It does suggest that the lower numbered Wings were all written after or along with the Da Yan, despite their earlier numbers, but this too is uncertain.
- The Da Yan chapter (IX in Wilhelm, p.308) is primarily concerned with numerological aspects of the Yi.

Wings 1 & 2 - 彖傳 Tuàn Zhuàn: Comments on the Decisions/Determinations/Judgments

Pinyin = Tuan

WG = T'uan

Missionary = Thwan

- This is a commentary on the basic text for each hexagram, which are titled Tuan = **Judgment** or **Decision**.
- The character tuan is the picture of a pig or boar's head, probably related to use in sacrificial offerings, but in the context of the Yi Jing is generally translated as '**decision**' or 'determination'.
- There is a Tuan and a Tuan Zhuan/Commentary for each of the 64 hexagrams.
The Tuan were written by King Wen, usually the first words/text after the Hexagram's title/name.
- The Tuan Zhuan/Commentaries were written by later (unknown) commentator(s).
They have sometimes attributed to Confucius (Master Kong, Kong Fu-zi).
This is not true, but they are certainly Confucian (Ru) in tone.
- In Wilhelm they are found in Book III, starting on p.370.
An Index to the Wings may be found on p.xix

Wilhelm translates as: **Commentary on the Decision**

Rutt translates as: **Commentary on the Hexagram Statements**

Nielsen translates as: **The Commentary on the Decisions** distinguishing from Tuan Ci = **Deciding Remarks**

Why Two Wings?

- Remember the reason there are two wings is because the commentary is divided into two parts corresponding to the division of the Yi as whole into so-called Upper and Lower Canons.
- The Upper Canon is comprised of hexagrams 1 to 30.
- The Lower Canon is comprised of hexagrams 31 to 64.
- The two wings are really just one commentary.
- This pattern holds for the first six Wings, they are really just three.
- This means there are really only Seven Wings.

Clarifying

- In Wilhelm, this commentary is to be found in Book III, starting on page 370, under the title *Commentary on the Decision*. In a footnote Wilhelm makes it clear that the terms Judgment and Decision are equivalent. (I think he uses the two words to help preserve a distinction between these two components of the text.) **Judgments** are what King Wen wrote (Tuan), while **Decision** refers to the words of later commentators as recorded in the Wings (Tuan Zhuan).
- This commentary helps to **explain** the Judgment which immediately precedes it.

Back to the text itself:

- The Tuan-zhuan are relatively short passages on each hexagram, ranging from 27 characters (in T:17) to 91 characters (for T:32).
- Their average is 45 characters, yielding a text around 2900 characters long.
- They start with an identification of the hexagram under discussion, though often somewhat obliquely. The hexagrams are never identified by number the way we do now, but by their name or attributes that correspond, usually to its component trigrams or distinctive lines.
- In ancient Chinese these passages rhymed, which may in part explain their cryptic and truncated style.
- Their ultimate goal was to explain the meaning attached to the hexagram, especially its portent.

Some Specific Contents are worth Noting

- Many **Important interpretive concepts** are first mentioned here such as:

(see BN p. 239 / see also Yao p. 289-300)

- Correct and Incorrect positions (正位 zhèng wèi)
- Matching positions (當位 dāng wèi / wèi bu dāng)
- Attaining or Losing the position (得位 dé wèi / 失位 shī wèi)
- Central position or Central & Correct (中位 zhōng wèi / zhōng zhèng)
- Venerable/respected position (the 5th) (尊位 zūn wèi)
- Responding or Corresponding (應 yīng / wu^{lacks} ying)
- Waning & Waxing (消息 xiāo xī)

* These concepts will be discussed later in the course.
They pertain to relationships between lines within the hexagram.

Wings 3 & 4 - 象/像 傳 Xiàng Zhuàn: Commentary on the Images/Symbols

• PY = Xiang WG = Hsiang

- There are two distinct commentaries here.
- One known as the Greater/Larger Images (Da Xiang) and one called the Smaller/Lesser Images (Xiao Xiang),
- These are not the two wings as one might initially suppose, but **two different texts**.
The Greater Images pertain to the hexagram, whereas the Lesser Images pertain to the line texts.
- They are however, also split, into **two wings** as a result of dividing the hexagrams into upper (1-30) and lower (31-64) canons, as it was for Wings 1 & 2.

The Da Xiang

- The **Da Xiang Commentary** identifies the two trigrams for each hexagram, and the lesson(s) that a jun-zi or the ancient kings (founding fathers) extracted, based on understanding of them.
- There are 64 of these. They are relatively short and formulaic.
- They range in length from 8 to 22 characters, and total 997 characters
- This total includes the two characters that start each line,
Xiang Yue = The Image says:,
which account for 128 characters,
leaving 869 for the actual content of the commentary.

The Xiao Xiang

- The **Xiao Xiang** is a **commentary on the line text** for line of each of the 64 hexagrams.
- Thus, there are 384 of these (6x64).
- Wilhelm identifies them as *b*) under the line texts in Book III of his work.
- This text is more like the Tuan commentary and could be considered an extension of it.
- It *does* ***not*** deal with the trigrams or their images as the name might suggest.

Wings 5 & 6 - 大傳 Dà Zhuàn: The Great Commentary ***aka 繫辭傳 Xì Cí Zhuàn: Comments on the Appended Statements***

- PY = Da WG = Ta ('t' without an apostrophe is pronounced like a 'd')
- How we should translate the title is something of an issue here. Most sources have dubbed it the Great Treatise.
- Zhuan literally means 'to comment on', or 'a commentary', thus I translate it as the Great Commentary, or Great Comments, or Enlarged Commentary, rather than, Great Treatise.
- We often translate 論 lùn as 'a treatise' too, though that could also perhaps be better translated as a 'Discussion or Discourse', freeing up *treatise* altogether.
- The most famous example is the **Lún Yǔ**, usually translated as The Analects (of Confucius) or Confucian Analects. (the 2nd tone lún is reserved for this text)

Da Zhuan

- Given its importance, relatively few translations of the Da Zhuan exist in English.
- In chronological order they are: James Legge (1899), Wilhelm/Baynes (1950), (constitutes the bulk of Book II)
- Gerald Swanson (1974) (dissertation), Wu Jing-nuan (1991), Richard Lynn (1994), Richard Rutt (1996)
- and the only dedicated book, by Stephen Karcher (2000).

Da Zhuan

- The Da Zhuan constitutes two of the 10 Wings and are designated as Wings 5 & 6.
- This is however, because the work itself is divided into two parts, not for the two canons reason.
- The two parts are usually differentiated by Roman numerals as Part I or II.
- In each of the two parts there are 12 subsections (Wu divides into 11 each), which are further delineated into paragraphs or lines which are also numbered for clarity. Wilhelm and Rutt have titled the subsections.
- Rutt's are more synoptic, so I list his first, but include both versions here.
- There are clear parallels to be seen between the two Parts/Wings.

Da Zhuan – Part I = Wing 5

12 Subsections

#	<u>Section Titles</u>	<u># of Paragraphs / Lines</u>	<u>Wilhelm p. 280</u>
• 1.	Cosmic Analogies	8	p. 280 Changes in the Universe
• 2.	Omens	6	p. 287 On Composition & Use
• 3.	Statements (Judgments)	5	p. 290 On the Words Attached
• 4.	Yi & Dao	4	p. 293 Deeper Implications
• 5.	Dao & Yin-yang	9	p. 297 Dao: Light & Dark Power
• 6.	Yi embraces Heaven & Earth	3	p. 301 Dao Applied to the Book
• 7.	Yi is Supreme	2	p. 302 Effects of the Book on Man
• 8.	Line Commentaries	11	p. 304 Use of the Appended Explanations
• 9.	Stalk Counting Symbolism	10	p. 308 On the Oracle
• 10.	The Fourfold Dao of Yi	7	p. 314 The Fourfold Use of the Book
• 11.	The Sages and Spirits	9	p. 316 On the Yarrow Stalks
• 12.	Miscellany	7	p. 321 Summary

Da Zhuan – Part II = Wing 6

12 Subsections

#	<u>Section Titles</u>	<u># of Paragraphs / Lines</u>	<u>Wilhelm p. 325</u>
• 1.	Cosmic Analogies	8	p. 325 On the Signs and Lines
• 2.	The Sage Inventions	13	p. 328 History of Civilization
• 3.	The Figures and their Statements	4	p. 336 The Structure of Hexagrams
• 4.	The Trigrams	3	p. 337 The Nature of the Trigrams
• 5.	Line Commentaries	14	p. 338 Explanation of Lines
• 6.	The Statements (Judgments)	4	p. 343 On the Nature of the Book
• 7.	Uses of Nine Hexagrams	4	p. 345 9 Hexagrams and Character
• 8.	Alternation	4	p. 348 Using the Changes: Lines
• 9.	Line Positions	6	p. 349 Lines (cont.)
• 10.	Yi Contains all Dao	2	p. 351 Lines (cont.)
• 11.	Cautions	1	p. 352 The Value of Caution
• 12.	Miscellany	7	p. 353 Summary

Wing 7 – 文言 Wén Yán: Words on the Text

- Wen is the same wen as in Wen Wang (King Wen), so could be translated as '*On Wen's Words*'

Wilhelm: ***Words*** of

Rutt: ***Words*** (*Glosses or Elegant Words*)

Nielsen: ***Refined Words***

- This commentary is brief and only deals with the first two hexagrams (which are the doorways to the other 62)
The Wing may be brief, but Wei Tat wrote a 600 page translation of it.
- It comments on both Judgment and Line texts, i.e. there are two parts to this wing, (actually four, lines & J/D comments for both H:1 & 2)

Wing 7 – Wén Yán

- In Wilhelm these are found in Book III and listed under a heading called *On the Hexagram as a Whole*.
- There are actually four distinct commentaries for Hexagram 1.
- These are labeled: *a)*, *b)*, *c)*, and *d)* (see p.375–385)
- There is only one for Hexagram 2 (see p.392–397).
- This commentary is considered to be an important source of information concerning the **four terms**: *yuan*, *heng*, *li*, *zhen*.
- We will revisit them later.

Wing 7 – Wén Yán

- Wei Tat's 600 page tome ***An Exposition of the I Ching*** (1977) is a discussion of the ten Wings in general, with the bulk of its pages (119-588) devoted to all the specific commentaries on Hexagrams 1 & 2.
- Hexagram 1 extends from p. 119-355
- Hexagram 2 goes from p. 361-583.
- ***Pertaining to this Wing:***
 - Hex: 1 p. 267-355 = 86 pages (divided into 36 paragraphs)
 - Hex: 2 p. 521-583 = 62 pages (divided into 10 paragraphs)
- * There is a good presentation on the four attributes (p. 267-273), which is continued under Hex 2 on p. 375-379.

Wing 8 - 說卦 Shuō Guà ***Explaining the Gua (Hexagrams and/or Trigrams)***

- Wilhelm: ***Discussion of Trigrams***
 - Lynn: ***Explaining the Trigrams***
 - Rutt: ***Explanation of the Trigrams***
 - Legge/Sung: ***Remarks on the Trigrams***
 - Nielsen: ***Explaining the Trigrams***
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- As a title I'm going to go with **Explaining [the] Trigrams**, or more colloquially as **Talking [about] Trigrams**
 - Everybody agrees that gua here just means trigrams, and the text itself confirms this.

Wing 8 – Shuō Guà – Talking Trigrams

- Though only one Wing, it is typically divided into two parts with multiple zhang/sections.
Kong Yingda's (574-648 CE) version has 17 sub-sections.
Zhu Xi's version (1130-1200 CE) divides into 11 sub-sections.
- **Part I:** Zhang=sections/chapters/paragraphs 1-3, deal mostly with general principles and history, similar to the Da Zhuan=Great Commentary (Wings 5 & 6).
- Paragraph 4 in Kong-YD or 4-5 in Zhu-Xi, discusses the cosmological sequence of trigrams and is the source of the delineation:
- Xian Tian = Earlier/Former Heaven sequence (of trigrams).
- Hou Tian = Later/Latter Heaven sequence (of trigrams).

Wing 8 – Shuō Guà – Talking about Trigrams

- **Part II:** which may also be divided into two parts, is longer and deals mostly with Trigram correspondences. Hence, the emphasis by most translators of this Wing as focused on **Trigrams**.
- It is a relatively systematic assigning of attributes and correspondences that are understood to be representative associations of the individual trigrams.
- KongYD/ZhuXi
- Paragraph 5/6 lists physical and mental characteristics
- Paragraph 6/7 lists animals
- Paragraph 7/8 lists body parts
- Paragraph 8/9 lists family members
- Paragraph 9/10 a catalog of images referred to as 'extended images' (廣象 guǎng xiàng)
- Paragraph 10-17/11 a further cataloging of correspondences sometimes referred to as 'escaped or lost images' (逸象 yì xiàng)

Former Heaven Sequence

- **East** Li/fire
- SE Dui/lake
- **South** Qian/heaven
- SW Xun/breeze
- **West** Kan/water
- NW Gen/mt.
- **North** Kun/earth
- NE Zhen/thunder

Latter Heaven Sequence

- East Zhen/thunder
- SE Xun/breeze
- South Li/fire
- SW Kun/earth
- West Dui/lake
- NW Qian/heaven
- North Kan/water
- NE Gen/mt.

Wing 9 – 序卦 Xù Guà: On the Sequence of Hexagrams

- Wilhelm: *Sequence of the Hexagrams*
- Lynn: *Providing the Sequence*
- Rutt: *Ordered Hexagrams*
- Wu: *An Orderly Sequence*
- Legge/Sung: *On the Orderly Sequence of the Hexagrams*
- Nielsen: *Ordering the Hexagrams*

* In this Wing, Gua is understood to refer to the Hexagrams
Specifically the King Wen order (1-64) of the hexagrams in a narrative form.

Wing 9 – Xù Guà: The Sequence of Hexagrams

- In Wilhelm it is divided up and presented under the individual hexagrams in Book III and listed under the heading '*The Sequence*'.
- This commentary is quite mnemonic and it would appear that its primary purpose was not so much about explaining the order of hexagrams, but for memorizing it.

Wing 9 – Xù Guà: The Sequence of Hexagrams

- Actually, only 61 of the 64 hexagrams are mentioned by name.
- The text begins with Heaven and Earth, which are obvious corollaries to Qian and Kun (H:1 & 2).
- What follows Li (H:30) does not mention Xian H:31 by name, but instead speaks again of H & E, which produce all things including man & woman, husband & wife, which corresponds with traditional interpretations of H:31 Xian as Attraction (to the opposite sex), and H:32 Heng/Constancy/Enduring as having to do with Marriage.
- Thus, once again we have a kind of division of the text into upper and lower canons after H:30, though in this instance it all remains classified together as one Wing.

Wing 10 – 雜卦 Zá Guà: Co-Mingling Hexagrams Miscellaneous Notes on Hexagrams

- Wilhelm: *Misc. Notes*
- Lynn: *Irregular Order*
- Rutt: *Mingled Hexagrams*
- Wu: *Mixed Order*
- Legge: translates this as “Hexagrams Taken Promiscuously, According to the Opposition or Diversity of their Meaning”
- Wilhelm divides this commentary up and places the separated comments within the relevant Hexagram in Book III. These are labeled ‘*Miscellaneous Notes*’.

Wing 10 – Zá Guà

Miscellaneous Notes on Hexagrams

- This commentary employs a unique style in that it presents the gua in pairs, but mixed up and sometimes in reverse order.
- It uses a rhyming scheme that undoubtedly was designed to facilitate memorization.
- The following tables list the hexagrams in pairs, in the order in which they are presented in the Za Gua.

Wing 10 – Zá Guà

Miscellaneous Notes

- In this table I have arranged the pairs in rows of eight across:
Read Left to Right:

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

Wing 10 – Zá Guà Miscellaneous Notes

- All 64 hexagrams are presented but ...
 - The overall pattern is quite mixed, with no apparent pattern or logic to the sequence.
 - 11 pairs are in reverse order (shaded).
 - The last 8 hexagrams are even more mixed. These are separated from the rest by the double-line box.
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- H:43 is an interesting choice for the final hexagram, and I think not random.
 - It is composed of five yang lines in the first five positions, leaving one last yin line at the top.
 - When this line is changed to a yang line, it will convert it to hexagram 1, and thus return to the beginning H:1.

Wing 10 – Zá Guà Miscellaneous Notes

- In this table I try show the rhyme scheme, following Rutt's translation.
 - The rhyme is only apparent when one drops the final particle 也 ye, which is present in all but six of the lines.
- The vertical double line here represents a change between rhyme groups:

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

Wing 10 – Zá Guà Miscellaneous Notes

- Thus it seems to go:

8-4-6	= 18 hexagrams
6-2-6-4	= 18
6-6-2	= 14
4-3-2-2-2-1	= 14

The 5/6-28 in the bottom row constitutes a triplet.

- The rhyme pattern in H:43 repeats that used in H:1/2-8/7 at the beginning.
- The poem lines themselves vary in length from 2 to 7 characters.