



The Complete I Ching: The Definitive Translation

Anonymous , Alfred Huang (Translator)

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The highly regarded translation that honors the authentic Chinese spirit of the Book of Changes

- Places new emphasis on the intricate web of interrelations among the names and sequence of the sixty-four hexagrams
- Includes historical information on the events out of which the I Ching was born
- Introduces several new methods of divination

For more than 3,000 years the I Ching has been the most important book of divination in the world. Revered by billions of Chinese as the Classic of Classics and consulted as a source of ancient wisdom, it has been embraced by the West in the last 50 years but has always been translated by Westerners who brought their own cultural biases to the work, distorting or misunderstanding its true meaning. In The Complete I Ching Master Alfred Huang has restored the true essence of the I Ching by emphasizing the unity of Heaven and humanity and the Tao of Change, and, even more important, by including translations of the Ten Wings, the commentaries by Confucius, that are essential to the I Ching's insights. Previous English translations have either given these commentaries a minor place in the book or have left them out altogether. But the Chinese say that the I Ching needs the Ten Wings to fly. Restored to their central place in the book by Master Huang, the I Ching at last flies in English.

The Complete I Ching: The Definitive Translation Details

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Char says

This I Ching interpretation is the best one I have ever read.

Master Huang writes with a deep understanding that could only come from a lifetime of experience and knowledge in Chinese spiritual and literary studies. He brings the I Ching to life in an honest and true way.

I learned so much from reading his translation. Thank you, Master Huang, for this wonderful gift.

Joe Fiala says

4 stars is a little generous in my book, but these are 4 stars relative to other works. A good all-around translation. I think he adds too much at times, perhaps lending to much credibility to his own interpretations. Nonetheless, it is nice to see how a well-educated Taoist would present his understanding of the Yi Jing to others.

Ramakrishnan says

I Ching expounds the Truth of Change.

Ancient sages and seers realized there exists a universal principle that everything is a process of continuous change. This is based upon astronomical phenomena and topographical changes. The sages also sensed that it was crucial for one to understand the laws of change; only then one could respond to changes in life in the most suitable way.

Literal meaning of Ching is Tao or Truth. I Ching is also known as the Tao of Change or the Tao of I.

Ancient sage Fu Xi and King Wen formed the I Ching. Later contributions were added by Duke of Zhou and Confucius.

The Chinese believe that the Truth of Heaven is also the Truth of Humanity. This philosophical concept of merging Heaven and Humanity into an organic whole is the foundation of traditional Chinese culture.

Johnny says

i gave this book the best chance i could at reading it from end to end. but it is terribly slow going and i am not getting anything out of it, so stopping at page 241 after getting through 27 of 64 hexagrams.

because the translator is a native chinese speaker and a scholar of the i ching, there is a lot of information in here that i do not remember encountering from the handful of other sources i have read (wilhelm-baynes, blofield, taoist i ching, other more minor works). however the treatment is quite dry and shallow at points. also the perspective is definitely confucian, which is slightly disagreeable to me being a taoist.

i will definitely use this book as a reference to inform my readings whenever i get serious about casting coins in the future. but for reading cover to cover, it is not worth my time.

Mark says

Classic Confucius. This book sent me into real-life mind-bending mysteries and opened my creative channels. Loved it and practiced it.

C Settles says

After Wilhelm/Baynes' classic translation of the I Ching, I have found this translation by Alfred Huang to be a good second. Where the Wilhelm/Baynes translation is scholarly and a technically reliable translation, it can at times be a little dry and tedious. Huang's translation is much more accessible to the modern reader but no less complete. Each hexagram is nicely introduced through a short discussion on the naming and meaning of the hexagram and Chinese character associated. This gives the reader some perspective on the hexagram. Huang's manner to writing is casual and meaningful, as if he is speaking directly to the reader. This is a great translation.

Beau says

This is my bible. Perfect map to reaching a balance in nature- the higher power being the "great integrity" of all things. The translations vary, making it easy to select your favorite version by comparing a section of the text...

Margad Esme says

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booksandcakes says

used as part of a reading group -- each of us purposely used a different translation of the I Ching -- the group consensus (although none of could read the original in it's original language) deemed this one to seem the most authentic in wording and feel

Jim Parker says

This is another of those books not to read cover to cover so much but something to pick up if you are unsure that the way you are looking at the world is correct. Toss the yarrow sticks or the coins and refresh your perspective.

The translation in this book is supposed to be excellent but I have no way of evaluating the accuracy. However, it does read better than others I have encountered.

Scott says

This is one of my favorite translations of the Yi Jing. There are three books I use most often when I throw the coins: the classic Wilhelm/Baynes translation, this one, and Carol Anthony's *A Guide to the I Ching*. What I like about the Alfred Huang book is that it is very readable and useful, and at the same time feels like it is conveying the nuances of the Chinese meanings better than any other translation I have used. Huang explains in better detail a number of the odd turns of phrase that Wilhelm didn't quite seem to get. He is also more willing than Wilhelm was to let his translation be terse and cryptic when the original text is terse and cryptic -- that's both an advantage and a disadvantage, so I find that the Wilhelm/Baynes and Huang translations complement each other nicely. And then Anthony's commentaries add a layer of interpretation that strongly resonates with me.

I have a number of other translations I also like, but these are the three I find I come back to most often for regular use.

Aimee says

I know that in NORMAL circles, it's odd to read an ancient Chinese text upon which a non-theistic religion is based. HOWEVER, I am not normal and most of the people I enjoy aren't either. SO, let me say that of all the religious texts I have ever read, there is something fundamentally gorgeous about the foundations of this Taoist book. I find it beautiful, cosmically true and irrefutably WISE in its basic applications. By this I mean that the eight pure three-line gua are hypnotically symbolic of every possibility in life and every course of action which leads that life in wisdom -- not that I would divine a 'fortune-telling' from the single gua cast by rods or yarrow stalks or runes... But you'd have to read the book to understand any of that. What I love about the I-Ching is that it is the truest form of advice: prepare, act, reap consequences, reflect, repeat the cycle. This book speaks to my soul in a way the Bible never has, even though I love the stories in the Bible. Maybe because it is a wisdom that is symbolic and personal, not a story about someone else, but a true story about MYSELF. You read it. Let me know what you think!

Chimezie Ogbuji says

Has seal script, legge / Wilhelm translations as well as phonetic translations and very well written historical foreward

Keith Ford says

Ok book. Fun to do it the way its supposed to be done. Decent companion to the Bible when searching for help with problems. Offers some focus.

Sujata Sahni says

I Ching or Yijing, in the more modern transliteration by the Chinese means "Chane Book" or "Classic of Changes". "Ching" (Jing) is a title given to books of special importance "I" (Yi), the name of the Oracle, simply means "Change". The Earliest way of writing "Yi" probably shows the sun emerging from behind the clouds: change that comes as a gift. The Yijing is a complete guide to change: understanding it, moving with it, creating it. It describes change that is transformative and seasonal, global and personal, incremental and revolutionary. It tells stories of great historical change, and it sketches tiny vignettes of everyday life - marrying, surviving an illness, repairing a well. The Yijing has its roots in old spoken traditions, but its earliest texts were first written down about 3000 years ago in China by the Zhou people: these texts are known as Zhouyi, the Zhou changes. The Yi has grown from these ancient roots and has been in continuous use ever since, in unbroken conversation. Those who consulted the Oracle added their own thoughts to it - practical, spiritual and philosophical and by around 200 CE the most perspective of the early commentaries had been compiled into the Yi's Ten Wings. The original oracle and line texts (The Zhouyi) together together with the ten wings make up the Yijing. The Yijing is an Oracle which speaks. Although it comes disguised as a book, it is really a voice in conversation, and you can talk with it (or with what speaks through it) as you would with a wise friend and mentor. The Book is not a slot machine with ready made answers. It will not tell you what to do, or deny your free will by predicting a future set in stone. It gives you insight into the present moment - and who is to say how much of the future is contained in that? Creative Force - How can you liberate creative energy? What wants to be created? The Heavens move ceaselessly, a noble one in his own strength does not pause. Earth - How are you being guided? How can you lend your strength? Power of the land, Earth. A noble one with generous character carries all the beings. Sprouting- What is the beginning? Where is the growing centre, and where can you find help for it? Clouds, thunder: Sprouting. A noble one weaves warp and weft. Not Knowing - what don't you know? What if you don't need to know all the answers now? How can you learn from experience? Below the mountain spring water comes forth. A noble one nourishes character with fruits of action. Waiting- How can you wait patiently and with commitment? While you wait how can you best make yourself ready? The Clouds are above heaven : Waiting. A noble one eats, drinks and relaxes with music. Arguing: what are you arguing for? If you can't win this one, what else can you do? Heaven joins with stream, contradictory movements: arguing. A noble one, starting work, plans how to begin. The Army : what are you aiming for? How can you get more from your strengths? With all your efforts, are you creating the life you want? In the centre of the earth is a stream : the Army. A noble one accepts the people and gathers together crowds. Seeking Union: where do you belong! Is this a good fit? Do you choose to join? Above the earth is a stream : seeking union. The Ancient

Kings founded countless cities for relationships with all the feudal lords. Small taming - What small thing can I work on today? How can I cultivate a better terrain? Wind moves above heaven : Small taming. A noble one cultivates the natural pattern of character. Trading : Where is the tiger? Do you know how to work with such power? Heaven above, lake below : Trading. A noble one differentiates above and below, and makes a place for the people's aspiration. Flow : How will you work with this extraordinary potential? How can you channel the flow of energy to create harmony? Heaven and earth communicate : Flow. The Prince enriches and completes the way of heaven and earth, upholds and assists the order of heaven and earth, to support and protect the people. Blocked : what work can you do when nothing is working? Who are you when no one is noticing? Heaven and earth do not interact : Blocked. A noble one uses his strengths sparingly to avoid hardships. He does not allow himself honours and payments. People in harmony : what are the unique contributions? Where is the common ground? How will your life change if your group expands? Heaven joins with fire : people in harmony. A noble one sorts the clans and differentiates between beings. Great possession - Given all that you have, who will you be? How can you support and affirm what is good? Fire dwells above heaven: Great Possession. A noble one ends hatred and spreads the good, she yields to heaven and rests in her mandate. Integrity - What is the simple reality? How might you return to a state of balance? What if it didn't all depend on you? In the centre of the earth there is a mountain: Integrity. A noble one reduces what is too much and increases what is diminished. Weighing things up to even out their distribution. Enthusiasm - what do you imagine? What inspires you? How can you use your enthusiasm constructively? Thunder bursts forth from the earth: Enthusiasm. The Ancient kings composed music to honour virtue, they celebrated and worshipped the supreme Lord, joining with their ancestors. Following: How are things flowing, and how can you move them? Where are you being nudged and guided? At the centre of the lake is thunder: Following. A noble one at nightfall goes inside for renewal and rest. Corruption: What is behind this trouble? What is the hidden cause? Below the mountain is the wind : corruption. A noble one rouses the people to nurture character. Nearing: how does this want to grow? How can you take responsibility for its development? What would your greater self do? Above the lake is earth: Nearing. A noble one teaches and reflects untiringly. Accepts and protects the people without limits. Seeing- When you stop seeing, what comes into view? If you had no preconceptions, what might you see? Wind moves over the earth : seeing. The Ancient Kings studied the regions, saw the people and established their teachings. Biting through - What must you do to get to the truth? How can you become more effective? Thunder and lightning: Biting through. The Ancient kings brought light to punishments and enforced the laws. Beauty - how can you make the essence visible to others? What do you choose to communicate? Below the mountain is fire : Beauty. A noble one brings light to many standards, but does not venture to pass judgement. Stripping away - what has worn out! Is there a less painful way to let this go? What is underneath the surface? Mountain rests on the earth: stripping away. The heights are generous, and there are tranquil homes below. It's a total of 64 Hexagrams, each one explained in detail in the book.
