



Induction and time moderation: The transformation and transcendence of the westward movement of the I Ching to analytical psychology

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Abstract. The westward movement of the study of I Ching has had a significant impact on the Western intellectual community. The many hexagrams and lines in the I Ching provide important insights into the "synchronicity" and other important theories of analytical psychology, as well as psychoanalytic techniques such as transcendental function and active imagination. Induction achieves "comprehension" through two prototype dialogues: "heart to heart interaction" and "heart to object interaction". It is considered by analytical psychology to be the key to psychological transformation; The concept of "time moderation" achieves psychological integration from opposition through the preservation of time and space, which is the path of spiritual transcendence. The exchange and integration of Western analytical psychology and excellent traditional Chinese culture contribute to the construction and development of Chinese cultural psychology.

Keywords: I ching; Induction; Time moderation; Analytical psychology.

1 Introduction

Zhouyi is considered the foremost among the classic Chinese texts, serving as a foundational work for teaching, and is recognized by Western scholars as a standard work on the principles of Chinese science. The two most influential Western translations of the I Ching were completed in German and English. One is the first complete English version translated by James Legge in the latter half of the 19th century, based on Zhu Xi's "The Original Meanings of the I Ching" with Li Guangdi's "Moderate Interpretations of the I Ching" as the main Chinese reference. The other is the German version translated by Richard Wilhelm in the first half of the 20th century, also based on Li Guangdi's work, completed with the guidance and cooperation of Lao Naixuan, a Qing dynasty survivor. In 1950, Cary F. Baynes translated it into English under the guidance of Carl Jung, published by Princeton University Press in the Bollingen Series, marking a significant turning point in the history of Western Yi studies.

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Upon encountering the I Ching, Jung felt a profound resonance or an incredible induction. In his view, James Legge's version did little to aid Westerners' understanding of the obscure text of the I Ching, whereas Richard Wilhelm's translation made the I Ching "comprehensible to the Western mind" because he "captured the vital essence of the I Ching." For Jung, divination as a method to explore the subconscious seemed to have an extraordinary significance. Jung introduced a crucial concept through the I Ching, "synchronicity," a type of relation between events that is distinct from the "causality" dominating modern society. These "chances," which science strives to exclude, are in fact a very important aspect of the "subconscious."

2 Induction

The key to psychological transformation lies in induction. With induction comes transformation, and with it, the effects of healing and development through psychoanalytic therapy. Shen Heyong considers "induction" as the primary principle of Chinese cultural psychology and has compared it with the "stimulus-response" principle of Western psychology, highlighting the central connotation of "feeling" and "response." Induction influences or determines the therapeutic effect of Mesmer's hypnotism, being the key to its healing. Similarly, induction is also the important mechanism behind Freud's free association and Jung's active imagination techniques. Throughout the psychoanalytic process, induction is the method within methods, the healing within therapy, and the key to transformation and development.

Induction clearly reveals the Chinese epistemology about "feeling." This epistemology consists of three interconnected components: a. The Chinese stimulus-response is a sympathetic feedback loop; b. The continuation of this sympathetic feedback loop relies on the emotional bonds of mutual attraction among all things in the universe with sympathetic resonance; c. The universe of sympathetic resonance is governed by the principle of equivalence.[1] The connotations of "feeling" can be understood through two prototype dialogues: "heart to heart interaction" and "heart to object interaction."

For "heart to heart interaction," we take Boya and Ziqi, Bai Juyi and the Pipa player as examples. Heart to heart interaction emphasizes the importance of "the mapping between two hearts, this heart and that heart." When the official Boya strummed the zither strings, the woodcutter Ziqi could always accurately express the implied emotions in the music; when the Pipa player played "the ice-cold springs make the strings tense and cut off, the tense strings briefly stop making sound," the poet's heart felt "a unique sorrow and silent resentment arise, at this moment silence surpasses sound." Secondly, themes familiar to Western cognitive psychology—information filtering, processing, control, regulation, extraction, etc., do not appear in any part of these narratives. Sima Qian once asked, "Why did Boya never play the zither again after Ziqi's death?" He answered himself, "A gentleman uses those who understand him, a woman looks pleasing to the one who appreciates her." The paternal principle emphasizes seniority and hierarchy; in contrast, the maternal principle is "a maternal world, which achieves understanding and empathy not through words but through empathic attunement with oneself and others." [2] The nighttime encounters between Boya and Ziqi, Bai Juyi and the

Pipa player are excellent examples of the above argument. Under the night sky, darkness covers the differences in social status—officials and woodcutters, songstress, they express mutual resonance and understanding through non-verbal means (smashing the zither, Sima's wet blue shirt).

"Heart to object interaction" often refers to hermits befriending mountains, rivers, forests, and rocks. "Picking chrysanthemums beneath the eastern fence, leisurely seeing the southern mountain. The mountain air is fine at dawn and dusk, the birds fly back in pairs." [3] In Tao Yuanming's poetry, "eastern fence, southern mountain, mountain air, flying birds" are all active subjects that resonate with the poet.

The induction comes from the Xian hexagram, which says, "Xian means induction; the soft above and the hard below, the two energies respond to each other and come together, stopping and rejoicing, the man below and the woman above, thus 'prospering, beneficial, correct, marrying a woman, ji'". [4] With intention comes induction, without intention comes Xian. The Xian hexagram, representing lake over mountain, the dui above and gen below, The Saying Gua states that "the mountains and lakes are ventilated", which is a vivid manifestation of this "induction" method. The Xian hexagram text says: "Heaven and Earth resonate, and all things are born; the sage resonates with people's hearts, and thus the world is at peace. By observing what is resonated with, the emotions of Heaven, Earth, and all things can be seen." [4] This statement reveals the mechanism of heart to heart interaction among all things under Heaven.

"There is Heaven and Earth, then there are all things; there are all things, then there are men and women; there are men and women, then there are husbands and wives; there are husbands and wives, then there are parents and children; there are parents and children, then there are rulers and ministers; there are rulers and ministers, then there is the hierarchy, and with hierarchy, then propriety and righteousness have their places." [4] This passage links the upper and lower parts of the I Ching, containing the mystery of induction between Heaven and humans.

The good or bad luck, blessings or curses predicted through divination based on the Yi Qing is not merely determined by external forces; it is closely related to the individual's physical and mental state. The individual's external actions and internal spirit are factors that determine the outcome, and they are also the leading forces that can change misfortune to fortune and vice versa. Therefore, divination is not an exploration of the externality of people and events, but is closely linked to one's consciousness and actions, embodying the unity of knowledge and action in moral cultivation.

Jung had a profound love for stones, with numerous stone carvings in Bollingen, such as "The Bear and the Ball," "The Fool," and a stone carving for his wife Emma Jung, "You are my dwelling." The last stone Jung carved for himself bore the four Chinese characters "The Unity of Heaven and Man," concise yet profound, signifying an extraordinary meaning. This also represents the lifelong pursuit of Chinese sages and scholars. The unity of Heaven and Man can only be achieved through the path of induction.

3 Time Moderation: The Path of Transcendence

Peng Kaiping, Nisbett, and others innovatively adopted cross-cultural empirical methods to discover that Chinese people indeed possess the following modes of thinking: collectivist thinking, dialectical thinking, relational thinking, consequential thinking, and holistic thinking.[5] Lin Shengdong and Yang Zhongfang, starting from the classical writings of Confucianism, conceptualized the meta-cognition of the Doctrine of the Mean, proposing that the worldview of the Mean is one of integration between heaven and humans, empathy, and change, with a perception mode of Yin-Yang relational thinking, and the ultimate goal of actions being to achieve "moderation" and "harmony". The principle behind choosing action plans is rationality of the Mean rather than instrumental rationality, with specific action procedures being about finding the right measure between "excess" and "insufficiency"[6].

On July 12, 1947, Carl Jung wrote in a letter to Gunther Dass: "You are right about the 'mean.' The integration of opposites has disappeared without a trace in German psychology because the 'mean' has been lost... Only in this spirit of the mean is there salvation. This mean and central concept, known in China as the Dao, is omnipresent and relevant to every individual. When one loses this mean, he affects all others with his disease, causing them too to lose their mean." [7] The "Shang Shu·Da Yu Mo" states, "the human heart is perilous, the way of the Dao heart is subtle; Being refined and unified, faithfully holding to the center." From the psychological phenomena of "the human heart is perilous, the way of the Dao heart is subtle," through the methodology of "being refined and unified," to finally achieve the ideal psychological state of "faithfully holding to the center." This also encapsulates the essence of the clinical method practiced in Western analytical psychology: holding to both sides and using the middle, achieving its transcendent function, and realizing active imagination.

In the context of the six lines in I Ching, the second line represents the middle position of the lower trigram, while the fifth line represents the middle position of the upper trigram. Both symbolize the idea of maintaining a middle course in matters and actions without bias, referred to in the I Ching as "moderation." When a yang line occupies a central position, it symbolizes the virtue of "firmness in moderation"; when a yin line occupies a central position, it symbolizes the virtue of "softness in moderation." If a yin line is in the second position and a yang line is in the fifth position, this signifies not only "moderation" but also "correctness," called "moderate and correct," which is particularly valued in the I Ching as a symbol of goodness.

Hexagram 61 of the I Ching is called Zhong Fu Hexagram, "Shuo Wen" states "Fu means sincerity. "The Justified Text of the Book of Changes" says "Sincerity originates from moderation, which is called Zhong Fu." [8] "Zhong" refers to the positions of Nine in the Second Place and Nine in the Fifth Place, both of which are strong lines correctly placed in the middle, representing the heart. When the heart is true, sincerity arises; hence, the name of the hexagram is Zhong Fu. The line text for Nine in the Second Place reads: "The crane calls in the shade; its son respond to him. I have a fine wine cup; I will share it with you, let's enjoy it together." [4] The Xiang of Nine in the Second Place states, "its son responds to him," reflecting the core desire or intention, where "core desire" refers to the "inner heart." Both lines two and five occupy

central positions within the hexagram, with line two changing to directly correspond with line five, hence the term "core desire." The Commentaries of Cheng Brothers on the I Ching says, " It refers to the desires of a sincere heart, thus achieving mutual induction." [4]

Confucius said, "The virtue of the Mean is the ultimate virtue indeed! It has been rare among the people for a long time." [9] Confucius esteemed the virtue of the Mean as the highest virtue, highlighting the importance he placed on this philosophy. The Mean represents not only a philosophical category but also a state of moral behavior of utmost appropriateness, the highest virtue. It is about choosing actions that are just right, neither excessive nor deficient, called "moderation"; Consistently adhering to this in daily life is called "ordinariness". The Doctrine of the Mean is the unbiased and ordinary truth.

4 Conclusion

In general, the global dissemination of Chinese excellent traditional culture such as the Book of Changes is both a historical inevitability and a call of the times. The westward movement of the Book of Changes has made significant contributions to the emergence and development of Jung's analytical psychology, as it contains the archetypal power described by Jung. This power represents the transformation of life and the experience of its meaning, its laws or principles. The concepts of "Induction" and "Time Moderation" in the Book of Changes provide important insights into Jung's concepts of "synchronicity" and "transcendent function," enabling the transformation and transcendence of analytical psychology from clinical practice to theory, and providing important support from Eastern culture for the theory of the collective unconscious. As Jung described, the Book of Changes helped him touch the Archimedean point that could shake Western thought, making him a participant in Eastern culture and enabling him to experience the vitality of the Book of Changes. Through the dissemination and exchange of the Book of Changes in the Western world, Chinese indigenous psychology will undoubtedly make better progress and development based on its own excellent traditional culture.

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