

The Impact of I Ching on Analytical Psychology

Gonghuang Lan¹, Weijun Huang^{2,*}

¹ Ji oangxi Universityf Traditional Chinese Medicine College of Humanities 330000 Nanchang Jiangxi China

² Jiujiang University Lushan Culture Research Center 332000 Jiujiang Jiangxi China

Abstract: According to Zhao Juan's research, there are three main paths of Western I Ching which are: 1) the path of religiosity with missionary Sinology as its mother; 2) the path of analytical psychology-comparative culture with Jung as its starting point; and 3) the historical-philosophical path characterized by examination and contemplation. This paper mainly explores the westward movement of ekphrasis through the second path. In addition, according to the four basic features of analytical psychology, i.e., the principle of Purpose Theory, the principle of Mind Power Theory, the doctrine of Collective Unconscious, and the doctrine of Psychological Types, this paper explores the influence of I Ching on analytical psychology from these four aspects.

1. The historical development of I Ching

General Secretary Xi Jinping pointed out that "we have to adhere to the road self-confidence, theoretical self-confidence, institutional self-confidence, and most fundamentally there is a cultural self-confidence."^[1] China's 5,000 years of cultural history has handed down many traditional classics of nationalism, such as *Zhouyi*, *the Classic of Poetry*, *the Analects of Confucius*, *the Tao Te Ching*, and *Sun Tzu's The Art of War*, and so on, among which *reference to the book of changes* has always had the reputation of being "the first of the group of scriptures and the source of the great way" (*Han Shu Yiwen Zhi*), and its status in Chinese civilization is evident. The status of *Zhouyi* in Chinese civilization can be seen.

The *Zhouyi* consists of two parts, the *Yijing* and the *Yizhuan*. The *Yijing* refers to the upper and lower sutras, totaling sixty-four hexagrams, consisting of hexagram names, trigram symbols, hexagram words, and line titles and hexagrams; and the *Yizhuan* is also known as the *Yidazhuan* (*The Great Biography of Yi*), which are the *Tuan* (*Tuan*) above and below, *Xiang* (*Xiang*) above and below, *Xici* (*Xici*) above and below,, *Wenyuan* (*Wenyin*), *Saying Gua* (*Saying Gua*), *Sequential Gua* (*Sequence Gua*), and *Miscellanea* (*Miscellany Gua*). (Zhao Juan, 2011) It can also be understood that the *Chuan* is an exegesis of the Jing. "Yi has Taiji, is born two meters, two meters born four elephants, four elephants born eight trigrams" (Department of Rhetoric), Taiji is a chaotic mass of the atmosphere, with the popularity of the gas changes, and gradually divided into clear and turbid, light and clear upward floating gas is called the sky, heavy turbid downward-sinking gas is called the earth. This is to say that the boundless Taiji divided into yin and yang, yin and yang, this is the Taiji born two instruments. "The two instruments give birth to four

images" means that the intersection of heaven and earth, yin and yang are four distinct images, respectively, for the sun, taiyin, shaoyang, shaoyin, symbolizing the four directions of south-east, west, north and south-west, as well as the four seasons of spring, summer, autumn and winter. "The four elephants give birth to eight trigrams" is still the intersection of yin and yang, and the change of the weight of the yin and yang. One into two, four into eight, the combination of gossip, Qiankan, Burgundy, Zhen, Xunli, Kun Tui, the four sides of the full carry. To Qian Kan Burgundy Zhen Xun Li Kun Tui for the eight palaces, each palace and each of the eight trigrams, that is, eighty-eight sixty-four hexagrams, are made up of yin and yang two qi, but also a thousand variations, the use of infinite, everything, all included in it.

I Ching in the ancient times was used as a book of divination, "Yi Chuan" appeared, making the "*Zhou Yi*" has a rich and supportive, profound ideological content, but also give the "*Zhou Yi*" "to push the way of heaven to brighten the personnel" of the sacred responsibility. "*Zhouyi*" sixty-four hexagrams characterize the sixty-four in different environments, in different environments, the sky, the earth, people should be a way to deal with, in order to achieve unity between man and nature, so as to avoid the bad and the good, and is not the so-called fatalistic measurement of good and bad only. As the descendants continue to dig the new understanding of the *I Ching*, revealing the profound philosophical subtleties and even the methodology of the natural sciences, all demonstrating the wisdom of the ancient Chinese crystallization. The *I Ching* has fundamentally shaped our basic concepts and cognitive patterns of the world, that is to say, it has laid the foundation of Chinese culture and way of thinking, which has gradually accumulated into the collective unconscious of the nation, and has the nature of a certain cultural gene.

* Corresponding author: 296993257@qq.com

2. I Ching Westbound

The opening of the "Silk Road" made China begin to enter the West or Europe's vision, however, the "Silk Road" is more of a businessman to businessmen, mainly through the use of or through the business to obtain profits, coupled with the interoperability of the multilingualism of the people are not many, so the Chinese and foreign. Therefore, there are very few records of cultural exchanges and communication between China and foreign countries. With the rapid development of the Western capitalist mode of production, their desire was aroused, and they tried their best to open up overseas trade to expand their sources of wealth and spheres of influence. Against this background, an isolated and scattered world history was coming to an end, to be replaced by a connected and complete world history.^[2] As a result, China gradually faced the world, and the world gradually understood China, which was mainly reflected in the fact that, from the previous situation in which they only knew about China's material abundance and exotic customs, etc., and had little understanding of China's culture and system, they slowly transitioned to being attracted by China's splendid culture and civilized wisdom.

China's many classic works of Chinese literature are rich in philosophy and wisdom, and Western scholars and missionaries continue to come to China to study them. Although some of them came to China initially to spread their belief in God, they marveled at Chinese philosophies and wisdom during their missionary journeys and gradually became part of the spread of Oriental culture. Among them, the study of the *I Ching*, the "Source of the Way", was the most difficult and esoteric, partly because the words in the *I Ching* were so obscure and difficult to understand that it was difficult for Westerners to have a first-hand experience of it.

The "West" referred to by Chinese culture has its own historical concept, and its connotation and extension vary in different historical contexts. For the current Chinese culture, "the West" mainly includes Europe and North America, and for most researchers it mainly refers to the English-speaking world. Western *Yijing* is a very large and complex field of study, rich in time span, language and cultural background, and therefore extraordinarily complex. Zhao Juan outlines three important paths in Western *Yijing*, namely: 1) the path of religiosity, with missionary Sinology as its parent body; 2) the path of analytical psychology-comparative culture, with Jung as its starting point; and 3) the historical-philosophical path, characterized by examination and contemplation.^[3] The Western world's understanding of the *I Ching* has gone through a process from a "book of religion" to a "book of divination and wisdom" to a "book of history", reflecting the English-speaking world's deepening knowledge and understanding of Chinese culture. It reflects the English-speaking world's deepening knowledge and understanding of Chinese culture.^[4] One of the most important aspects of the westernization of Yi studies is the translation of the source text of the Zhouyi into a target text that can be understood by the western world.

The Zhouyi contains Chinese philosophers' unique understanding of nature and the universe, and is rich in dialectical philosophical ideas, but because of the cultural qualities of the words and phrases and the deep and difficult to understand cultural connotations of the Yi theory, it makes the translation of the *Zhouyi* and even other canonical texts difficult. Therefore, the construction of an "interdisciplinary" and "intercultural" translation team is particularly important, in order to accurately disseminate Chinese culture and not to be out of sync.^[5] In the 1920s, a German missionary, Wei-Li-Hsien, met a great scholar, Launai-Shuan, and through their joint efforts, they translated the *I Ching* into German. As Jung notes, Wei Lixian learned not only the philosophy but also the usage of the *I Ching* from Law Nai-hsuan. Particularly important was the fact that Wei Lixian put into practice the *I Ching*'s special divination techniques over a long period of time. His appreciation of the living meaning of the *I Ching* gives his translation a far-reaching perspective that is beyond the reach of scholars with a mere knowledge of Chinese philosophy. What Wei Lixian presents in his translation of the *I Ching* is precisely the feeling of Jungian analytical psychology, a capacity for inclusion and integration, an inductive incarnational experience.

3. I Ching and Analytical Psychology

Jung, while criticizing the modern Western society's one-sided development of rational civilization for the slaughter and corruption of the harmony and integrity of the human spirit, looked to the ancient East, hoping to seek inspiration from the ancient wisdom of the East, and seeking to make up for the lack of the source of modern Western civilization.^[6] After Jung broke with Freud in 1914, he soon established his own theoretical school, Analytical Psychology. The basic features of Analytical Psychology can be summarized in four points: 1) the principle of Purpose Theory; 2) the principle of Mind Power Theory; 3) the doctrine of Collective Unconscious; and 4) the doctrine of Personality Type. Wei Lixian once pointed out that "some of the complex psychological effects found in analytical psychology can be clearly found in ancient Chinese texts."^[7] Jung had also expressed his idea of "East meets West", because the existence of the root of the theory of the collective unconscious makes it possible for the exchange, communication, penetration and understanding of the Eastern and Western cultures to have a grounded possibility.

3.1 Eccentric West and the Principle of Purpose Theory

Freud emphasized the causality of the psyche, believing that all psychological phenomena have a cause and are primarily related to experiences in childhood. Jung believed that the spirit is not only influenced by past experiences, but also governed by the future and expectations of goals. And the purpose of spirituality is to reach the true self, i.e., to reach the point where the

person becomes one with his environment. This coincides with I Ching. The I Ching emphasizes the harmony and unity of heaven, earth, and man, and the 64 hexagrams show how heaven, earth, and man interact with each other in 64 situations. For example, the first six lines of the hexagrams of the Meng Gua, "Hair Meng, the use of criminal, with said shackles, in the past, stingy," at this stage of the people is actually just born babies or children who do not understand the matter, they are in the most ignorant and indifferent to the good and bad period. For people at this stage, they should be enlightened, so that they can get rid of the shackles of ignorance, before they can move towards the road of Kangqiang, towards Ji.

Selfhood is the core part of the personality system of analytical psychology. Selfhood is a conceptual complex that constitutes the center of the theory of consciousness of the "self," and has a high degree of homogeneity and continuity, so that it can contribute to making the self a complete whole. Selfhood is not a constant and lasting form, it also exists in a certain dynamic, the personality is always evolving, and the human being is always creating and pursuing to obtain something for the future, i.e., to accomplish the final goal of self-realization. Self-realization is actually the harmony and complete unity of all aspects of one's personality, the most perfect development of the self, reaching the level of the true self, that is, the highest state of unity between heaven and man as pursued in Yijing.

3.2 The principle of Yixue Xixing and the theory of heart force

Analytical psychology regards the driving force of spiritual life as a kind of life force or heart force, LIBIDO, which is expressed as a kind of psychological energy. The basic principle of the theory of mental energy lies in the fact that mental life is governed by necessary opposites, and mental energy operates according to the law of unity of opposites, and can move forward or backward. To move forward is to reach the conscious level (the external world), and to move backward is to reach the subconscious level (the internal world), and both are the normal functioning manifestations of psychic energy, and all that the individual has to do is to maintain the balance between the two, not to stay completely at the conscious or subconscious level.

This pursuit of the unity of yin and yang, as well as the idea of harmony and integrity, is evident in the I Ching philosophy. For example, the hexagrams of Tai, "Tai, small to big, Jiheng", the hexagrams of No, "No bandits, unfavorable to the gentleman chastity, big to small". Thai or not the two hexagrams is the yin and yang this is the embodiment of this, which is also in accordance with the laws of nature, including the I Ching in the Qian Kun, Tuen Mun and other hexagrams are two and two echoed.

3.3 The study of I Ching westward and the collective unconscious doctrine

Analytical psychology divides the unconscious into the individual unconscious and the collective unconscious. The individual unconscious consists of always rejected life experiences, subthreshold perceptions, and it is subordinate to the individual. The collective unconscious, on the other hand, is at a deeper level of accumulation, drawing its energy from the long history of human development and biological evolution, and it belongs to the whole of humanity. The collective unconscious originates from heredity, and has the function of maintaining the survival of the individual and the reproduction of the race. The content of the collective unconscious is mainly archetypes. Jung said, "Archetypes are a collection of primitive human experiences; they (Jung tends to use archetypes as a plural) accompany each of us like destiny, and their influence can be felt in each of our lives."^[8]

Jung said, "I have been interested in divination for more than thirty years, and it seems to me to be of immensely unusual significance as a method of probing the unconscious." The I Ching itself is a system of symbols that tries to reproduce the scenes of existence between man and nature and between man and society, and then it is supplemented by a variety of analogies, either implied, explicit, or enumerated, in order to stimulate a correlative thinking in the diviner. This so-called "associative thinking" is a way of thinking commonly practiced by the ancient Chinese, which generally includes methods such as imagination, analogical argumentation and intuition. The I Ching, to some extent, uses these methods to allow people to "actively visualize" through trigram paintings, trigram descriptions, terminology, and a variety of auxiliary explanations, opening up the path to the subconscious mind.^[9]From the day a person is born, the contents of the collective unconscious, i.e., the archetypes, provide a set of preformed patterns for his behavior, which determines the selectivity of perception and behavior. We can react to certain things very simply and quickly precisely because of the existence and role of the collective unconscious. The archetypes, i.e., the symbols illustrated in the I Ching, are also a good representation of the collective unconscious.

3.4 The study of I Ching westward and psychological type doctrine

Another important element in analytical psychology is the doctrine of personality types. Analytical psychology categorizes personality into introversion and extraversion based on the direction of development of mind power, whereby introversion means that the individual focuses more of his mind power or mental energy on himself, while extraversion focuses more on the external world. This is complemented by four main functions, namely thinking, emotion, intuition and feeling. The combination of the two personality tendencies with the four mental functions gives rise to eight personality types. This is

reminiscent of the "two yi", "four elephants" and "eight trigrams" of the I Ching. Jung gave a detailed explanation of the eight psychological types, but his contributions and ideas go far beyond that. He believed that culture is the main culprit for the deformities and extremes of personality. Due to the needs of culture, society does not allow people to fully develop all their psychological functions, but rather emphasizes one function over the other, resulting in the emergence of dominant and inferior functions. In modern civilization, the opposition between introversion and extroversion, between superior and inferior functions, constitutes the basic opposition in the human mental world. There is reconciliation when there is opposition, and salvation when there is division, which is another clue to Jung's exploration of the development of the human spirit. But Jung could not find such a path in the European and Western worlds, and he could only turn his direction to Eastern wisdom. Through the reflection on the I Ching and the in-depth study of Eastern wisdom, the division of eight psychological types is never the main purpose, but how different psychological types can be transformed into superior functions under different environments, so as to achieve the unity of heaven and man, and the harmony and unity between human beings and their environments, which is another effective line to explore the development of the human spirit.

4. Summary

To sum up, the westbound of Yi-ology has had a huge impact on Jung's analytical psychology, and it can even be said that analytical psychology is based on Chinese Taoist culture. At that time, Jung and Freud broke up, suffering from the lack of sufficient theoretical basis to support his academic ideas. The arrival of the "I Ching" opened a new window for him, which, as he said, was the Archimedes point that leveraged Western ideas. From the four characteristics of analytic psychology, teleology, mental theory, collective unconsciousness and psychological type theory, we can see the origin and connection with Yi-ology. We can find that analytic psychology is influenced by eastern culture, especially Taoist culture. This can also explain from the side why it is necessary to learn "Yi" and study Taoist related works in the West to engage in analytical psychology.

In fact, we can find that China's traditional culture contains great vitality and creativity. For example, mindfulness therapy, Morita therapy and analytical psychology are all derived from China's excellent traditional culture. At a time when China is vigorously promoting the innovative development and creative transformation of China's excellent traditional culture, we should strengthen our cultural self-confidence, base ourselves on our own culture, and create more outstanding achievements.

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