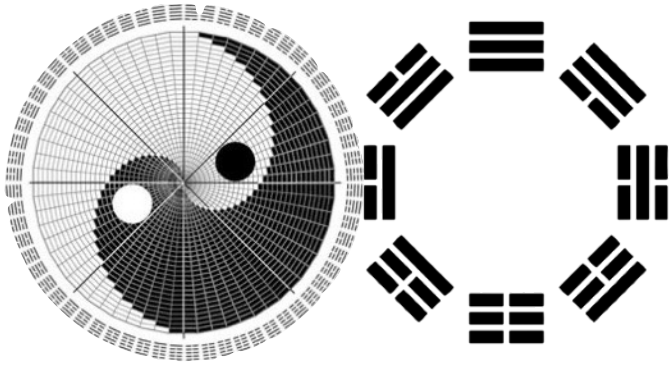
Gabriel Felley, PhD

THE I-CHING: ENERGIZE YOUR INTUITION AND INTELLIGENCE



Gabriel Felley

Dr. Gabriel Felley is a professor of Business Information Technology at the University of Applied Sciences and Arts Northwestern Switzerland (www.fhnw.ch). He studied Theoretical Physics at the Swiss Federal Institute of Technology Zurich. For decades, he has been dealing with the Yi Jing (I Ching) to rehabilitate it as a sophisticated, holistic methodology to understand the logic underlying the processes of change in a generic way and to promote it as a tool for the support of managerial decision-making processes. He has written numerous articles and lectured on topics related to Yi Jing in Switzerland as well as in Germany, China, Vietnam and the USA.

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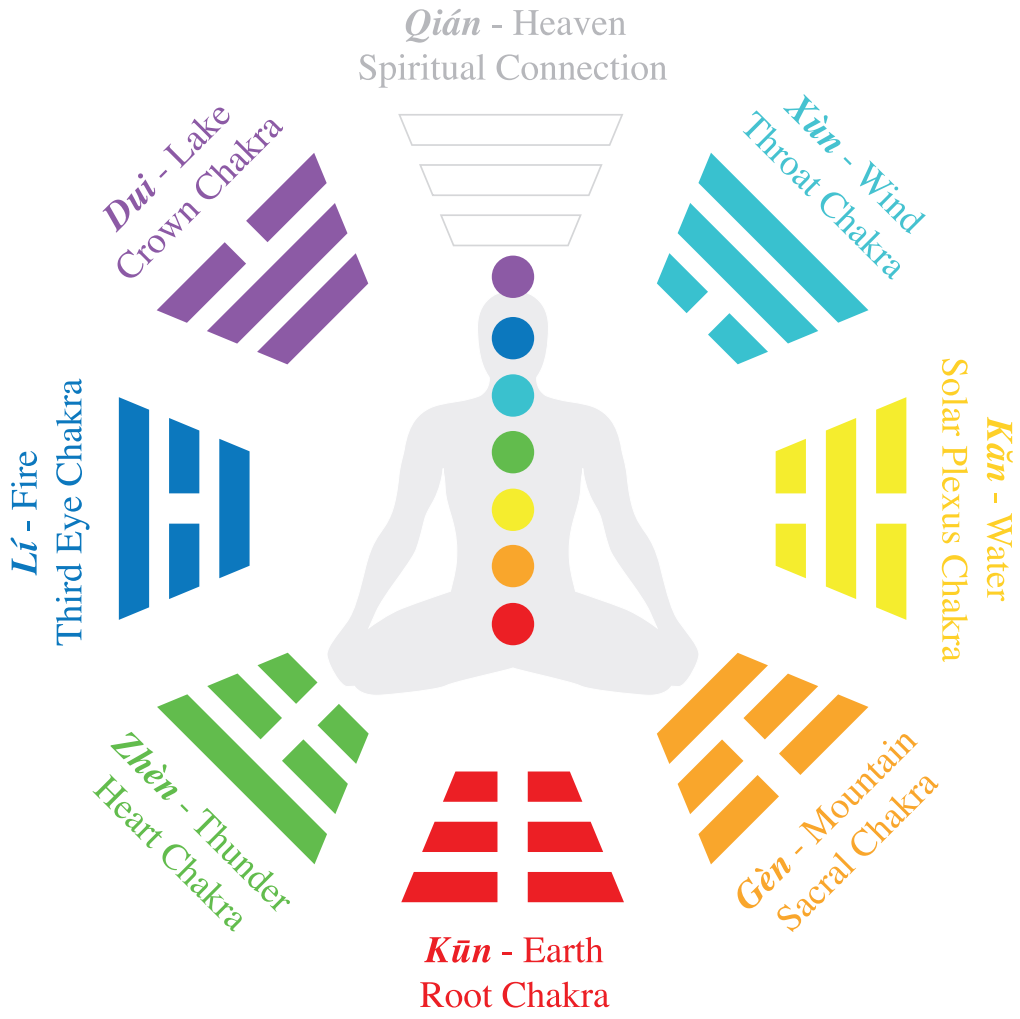
Overview Workshop

Yintelligence or how to meet successfully the Changes with a Yin attitude!

Our environment, private, economic, social is constantly changing and inextricably connected with all the other players in our reality. The dynamic governing this network is too complex to be satisfied with an analysis that would only be based on elements derived from a strictly rational approach. Some of these actors, not necessarily the least of them, are very subtle and escape the radar of rationality. This often results in decisions that quickly turn out to be suboptimal, at worst wrong.

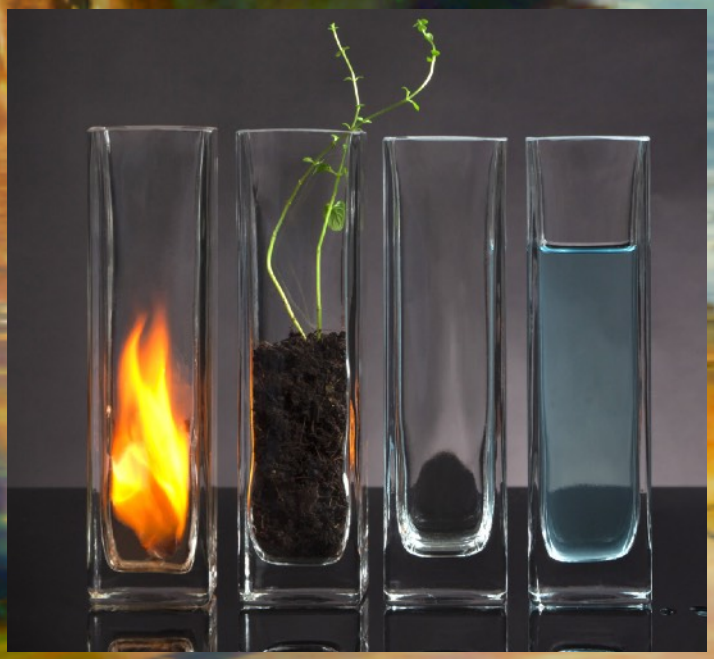
Yintelligence offers a modeling of the transformation processes that can take into account critical and hidden elements. This modeling has its roots in the millenary traditions of Chinese philosophy and interprets this ancient and pragmatic know-how in a contemporary semantic context. This method can be used to respond to personal questioning or to support the elaboration of a corporate strategy based on new innovations capable of perpetuating a solid tradition of value creation. It is based on a universal codification of the parameters that induce, lead and implement change processes. This codification is called, the Yi Jing or Book of Change. Just as the DNA sequence of a living organism is able to explain the different biochemical and physiological characteristics of which it is composed, this codification presents options that help to anticipate and monitor the evolution of the transformation processes to which both companies and individuals are subject.

How the Western sciences reflect the Yi Jing, this millennium-old Chinese philosophical and cosmological model of the universe!



The Yi Jing or "Book of Changes" is a unique philosophical system whose genesis dates back more than 3,500 years in ancient China. In Europe and the USA, it was only perceived at the turn of the century. Since then, it has fascinated open-minded users as well as an international and multidisciplinary scientific community. This article reveals original parallels to Quantum physics and other concepts of science.

Model of Elemental Forces in Creation

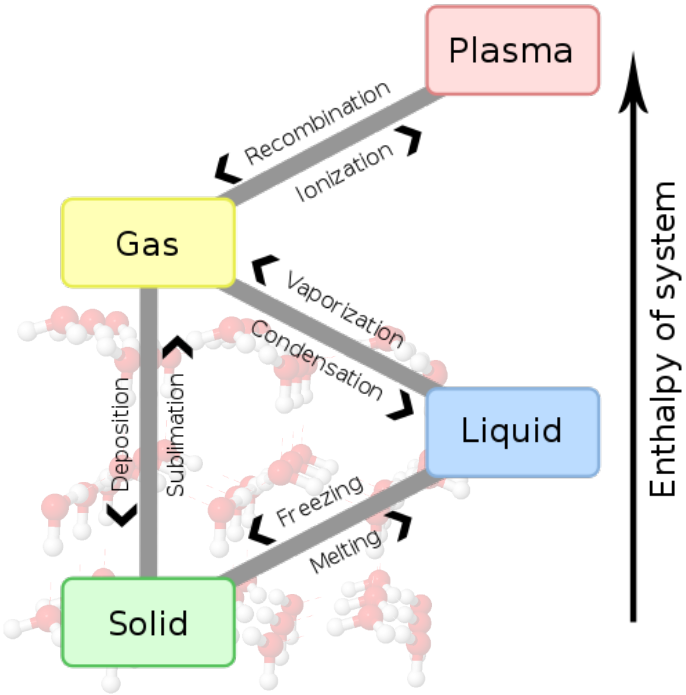


Alchemy & Psychology

The Yi Jing or "Book of Changes" became known in Europe and the US in the early 20th century by the famous translation of Richard Willhelm and the research of C.G. Jung in philosophy, alchemy and psychological sciences brought it to a well-established recognition.

"That which we know, but of which we do not know that we know, influences us more than we know." — (Dörte Hinrichs)

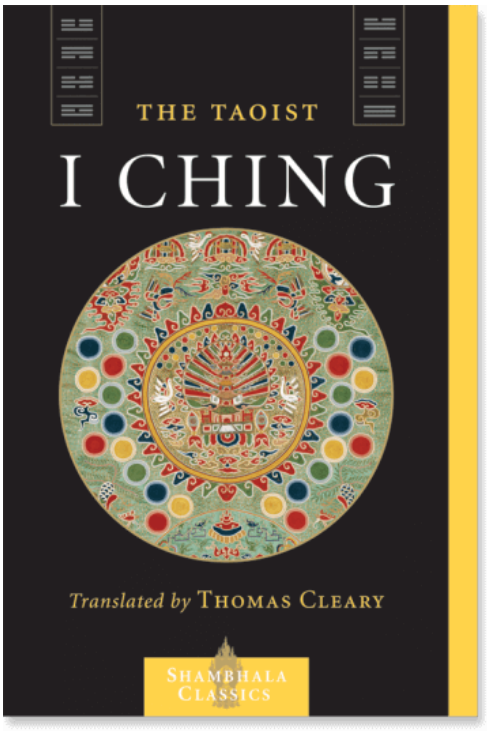
The dance of phase changes of elements.



Fire	Sharp	Subtle	Mobile
Air	Blunt	Subtle	Mobile
Water	Blunt	Dense	Mobile
Earth	Blunt	Dense	Immobile

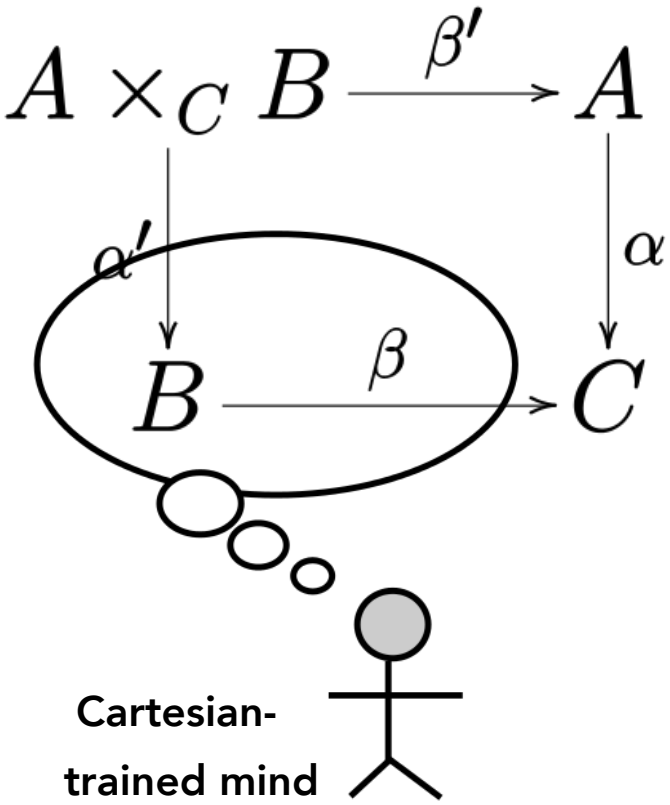
To this day, the mystery of its origins and its structure remains largely unresolved. Nevertheless there are fascinating parallels between the cosmological, philosophical world model displayed by the Yi Jing and the most modern scientific phenomena and theories such as quantum physics, which move an international as well as multidisciplinary community.

The radical rethinking necessary to accept the recent findings in physics, may help to validate and rehabilitate this genius intellectual creation coming out of the antique Chinese culture, which the author considers as the first model of theoretical physics of the universe.



The Book of Changes - Yi Jing (I Ching) - has been understood by most users in the West as an oracle book.

For a Yi Jing session, you randomly throw a three coins or divide a number of Yarrow stalks according to a specific procedure, and receive specific answer to a clearly worded question that relate to the actual forces that determine the real-life situation, you are considering, and its possible courses. The fact that the hazard plays here a key role and that reliable answers come from virtually nothing is **a problem especially for our Cartesian-trained mind, even though the random character inherent to our description of the sub-atomic reality** has long been known. Others cultures, than Western-oriented, do not see chance or hazard as a blind arbitrariness. They consider it as the expression of a higher order, that we cannot understand within the rational framework we have built up. It is not rooted in the Newtonian principle of causality. The universal reign of causality and the only ratio-oriented world's view is substantially weakened, despite its ability to generate powerful technologies.



Usually the mainstream scientific circles feel mainly embarrassed by the inherent randomness of the Yi Jing methodology. But this conceit of the so-called global validity of the conventional scientific method, inspired by the Newtonian worldview, springs from a Western misunderstanding. Science has long since abandoned his mechanistic view of the world and the paradigm of pure rationality.

The discoveries of quantum mechanics among scientists in all disciplines at the beginning of the 20th century were both a sensation and a disruption of their familiar worldview.

Where a Yi Jing session is comparable to a quantum physics phenomena

YINTELLIGENCE

Definition:
Intelligence that works by feelings rather than thoughts

Additional Information
Yin+Intelligence

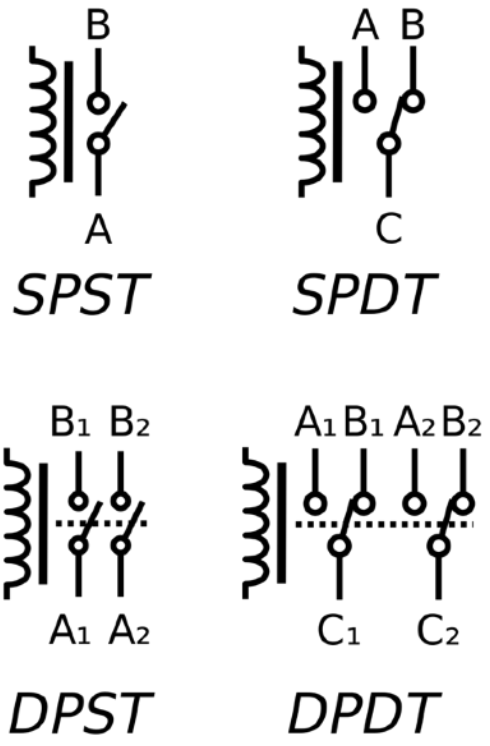
Example Sentence:
All virtues are feminine by nature; they are therefore best acquired and practiced by Yintelligence to communicate the human warmth in socio-cultural interactions and daily transaction.

While in the 19th century there was a consensus that epistemology strives for a true and complete knowledge of the world, the scientific discoveries, made in the late 19th and early 20th centuries, shifted significantly this perspective. New demands, such as those for the practical use of knowledge, regardless of its truth, arose. If causality, in the form of rigid cause-effect chains, had been understood as the only valid mechanism to explain natural phenomenon, Max Planck's discovery of the smallest possible energy packages, called quanta, and others particularities of this strange new world, described by quantum numbers, which allow only discrete change of states, made it necessary to accept that different physical laws prevail in the subatomic range than those previously assumed.

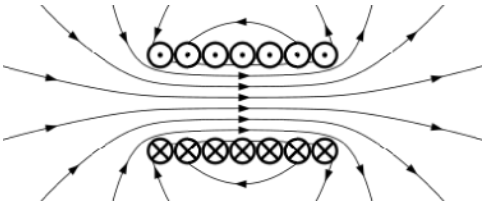
Renowned physicists such as Max Born, Werner Heisenberg, Wolfgang Pauli. Erwin Schrödinger, to name a few, further developed the model of Quantum mechanics (QM), they have delivered an experimentally well verified method to describe how this subatomic world works without understanding why it is like it seems to be. Apparently, the well-known chain of cause and effect is inactive in the subatomic area. All this has induced a new questioning about the real meaning of the interplay between consciousness and measurement. Nevertheless, QM is present in every corner of our daily lives, such as in electronic devices, which are key in our information-fed society. Why it works so well is still not really explicable, but no physicist would refuse to use its methods just because he doesn't understand why it does that excellent job!

Further, the random process, using coins or Yarrow stalks, which selects from 64 hexagrams with six possible mutating lines (gives 64^2 or 4'096 possible states), the one whose own characteristics best replicate the situation under consideration, is similar to the phenomenon of "collapse of the wave function" in QM.

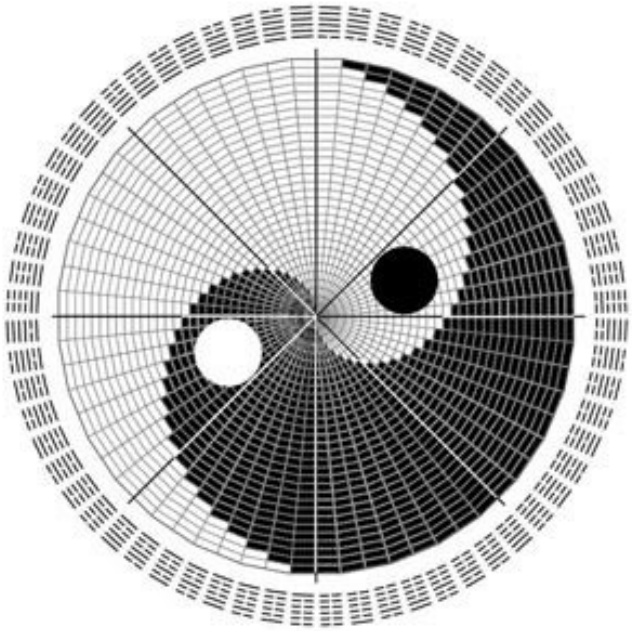
This concept means that a quantum system is described by the superposition of all possible observable states. As long as the real measurement has not yet taken place, all different states are possible. However, as soon as **an observer executes the measurement, a single state is selected and all other possible states disappear spontaneously.** The collapse of the wave function occurs instantaneously. Even at spatially distant locations the same consequences arise for "entangled" quantum objects. This property is called quantum nonlocality. It is very tempting to compare the random-based selection of a hexagram with the collapse of the wave function in quantum mechanics. As long as the hexagram's selection was not made by chance, all hexagrams are possible, after the "draw" only one hexagram remains to fix the whole configuration between the observer-questioner and the observed state-hexagram.



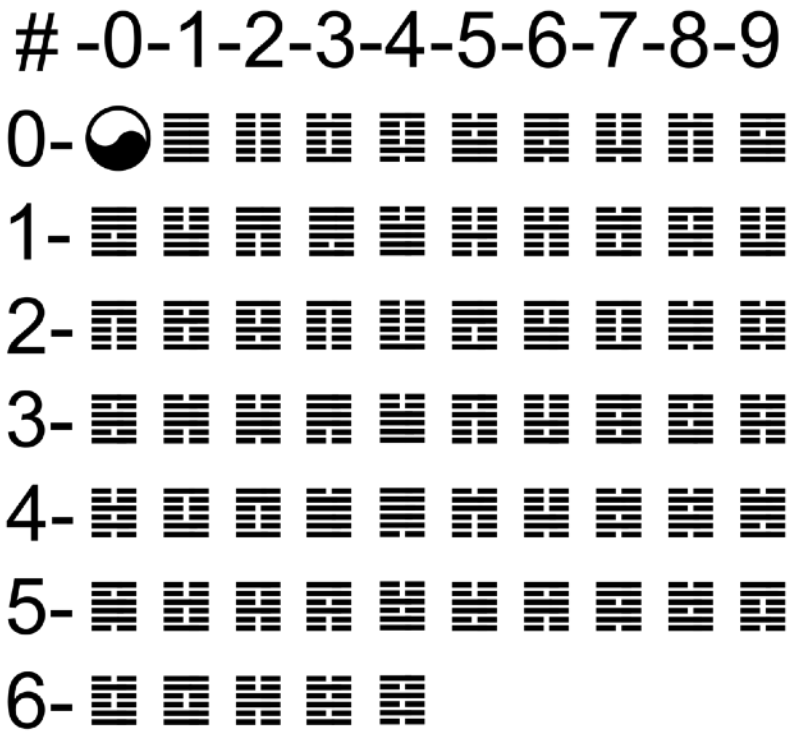
Schematic symbols of relays of an electrical system of which you are!



...internal mental processes of the observer with a material actor of the physical external world - the electro-magnetic circuit, is also a binary code, a language of light



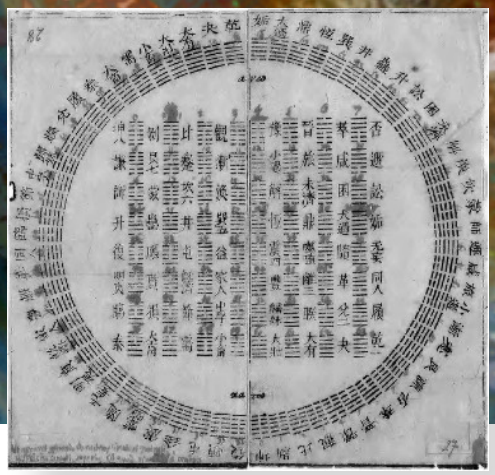
Circuit



The Synchronicity principle and the Yi Jing

Together with Wolfgang Pauli, professor of physics and Nobel laureate, Carl Gustav Jung, founder of analytical psychology, formulated in the thirties, the synchronicity principle. It can be seen as an extension of the causality principle. It postulates that an "actio-reactio-driven" causal chain is not the only way to connect two events, but that events may be related through their ability to create meaning. A synchronicity links, through a non-causal procedure, a certain internal mental processes of the observer with a material actor of the physical external world, and this linkage makes sense for the observer. A deliberate Yi Jing session, the random process applied to design a hexagram, may be seen as a synchronicity. The question, with which the consultant is concerned, generates an inner psychic process. Performing the random process to find the hexagram produces a synchronicity that sensibly couples the question to this hexagram.

This almost 100-year-old insight is particularly interesting if one considers the mysterious Yi Jing system. **Where does this amazing accuracy come from by questioning the Yi Jing through a random process?** How is it possible that this system provides such a precise, valuable information, not available through rational investigations, to improve substantially decision-making processes? This question has yet not been answered. Like nobody knows why QM is doing that well, but many know how to use it, we only know how to use the Yi Jing. It is a symbolic and semantic system that has untapped potential to provide the questioner with access to information, not available by rational channels, and to illuminate and critically scrutinize admitted decisions.



A diagram of I Ching hexagrams owned by German mathematician and philosopher Gottfried Wilhelm Leibniz. It was sent to Leibniz from the French Jesuit Joachim Bouvet. The Arabic numerals written on the diagram were added by Leibniz. The grid in the center presents the hexagrams in Fuxi or binary sequence, reading across and down. The same order is used on the outside, reading up from the bottom around on the right, then up again on the left to the top.

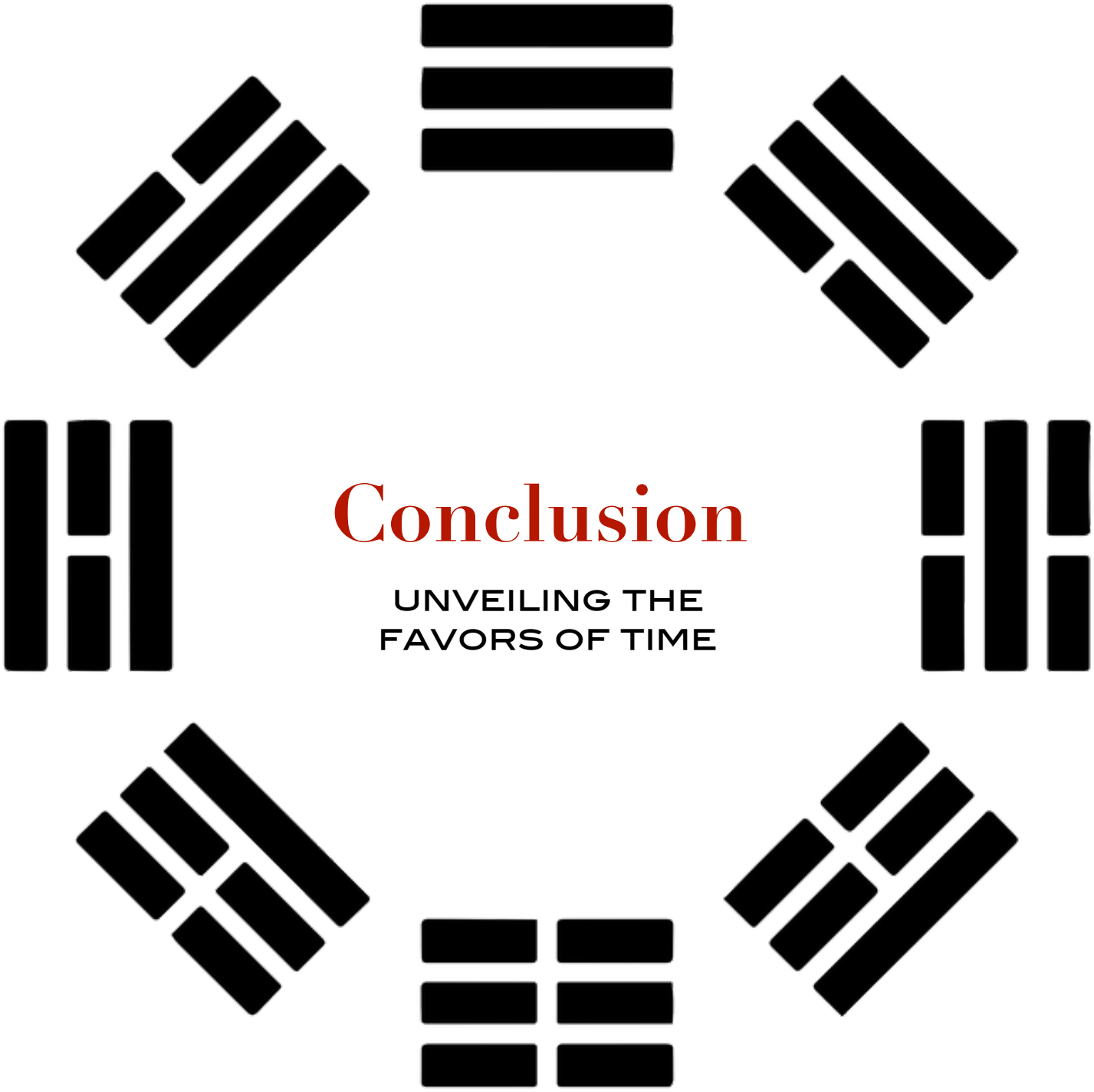
The Yi Jing as a revelator for morphic field

Since the interaction of consciousness and decision-making process has been made plausible by phenomena of QM, the question of the source of information remains. Here, too, science offers current models to which Yi Jing can refer.

The British biologist Rupert Sheldrake coined the term morphic field -a field similar to an electromagnetic field that carries information instead of energy. He observed that animals have intuitive access to collective knowledge and communicate with each other over great distances using a common source of information. A similar phenomenon is also suspected in the flora.

The idea is that this morphic field stores all the information that exists in the universe and makes it somehow available anytime, anywhere. Through the random selection of one hexagram, the questioner's consciousness is set to the "relevant frequency" of this field and the requested information is retrieved in the form of the drawn hexagram. The Yi Jing with the 64 hexagrams could be interpreted as a catalog of the whole set of the universe's archetypal configurations collected over the millennia.

The idea of an information field has already been described by C.G. Jung as a "collective unconscious". In his view, the "collective unconscious" is a deeper layer of the psyche than the personal. It is super-personal of a general nature and identical in all people. Archaic images, motifs, ideas, legends, and stories that emerged independently of each other in different places on earth at all times were the basis for the idea that they express an identical or collective soul structure common to all people. According to Jung, this unconscious expresses itself in dreams and body symptoms of the individual. The Akashic Record should also be such a field. It mainly includes in the "modern" Anglo-Indian theosophy and in anthroposophy the idea of a supernatural "Book of Life", which contains an all-embracing world memory in encrypted form.



Conclusion

UNVEILING THE FAVORS OF TIME

The Yi Jing is not an oracle in the sense of fortune telling or an interpretation of the future, using the Yi Jing corresponds to unveiling the favors of time, which are hidden to the pure ratio-based analysis. It may create the connection to our deepest intuition and protect even ourselves from too strong rationalized intentionality or unfavorable, unidentified factors, regardless to any specific "morality-driven" considerations.

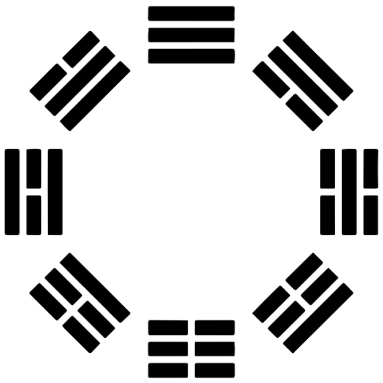
The "Laws of Heaven", as they are understood in the Book of Changes, differ from the laws of Newtonian mechanics in that they are not static but dynamic.

They inherit an intention that gives them a kind of subtle, complex intelligence and lets them act as Meta-Laws orchestrating earthly concerns. The line structure of Yi Jing refers to the role of man (third and fourth lines) and his interaction between earth, first and second lines, and sky, fifth and sixth lines). In QM, the observing instance also plays a decisive role in the perception of the surrounding reality.

These interactions between the observer and the observed is well known to QM phenomena. In classical physics, on the other hand, all observed events are described with the help of mathematical objects or concepts such as space, time and energy, which are, by the way, fare to be completely understood in their profound real nature and their mutual imbrications. In this picture of the universe, the observer do not interfere at all. He looks at the events he describes but do not influence them. The way events evolve is entirely independent of the presence of an observer; this may be the most crucial difference between macroscopic and microscopic physics. This model, which implies the general validity of causality and binary logic, was and remains very effective and successful in macroscopic physics.

The experimental findings of QM, however, show the limits of these concepts and suggest the creation of a new paradigm, which may integrate the psyche of the observers into a new formulation and understanding of the fundamental laws of the universe as far as it is understandable.

Studying and working with the Yi Jing, as a model of a holistic worldview, provides not only a consistent, sophisticated theoretical framework, based on clear defined rules, but also opportunities to experimentally test its validity. These two facts invite to grant the method of Yi Jing a kind of a new scientificity. This may generate a new cognition where the unsolved QM problems and the genuine Yi Jing concepts could be expressed using a common semantic.
The Yi Jing gives the questioner new insights why he should do something or not, Western science gives hints about how to do it. Why not merging both methods in a general, wide-open new vision of the reality encompassing the psychic and material dimensions of the universe, this would contribute to realize the dream of Wolfgang Pauli, when he stated that the real Physics would be the science able to unify matter and psyche?



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