

This principle matches the curious mode of functioning of the ancient Chinese mind. Again Jung:

The Chinese mind, as I see it at work in the I Ching, seems to be exclusively preoccupied with the chance aspect of events. What we call coincidence seems to be the chief concern of this peculiar mind, and what we worship as causality passes almost unnoticed.



Fu Hsi is the creator of the 8 trigrams. He is depicted like a head sitting on a mountain with the trigrams chart before him

In other words: ...*Whoever invented the I Ching was convinced that the hexagram worked out in a certain moment coincided with the latter in quality no less than in time. To him the hexagram was the exponent of the moment in which it was cast.*

Psyche and matter are not separated in fact, nor are the inner and outer worlds. In concordance with the **synchronicity principle**, the psychic events and those happening in the outside world may have an acausal almost simultaneous appearance, a so-called coincidence, and this is way one can use even the ancient method of consulting the oracle to cure neurosis.

Finally: *The ancient Chinese mind contemplates the cosmos in a way comparable to that of the modern physicist, who cannot deny that his model of the world is a decidedly psychophysical structure. The microphysical event includes the observer just as much as the reality underlying the I Ching comprises subjective, i.e., psychic conditions in the totality of the momentary situation.*

As for the practice of **I Ching**, Jung offers a sample of how to handle the oracle in his substantial introduction to the book.



I Ching or the Book of Changes, James Legge version, is the most accurate English translation ever made. You may use it both as book of wisdom and oracle of changes.