I recently received an email from a fella asking about my *I Ching* course.

I am often queried as to how one such as myself, who makes so much noise about the importance of logical methodology and who so lampoons New Age nitwits by emphasizing the utter importance of distinguishing yourself as an ally to mainstream professionals during this era of massive opportunity within mainstream medicine;

I am often questioned how one such as myself with such a loud and opinionated stance could also offer a course (two courses actually) promoting hi-level understanding of the *I Ching* – ostensibly the most mystical, esoteric and new age of all the Chinese classics.

It's a fair question I suppose; but of course the answer has to do with how the book is used.

**What is the value of understanding the *I Ching***?

The email inquiry I referred to above asked specifically if my course covered how to use the *I Ching* in-clinic to help with diagnosis and treatment.

I find myself needing to calm a nameless desire to berate people who think that this is even a legitimate question. It is not.

If you want to know why the Chinese medical industry is still the unwanted stepchild of the mainstream medical world, it is because of questions and practitioners like this.

Can you imagine defending yourself in court for malpractice, explaining to a judge why you did what you did and how you arrived at your diagnosis? Please.

Nonetheless, this chicanery is typical of many practitioners I have met – most of whom do not think of themselves as New Age at all. Incredible.
The purpose of understanding, studying and using the *I Ching* is that it is so clearly presents a world-view and cognitive model based on the interaction of a multiplicity of seemingly unrelated factors.

In other words, the *I Ching* is the seminal and original text on pattern discrimination.

This point alone makes it worth studying since so few practitioners still really understand how to think in terms of patterns and pattern discrimination.

But there is an added benefit that goes beyond this deep and profoundly transformational understanding of patterns.

The *I Ching* is an interactive text for inducing and investigating the phenomenon of synchronicity.

The uber-emphasis on a logical methodology of inquiry into cause and effect in medical practice is the basis of good, professional-quality methodology.

The *I Ching* is not about that.

It is about the nameless force that scripts our lives with seeming random and unconnectable occurrences that take on significance precisely because of the pension within the human psyche to seek and assign meaning to the impersonal whirring of the natural universe.

**To be clear:** Synchronicity is an outer event witnessed or experienced by an observer that has meaning because of the inner psychological state experienced by that observer at the moment of the event.

We have all had such experiences and – if you will examine your life with any insight and objectivity, you will discover how synchronicity has played a significant role in it.

The ability to think in holistic terms is the entire basis regarding the debate about Classical Chinese Medicine versus Traditional Chinese Medicine (see Heiner Fruehauf’s writings) and I personally find there are still so few people who can do this (viz. think within the holistic model) that – for this reason alone – the *I Ching* is a critically important text to know about and (more importantly) to use.

The added bonus of scratching around in the dirt of your life’s meaning and dancing with synchronicity – what Carl Jung called the “acausal principle” – is likewise a worthwhile pursuit on its own terms and for its own sake.
The *I Ching* may indeed – as Katya Walter proposes – be the Asian equivalent and counterpoint to what Watson and Crick discovered about DNA and how our physical structure replicates.

In other words, the *I Ching* may indeed be a catalog of how the psyche evolves through it’s endless iterations of experience and ceaseless interpretation of events with it’s penchant to assign meaning to “random” and otherwise seemingly disconnected events.

But it is most certainly not – for any practitioner who would avoid legal and ethical trouble – a tool for diagnosis. This loose-headed and dangerous desire on the part of many within our industry to play the role of shaman is as damaging to the profession as it is dangerous to the patient.

My own mentor actually memorized the entire book and can tell you any line from any hexagram, the text of that hexagram and even what different authors have said about each line and hexagram. But even this mastery did not cloud or unduly influence my own thinking about this phenomenal book.

**Think for yourself** and you too will discover a self-evident aspect to your life.

You don’t need a guru and the *I Ching* is the anti-guru oracle *par excellence*. It is this ability to think for oneself that is – in my opinion – the one goal worthy of your life’s effort.

The *I Ching* can aid you on your way; but don’t think it will “play nice” in showing you the mystery of your life-journey. It won’t. In fact, it will perpetually point out where you need to improve so don’t expect a feel-good trip with this particular text.

Nonetheless, it is enormously worthwhile to learn how to use this book for yourself – viz. how to think for yourself.

Those holistic practitioners who would call themselves “professional-quality,” would do well to learn about and practice with this book.

**CLICK HERE** to learn more about the *I Ching*.

To purchase my *I Ching* Course, **CLICK HERE**