

Report 2

Question: **What does the I Ching reveal about the growth of environmental anxiety in Western society?**

Date: 21.01.22

Number of participants: 164

Average frequency of each hexagram 1: 2 / 3 times ($164 / 64 = 2.56$)

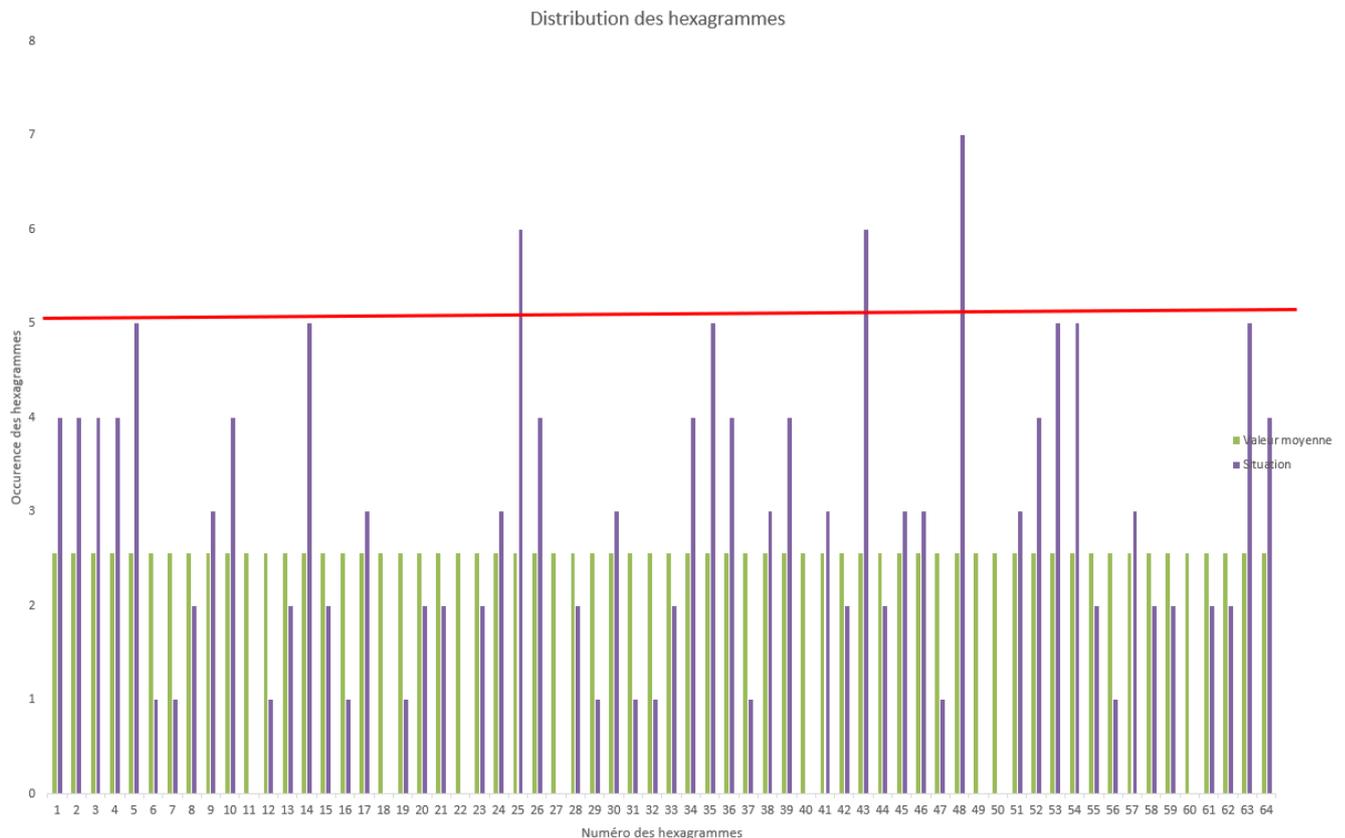


Figure 1 Distribution of the hexagrams according to their occurrence.

The graph shows on the horizontal axis the numbers of the hexagrams and on the vertical axis their respective occurrences. In blue the number of times that the corresponding hexagram was recorded, in green the average occurrence of each hexagram when they are considered all equiprobable (average value equal to 2.562.). The red line delimits the hexagrams which show an occurrence higher than the double of the average value.

They are the hexagrams 48, 25 and 43. They seem clearly predominant. These 3 hexagrams represent almost 12 % of all the drawings whereas they should not exceed 4-5 % ($=3/64$)

¹ in the hypothesis of the equiprobability of the hexagrams

Hex #		Occurrences	Occurrences %	Occurrences consolidated
48	The Well	7	4.27%	4.27%
25	Innocence / The unexpected	6	3.66%	7.93%
43	Resolutness	6	3.66%	11.59%

Table 1 The three predominant hexagrams

Numerical evaluation of the χ^2 test² for this second experiment indicates that with the current sampling (the number of participants/ 64 hexagrams) the basic hypothesis can be rejected with less than a 15% risk of error. In most pharmacological tests the significance level or tolerated error is usually 5%.

This second experiment yields a somewhat weaker χ^2 test value than in the first experiment, for which the risk of error was less than 7%.

The predominance of hexagram 48 is in this context very revealing. Indeed, it appears 7 times and 5 times with the mutant line 6. The Well speaks of organization, care and sharing of available resources in order to ensure a certain harmony within a community dependent on these resources.

These are collective, or individual. In the context of this question, one can easily imagine that it is a question of natural resources, but also of personal ones. Our relationship with Nature as well as with our personal and collective unconscious is highlighted with this predominant hexagram.

"The Well³ allows access to an intangible source that does not belong to anyone and does not depend on human variations. More durable than borders, they symbolize the underlying structures that, in the hearts of humans and peoples alike, "live on without ever running out". Each person can, by approaching his or her deepest layer, build his or her activity by connecting to it."

"A universal symbol of the link between humans and their ability to live together, the Well represents both the invisible source, permanently available to everyone, and the immobile center around which exchanges are organized. The horizontal circulation that occurs on the surface of the earth around this vertical axis is analogously found in the social body and in the human body: the King represents the pivot around which collective life is organized, just as the heart is the central organ of individual life.

The mutant line 6 is even more explicit.

"This line is the crowning achievement of the whole system symbolized by the Well. It is at this level that it is established as the center of community life, and everyone can approach it freely. The advice to leave it accessible echoes the partnership sought at the third line: the well is open to all because the water belongs to no one."

² For a significance level of 0.05 the corresponding p_value is 82.529 and for a significance level of 0.10 it is equal to 77.745. The calculated value for this experiment is 73.268, by linear interpolation, the significance level is 14.7 %. The details of the calculation can be found in the Excel table distributed in the appendix.

³ Hexagramme 48 The Well / Javary, Cyrille; Faure, Pierre (2002): Yi Jing. Le livre des changements. Paris: Albin Michel. Page 778 (free translated)

An incitement to the intelligent use, in respect and sharing, of all our available resources? This intelligent use of resources is highlighted by the fact that the pre heaven of hexagram 48 is hexagram 19 The Approach, which recommends a particular, sensitive and benevolent attention.

Hexagram 25 Innocence

"To act innocently is to invent one's attitude according to the circumstances. To be attentive to the moment, to act without any preconceived plan, to get rid of any preconceived idea so as to be able to respond with accuracy to the demands of the moment.

"Since life unfolds in an order beyond the human scale, Innocence teaches that correctness and alertness are the only ways to quickly and appropriately match the natural course of things."

The sincere search for one's own true authenticity, the pre heaven of this hexagram is hexagram 22 Grace, to be open and available to new awareness, trusting the creative Intention of the Universe which can take paths that seem strange to us (lines 2, 3) .

Hexagram 43 Resolutness, deals with the management of overflow. In the context of this question, there are many overflows that have led to the situation we are currently experiencing. These come from past, present mismanaged, misinterpreted scenarios. The pre heaven of Resolutness is Hexagram 39 Obstruction or how to overcome real or imagined obstacles.

Resolutness is the pre heaven of hexagram 37 The Clan where it is a question of organizing oneself in a community welded by a collective vision of the true goals to be reached in order to establish oneself in a healthy and profitable way.

Does our society offer this vision with which individuals can identify oneself and participate with true commitment?

Finally 8 hexagrams do not appear (as situation hexagram).

Hex #		Occurences	Occurences %	Occurences consolidated
11	Peace	0	0.00%	
18	Decay/ Work on what has been spoiled	0	0.00%	
22	Grace	0	0.00%	
27	Nourishment	0	0.00%	
40	Delivrance	0	0.00%	
49	Revolution	0	0.00%	
50	Caldron	0	0.00%	
60	Limitation	0	0.00%	

Table 2 The "silent" hexagrams

Note that hexagrams 22, 60 and 40 are indirectly present through the relationships of opposite or returned and the links of the families of the pre heaven.

Hexagram 22 is the pre heaven of hexagram 25.

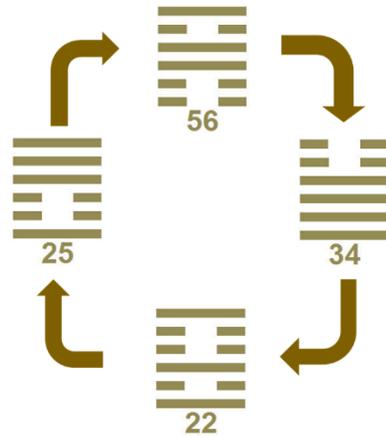


Figure 2 La famille du ciel antérieur 22 / 25 / 56 / 34

Hexagram 60 is the opposite of hexagram 56 whose pre heaven is the hexagram 25.



Figure 3 The links opposite / returned of the hexagram 60

It is also the return of the hexagram 59 which is part of the family of the pre heaven of the hexagram 48.

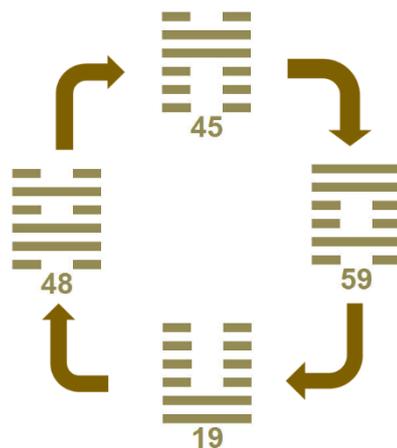


Figure 4 The family of the pre heaven 19 / 48 / 45 / 59

Hexagram 40 is the return of hexagram 39 which is the pre heaven of hexagram 43 and the opposite of hexagram 37 whose hexagram 43 is the pre heaven.

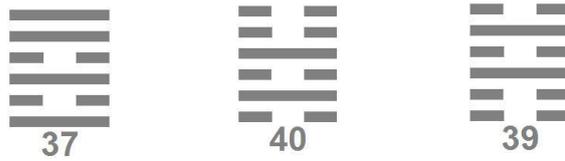


Figure 5 The links opposite / returned of the hexagram 40

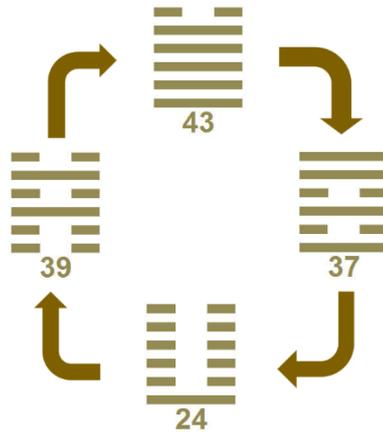


Figure 6 The family of the pre heaven 24 / 39 / 43 / 37

These "discrete connections" will be treated systematically in the final report. They are discussed here to highlight the coherence of the drawings revealed by the families of the pre heaven.

Sincerely

Gabriel