This diagram on the board I want if possible to give you the opportunity to copy down. I'll explain it to you shortly. Let's look at it together and if you have your large text with you we might note a few things with that too. Down at the bottom of the board there is the Ultimate, and even though the Ultimate has a word that embodies it, it is in a sense to be looked upon sheerly negatively. It is altogether beyond our powers of comphrehension, we just apprehend that there is something beyond our power to comphrehend and that is about what we must settle for when we use the word the Ultimate. Then from the Ultimate, Tao is derived, which participates equally transcendently through the Ultimate. It is through Tao that the Ultimate reveals itself to us, and Tao itself--notice the pronunciation of that, though it is spelled Tao it is to be pronouned as though it were Dow. Tao breaks down into four principles, and I want to draw those on the board so that you can see me do it. It is a good thing to keep this in mind as something for the memory.

If we were to have to work with only two lines instead of three, we should have to work with these two lines: yin and yang. Thr broken line, weak line, the yielding line represents yin. The firm line, the strong line, represents yang. Now if we combine those we must therefore have two lines, but since we are on the left hand side of the board we had better pay attention to the fact that that is the feminine side and write down two broken lines instead of two firm lines. Try to remember the phraseology, broken, firm, weak, strong.

Student: Is moving the same as yielding?

Anderson: Oh no. We will come to that shortly. Moving simply means that it has reached the acme of its strength in its kind, and at that point it must change over into its opposite. When things get strong to the point of the limit of their strength, it is at that point that they convert to their opposite. So here we are, try to remember to draw always from the bottom up, not from the top down. That is why I started this way and then must put that on top. We build our hexagram the same way, from the bottom to the top. Now over on this side then we should have these two. The combinations that remain would have to be two, wouldn't they? That is all that we can do if we just deal with yin and yang. But then the Chinese sages said that there are three distinctions as well as two activities. Those three distinctions are earth, man and heaven, and that is why we have three lines. And with those three lines we derive the combinations that make necessarily eight. Now in the back of your text you will see a chart. Now is the time to get familiar with this little chart.

You will notice at the top of the chart reading from the left hand collumn as follows, the three firm lines. Now it may be that you will want to write the names in English above these. Chi'en is Heaven, then first son, Chen is Thunder. Second son, K'an is Water, third son is Mountain. Then after the third son we go back to mother. K'un is Earth, Sun, first daughter, Li second daughter, Tui, third daughter. Now let's look at them with respect to their images. Heaven, Thunder, Water, Mountain, Earth, Wind, Fire, Lake. Now of course on the left hand collumn is also to be seen the verticle tier, and for instance if you have a top line that had the different line underneath it and you wished to see what that was, and you would look at the trigram over on the left hand collumn and then you would have to read across until you met the top collumn at right angles. That is how you are going to find your hexagrams, but it won't be as difficult for you if you learn the English translation of these words.

Likewise again, though I have given you names for the images of them, there are names for their principles. So that Chi'en is not just Heaven, but also the Creative. Chen is not just the first son and Thunder, but the Arousing, and if you study your book you can see the rest of them through. I don't need to take time to recite all that.

Now it is from these eight trigrams that we must ask the next question. How on earth is it then that we get 64? And we get 64 because now that we have accounted for the two activities or basic principles in the world, or powers, and also the three distinctions cosmically, and in that we have derived our eight principle essences, the sages thought to themselves "Well, now that is what we call the smaller completion, but we haven't yet introduced the question of substance."

And we will do that by saying simply this, "let us return back to the principle of duality and that will bring us home again to the distinction between the two activities and in so doing we will double our trigram." Now having doubled our trigram into all the combinations available to us we find ourselves then faced with 64 and that is the Great Completion. So the mathematical precision of the book, though simple on the surface, is not only metaphysically profound in its thought but it is also an amazing possibility for meditation, and by meditation of course I mean the devout practice of contemplating where and how we are in the world.

Now we must not lose our grip on the title of this seminar; A Christian looks at the I Ching, and for that reason it seemed to me that we could do rather well by looking at a few lines from that great Danish thinker, theologian and philosopher, Kierkegaard. In his little work called The Sickness Unto Death he has written a preface and in this preface he has made this very remarkable statement about the quality of learning. The quality of learning. It makes a great deal of difference if we approach the I Ching in a purely non-religious manner from the manner that we will approach it if we do approach it religiously. I regard myself ethically bound to our title of the seminar, to introduce in what sense we must approach the I Ching religiously. Concequently...

Student: In what other way could you approach it?

Anderson: Oh there are all sorts of other ways...

Student: But wouldn't they be religiuous themselves?

Anderson: Religion is studied non-religiously. For instance, one can study the history of religions non-religiously, one can study the psychology of religion non-religiously, but one cannot study religion as such non-religiously. Though there are people who think they do that sort of thing, but they are deluded really. But there are non-religious ways to study religion, of course.

Student: I'm aware of that but I was thinking that in using the I Ching...

Anderson: That is exactly what I am trying to reach into right now and I'm grateful that you have anticipated me. No, that is exactly what I am about to do, so we are both about to do the same thing together. Right. Now let us see what this great Christian says about learning. He says, "The sort of learning which is not in the last resort edifying is precisely for that reason un-Christian. Everything that is Christian must bear some resemblence to the address that a physician makes beside a sickbed. Although it can be fully understood only by one who is versed in medicine, yet it must never be forgotten that it is pronounced beside the sickbed. This relation of the Christian teaching to life, in contrast with a scientific aloofness from life, or this ethical side of Christianity is essentially the edifying, and the form in which it is presented, however strict it might be, is altogether different--qualitatively different from that sort of learning which is indifferent. The lofty heroism of which from a Christian point of view, so far from being heroism, from a Christian point of view it is an inhuman sort of curiosity. The Christian heroism, and perhaps it is rarely to be seen, is to venture wholly to be oneself, as an individual man. This definite individual man alone before the face of God, alone in this tremendous exertion and this tremendous responsibility. It is not Christian heroism to be humbugged by the pure idea of humanity or to play the game of marveling at world history. All Christian knowledge, however strict its form, ought to be anxiously concerned. This concern is precisely the note of the edifying. Concern implies relationship to life, to the reality of personal existence, and thus in a Christian sense, it is seriousness. The high aloofness of indifferent learning is from the Christian point of view, far from being serious. It is, from the Christian point of view, jest and vanity. But seriousness, again, is the edifying."

Well, now that we have come to the second session, it seems to me that it is of great importance how we are going to approach our text. Are we going to approach it seriously or unseriously? There are harder words for the negative of serious. For instance, something like frivilous might do.

One has the opportunity in studying this text of undertaking the arduous task of self-change. Or just to titilate one's fancy by affecting to be curious, to as we say look around in it, to nose about. One might find all sorts of marvelous things no doubt, but if one is to study the book religiously then he does face an either/or and it is at that point that we must make our decision. Don't misunderstand me, I am not about to ask for a show of hands as to how many people are about to do this seriously. No such things at all on my mind. But what I am concerned in is precisely to answer the question as directly as I can that was raised just a while ago and it seems to me that Kierkegaard can indeed help us to that end.

If in that spirit then we can begin our work, we do have a very remarkable opportunity to undertake study in a vastly different way from the way that we are generally urged to take it. Now let us go back then to our chart for just a moment and bear in mind with two things, principly that there are two activities or principles, there are three primary distinctions in the cosmos. The reasons for those two activities distinguished as they are is simply that Chinese sages were profoundly impressed with the play of opposites in the world and regarded that as sufficiently primordial that in terms of our comprehension we need not give ourselves airs that we can get behind it, but we must do our level best to face up to the need that each of us has to cope with the play of opposites. It seemed also to them that the cosmos was structured in a threefold manner in terms modeled on the family. And that is why in your text earlier there is much to be gained by studying the description of the family which you will find on page Li. Between now and next time then, pages L and Li would be worth a considerable amount of meditation and it bears reading two or three times at least.

When one sees simple structures such as these one can fool himself very readily into thinking that there isn't a great deal to it, but on the contrary, truth and simplicity have always gotten along remarkably well together. One of the marks of confusion is when things appear rather unusually complex and that is rather well worth bearing in mind, simply because in our time complexity has quite a glamorous press, and it does seem to me that if we are going to approach our subject seriously we must fight against that illusion as hard as we possibly can.

The second thing that I wish to say, and I will say this very quickly, concerning an adequate approach to our text is that a life lived seriously is a life that is always concerned to simplify, not to amplify. It is a great and wonderous discipline that is required in order to live one's toward simplifacation rather than its opposite. In fact one might say that that is the genius of religious life, simplifacation. All the great scriptures of the world continually remind us that in the last analysis there is only one thing needful, not two, not three, not four, one. One thing needful. And the core of religious literature agrees throughout in what that is, and in its operation. Even though the great scriptures of the world do differ doctrinally on many different points, on that one point they are in total agreement, just as they are in total agreement as to the structure of human destiny. It is good then to bear that in mind since it rather gives us confidence in the study of other traditions than our own, to be aware that they are consummately intelligible to us once we have grasped those two things, namely that there is one thing needful in living the Christian life, the Hindu life, the Buddist life, the Taoist life, and that there is a way in which that is done which is common to all. And perhaps as we examine the answer that came to us in asking the great book how, as Christians we can make the most fruifull approach to it we will be able to learn about those two things.

Student: What is the one thing needful? Simplifacation?

Anderson: Right. For instance we have an example of that in the story of Mary and Martha, don't we? Unfortunately that has been exegeted in rather curious ways to let us somehow imagine that somehow in the last analysis it was a matter of temperment that distinguished the two women, that Martha was somehow disposed congentilly toward busy-work and Mary was somewhat of a dreamer and that it was rather luckey for Mary that the Lord appeared when He did.

Perhaps she was especially in good form that day. But it seems to me that if one reads the Greek that he just couldn't possibly get that out of it at all?

Student: What does he get out of it?

Anderson: When one reads it carefully in the Greek it is quite clear that Martha is regarded as suffering from distraction and that has nothing to do with whether she is in the kitchen or out of it. We can suffer distraction whereever we are, and how we deal with distraction is by learning how to simplify. Mary was not distracted. Furthermore, and very important for our work here, the Greek makes a distinction about Mary as having made a decision: it says that she chose the better part. And it happens to be in the middle voice, and curiously it is not translated that way in most of our versions, it says "She chose for herself to stay with her Lord at that time." It doesn't say that Martha chose distraction for herself. She suffered it. Now that means then that Mary was capable of making correct selection in advance with respect to her destiny, and her sister had not learned how to do that yet.

Student: Who would have gotten the dinner if they had both sat by the Lord?

Anderson: The dinner was not important when the Lord was serving his.

Student: But they were there for dinner.

Anderson: The dinner would have been made surely.

Student: Not if they both sat at the feet of the Lord.

Anderson: I think that we will have to back up a little. When you ask a question like that with respect to religious thought, you are already going beyond where you haven't begun. The point is that one must make the right decision at the time. Providence will take care of later. That is part of what it means to live one's life simply. The Bhagavad Gita tells us the same thing in the second chapter the 47th verse: On action alone be thy interest, never on its fruits. That is, never on its concequences. One performs right action at the time, and if one performs right action at the time, then he has already prepared for the next time. You know there is nothing necessarily Christian about that. Aristotle makes that very clear when he says that there is only one way to go right and there are many ways to go wrong. That is a statement that outrages people as you can imagine. So very often, someone says, "Well, who is to say who is right?" and he has an answer for that. He says, "A good man." Someone says, "Well, who is to say who is a good man?" and the answer again is "A good man." Now perhaps we can say one other thing quickly here before we pass on to the next point. It takes consenting to become taught to learn how to achieve simplifacation. Not simply consenting to learn. You don't need to consent to learn, because we learn anyway. We do require to consent to be taught, and until that occurs we never proceed to simplify. And there is a way to learn how to make that consent. That is what the great religions are all concerned in.

Now let us go to the hexagram that we have received. By now I suppose that you must have read it over many times, number 42. The question was "What is the most fruitful approach a Christian can make towards the I Ching." Let us see what our text is going to teach us, and let us try to dispose ourselves to become taught. I hope you won't misunderstand my manner of speaking. I don't mean in any way to sound dictatorial about the matter. I just wish however to be as clear as I can. I don't wish to confuse you. I don't wish to be confused myself. First of all I don't wish that since if I am confused there is no hope of my saying anything unconfusedly. There is always in religious thought an either or...(a disturbance)

Student: There is two 42's, on page 595 and one on 162.

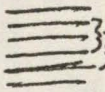
Anderson: We are going to look first at the one on 162. The reason that there are two is simply because the one in the back of the book is an extended commentary on the one in the front of the book, and the material in the back of the book is historically later. Do you all have that, page 162? The hexagram, as you see is called Increase. It is a sacrificial hexagram. Notice in the second paragraph it says: "A sacrifice of the higher element that produces an increase of the lower is called an out and out increase.

It indicates the spirit that alone has power to help the world." There is only one spirit then that can help the world, that is a spirit that orders itself to an out and out increase, and an out and out increase is only possible when the higher serves the lower. Why does the higher serve the lower? In order that the lower might become transfigured. Not in order to destroy it. Not in order simply to pander to it. Not because it feels somehow sorry for it. There is nothing sentimental about it at all. On the contrary, it is simply a duty that the higher has; to serve the lower. And when such is done, then the function that supports the life of the cosmos is on-going without left (?) or hinderance. Now the function of the cosmos is on-going without left (?) of hinderance whether we imagine so or not, that is correct, but it is only essentially correct. I want to make a philisophical distinction at this point that is a problem of importance for our work.

The Ultimate suffers no privation of any kind since its essence and its existence are in no sense distinguished in activity. It is simply the essence of the Ultimate to exist superabundantly. There is only one infinite essence, and the Infinite Essence is that essence which exists superabundantly. It is the essence to exist superabundantly. We have no such essence as finite beings. We are properly described as having existence, not being existence. Since then we suffer this privation in actuality, a privation that is not suffered by the Ultimate, we always hunger to be more fully actualized. Therefore it is proper to say that the existence of a finite being is drawn out. That is why time is so important to us. That is why we raise a question like, "Well, who is going to get the dinner?" We are in considerable doubt about what is going to happen next, since if the thing that happens next does not conform with our nature, then we shall not be fulfilled. We must be careful however that our anxiety is properly placed. And when properly placed it is no longer an anxiety but rather sound concern. We must be concerned. Finite being is always concerned. We must not be on that account overanxious.

In Saint Luke's gospel, the 12th chapter there is that marvelous discourse of Jesus' in which he commands us not to be anxious. He just says stop it, don't do it. I bring that forward because of the fact that one of the popular notions of our time is that finitude and anxiety are necessary correlatives; in fact some have said that they are indeed the same. A rather sloppy way of stating the matter pilisophically and theologically but nevertheless one can psychologically grasp what is trying to be said in tha t particular form of utterance. That is altogether unBiblical, and it is altogether foreign to the thought of the I Ching. The superior man, according to the I Ching, is not an anxious man. He is a concerned man but he is not an anxious man. How is he able then to avoid anxiety? He is able to avoid anxiety because he has learned that only one passion is needful, the passion that is ordered to the concern that all the other passions are made reasonable. And if indeed he learns how to practice that one passion, we are back again to simplifacation, then the exercise of the others simply falls into place. We must be careful that in hearing what I have just said that we don't reach an unfortunate conclusion. He is always working at it. But what a supreme advantage he has, since he only works on one passion. He is not caught up in a bad infinity, and he never mutters to himself that it is just one thing after another. He abides. He is not scattered. That is why throughout this great text you have this Olympian calm that prevades it. Even if one had no understanding in depth of the text, just to read the words, if one correctly disposes himself towards them, must indeed ennoble one in some degree. Since everything is so consummately proportional, and on that account inevitable. And if one is rightly disposed to what is inevitable, what is there to get excited about? One then can move directly from chasing after pleasure to resting in joy, since he is aware that pleasure and power are not ends in themselves. But he can't get there unless he learns how to do what the second paragraph says, namely, that the higher should serve the lower. That the higher should serve the lower, not drive it, not persecute it. But serve it.

So now you have a question which we put to the oracle which says, "What is the most fruitful approach that a Christian can make to the I Ching." Implicit in the answer therefore is the decision, will we or will we not consent that the higher shall serve the lower? On the face of it, since that formula is esthetically so satisfying, it seems so easy to reply "Well of course, of course. Naturally. Yes. Everybody knows that, that the higher should serve the lower." Except for the little matter of how. How? Now we must see what the text tells us about that. Now I have to draw something more on the board.



Let us draw the creative. You recall last time the distinctions that we made within the hexagram? I want now to make some more. Do you recall how we derive from these four lines what is called a nuclear hexagram? Do you recall that? We took the top three and the bottom three. Now in this particular case, we necessarily have a repetition after the primary hexagram, don't we, since all the lines are firm? But in our hexagram that is impossible to do, namely, 42, because there we have a mixture of yin and yang, of firm and yielding. Now lets derive the primary nuclear hexagram from 42. The two trigrams that make up 42 are Chen, Thunder, the Arousing on the bottom. What's on top? Wind, the Gentle, whose image is Wind. Now we will put her down. Now we will derive the nuclear hexagram. The bottom three lines are earth, the upper make the trigram of Mountain. Look it up in the back of the book. You remember last time we pointed this out as the battlefield of man, that with respect to the battlefield the bottom lines and the top lines fall away and we are faced with the lines that are properly man's own. The top line and the bottom line fall away because we do not have total access to the transcendent, but the transcendent makes itself available to us nonetheless, that is to say, It is imminent in the world and therefore that access to it which is provided us--altogether in accord with the hexagram that was given us, since the higher is doing what? Serving the lower, the gracious availability of heaven to man, of earth to man. Implicit throughout the text there is a doctrine of grace, but we are never encouraged to give ourselves airs you know, because the top line drops away and the bottom lines drops away with respect to the field of coping. We found the field of coping right there. Coping with what? The interplay of yin and yang. The interplay of the two primordial principles, powers, activities.

And our new hexagram is what number? Look it up in the back of the book. Mountain over earth, hexagram 23. Splendid. Now let's look up 23, it has a most interesting name. What is it called? 23 is called Splitting Apart, right. Well, now the oracle has told us that if the Christian is going to approach the I Ching, he is going to be faced with the need to undergo a splitting apart. Therefore I trust that between now and next time you will study that hexagram very carefully. Let me just describe quickly for you the movement of that hexagram. Splitting Apart, among other things, presents to us the cycle of the movement of disintegration in the interest of a new flowering. The very last line of Splitting Apart is a line concerned with the activity of the seed that falls into the earth in order that the new growth, in season might appear. You remember Jesus talked about self-change in terms of the seed falling into the earth in order that new growth might appear. Throughout this entire scripture, the cycle of birth, death, and rebirth is continually and immanently embodied. We are told then exactly at this point that at all times when the Christian approaches the oracle, he must approach it in preparation for death and rebirth. In Saint Paul's language, we should say that he is being told to prepare himself to die daily, and if we were to paraphrase from Saint Paul, we should say that we are being told to die daily in order that Tao might be continuingly embodied within the one who dies daily. Death is not a problem, it is learning how to die, Learning how to die is something that is the first lesson one is introduced to in the practice of self-change. Our scriptures are very explicit concerning such things, but that is also true of the major scriptures of all religions.

To be introduced then to the heart of the matter in our reply from the oracle that this is exactly what must occur surely introduces us to the need for some seriousness of the order that the name describes. Now we must do just a little more drawing on the board for there are other nuclear hexagrams that we must derive. The lower four lines are what we call the lower nuclear trigram complex, and those four lines will introduce us immediately to the correct subjective disposition before the task of dying daily, self-change, renewal. The reason why the lower is concerned in subjectivity is simply because in the hexagram itself the trigram that is lower is always given to earth, the feminine, and that is in the thought of the I Ching referred to subjectivity and masculinity to the masculine, objectivity. Deriving a hexagram from these four lines, what do we have on the bottom? Thunder, and earth, now what hexagram is that? Hexagram 24, right. Now one quick thing to notice, in deriving this hexagram we have centered on the first four lines as we build the hexagram up from the bottom. That means then that one of the lines, namely the top one of those four, is already in the area of the battlefield. Right there in the middle of it, isn't it? But the majority of lines are not. So obviously we must say to ourselves that the question that remains for us in studying the lower hexagram is "How do we subjectively approach in an adequate manner the field of our coping given such a question as was put before the oracle?" How shall we dispose ourselves interiorly with coping with meeting the oracle. Is that clear?

Student: Wouldn't the lower lines also be in the field of coping?

Anderson: Oh certainly, but there are two below which are not. I'm trying to say that (confused recording here as they both point to the blackboard) The emphasis is on the relation between the lower part of the hexagram to the primary part of the hexagram. Perhaps I misstated it in a way to confuse you. All I am trying to show you is simply this, that

Student: 24 related more then to 23 then it did to 42, is that it?

Anderson: Not more to but in addition to in a most specific way. Let me try again. In the case of our own hexagram 42, the bottom four lines include the lower trigram as subjective, right? The emphasis then is all on the subjective. It is not until we come to there that we are faced with the objective aspect of battle. Our chief concern then is to not get worried about the objective characteristi of battle too soon. We have lots of work to do on ourselves before we can even see what is going on in its correct light. That is the distinction that I am trying to make. That is why...most of it is concerned with our lower emphasis because this is given to earth, mother, subjectivity. But of course this line is sitting on us. Oppressed from above and all that. But before we give ourselves airs that we can deal with that correctly we must undertake some inner change.

Hexagram 24 is called what? Return. There is only one yang, or bright line in it. But since the movement in the hexagram is from below upward, the light is beginning to advance through the darkness, exactly. The light has returned. Notice it has returned from here, in 23. That introduces us to the next distinction I want to make, namely between masculine and feminine hexagrams. The odd numbered hexagrams are masculine and the even are feminine. So we have a mirror image here of 23. Here we have the power, the activity at work behind the scene, which issues in form, in what is observable. Now let's look at this yang line in your text, page 96. "There is a large fruit still uneaten. The superior man receives a carriage, the house of the inferior man is split apart. Here the splitting apart reaches its end. When misfortune has spent itself, better times return. The seed of the good remains, and just when the fruit falls to the ground, the good sprouts anew from its seed. The superior man again attains influence and effectiveness. He is supported by public opinion as if in a carriage, but the inferior man's wickedness is visited upon himself. His house is split apart. A law of nature is at work here. Evil is not destructive of the good alone, but inevitably destorys itself as well. For evil which lives soley by negation cannot continue to exist on its own strength alone. The inferior man fares best when held under control by a superior man."

Now since we are dealing with the area of subjectivity, we must translate this out of the external objective social order into our concern for the internal order of the soul. We are being told then that when we come before this great text our subjective task is an internal ordering of the soul, bringing the lower element under the control of the higher. At that particular point then, life begins its ascent. Of course, one has to learn how to return. Now we are back again to all that discipline business, but of course in four lectures we can't possibly answer all these questions, and I don't wish to suggest to you that I have answers to all questions, but neither do I wish to suggest that there is not such a discipline and a one that is practiced by some. Now perhaps for the work that you will do between now and next Friday, since I do know that some of you want to ask some questions, I had better ask you to derive the rest of the nuclear hexagrams and tell you how to do that quickly.

We have already derived two, have we not? There are three left; and I will point them out to you. We have derived the primary nuclear hexagram. We have derived the lower nuclear hexagram. Now the third one is the lower middle nuclear hexagram. Now we must derive the upper middle and finally the fifth one. See what you can do about deriving those and finding them in the book.

Student: Do you always study the bottom lines first?

Anderson: Yes, the reason for that is simply that if you are going to dispose yourself correctly to the situation, one has to deal with himself first. It is always a matter is it not, of making the decision as to how one is going to face up to the field of coping and that decision is made interiorly and that is why the very first concern is a subjective one. If one is going to use the book as a manual for self-change that is. Now the book has other uses, but that is its primary use. It seems to me that the one thing needful in one's relation to it. Now do you have any other questions?

Student: Page 358, we ought to read that?

Anderson: Yes, that whole discussion there is very good. But you won't have a discussion in this text of the five nuclear hexagrams. The next time you come I want to discuss with you the significance of the other three nuclear hexagrams in an effort to bring forward the material that we would have to bring forward if we were to attempt at least an adequate analysis of the reply of the oracle. We could study that for the rest of our lives, how a Christian might fruitfully approach the oracle, because any one hexagram is inexhaustable in its suggestability. That doesn't mean to say that it just streams out promiscuously all over the place, because it has an internal structure and in one's analysis, he is always anchored in that structure. But nevertheless the suggestability is open to him for an endless journey.

Student: Is there a difference between this 1952 text and yours?

Anderson: When I read the last line of 23? Well look it up in your own book and see if you don't see that uneaten fruit there.

Student: You know, I haven't come in on Tuesday, and I was wondering if I should get notes of it or if the lectures are separate.

Anderson: No, as a matter of fact that raises an interesting pedagogical question. I was told that on Friday, that I would do well to virtually repeat what I said on Tuesday, but then when I arrived here on last Friday I said to myself "That's out of the question because there is a heterogeneity in the make-up of this audience that is not the case on Tuesday night." And I just realized that many of the things that I had brought into the foreground on Tuesday night would not be so well brought forward under the circumstances of an entirely different audience. By well I mean productively. So I just had to cope and do things somewhat differently. So there will be a difference no doubt. Many many things that I said on Tuesday night I didn't say last Friday, but that seems to me inevitable unless one is going to teach in some kind of canned fashion, you know, you...what is involved in teaching if not that we wrestle together, and after all every day is different, every person is different, every class is different. Classes have extraordinarily different personalities as Doctor Burnett would be the first to agree in I'm sure.

So I'm sorry, I can't very well satisfy your wish.

Student: Can I have a transcript of the lecture?

Anderson: Well, a student of mine very kindly offerred to make one for me so that I can see that I'm not going astray, but I think Father Sanford told me that there was supposed to be some transcript being made and I think that maybe that would be the source for you to look into. Maybe I misunderstood him. Well, if you don't have any further questions, don't think that you have to stay. I just don't want you to go out confused that's all. But if there are things that you would like to tie up, loose ends, I would be very happy to do that for you.

Student: Well, you told the Tuesday class that it was very good for us to speak up and fill in your last words.

Anderson: Yes, the point that I recall making was something like this, that unless a class participates in actively bringing forward into existence something that has not existed hitherto, and the class performs that as a whole, then nothing really gets born. Knowledge is not simply information and how much less is that the case with understanding. Understanding is achieved at profound risk. That brings me then to the heart of the matter-which I try to point out--I had to make that introduction it seemed to me, in order to make this intelligible. Whereas on Tuesday night I had a lot of things that I had said before that led to this. The necessary basis for making anything one's own is to perform an action at cost to oneself. That is why for instance Jesus said in Saint John's gospel, 3:21 that--now I'll quote literally from the Greek because here again it is good to see what the Greek says. An attibutal use of the participle is present. The one who is doing the truth is the one who is coming to the light. Now curiously, especially since the 17th century, we have got it into our heads that we do what is correct by first getting information as to how we go about it. That completely inverts the natural order. It is not the case. We learn by actively participating in the activity is that we wish to come to terms with, and that means then that doing is primary. It isn't that one comes to know after having done, it is rather that he is coming to know while he is doing. So if I were to relate to the class simply in terms of looking on you as some kind of passive container in which I pour in a whole lot of words, what has gone on? But if we work together, then something is being born inside yourselves. That is why I said that which I did on Tuesday night, I wanted to be sure that the class did not make that unnatural inversion which has become altogether habitual in our culture now. And it has become very difficult now in college--at least it has for me, in teaching my classes to get it across to my students that at least with the subject that we are going to study, we just have to cut that out. It doesn't seem to me that you can do what you require to do if you just imagine that all you are is blotting paper. Because that is just not the shape of the human psyche, nor its activity. I don't know whether that covers what you had in mind. I ...

Student: This reminds me very much of computers. I suppose that they got their ideas for computer archetecture from something like this no doubt, or is this something so deeply engrained in human thinking that it was natural for them.

Anderson: No, in our western culture, if you mean by what you have said the grasp of the binary system...

Student: You know, maybe that was what I meant.

Anderson: Leibnitz interested himself very deeply in that, as a matter of fact Helmet Wilhelm brings that up in your little book.

Student: Program teaching something or other.

Anderson: Yes, I think I know what you mean. Teaching machines that require a response from the student.

Student: Computers can be talked to in a language, just like to speak to a scripture in a computer-like way and getting your answer out in a computer-like way.

Anderson: That is very interesting, I had no idea that that was the way it is. (laughter) I'm afraid I don't know enough about computers to receive that intelligibly

A More Sensible Student: I think that a look at different translation might convince him that with all the problems of language and suggestion, it isn't like working with a computer at all.

Anderson: Yes?

Another wacky student: I think that he is talking about the grouping of the lines, we break down into all these preprogrammed out like hexagrams and they feed back...say you know that isn't how a computer works.

Anderson: You mean the attempt to render in relation to a prior conceptual model? Is that what you mean? The computer is fed a conceptual model, in effect, or from one. You aren't going to get out of it what in effect you haven't put in it any more than you can get out of a syllogism what you haven't put into it.

Original Student: Unfortunately computers are so complex that no one understands how they are put together or what they are going to say. I still see this as a model of that which the most sophisticated computers might have sprung from.

Anderson: There is a very ancient metaphysical conviction that the language of spirit is number. Perhaps you have something like that in mind, and that would not conflict with anything...

Student: Oh, I wasn't thinking, that was just a feeling.

Anderson: I think I share with Dr. Burnett a certain fear and trembling that one should imagine material of this sort could be reduced to conceptual counters, even when they are not even anticipated. I'm with her a hundred percent in that. But I do think I understand what you are trying to bring forward, namely that we do have a coherant system here, with reaches for the human mind that cannot be imagined. That is correct. But on the other hand there is this difference. Perhaps this is of great spiritual importance, namely, this difference. We do have only 64 hexagrams, and whereas perhaps it would be possible if one allowed himself a certain psychological indulgence, to let a computer run away with him, there is no possibility of such a thing if he relates himself well to this particular scripture. He is always reminded of his finitude. Not because he has a limited intelligence, but simply because he is as a being, finite. It isn't a question of building a better computer to help that finite mind. This book is not someting that is to be manipulated in that sense. There is a vastly different activity present in it from the instrumental, and I think at that point we would begin to move away from the quantintative as brought forward in order to study and stress--which we must do as quality is always expressed quantintatively, and return to a concern for the qualitative as such. It does seem to me that that is a very important consideration.

Student: It is like an alphabet with 64 letters, how many words can one write with such an alphabet? As one is led from thought to thought the possibilities are infinite.

Anderson: I am following you very carefully and I understand the point that you are making.

Student: I don't think that the finite number 64 is an argument against the extent to which it can be projected.

Anderson: No, I didn't mean to use it as an argument against the projection; I meant to use it as a persuasion not to confuse amplifacation with simplifacation. That is what I meant.

Student: Yes, but in a computer, as in the I Ching, the quality of the answer is dependent on the quality of the input.

Anderson: Let's put it this way. No on regards himself as receiving a revelation from a computer, and this after all is scripture and I think that is where we reach the watershed. It is the difference between reading a mandala and reading a formula. On the other hand, a mandala does have quantintative distinctions which must be highly respected. One does not sit before a mandala for instance if he sits correctly in terms of some excursion into pure feeling, which is what he must claim that distinguishes his work from that of highly intelligent and extremely well-trained persons who process data. Certainly not, that is not the distinction that we would make in the matter at all.

It is rather that we are dealing with entirely different activities, and unless we can make that distinction clear--and I'm not that competant to make it that clear because I don't know that much about computers, but I do think nonetheless that I would risk that privation in myself and hold to the distinction. Perhaps we should draw to a close now.

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