Saint Paul's, Tuesday evening group, June 8, 1971 - following Trinity Sunday

I think I was perhaps a little derelict last time in not asking you to bring your Bibles with you tonight and that is a bad show isn't it? Perhaps there are one or two wandering around although the Chinese Bible largely preponderates. That's all to the good. Well, I do want to express my gratitude for the remarkable attendance for so long. There must be some beatitude or other; blessed are they that endure unto the end, and I thought to myself well, usually when we have a beatitude of that sort it says "for they shall" and I just didn't know what they shall. And then it seemed to me that perhaps it would be something like "they shall say, this too has passed."

Tonight I want to deal with our work in a rather pendantic fashion, you perhaps have had sufficient introduction to some technique so that we could begin tonight to deal with our hexagram in a very academical one step at a time approach. I've made some notes which I trust will be helpful to you, I'll read them slowly so that you can get the gist of the notes down. Now I've placed as you can see, hexagram 42 on the board with those lines moving which were received in answer to the question "What is the most fruitful approach a Christian can make to the I Ching?" I'm going to do the first four lines, moving from line one through line 4 in a particular way, and it won't take very long to state what way. So let me try to state what way as quickly as I can so that we can get immediately into our material. I'll also correlate Biblical texts as we go along. Now when you have a hexagram that you wish to study, there are many ways that you can go about doing that. One of the more simple and at the same time more profitable ways of doing so is to treat every line in the hexagram as though it moved. To treat every line in the hexagram as though it moved. Bibles? Oh how marvelous. We have a few texts to look at tonight, so I am sure that we will be doubly grateful for your kindness. To treat every line as though it had moved would involve the following. Given hexagram 42, if we move the first line, and leave the rest of the lines unmoving, that yang line would change to yin, to a broken line wouldn't it? And that broken line would give us what trigram below? The Receptive, right, number 2, and above it, what trigram? Wind. Wind over Earth gives us hexagram 20. Fine, now we are going to take a look at the first line of 42 and the first line of 20 and compare them; we are going to proceed up the hexagram that way. That is to say that when we come to line 2, we will let line one revert back to what it was in the beginning, namely, a yang line, but now we will require to have in the second place another yang line. Now do you see what we are doing? Each time we go up to the next line, we let the lower line revert to what it was in the beginning. So we will take our movement all the way to the top. Now I've placed all the numbers of the hexagrams that are made by doing that up and through the fourth line. I've let lines 5 and 6 stay open because I want you to try to do that on your own. We are going to have a little bit of lab work here tonight. I don't mean that I will leave you in the lurch, I will try to do it with you if you reach the point where you feel that there is no return, but I do want you to try. You know, it is important for you to learn by doing, and I think I've stressed that enough in the moral order so we don't need to run that in the ground.

Very well, let us begin then by looking at the fact that we have drawn hexagram 42, Increase, a sacrificial, feminine hexagram in answer to our question: "What is the most fruitful approach a Christian can make toward the I Ching?" In looking at the very first line, we are looking at the first line in the subjective realm of the hexagram. That is clear, is it not? All right, let us turn to it and look at it together in your text. So we will turn to page 162, quite obviously, the judgement tells us that with respect to the Christian's relation to this great companion scripture, it charges one to cross the great water, that is to say, it furthers one to make a decision to get to work. It furthers one to make the decision than without which he cannot relate adequately to his task. That is not only an invitation but it is an imperative to get moving, so we know that there is something to do and that it will involve toil and risk.

Now let's look at the beginning line: "It furthers one to accomplish great deeds. If great help comes to a man from on high."--what do you think that would refer to? God, throught the Holy Spirit which is mediated through the oracle, right. Good.

The oracle isn't God, but it is a medium, it is an instrument. "If great help comes to a man from the I Ching," we might say then because we have asked the question specifically about the oracle, have we not? And when we say that great help comes from the oracle we mean necessarily that it comes from God through the oracle, but in terms of the content of our question we must so structure the content of our answer. "If great help comes to a man from the I Ching, this increased strength must be used to achieve something great for which he might otherwise never have found energy, or readiness to take responsibility. Great good fortune is produced by selflessness, and in bringing about great good fortune he remains free of reproach." The implication being that if he doesn't receive this great help rightly, if he merely hoards it to himself, he doesn't remain free of reproach. So that he is immediately under strict obligation in the reciprocal order, he is under strict obligation having received this gift. And it is truly a gift, it is not just a present, it is a gift. We distinguish in English between present and gift, don't we? Gifts properly are granted by God, we give each other a present. So this is a gift.

The help promised by the oracle then, is great, but the obligation to shape up to it is also great, and required. Now let's look at our own Bible, since you have it with you, and we can turn to the 12th chapter of Saint Luke's gospel, and the 48th verse, and we will see where we are taught precisely the same thing. Look at the second sentence in the 48th verse, "For unto whomsoever much is given, of him shall be much required. And to whom men have comitted much, of him they will ask the more." In the reciprocal order that is purely a matter of nature. It always works that way. And if a person possesses a great treasure and hoards it to himself, doesn't share it, then it in time turns against him. So at the very first movement of our relation to the I Ching we are told that we need to move with great dispatch, with great energy, realizing however at the same time that the response to us in so doing will place us under a profound obligation. Now perhaps the nature of that obligation will emerge as we climb up the ladder of the hexagram.

Negating that line, we come to hexagram number 20. Now let us take a look at the first line in 20, which would correspond with the line that we have just changed, moved, negated, or cancelled. The rustling of pages is beautiful music to an academician's ear. "Six at the beginning means: Boylike contemplation. For an inferior man, no blame. For a superior man, humiliation. This means contemplation from a distance, without comprehension. A man of influence is at hand, but his influence is not understood by the common people." Redding then from our question, who would be the man of influence? The oracle would be. Now we are getting practice. Shall we go on, or do you want to stop with that? Allright. "This matters little in the case of the masses, for they benefit by the actions of the ruling sage whether they understand them or not. But for a superior man it is a disgrace. He must not content himself with a shallow, thoughtless view of prevailing forces; he must contemplate them as a connected whole and try to understand them." He must <u>try</u> to understand them, that is to say, he must undertake the risk of becoming experienced, of trying out. So the superior man must not content himself with a superficial view of prevailing forces. Implicitly, if one begins his study of the I Ching, he is saying either that he is going to proceed seriously, or he is a double fool. If he is going to proceed seriously, then he is on the way towards disciplining himself towards becoming a superior man.

Now in an egalitarian society words like superior and inferior have a rather bad press, but it does seem to me that to a serious person it is altogether beyond dispute that there are functional superiorities in the world. Nature runs her course that way, and therefore it is best to recognize it and not run around and kid oneself that it is isn't so. It plainly is the case. So people possess different amounts of understanding, some more than others, don't they? Some people possess other skills in excess of others.. We came into the world potentiated in such a way. Some have actualized some of that potential. Some people haven't. The one who has actualized some of that potential is the better man functionally. That sounds heretical? I should have thought that it was common sense to recognize that.

Well, that is the very thing that is being brought forth here in the expression. The superior man is also an expression meaning the sage, the man of understanding. Now in our own Bible we have considerable exhortation to getting on with understanding. One of the first instances that came to my mind in reflecting on this was Saint Paul's counsel to Timothy, and if you look at 11 Timothy 2:23 we shall find some rather interesting counsel which, as is the way with our own scripture, we apply to ourselves. 2 Timothy, 2:23 "Of foolish and unlearned questions," says Saint Paul, "avoid." That is one thing that one can be sure of in the study of the I Ching, there will be no foolish questions raised. If anyone raises foolish questions, it is the reader, not the scripture. "Knowing that they do gender strife." The I Ching is at all times a counsel to equanimity and tranquility.

Now lets take a look at the 3rd chapter of the same, the 5th and 7th verses. "Having a form of Godliness, but denying the power thereof." That is to say, going through the motions of religiosity but at the same time acting as an unbeliever because that is denying the power thereof. It is as though one decided on a yinish life style while at the same time utterly renouncing the yang course than without which yin is without any fructifacation. Now the 7th verse is really one of those that one should engrave on his soul. "Ever learning and never able to come to the knowledge of the truth." Doesn't that sound like about the most useless thing imaginable? To be ever learning and never coming to a knowledge of the truth! Well, here where get back to page 84 of the I Ching we are at that point when we begin our study, namely, at the point of living as one ever learning and yet never coming to the knowledge of the truth, and we are told that boylike contemplation must come to a sudden end, period. We are recognized as childish, as having up to this point been feeding on the milk of the word, but if we come to the I Ching, we must learn how to feed on the solid food, strong meat. Up until now, Saint Paul said, you've been babes, but now there is a weaning that is about to be leveled. And when we come to the I Ching we come to it as about ready to undergo weaning. But you say "How do you get all that out of it?" Well, it seems to me its not too difficult if one practices making analogies, and I am sure that I haven't said anything too startling. Some of these things doubtless crossed your own mind while we were reading about boylike contemplation in relation to the first line of 42.

Now lets take a look at line 2 of 42. We are going up the ladder, so we will turn back to 42. In the interest of time, you have noticed, I haven't yet turned to the back of the book in book 3. That is a commentary that when you study on your own you should never think you can afford not to look at. That is just a little caution as we go along. Now we are going to take a look at line 2 in 42. "Someone does indeed increase him. Ten pairs of Tortoises cannot oppose it." That is rather a beautiful line isn't it?? What it really means to say is that ten pairs of oracular readings from tortoise shells cannot possibly thwart the destiny that is promised in line 2. "Constance perseverance brings good fortune. The king presents him before God. A man brings about real increase by producing in himself the conditions for it, that is, through receptivity to and love of the good. Thus the thing for which he strives comes of itself, with the inevitability of natural law." God's providences are always inevitable, are they not? "Where increase is thus in harmony with the highest laws of the universe, it cannot be prevented by any constellation of accidents. But everything depends on his not letting unexpected good fortune make him heedless." Saint Gregory of Nissa makes quite a point that is--he is a great 4th century Church Father in the Greek orthodox tradition, one of the three hierarchies as he was called and without question one of the greatest thinkers within our own tradition. He said that man fell because of heedlessness. A failure of will. The word that he uses is one that he can even find in his dictionary, I'm not sure that it is in the Collegiate, but it must be in the Unabridged; abulier. Those of you that know Greek will recognize the primitive in the a; abulier, meaning without will. A privation of the will. That is how Adam and Eve fell, according to this great Saint and Theologian. Now lets go back and read that over again: "But everything depends on his not letting unexpected good fortune make him heedless. He must make it his own through inner strength and steadfastness. Then he acquires meaning before God and man and can accomplish something for the good of the world."

Receptivity then, and love of the good will produce the interior conditions for the promise of real increase. Notice the emphasis is on receptivity. We happen also to be in the middle of the lower trigram, Thunder, which possesses two yin lines and one yang line, and we are at the heart of yinishness within Thunder which means that the receptivity that is hidden within the nature of Thunder is brought very forcibly and very dramatically before our attention right now.

Now the lower nuclear hexagram for 42 turns out to be hexagram number 24. And 24, the lower nuclear hexagram--the one that you make on the first four lines, remember, is called return. One yang line and five yin lines, right. Perhaps we had better turn to that hexagram quickly, number 24, and let's look at the 6 in the second place because it is the second line that we are dealing with. It says, "Quiet return. Good fortune." But unless we are about to imagine that that is a counsel to quietism, notice what the commentary says. "Return always calls for a decision and is an act of self-mastery. It is made easier if a man is in good company. If he can bring himself to put aside pride (or heedlessness) and follow the example of good men, then good fortune results." He must make a firm decision, a firm resolve in order to begin his relation to the oracle. That is precisely what we are told. If he doesn't do that, he remains in boylike contemplation.

Now lets take a look at Psalms 90, the 3rd verse: "Thou turnest man to destruction and sayest return children of men." Some of you have the revised standard and some have the King James, but the point is that return is emphasized in our own scriptures over and over again. It is associated with repentence too, by the way, which I am sure you are well acquainted with. Now let's look at Job 22 and 23: "If thou return to the Almighty, thou shalt be built up." Isn't that marvelous? If thou return to the Almighty, thou shalt be built up, that is to say, thou shalt be edified, but on condition of making the return. If, it is a very iffy statement. If thou returnest to the Almighty, thou shalt be built up. Thou shalt put away iniquity far from thy tabernacles. If.

Student: Ours also says "And humble yourself."

Anderson: Oh marvelous. Now I won't take time to read the others, but you might want to put down Hosea 6:1-3 (Come let us return to the Lord: for he has torn, that he may heal us; he has stricken, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know, let us press on to know the Lord; his going forth is sure as the dawn, he will come to us as the showers, as the spring rains that water the earth.") and I Peter 2:25 (For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls.) I think there is some virtue in looking at the first letter of Saint Peter: For ye were as sheep, going astray--and when one needs to cut out boylike contemplation, at the point where he doesn't but it out he is pretty much a sheep.. That is to say there happens to be a time when one should do what he ought to do, and when that time approaches, if one isn't ready then indeed after the time has passed he is in a sad case. "For ye were as sheep going astray, but now returned unto the Shepherd and Bishop of your souls." The point that I am trying to make here is that our scripture plainly teaches a distinction in passage. We make this return volentarily, notice the conditional aspect to the counsel in our own Bible: If. It is up to us, we are being told, it is in our laps. Shall we or shall we not get on with it?

Now if we change this line, we come to hexagram 61. Remembering of course, that the line that we changed at the bottom has reverted back to its original yang character, its firmness. 61 is called inner truth. One of the loveliest lines in the I Ching, very beautiful. On page 237: A crane calling in the shade. Its young answers it. I have a good goblet. I will share it with you. The crane is where? In the shade. With respect to our question, "What is the most fruitful approach" what might the crane be here? The oracle. But its in the shade. And what might that be?

Student: Its not in the light. It hidden. It is not there fore everyone to see.

Anderson: Sadly enough, we might say the same about our own Bible. It is supposed to be the best seller of all best sellers, isn't it? But what one would have pause perhaps to wonder is how much it remains yet in the shade. Hmmm? One of the reasons for that is simply because we have lost our grasp of the authority of scripture.

Now lets look at another aspect to this second line: "This refers to the involentary influence of a man's inner being upon persons of kindred spirit." Who are the persons of kindred spirit? We who are studying, right. So the book doesn't need to come out of the shade to announce itself. It doesn't need a Madison Avenue program. It doesn't need a soapbox. "The crane need not show itself on a high hill. It may be quite hidden when it sounds its call, yet its young will hear its note," Isn't that good? Ummm. "Will recognize it and give answer." So there is dialogue awaiting us. Did I tell you about the time once when I became so overjoyed with the experience that I had been having with this oracle--well, I can see from your faces that I didn't tell you, so... Well, I just had to thank it. And so I just wrote out my gratitude for all that it had done for me and meant for me. Would you like to see what it said back? Well, let's turn to hexagram 9, which immediately suggests when you see the title that I shouldn't give myself airs. What is the title: Taming Power of the Small. But I got line 5. Now lets take a look at line 5. "If you are sincere and loyall attached, you are rich in your neighbor." Loyalty leads to firm ties because it means that each partner complements the other. In the weaker person loyalty consists in devotion." That's this little old wine maker me. "In the weaker person, loyalty consists in devotion, in the stronger" --that's the oracle, "It consists in trustworthiness." Well, what are we getting excited about? All we need to do then is simply to let the motor run down and bask in the great coffer given to us little ones who require, nonetheless, not to get heedless but remain devoted. "This relation of mutual reinforcement leads to a true wealth that is all the more apparent because it is not selfishly hoarded but is shared with friends." Doesn't that sound like the crane. Didn't it say that it had a goblet of wine. And a friend, of all things. Look at the next sentence. "Pleasure shared is pleasure doubled." And I had the feeling that somehow the book was saying that "What's happening?" And of course in my academic habituation I said to myself, "You'd just better be careful of the pathetic falasy." And then I began to feel a little bit pathetic for having let the thought cross my mind at that point. Why? Well, because this is a living book. A living book. And because it is alive, it doesn't need to run around announcing itself.

Now the counsel given to us concerning the 2nd line in 61 is very remarkable for Confucius's commentary, and that is something that I urge you to study when you get hom. Let's go back to 61 then. I hope that you are getting a sense already of how marvelously these things mix together. We are back with the crane on page 237. "This is the echo awakened in men through spiritual attraction. Whenever a feeling is voiced with truth and frankness, whenever a deed is a clear expression of sentiment," --and her e is this incredible phrase, "a mysterious and far-reaching influence is exerted." A mysterious and far-reaching influence is exerted. It just happens to be the case, as some of you perhaps have already discovered, that after one has made a sober review of his life, and has come to remember once again so many things that he was so bent on forgetting at one time, he begins to learn that he is himself a generator of influence. And that it does indeed matter not simply what he does, nor even what he says, but also what he thinks, and the state of his inwardness is far-reaching--for good or ill. One doesn't come to that knowledge overnight, but it is no little shattering when it hits one that that is the case. That is one of the most persuasive arguments for entertaining a dialy spiritual discipline. Daily spiritual renewal. Because the life of spirit knows no such thing as coasting. One is either going forward, or slipping back, rising or tumbling. Not at all like what is possible to us somatically. When we are in good health, we can trade on that for a while, can we not? We try, if we are sensible, not to overdo it, but we know that there is going to be something to pay for it if we don't stop in time.

But we have a little time, and we drag the thing out. But in spiritual matters there is not such thing as dragging out, which means that the spiritual life is essentially the life of know-how, of practice, just as a musician must practice. The great Pedersky once said that if he stopped practicing for one day, he knew it, if he did it for two the critics knew it, and if he didn't practice for three everybody knew it. And the same is the case in the spiritual life. If we do not daily renew ourselves, we'll know it. If we let more time go by, those gifted with spiritual discernment will be quick to observe it, and even a little more time and everyone will know it, but not necessarily announce it. In fact they might rather enjoy it since we are so prone to enjoy other's fall. So the counsel here about that which is far-reaching suggests already on the second rung of this ladder already that we must undertake our spiritual discipline with the greatest seriousness, energy, humility and perseverance. Already then, we have part of the answer to our question "What is the most fruitful approach a Christian can make to the I Ching?" Well, he must do all these things. We have to be prepared to cross the great water, and crossing the water is always dangerous. The water receives us all the way down, as different from the earth which continually bears us up. We can't play that sort of thing with the water, can we? That is why in the great book the water is correlated with the Abyss, or in our scripture what is called the bottomless pit. That exercized my imagination no end when I was a child. The idea that there was a hole somewhere without a floor. Such is the possibility of our descent in the spiritual order, but such is also the possibility of our ascent--there is no ceiling. But it would be better to think more often upon the first than upon the second unless one became inflated, heedless. Hmmm. And suddenly finds his will leaking away. So when one is prepared, he will hear the teacher's voice, he will hear the voice of the oracle.

You've all heard that oriental adage that when the pupil is ready, the teacher will appear. We have also implied in the second line of 61 the beautiful call of the divine to share in the sacred meal. No need to fear the remoteness of the oracle since it mediates to us the presence which is nearer than hands and feet, the presence of God. And our daily spiritual discipline then is simply what brother Lawrence wrote so eloquently about; the practice of the presence of God. Now Psalms 139:7--I suppose that you must love this psalm. It seems to me to be one of the most remarkably apt choices one could make in comparing scripture if we compare what is available to us in our scripture with the I Ching, in the second line of inner truth: "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up to heaven, thou art there! If I make my bed in hell, bhold, thou art there." The rest of the psalm, through verse 16, and verses 23 and 24 . We don't have time to go through it. ("If I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead me. If I say, "Let only darkness cover me, and the light about me be night,"even the darkness is not dark to thee. For thou didst form my inward parts, thou didst knit me together in my mother's womb. I praise thee, for thou art fearful and wonderful. Wonderful are they works! Thou knowest me right well; my frame was not hidden from thee, when I was being made in secret, intricately wrought in the depths of the earth. Thy eyes beheld my unformed substance; in thy book were written, every one of them, the days that were formed for me, when as yet there was none of them.....Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wickedness in me, and lead me in the way everlasting.") There is something about this psalm that seems to have to me a force similar to the Lord's prayer, so profoundly does it mediate the divine presence.

Now proverbs 9: 1-6, which we don't have time to look at, is another text that it would be well to add. (Wisdom has built her house, she has set up her seven pillars. She has slaughtered her beasts, she has mixed her wine, she has also set her table. She has sent out her maids to call from the highest places in the town, "Whoever is simple, let him turn in here!" To him who is without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Leave simpleness, and live, and walk in the way of insight.")

Now let's go to line 3. In line 3 we come to that area of the hexagram which presents us with turbulance. It is the first line that belongs to man, isn't it? That means trouble. It is also the last line of mother earth, her trigram. We are about to leave our mother. Now the real agony of weening is upon us, and we can see this very clearly born out in so many of the lines in the third place, those of you who know the oracle well will understand what I mean. To make passage from line 3 to line 4 doesn't take us out of the province of man, but it does help us reach the trigram of heaven, the upper trigram. It is that awful hiatus, that gap. If one could look between those two lines, he would look endlessly. It is as though it is a tunnel without a light at the end. How are we going to get across then from line 3 to line 4? We must take a look at that. So we go back to 42, and you can see right away that we have had it. Look what it says: One is enriched through what sort of events? Unfortunate events. We are back to that miserable thing, you know "We rejoice in tribulation." It sounds masocistic, we rejoice in tribulation. But the I Ching, like the Bible in spirit, says on page 164 says that within unfortunate events there is still the possibility of good, enrichment, which means that we are not, because we are weened, going to be starved. There is nothing to be fretful about, nothing to send us into primary shock, provided we don't lose our firm resolve, provided that with that resolve prayerfully made we can continue to hand in there. Ummm? "No blame, if you are sincere."--despite the mayhem all around us. "No blame if you are sincere and walk in the middle,"--which is another way of saying "If you stay where you belong." We belong in the middle, don't we, where those lines are, that are given to man? "A time of blessing and enrichment has such powerful effects that even events ordinarily unfortunate must turn out to the advantage of those affected by them. These persons become free of error, and by acting in harmonly with truth they gain such inner authority that they exert influence as if sanctioned by letter and seal." The authority that they gain, however, is internal. Interior. Nothing is promised about one's authority expressed outwardly, which is to say that in every sense of outward circumstances, one could be brought low. And yet, no need for alarm because in that activity if one disposes himself as he ought, if he abides in his place, if through patience he grows his will, he becomes a superior man because of the inner authority. And that is after all what is referred to when they spoke of our Lord as a man who speaks with authority. What authority had He but inner? What good thing ever came from Nazerath? Where was His external authority? But there was no denying the inner authority.

Now we have arrived at the place of turbulance, and even within the province of a hostile fate, one can still grow an inner authority provided that he acts in harmony with the truth. We are back again to the if. The condition. We have reached the shaking of the foundations in line 3, and it reminds us again of the primary nuclear hexagram of 42, which is 23 Splitting Apart. We are in it, we've had it. It has begun. Hmm? Begun. But the shaking of the foundations is answered by God's transforming love and His power to save. Let us look at psalms 11:3. While you are turning to the 11th psalm, perhaps it would be worth noting something that doubtless you have noted many times yourself, but it is a comfort to note it again. I mean comfort in the old English sense, the prayerbook sense, it is strengthening to note it again. That reading the I Ching in correlation with Psalms is a very rich experience, and one reason is simply because Israel's experience brought forward in the Psalms is one concerned profoundly with the nature of destiny, which is the primary concern metaphysically and theologically of the Book of Changes. So there is already much that is shared in a common interest, in a common spirit between the Psalms and this particular scripture. Psalms 11, verse 3 raises this question: "If the foundations be destroyed, what can the righteous do?" Well, there is a place in Psalms that answers that for us. If the foundations are destroyed, what can the righteous do? Well, now lets turn to the 18th psalm and see. In the 24th verse: "Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. With the merciful, thou wilt show thyself merciful, with an upright man thou wilt show thyself upright, with the pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward.

For thou wilt save the afflicted people but will bring down high looks"-what sort of looks? High looks. "For thou wilt light my candle, the Lord my God will lighten my darkness. For by thee I have run through a troop." That reminds us of that text in Jeremiah, doesn't it, "If the footmen weary us, then what about the horses?" and if we can't make it with the horses, what about the swelling of the Jordan? Here we are running through troops now and its all right. It is just fine. Now if you will read on your own when you have time down to 32, from 24-32, you have in full an answer to the question that was phrased in the 11th psalm, and it does seem to me that in spirit there is a one to one correspondence in the expression of confidence that is brought forward to us in the third line of 42 and the words that we have just looked at in our own scripture. (29-32: "and by my God I can leap over a wall. this God--his way is perfect; the promise of the Lord proves true; he is a shield for all those who take refuge in him. For who is God, but the Lord? And who is a rock, except our God?--the God who girded me with strength, and made my way safe.")

If we change line 3, we come to hexagram 37. Hexagram 37 is called the Family. At the time that we think we are all undone, washed up, we are reminded that we might think that we are lost but that we are not really lost at all. Now let's look at the 3rd line of the Family, it is a great and wonderful knowledge to contemplate in times of affliction and adversity that while one might himself imagine himself lost, that God is somehow lost to him, that it is altogether impossible to be lost to God. Consider the enormous high looks that are involved in anyone who imagines that because he feels lost that God must on that account have lost him. Doesn't that strike you as eternally comical? Of course psychologically it is the weeping and wailing and gnashing of teeth sort of experience, but if one gets sufficient distance on it for a moment and looks at it psychologically and theologically then he cuts out sentimentality and he begins to smile. And he says to himself, "How could I be lost to God? But how easily I can lost Him." It seems to me that that meditation which you can carry forward for the term of one's natural life, is extremely important whenever one receives a line such as the one that we have just left, the third line of 42. Now we are in 37, aren't we? "When tempers flare up in the family, too great severity brings remorse. Good fortune nonetheless."--That rather goes against some of the more popular educational psychology of our era, and it gets worse as we go on. "When woman and child dally and laugh, it leads in the end to humiliation. In the family the proper mean between severity and indulgence ought to prevail. Too great severity toward one's own flesh and blood brings remorse. The wise thing is to build strong dikes within which complete freedom of movement is allowed each individual." I have stressed the within there in both senses. "But in doubtful instances,"--such as the 3rd line of 42, "in doubtful instances, too great severity is preferable because it preserves discipline in the family, whereas too great a weakness leads to disgrace."

One can place a theological interpretation upon that word disgrace. It will make one unavailable to grace. Grace itself is always availing. Now we are back again to the relation between being lost and not being lost. That one is never lost to God in no way coerces him to order our understanding that that is the case-if we choose to think that we are, well, He indulges us. Not only is that the case, but our own Bible tells us in Psalms 94--back again to the good psalms, 11-13: "The Lord knoweth the thoughts of man, their vanity."--sounds like the preacher in Ecclesiastes--"Bleesed is the man whom thou dost chasten, O Lord, and teaches him out of thy law, that thou mayest give him rest from the days of adversity until the pit be digged for the wicked." Isn't it amazing that there is that correlation there between chastistiment and rest? We are not chastized for the sake of being beaten up or pushed around, but rather that we might learn how to come to rest. That is not the easiest thing in the world to believe, of course, but that in no way excuses us from prayerfully trying to believe it. We must at that point say, "Lord, I believe, help thou my unbelief." So in the dangerous place of transition, line 3, severity is preferable to leniency, since discipline in the family on that account is not lost.

In 2 Corinthians 6, beginning with verse 4: But in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in strifes, in inprisonments, in tulmult and labors, in watchings, in fastings."

"By pureness, by knowledge, by long-suffering,by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness, on the right hand and also on the left." The left side is the sinister side. The weak side, the yin side. We get our word sinister from its reference to the left, and in French the word gauche is referred not only to awkwardness but also to the left. Our own scripture tells us that it is possible to bring about self-change of the sort in which a unifacation occurs, so that the left becomes integrated with the right, and the right with the left, and one is whole. But in no sense in his own strength, rather how? Within the armour of God.

So in the third line it will perhaps strengthen us to look at one more text, in relelation 3:19 and this is a text that I am sure you must know by heart. Really, it is unnecessary to turn to it. What does it say? "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The relationship between love and discipline is one of the most fruitful studies that one can make if he is bent on self-change. In one of the very great sermons of Calvin, whose theology is not always the most welcome to Episcopalian, but nevertheless who was capable of writing very powerful sermons. In one of his sermons on Job, he concludes by saying after a very sober regard for the afflictions of Job, that nothing God does is ever done by Him except that in the end it always redounds to our salvation. And when I read that I felt my eyes smart because I'm a person who, somewhat perhaps like some of you has never had the warmest spot in his heart for old Calvin, and when I read that I felt chagrined and I felt that I ought to pray for a rather more loving kindness because in seminary he too, taught me and one ought not to be cavalier about how he dismisses his teachers. But even old Calvin was quite capable of saying with great feeling but no sense of sentimentality, the last thing that one would expect of Calvin, that God does nothing, nothing that God does is done except that it is always bringing us back to our salvation. It does seem to me then that in this most frightful place in the middle of the hexagram, these are good thoughts not to let go of, and because they are good thoughts, and our prayer book is such a great book, we should never rest in thoughts only but if the thought is worth it, put it into word, and if the word is worth it, put it into deed. Remember our phrase, our prayerbook phrase, in thought word and deed?

So then, in line 3 we are compassed about by all sorts of assailings, aflictions, slings and arrows of outrageous fortune, we are still able to contemplate how it is that thought, word and deed can come together actually and so can left and right. And so can those dimensions that Saint Paul refers to in Ephesians when he refers to us as being rooted and grounded in love so that we might comprehend with all the saints, the height, and depth, the length and breadth. It doesn't matter what order you say them in. You left out length--that is interesting isn't it, that you should have left out length. What do you think that means? Hmmm? What does length mean? It means...duration. Blessed are they that endure to the end--oh we went through that. Goodness me. Let us take a look now at line 4 of 42.

Having made hypothetical passage across the water from line 3 to line 4, we can begin to read: "If you walk in the middle, and report to the prince."--and who is the prince? The oracle, yes, standing in for God. "He will follow. It furthers one to be used in the removal of the capital." That is really very interesting. The capital is what? The seat of authority, the headquarters, the place from which decrees issue, decisions are made, and it says that it is subject to being removed. Hmmm. Re-moved. Not only that it is removed, but that it is to be removed, and in the removal, one is somehow increased by being furthered. Which is to say, his growth in self-change is energized, and temporarily consummated if he works towards the removal of the capital. Capital is taken from what etymologically? Head. Now we are really getting there. There needs to be a change of heads, minds. What is our Greek word for that? Metanoi--to be wholly transformed. But metanoi means literally to have the mind of Christ rather than one's own thoughts which are called by the psalmist and the preacher vanity. We don't have much of a press, do we?

"It is important that there should be men who mediate between leaders and followers. These should be disinterested people, especially in times of increase,"--why especially in times of increase is it important to be disinterested?

Student: So they wouldn't have their hands in the till.

Anderson: Right. "Nothing of this benefit should be held back in a selfish way; it should really reach tose for whom it is intended. This sort of intermediary, who also exercises a good influence on the leader, is especially important when it is a matter of great undertakings, decisive for the future and requiring the inner assent of all concerned." We come then to the point where in our self growth a stage has been reached where our own powers are required of us objectively. The first line of the objective trigram is it not? This is a place then where we must stand up and be counted if it is required of us. No more saying "Well, I'm still working on it, still appropriating it." No, no if we achieve crossing the great waters from 3 to 4 and there is an imperative for us to do that, then no longer can we abide in a predominately subjective disciplined way toward the I Ching. Toward not only the oracle but also toward others. Now that doesn't mean that we should run around with placcards on us saying, "I read the I Ching." But it does mean that if a person were to come seriously and ask one what his relation to the oracle was, he is not supposed to say at that point "Well, I've sort of been wondering myself about that for a long time." No, at that point his testimony is to be sure, and he is to sound conviction with a certain voice--or else he would have betrayed his obligation, an obligation which we saw earlier.

So the most fruitful approach then that a Christian can make toward the I Ching is not spared a certain evangelical note, is it? That is interesting, because we have reached the point of what we call in our tradition witness. And usually for one who witnesses consistently, and in so doing embodies the good, he is bound to have a little trouble. Kierkegaard made the point very seriously with respect to spiritual growth, that if a man finds himself becoming rather popular, that is the time that he should take a long pause and look at himself and question his authenticity. Now don't misunderstand me, he doesn't seem to me to be a person who titillated himself with the thought of how unpopular he was, though indeed he was as you know. A lot of silly criticism has been written about his psyche. Anyone reading his little work, Sickness Unto Death, would be impressed with his sanity, not his morbidity. But that is a very sage counsel, and altogether Biblical. Aren't we promised Biblically that we shall run into diverse tribulations? And perhaps there is no tribulation greater than to find oneself without much of a tribulation. It is possible to reach a point in his spiritual growth where he is going to begin to take that seriously. He praises God that his lot is cast in pleasant places but then at that point all the more fervently he prays not to become heedless. So there is perhaps the affliction that we can refer to as a surfiet of pleasant things. All the great scriptures refer to that. The Bhagavad Gita says in the second chapter that one should regard pleasure and pain equally. One is no more important than the other, nor the other more important than the one. That is not true of course for most persons, but it is true for the one who undergoes spiritual discipline, or he is kidding himself. And it would be rather strange to have endured four of these lectures if one were not thinking seriously about undertaking such a thing as spiritual discipline, and that is the reason that I brought that forward.

The promise that when one has achieved the subjective cleansing imaged in the first 3 lines, he should be prepared to introduce others to the oracle. There is a promise of subjective cleansing, we have already studied that haven't we? But at the point where that promise is actualized in one's own experience, reciprocity makes its claim, and immediately one is called to account. Now that doesn't mean to say that one walks down the street and grabs someone by the lapel and says "Are you saved?" I..that is not at all likely among those of us brought up as we have been, but it does mean nonetheless that we must from that point on live a concerned life for our witness. Which means, in effect and in principle, that we pay all the more attention to the earlier instruction that it matters a great deal what we are thinking where we are, because of the far-reaching and mysterious influence that is exerted by that activity alone.

How much more so is that the case in a person who has achieved powers of concentration which are inevitably the possession of one who is spiritually mature. On the other hand we must bear in mind that we don't bring this forward publically, namely, our relation to the oracle wherein others are not in a state of readiness to receive such a statement. That is the proper correlative to it. There must be present in the other the state of readiness to receive whatever is to be said. That would be a counsel of prudence. It is in no sense some sort of chickening out, it is just what is properly the case. Our Lord counseled us not to cast our pearls before swine.

Now I won't read them, but you might want to put down Roman's 12: 5-7 and Psalms 26: 67. We haven't time to look at those. (Romans 12:5-7: So we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them; if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; Psalms 26: 67: I wash my hands in innocence, and go about thy altar O Lord, singing aloud a song of thanksgiving, and telling all thy wondrous deeds.)

If we change line 4 in 22, we come to hexagram 25, and that hexagram is called Innocence, or the Unexpected. The Chinese understanding of innocence is rather different from our own. We tend to regard innocence as a privation of knowledge. We even use that don't we when we speak with the English phrase; "Well, I am altogether innocent of that," meaning not that I am removed from the slightest impression of guilt that anyone might have, but that I didn't know it. To be innocent of a thing means that one is without knowledge of it. Now that is not the meaning of Innocence in our hexagram, and if you will study the hexagram carefully you will see that it is not a privation that is stressed in the concept of innocence but rather an activity that moves consciously towards the future. It is a very important that one study this hexagram when one is meditating on Genesis 1-3, especially 3, namely, especially the point at which man falls. And one can undertake an exegesis of the fall of man through the concept of innocence here in this oracle that will be profoundly helpful to persons concerned in self-change, concerned in spiritual growth. All the counsels in 25 relate to the condition of Eden, and I just mention that in passing because I am sure that you will want to study that. But that is not for us to do now, rather it is for us to take a look at the fourth line in 25, which has accompanying it one of the most heartening of commentaries. "He who can be persevering remains without blame." Now lets look at the marvelous words underneath it. "We cannot lose what really belongs to us, even if we throw it away." Goodness me. We can't lose what really belongs to us even if we throw it away. Now surely you can see there the metaphysical and theological correlative of the hound of heaven, can you not? That imagining ourselves lost from God is the merest fantasy, because He cannot lose us, so profoundly does He love us, but so profoundly that He lets us imagine that He doesn't, if we insist on it. One is reminded of George McDonald's marvelous words, that God threatens terrible things if we will not be happy. "We cannot lose what really belongs to us even if we throw it away. Therefore we need have no anxiety." No wonder our Lord told us to cut it out. For tomorrow will take care of the things of itself. Fear not, little flock for it is your Father's good pleasure to <u>give you</u> the kingdom. Let's not give ourselves airs that it is ours because we have worked for it. It is already given to us. But of course there is an iffy relationship there isn't there? Will we accept it? That is the rub, there's the rub, since in accepting it we undergo self-change and we don't want to give up the old man that easily, since we are not told in advance what it will be like after we have given it up. So we are back again to the bird and the bush. You know our English adage? A bird in the hand is worth two in the bush. And we apply that thing--isn't it mad?--we apply that thing to great things such as we are studying and we say that it is better to have an old Adam in the hand than two new in the bush. We do, really we do that. Well, I don't know about you, but I am prone to.

"All that need concern us is that we should remain true to our own natures and not listen to others." That is part of the discipline involved in having to cross the great water from 3 to 4, that we don't listen to others anymore. We are not blown about by every wind of doctrine.

Goodness me, father Sanferd, they really know their Bibles here. No, no longer blown about by every wind of doctrine, but capable of having grasped that our nature as it was created is good. Hmmm. That is what it tells us in our own Bible, not too easy to believe, but I think that the I Ching and our Bible are at one in this. I think at this point, after suggesting that you study Luke 21:19 when you get an opportunity, I will stop and say, what about those two lines left, 5 and 6? (Luke 21:19--"by your endurance you will gain your lives.") You will get 27 for the 5th line and 3 for the 6th. You want to think about that for a couple of minutes? How would you make an exegesis for the last two steops up the ladder? By the way, perhaps some of you, it crossed my mind that some of you have read Saint Bonaventura's The Mind's Road to God? It is also in the 6th step. A very fruitful study would be to make a correlation between the hexagram's structure and the steps that Saint Bonaventura brings forward. Saint Francis was his master as you perhaps remember. It is a very marvelous little book, only about that thick. He has an entire metaphysical system in that little book, about 45 pages worth, and you can mount up his ladder just as you can this one, and you can read them together. Yes? The Mind's Road to God, right. The translation is from the Latin. Well, what are you going to do with line 5? Anyone want to tackle line 5? The first thing to do is to read it in 42--let's do that now, and then we will read line 5 in 27. Notice how this builds on 4 with respect to the subject matter in 27? Who is going to have a go at this? This is not so easy, but it is not beyond your powers. Ready to try?

Student: It reminds me of the saying that a true gentleman doesn't need to be taught to be kind, for kindness springs from his inner being.

Anderson: How would you relate that?

Student: Well, in 27 he isn't going to cross the great water, so he isn't active.

Anderson: But take a look at the second sentence in the commentary. What does that tell us concerning the question that has been put to the oracle? (ie. "he should be undertaking the nourishment of the people, but he has not the strength to do it.") Don't forget your practice of analogy here. Yes?

Student: It suggests conversion.

Anderson: That was already suggested in the first line.

Student: He has to take on a new path.

Anderson: And what does that suggest? At the point of line 5 one must redouble his efforts to do what? Read the commentary and make analogous substitution. He must seek counsel from a man who is superior--and who would that be in this case? The oracle, yes.

Student: What about that it says that the man is undistinguished outwardly?

Anderson: That is certainly true in our culture isn't it? Of the I Ching? It is undistinguished outwardly. Its inner teaching is of course profoundly distinguished. What we are being told is that at the line which is the line of the prince, the fifth line, at that very point where we have risen from the line in which the minister is represented, namely, four, having risen from the 4th line to the line of the prince is the very point at which we must undertake a new molt--that was your point, wasn't it? Well, that is splendid. It began from the audience, the move towards a right exegesis. At the very point where it has seemed that we have become enthroned, it is at that point that we are in profound danger of what is described here in the commentary in 27. One might say that since it is called the hexagram of nourishment, that precisely at the point where one is congratulating himself upon his arrival that he should immediately go on a fast, on a diet. Right now. And undertake redoubled efforts in prayer and fasting, preparing himself for line 6. Hmmm. And you will notice that line 6 in 42 is not a very happy one. We are almost completed in our journey. Somebody want to try line 6 in 3 and 42? Yes, at the 6th place one must undertake the sacrificial role that is proper to the God-man in principle, yes that is correct, but in the interest of what?

Student: Others.

Anderson: Also bear in mind what the hexagram changes to. We mustn't lose our contact with others, that is true. We began that with 4, it was preserved in 5, and we are cautioned not to abandon it in 6.

But now what happens in 6? He finds himself alone, yes, and what should he do at that point? Remind himself of his...of his...what is the word? Third line in the commentary on 165. His duty. That is correct. That is rather objective. He must remind himself of his duty at that point, and the line changed into...into 3, the 6th line of which: "Horse and wagon part. Bloody tears flow." Oh dear, back to tribulation. And we thought that we had it made. "The difficulties in the beginning are too great for some persons." That is to say, a new season in self-change is upon us, and it is harder now than it was before. And so once again we undertake to return. We have made our full circle have we not? And now we...

Student: Are going through death to life?

Anderson: Exactly. At this point, it says, most people will quit. Hmmm. Blessed are they that endure unto the end and do not rest their case on this too is past. Now let me just add this one thing quickly. Comperable then with this line. Comperable with the hexagram in which this line resides is the hexagram that we derive when we change lines 1, 2, 4 and 5 in 42. What is that hexagram called. 64, which is called Before Completion, and Before Completion says that one must be very careful in crossing the great water, lest he, like the little fox, gets his tail wet and therefore we are back again to the beginning, are we not? Well, now would someone like to sum up for us the answer to the question, "How ought a Christian to approach most fruitfully the I Ching?" That shouldn't be too hard. You ought to be able to do it in five words.

Student: An appropriate beginning.

Anderson: Yes, but you have left off part of it that ought to be in there. There is a little time left, about a minute. Yes, to be willing to begin again, but that leaves a little of it off. Begin again what? You must identify...

Student: Everything.

Anderson: No, that is the last thing that you want to do. You must be very careful because even though you might think that you are saying something different from what the words sound like when they come out, that doesn't help us. No, we must avoid ever thinking that we should do everything and anything. We mustn't do everything either. What was the point that we made very early about the activity that is called religious? It is an activity concerned in...(vast variety of hopeful guesses fill the air) I want to stay within the context of this word "everything" which ought to have been a different word, and when you hear it you know you are going to feel even worse. It is not every thing but the ( ) thing. The... It is not amplifacation but... simplifacation, therefore it is the what thing? Keep thy eye single and thy whole body shall be full of light. So you know all these texts. Why don't you know the right answer? It is not everything, it is the one thing needful. The one thing. Now what you really meant was that one ought to be prepared for whatever is required, yes. But its dangerous to make a formulation that isn't adequate because one half believes it in spite of himself. It is out there. It already begins gnawing at one's vitals. That is one of the reasons that the Buddists make such a fuss about not talking so much. Having as few acquaintences as possible. Why? Simply because objectifacations have power. The existentialists seem to have missed that. They do have power. Existentialists cannot believe in the body. They get all--what is your phrase these days--all up tight about it right. They can't accept the fact that even in the worst the good is somehow embodied, or it would not exist. We mustn't on that account sentimentalize it, because it exists--it is still a pretty awful thing to exist. But it is well to bear in mind that even though we aren't putting up with them, God is. Therefore we must always be prepared to study the nature of the thing that exists as an embodiment, whether functionally or dysfunctionally, and the I Ching is a marvelous scripture to study as a companion to our own theology, because like Christian theology, it believes in the body. Takes existence seriously. Takes things seriously. Takes all three seriously, like our prayer book, thought, word, and deed. It believes in that tree out there. It really is a tree. And it is a tree whether I like it, believe it, or not. Still a tree, and it specifies my relationship to it, because it too, like me, possesses a nature and because of that it judges my existence.

The I Ching takes that very seriously, just as our Bible does. That is why I wanted to bring that forward. That is why we are always required to make a new beginning, because it is of the nature of that which is embodied to change. What we be is subject to becoming, always. The nature of the finite is decreed by the Creator always to become, but not on that account to lose its nature unless it chooses to think that it does not have one. But its nature is never so deceived. We were created with natures. Genesis makes that clear. Things reproduce after their kind. The divine is very tidy about creation, and so ought we to be, and because we are subject to becoming, we must change. We go around again, and after 64 we begin 1, and with respect to our question, after line 6 we must be prepared for not only the beginning, but the difficulty at the beginning. And that beginning is nothing less than becoming re-born. Well, perhaps you are so weary now you cannot even imagine a question, and I shouldn't blame you one little bit. Oh, we've imagined one. Yes?

Student: How do you throw a hexagram correctly?

Anderson: You will find your instructions for that in the book, and let me show that to you. In this edition, you will find the discussion at the end of the section called the material, and that begins on page 356 and you should study that in general. Also look at 723 where it talks about the coin oracle. (He then gives the coin formula) some of you want to go, and I don't want to make myself unavailable to further questions that you have, but I don't want you to feel that you are a captive audience. So before you go, I do want to express once again my deepest appreciation for the remarkable activity in reciprocity that you have been so kind as to bring forward to me.

Student: We just wish it were longer.

Anderson: Perhaps then there are other questons.

Student: When is your class in the Bhagavad Gita going to be?

Anderson: It will be in the fall, and it will be listed in the catelogue as Religious Studies 126A, and if I remember correctly it will be either at 9:30 or 12 on Tuesday Thursday. I won't be teaching in the evening. Perhaps we should say then good night.