LECTURE BY DR. ANDERSON ON I-CHING AT ST. PAUL"S EPISCOPAL CHURCH

Friday Morning Group May 21, 1971 Lecture 1 of 5 lectures

One of the professors of philosophy said to me one day when I walked into his office, "You are an Anglican, aren't you?" And I said yes, and he said, "What sort of an Anglican are you?" And I said "Well, I suppose you would say that devotionally I was high church, and intellectually Broad church, and Angelically, Low church." For some strange reason, we got along very well after that. Perhaps that enough about what sort of an episcopalian. Now, I suppose it would be a good thing if we found out how many of you are in possession of the text itself, that is this rather large bulky one. May I see you hands. I do hope you will make some effort to pick it up, the Wilhelm/Banes translation of the scripture itself. Then the son of Wilhelm has written a very fine set of lectures that Harpor has put out as a Torchbook, and it is called Change: eight lectures.

The title of our concern is how a Christina looks at the I-Ching, and this caused me some pause when Father Sanferd asked me to study this with you. It rather suggested to one immediately that he give some regard to what it means to be Christian, since already the title limits our focus and I don't mean at all that we should inquire at any length or bredth into the question, what is a Christian, except to say that a Christian does regard his scripture as authoriative. Now the question for many.... now the I-Ching is a scripture, and the Christian must ask himself, "What authority does it have for him, if any?" That depends a great deal on how he regards himself as a Christian. It is possible to be what we might call a provential christian, a christian whose notion of revelation is profoundly circumscribed, and I want to suggest to you that one is going to have a little difficulty with his own scripture if he insists on that sort of circumscription. So I would like to suggest some texts for us to note. So I will read it slowly as you take them down. John 1:9 and 10:16; Romans 1:19-21. Some of you who are very familiar with your own bibles will recognize immediately the force of these texts. The first one, John 1:9 refers to the universality of the Word, and also that the Word is that which enlightens every man who comes into the world. That would seem to suggest then that the next text in St. John's gospel could be correlated with it, which has to do with Jesus talking about his sheep, and he remarks that there are other sheep that he has that are not of the fold. And St. Paul in Romans makes the point very clearly in the first chapter that the signature of the creator is present in every created thing. And if one does not have an adequate relation to his maker, to God, then its not because he hasn't been brought up in this or that religious tradition, it is because fundamentally his relationship to God has been badly handled by himself. St. Paul clearly indicates that the Romans were with out excuse prior to the Christian revelation. Now, that's worth pondering, and perhaps in the history of Christian theology it has not been emphasized enough. However the middle ages, and the ancient thinkers in our tradition were much more kindly disposed to other traditions then we have seemed to have become since the time of the reformation and the counter reformation.

Now, these introductory remarks are merely suggested as possible characterists of our own history, and our own confession that will perhaps help us relate ourselves to a scripture that is not in our tradition.

The next point I want to make is how one ought to approach scripture. It makes a great deal of difference whether one approaches scripture as

a religious person or as one who is not. There is something in scripture that is not available to a person who is not religious. And I want to state that firmly and catagorically. Scripture is a particular type of literature, it is in a class by itself, it proports to state clearly how one ought to make adequate passage from birth, to and through death. Its claim is simply that its statement concerns every man and concerns every man precisely in relation to every man's ultimate concern. If one regards himself as a religious being, then he will recognize the authority of the scripture, and in so doing will make the first step in recognizing the character of the literature in its radical being.

Now scripture, of course, can be studied in many different ways: from the perspective of history, archeology, literature; all sorts of disciplines go to make up something we might roundly and loosely call cultureology. But when all thats done and all of it is extremely useful and helpful, one has not on that account understood it. One has understood perheps elements of its make up, but one has not come to terms with it in its essential nature. Now, I'm concerned then that when we look at another scripture then our own, that we try very hard to come to terms with its essential nature. That means that we must first of all respect it as a scripture. In your text you will find a great deal of helpful material that will introduce it to you in terms of the discussion of the cultural mileau in which the book arose, and also there will be a considerable psychological help from no less an authority then Jung and the introduction to the large text by Jung is a very helpful thing to read; and I trust if you have the opportunity, you will read that before you ome back next time.

If then we look at the I-Ching as fundamentally and essentially a scripture, then we must dispose ourselves toward it in a way that we don't have very much training in, in terms of the way we have all gone to school. The way we usually go to school is something like this: already we are encouraged to take an attitude towards what we examine as something that we ourselves, in our consciousness will desing to determine. We don't have very much introduction to learning how to listen to something else other then the noise of our own mind. Now I don't mean in any way to denigrate the academy After all, I'm a member of it, and I don't wish to suggest to you that it is fundamentally awrey, I don't believe that But I am suggesting that it has been a long long time in the history of Western civilization since attention was given to a particular art that I wish to bring forward. It is the art of disposing one's self adequately before another being so that one can hear what that other being has to say. With out first of all undertaking to set up before himself and that other being an indeffinite number of presuppostions which will screen off the possibility of a radical encounter with that other being. Now I don't mean to say that we should approach the other being mindlessly. The encouragement to mindlessness in our own time is something that we must resist heroically, even if it is a reistence which is faught as a rear gard action, more often then not. I do mean to suggest simply this: that there is a way to be quiet without loosing oneself in some void of subjectivity. There is a way to offer respect to another thing, another person other then oneself, with out in any sense losing one's fundamental stance as a person. Which fundamental stance is no small thing to maintain. It in now way interefers with the power to receive well the being of another. Nor is it a matter of seeing to it that one has a mind so open that it can't hold anything. Sometimes in the academy one finds that stress upon the open mind reaching

the point where it really does induce students to wonder where mindlessness is not after all some sort of virtue. No, we don't need in any sense of the word to allow ourselves to be inveigled into such nonsense. All we need to do is study how to go about disposing ourselves to the other so we can begin to learn how to take the other's part.

We hear a great deal today about dialogue. And a good deal of what hear is rather comical, because hardly ever are we introduced to what it means to take the part of the other. It is as though the important thing in dialogue is somehow to communicate; but where there is no communion to begin with, there is no possibility of communication that is sound. Communication is grounded in communion. I want to repeat that because it is fundmental for our task. Communication is grounded in communion. And if we are to dispose ourselves this new text then we must first of all think to our self what possibility there is for communion between us and it. There will be none unless we possess with it a common point of departure. That's also something to bear in mind about dialogue. No one has dialogue with another when a common point of departure is not shared by both. Now we do have a common point of departure between ourselves and the I-Ching in so far as we are willing to recognize it as scripture. If we recognize it as scripture then we will recognize that it has authority. In recognizing that it has authority, we shall dispose ourselves to it rather differently from merely thinking that, "Well, I would like to learn about the I-Ching, in fact I think I will spend a little time trying to learn about it." No doubt one will learn, but learning takes place whether one tries to learn or not. There is no achievement to learn. It is a profound achievement however to concent to be taught. Now I know that's a most unpopular statement, and I am quite sure that there are some among you that would want to have a long thought about that. And if you did have a long though about that, I should be supremely grateful. Because when one talks this way, its not often that one is likely to give himself airs that anyone will take it seriously.

But I do want to repeat it because I want it taken seriously. One must concent to be taught if he is to learn the one thing needful. The I-Ching, among other great things, says that the superior man limits his activities in order to secure his ends. That is to say that he lives his life stratigically. He makes sellections in advance. We have a saying in english for that sort of thing. We say, "So and so knows what he is doing and why he is doing it and therefore where he is going. Now, if we really believe that, then we have said something about a person that is quite remarkable, because it distinguishes him radically from almost all others. To really know where one is going, is not simply not to know where one is going when he drives down the highway. Rather it means to have that purchase on his personal history that enables him to determine in advance the value of this or that action. He then begins to build for himself a destiny.

Now I want to introduce the next distinction which the I-Ching will agree in with our own scripture. Destiny and fate are not the same. Fate is simply what will be. And indeed what will be of course will be. Destiny however is fate raised to a higher power. It is a quality of fate. There is no coertion in it. Our scripture is concerned with discussion about what it calls the beginning and the end. And not only the beginning and the end, but most of all what goes on inbetween. And not simply descriptively, but prescriptively, what ought to be going on inbetween. And that is the point where destiny appears, with the ought...

what ought to be going on. And that is why St. Paul says that we are destined for glory; he doesn't say that we are fated for it, he says we are destined for it. Which is to say there is in each of us an ideal promise which awaits actualization. But grace will in no sense coerce us to actualize that potential, that ideal promise which has been given to us in advance by the creator. The I-Ching can suppliment profoundly our own Bible study as Christians.

One of the advantages of knowing other scriptures besides one's own is simply that they contribute in such a way as to deepen our penitration into our own. And to amplify our reach when we consider the ought. On that account, then, it does seem...if what I have said bears your long thought...it does seem perhaps at this point we could engage the nature of the I Ching further. Now I kno w that we are rather limited in time, compared with what it is like on Tuesday night, because some of you have to leave here, I take it, at about 10 to twelve. And that's a goodly number, and I want to give you every opportunity to ask questions. Because I have not doubt that they will likely come thick and fast pretty soon.

The first thing that we need to cover for a little while, the structure of the text itself, what is its make up. Its make up can be described in this way: it is a practical manual, a practical manual for those persons who wish to make adequate passage from birth to and through death. A practical manual because it can be consulted. Now, there are theories about the mechanism and you can read about that in the introduction by Jung, some rather marvelous thing called syncronisity will be brought forward, but in terms of the actual activity between one's self and the text, I have never seen where that concept has illuminated anything. One just has to accept it that it is somehow available to us and the chinese no doubt in saying that Divine agencies are at work in making available to us the adequate answer to our question is perhaps as good a statement as one could ever make. And perhaps it would be better to leave it there, and not try to pry in to areas that are beyond the possibility of the finite mind. Given that as the case, then, one ought not to be to concerned about how it is that it works. It does work, but there is a condition here; the text plainly teaches that it will not work unless one is the right person at the time when one consults it. That's an interesting statement isn't it. It will not provide the answer to the question unless one is the right person. Now, it will provide the right answer to the question in terms of the statement itself, it will always do that; but if one is not the right person he won't read it correctly. And that could be rather dangerous, wouldn't it, if one read the answer even though the wording was quite correct. Now, that limitation is grounded upon a moral concern in the text. The right man is always the man who consults it in good faith.

Sometimes in our time the book is rather foolishly used for Parlor games. I suppose a person would be rather protected in fooling around with it in that particular way, because not believing in anyway what's so ever, he would never take anything it said seriously, would he. But what if a person did begin to wonder whether he ought not to take it seriously and still remained in bad faith, such a person is in a rather dangerous way. Because he has already questioned his life, but he has withheld himself at the point of questioning from approaching the issue in good faith. And to approach such an issue in bad faith is profoundly disasterous. In fact to approach anything in bad faith has something disasterous about it.

But imagine the folly of approaching anything so ultimate in bad faith. Therefore, assuming then, and perhaps this is a rather large assumption, assuming then that we are at least to try to approach it in good faith. I did that with respect to our class, and I asked it this question and perhaps you would like to study the answer. I asked this question, I'll read it slowly so that you can copy it down: "What is the most fruitful approach a Christian can make toward the I Ching?"

The answer that I received was hexagram 42, you can find that in your text because the hexagrams follow in numerical sequence, so it won't be too much of a chore to find 42. Hexagram 42, and the following lines are lines that move and I will explain that soon. They are, 1, 2, 4 and 5.

Now those of you familiar with the mechanism of the hexagram know that that means that we have a new hexagram, and the new one is number 64, which is the very last one in the book and it is called Before Completion. The hexagram 42 is called Increase. Now I think that we could do nothing better for our study than to study this answer and to try to learn the significance of the text through such a first hand encounter. But before we can begin to do that intelligibly, we must attend to certain basic features of the structure of the book itself. The book is basicly a microcosm. That is to say, it purports to be the image of heaven and earth. In its way, it claims to reflect adequately everything in heaven, in man, and on earth. The ancients for the most part were profoundly convinced that the world was an organic whole. They did not think of it in the mechanistic and atomistic way that we have tended to come to think of it, especially since the 17th century. The ancients thought of the world as informed with and replete with powers. And each power was ordained to a specific end. And the one thing that disturbed them was that they should confront a power which they were inadequate to. Another thing disturbed them, and that was power that was unregulated. Even in primitive culture one sees this. Sometimes a great deal of fuss is made about burial in order to be sure that the spirit of the departed is properly located, because a spirit, it is believed, who is not at home is dangerous. Therefore it becomes very important to place a weight upon the grave. Otherwise the spirit might get lost and wander around. To be homeless then, is to be dangerous. That is a very important point to note at the outset in our study.

If we do indeed study our text correctly, we shall come to learn step by step what it means to be at home in the world. The I Ching does not have a great deal of time for the notion that we live in a world that is one of essential estrangement, a rather popular notion today. On the contrary, if one feels himself estranged and alienated in his world then there is something the matter with him. It is not that it doesn't recognise estrangement and alienation. It certainly does, it has a great deal to say about it. But in no sense of the word does it teach that we live in a chaos rather than a cosmos. On the contrary, it insists that we live in a cosmos and that it is up to us to conform ourselves to that order which is given to us in advance as a divine gift. It isn't then something up for grabs, it is something that we must cope with and that is the next thing that I wish to mention, namely that the text abundandly is concerned in coping, teaching one how to cope with his circumstances, with those things that are standing around him.

Now in an effort to present through images the nature of our passage from birth to and through death, it uses what is called the hexagram and the hexagram is an image made up of six lines. Now you will notice on the board I have made several lines, and the first one is the hexagram made up of unbroken lines, and the name of that hexagram is called the Creative. Its image is heaven and its attribute is strength. In the family order it represents the father. If you were to draw the opposite of that figure, instead of firm lines you would have broken lines. So you could draw the image of the mother by simply breaking the line, making sure that there is a gap so that it would appear that you have one line with a gap. If you place them one on top of another until you got to six, you would have the image of the Receptive. The Receptive is the name of the principle, the image is the earth. And her attribute is devotion and in the family order she is the mother.

Now let us take a look at this particular hexagram since the divisions that I have made here apply to all hexagrams and on that account we needn't worry about father and mother and siblings, of which there are six which we will notice later. Directly to your right you see the numbers 1 though 3. You all see the numbers? Right. In studying the hexagram, one always starts from the bottom up and in receiving his answer after he has thrown the coins or employed the yarrow sticks, he must begin to build his hexagram by placing the bottom line first and then the next one above that until he has six. So the first line represents a statement in principle not only about the world but also about the situation at the time of the consultation. The first line is the beginning. But the beginning of any situation is rather difficult to determine. Now it is not difficult to determine in chronological time usually, but it is difficult to determine in psychological time. The first line also represents infancy and is the line given to the infant. You will notice how I have joined the two lines together. I have done that simply because in six lines there are three pairs. The first pair represents the earth. The second pair, the one in between, and the third pair heaven. Now who is between heaven and earth? Man. So the middle couple belong to man.

You will notice in your text between now, I trust and when we come again, the section in the middle of the book called the Material and I will give you the page that you should consult. There is a section here called the structure of the hexagrams and it begins on page 356. It will take quite a little study to stay with this, not because you have page after endless page to consult but simply because it is written very economically and it will bear rather close scrutiny. It will help our work a great deal if you will devote some time to studying this section on page 356 called the structure of the hexagrams.

Now let us return to these images over here to say perhaps just two things more about the couples, 1, 2, and 3. Whenever one looks at that, he has an abstraction before him of the way classical Chinese thought understands where and how we are in the world. Earth supports us, bears us, carries us, is patient with us, longsufferin Heaven above us, has a will, and the important thing for the superior man is to obey that will. There is a great deal of discussion throughout the text about conforming one's will to heaven. You will notice that we are located in between. Father and mother, heaven and earth, are never at odds with each other though their embodiment in ourselves as principles and powers can become disordered. But mother and father, earth and heaven, the Receptive and the Creative, are never cosmically at odds with each other. One of the things then that the superior man is required to do is to study the communion between earth and heaven through applying himself to their operations. Now the operate in many different ways, and the way that the I Ching is primarily concerned to present their operation is through the study of destiny. And there are 64 of these hexagrams. They are 64 presentations of archetypal situations. Now we don't have time this morning to find out why there are only 64. That is one of the first things that the Western mind is going to say, "Why shouldn't there be 65? Or why not 3?" Well, there is a very good reason for that but it would take a little time to build it up on the board and it could very well be that you could find that out for yourself by reading the books available to you. But let us just assume for the time being, if you can stand it, that there are 64, period, and they are supposed to make a sufficient statement about the shape of destiny. After the 64th, we start the cycle again. We start with number 1, which is called the Creative, and then we proceed, 2, 3, 4 all the way to 64, and 64 has this marvelous name; Before Completion. It is not 63, which is called After Completion, and 64 says "Now don't give yourself airs. You've still got a lot of work yet to do. We're going around again."

Now let us take a look at the hexagram the fattherest to the right. You will see that chunk in there, lines 2, 3, 4, and 5, which I have blocked out. It is the case that the middle two lines of the hexagram are properly the province of man. But man participates directly in line 2 and line 5, even though lines 3 and 4 are properly his.

Lines 2 and 5 possess a remarkable stability and the reason for that is simply because they occupy the middle between 1 and 4, I beg your pardon, between 1 and 3--the second line would be in the middle wouldn't it, between 1 and 3. The fifth line would be in the middle between 4 and 6. Now lets look at that again. 1, 2, 3, the middle one is 2. Then we go 4, 5, 6, and the middle one is 5. 2 and 5 are in the middle, they are at home. They are bounded. Now it is important to spend a moment on this notion.

In our time it is very difficult to make peace with the idea that one comes to be at home when he has recognized his essential limit. One might say that especially since the renaissance there has been this enormous urge on the part of Western man to challenge limit. Now it is one thing to challenge limit in the phenomenal order. It is quite another to challenge it in the essential order. To challenge it in the phenomenal order is a good thing. After all, we must cope with our circumstances. We make clearings in forests, and we try to preserve that clearing. It is not that sort of limitation that the environment imposes upon us that I am pointing to when I say limit. What I am pointing to is rather something fundamental which has to do with the structures of existence, and the limit that Chinese classical thought is concerned in is essentially the same as was that of the ancient Greeks. Classical Chinese just soberly recognized that there was a distinction between the finite and the infinite, the temporal and the eternal, the necessary and the free. And they were devoted to keeping themselves clear-headed about that and in no way getting himself confused as to where one begins and leaves off. No. Always the counsel throughout the great text is that one should know his place as a being in the cosmic order. One is not called upon to do what is not proper to his nature and it is of the nature of man to be situated in the middle between heaven and earth. Now that is not really strange to the Christian. One has only to read Genesis 1 to see essentially the same situation brought forward though the description of it is of course different. But where is man on the sixth day? Has he scaled the heavens? No, Certainly not. He remains under heaven and he remains on earth, and he also has a task and he is supposed to shape up to it. And Genesis 2 and 3 goes on to tell us more about where he was put and what he had to do about being so put. And how finally he muffs it. You remember that in 3, don't you? How everything goes downhill from then on. Until of course we have in our scripture another statement about the beginning in St. John's gospel, first chapter. So our Bible does not encourage pessimism--it encourages hope but it doesn't encourage us to be giving ourselves airs so that we have great expectations, because to be expectant and to hope are not the same. It does, however, counsel hope.

I find nothing in the I Ching that in any way contradicts that fundamental teaching about our nature. Both our scripture and the I Ching teach us profoundly that the only way that we shall come to grasp where and how we are in the world is through living patiently. In St. James' epistle that is brought forward very directly; "Let patience have her perfect work," that is to say, it is possible for patience to function perfectly in the human person. That is not a counsel of letting everything drop. It is not a counsel of resignation. It is a question rather of one will accept his nature and accept further that it is not of his nature to realize itself in terms of instant satisfaction. His existence is drawn out, that is one of the radical characteristics of finite existence, and that is that it is drawn out. Which is to say that the ideal promise in every finite being is subject to being lived out in time and in space, if we are speaking about the world that we know. And after all, it is common sense to spend most of our time concerned with the world that we know, not trying to imagine things that never were on sea or land, with respect to the problem of coping with actuality. And that is what our great text is all about.

Now that we posited the teaching of the text as to where we are, the next thing that we need to worry about is what does it have to say to us as to how we should go about facing up to being so located in being. Now let us return to that block on the right. We have found out that between lines 1 and 3 there is a line that usually in the text will provide stability and we found the same between lines 4 and 6, line 5.

Lines 1 and 6 are not joined, are they? The text says that in an interpretation of a hexagram they tend to fall away. Why? Well, simply because the one who is consulting the text and receiving his answer through a hexagram has passed his infancy. The sixth line is the line that represents the achievement of sageliness, something that the text doesn't teach all men have yet attained. Lines 2-5 represent then the area that we could call the battlefield of life, for everyman. He has some purchase upon the counsels of his mother earth, but he doesn't reach completely into her depth. That is another reason why the first line falls away. But he does have access to her at least in terms of line 2 which is part of her being, is it not, if you will notice the diagram in the middle and go back to our original coupling of lines. We said that those two lines belong to earth. He has access to his father in heaven, but you will notice that he doesn't have access absolutely anymore than he has access to his mother the earth. He has access to his father and his mother in limited ways. That is no different from the essential teaching in our scriptures, and great thoughts on those teachings. I can think for instance of Saint Anselm, who said that he recognized that it was impossible that he would ever grasp the sublimity of God, but it was given to him by grace to grasp the truth of God in some degree. Isn't that marvelously humble? He just recognizes right away that the sublimity--well, that's out. That is just gone. In fact, it has never come intelligibly. But we can apprehend that it is. Than he doesn't give himself airs that he can grasp all the truth of the whole truth, he just says that it is given to him by grace to grasp it in some degree. We don't get higher then, than line 5. Always there is transcendence in relation to our station in the middle.

But because we have access to line 5 and line 2, there is such a thing as the immanence of the divine, ever-present, ever-sure, awaiting our intelligible communion with it. In the years that I have spent studying this text and consulting it, it always seems everytime that I ask a question that it is the first time. And I think one of the reasons for that psychologically speaking, is because if one is to approach the text as he ought, he must always remind himself about those two lines that are not directly in his province when a picture of the cosmos is being made. Now it isn't of course that in receiving a hexagram that we don't study lines 1 and 6, of course we do. What I am speaking about now is the image of the cosmos, the image of the world that is made by these 6 lines. As to what the 6th line or the 1st line might mean in a given consultation, that is another question which we shall have to get into next time. But the important thing is for us to try to grasp how the world is understood and how we are understood in the world, and how the relation between the finite and the infinite is understood, the temporal and the eternal, the necessary and the free, the fundamental structures of existence. In classical Chinese thought, one is bent upon being terribly tidy in thinking on these things. One has the feeling in reading the text that man is being told continually that he must exercise great courage and that the exercise of this courage is not exibited adequately simply in deeds of daring-do. No, the greatest courage is found in the practice of fundamental patience, caution. One should go through the world as though walking on eggshells, because he does not know the end and the beginning. He has enough to do with coping with the middle and the book then is all about how one ought to go about coping with the middle. In that sense, the book echoes another great scripture, the Bhagavad Gita--which some of you no doubt have studied. And in the second chapter of the Gita, the Lord Khrishna says to the prince that the beginnings of things are not manifest, and the end of things is not manifest. Just the middle.

The Chinese and the Greeks then represent within the history of human culture at large a profound sanity. They spent time contemplating the middle and that is not a quantintative term, it is a qualitative term. When Aristotle talks about the mean he is not a mean-minded man. No, on the contrary, it expresses mobility and sanity because it is no small thing to keep one's place, though it is a hard thing to hear in our time that one has a place. Now I've tried to bring this forward, and we must now open it up for discussion, because there is nothing more difficult in our time than to begin to make some headway in this otherwise very strange notion.

The notion that man has a place and that there is something that he can do about it in order to make his passage sufficient. Now would you be good enough to raise questions or to make any such statements as you would like.

Student: What is the date of the I Ching?

Anderson: Well, scholars are not very certain about that. It would be I suppose for most scholars in modern times pushed back into 3rd century B.C. or before. But I think there is much more difficulty in dating that than such a thing as the Rig Veda, although scholars argue about that too. It is better to think of it as somewhere in a beginning that is hard to grasp. Wilhelm will discuss that for you in the beginning of his text.

Student: When you speak about disposing oneself to another would that be somethin like empathy.

Anderson: Yes, our word empathy as distinct from sympathy is an adequate word for it.

Student: You say a word that sounds like Jing. Will you spell it?

Anderson: C-H-I-N-G. We could transliterate it Jing and come rather close to it. Are there any elements of the structure on the board that caused you some difficulty or perhaps even excites your curiosity.

Student: What about the one on the bottom of the board?

Anderson: Yes, the one on the bottom I drew simply to indicate that the lower three lines are also given to earth and the upper to heaven when the hexagram is contemplated simply as the province of heaven and earth. But when we get man in there we have to draw it as it is above. We say then that the lower trigram of the hexagram is earth and the upper is heaven's and when you read the situation as it is pictures you will recognise that the first three lines, called the lower primary trigram, make a statement about the subjective order of the situation, and the upper three the objective order of the situation. For instance, in the answer that I received to the question what is the most fruitful approach that a Christian can make towards the I Ching, we have two lines in the lower trigram, don't we, that move? Next time I will try to introduce you to what it means to have a moving line and move with it, but there are two lines that are activated. We can say that that is at least what we mean. Therefore in reading the text we would have to bear down hard on lines 1 and 2 for the message that they give us, and we would have to bear down hard on lines 4 and 5 for the message that they give us too, that is they are active in the answer.

Line 1 and line 2 in hexagram 42 since they both moved and are found in the subjective area of the hexagram will say to us that we will get some purchase on our answer if we look at the lower trigram as making a statement about how a Christian ought subjectively to relate himself to the text. Pleasee feel free to go, those of you who have other appointments. I know that it is getting near the time when many of you do, because I was told that in advance. But there may be others who don't need to go so quickly and I want to give you every opportunity to discuss it. So if you in going home look up hexagram 42 and you read lines 1 and 2 carefully, you will find instruction as to how the Christian ought subjectively to relate himself to this text, according to the text's own counsel, because that is what it has told us, and if we are going to be in good faith with it, well that is where we are going to begin. One ought to begin from the bottom up, because that is the way the hexagram is built. But we will also be faced with line 4 and 5 and lines 4 and 5 belong to which trigram? The upper, and therefore in the objective part. So lines 4 and 5 will bring into the foreground something about the face of the oracle itself which it bears us, who stand over to learn from it. Something will be stated then that will describe how it is disposing itself towards us, just as for instance in the lower trigram we will be shown how we ought to dispose ourselves toward it. Now it is not really that simple. There are other aspects involved in the upper and the lower that we have to get into later. But there is at least that, and there is at least that in a rather clear way that we must emphasize.

So when you go home and you look up your hexagram, I think perhaps if you remain quiet enough and undistracted enough--one these days might still be able to find himself in such a fortunate position, then one will go rather far towards grasping something of what the oracle is trying to tell us. But then of course because we have moving lines, there is another hexagram that we have to read, that is Before Completion.

That tells us right away, doesn't it, that we need not think that we can ever exhaust the oracle? So we don't have to know too much about the mechanism of the hexagram to grasp that such a reply as Before Completion tells the Christian "Well, don't conclude that you've really reached the end of the line." No wonder Confucius is recorded as having said that if he had 50 more years to live he would spend all of them studying the I, that is, the Book of Changes. Quite a remarkable statement. Perhaps he has already learned that the superior man limits his activities in order to secure his ends! Yes?

Student: He didn't start studying it until he was 70 though, from what I understand, and I understand that most of the Chinese didn't start studying it until they were quite old because they didn't feel that they were ready for it.

Anderson: That's true. The ancients were rather sober about one's capacity to grasp matters of destiny. Aristotle says in his Nicomechean Ethics that one ought not to introduce a young man to matters of moral philosophy, in fact one ought to be about 40 before one undertakes that. But then of course Aristotle was one who had a very balanced mind, and so he goes on to say that he doesn't really mean that in a very strict sense, but he does mean that perhaps it is not until one gets to his fourties that he has sufficient distance on things that he is able to entertain moral questions in the manner that they ought to be entertained. That young men are largely subject to their passions and in such a condition one can hardly get anywhere in a discussion of good and evil. Clarity is not so easily available, and I have come to laugh at myself abodt that, since this is my 49th year and I am still working hard at clarity so that means that even though one is in his fourties it doesn't mean that he has necessarily made it.

Student: On the upper set of hexagrams, why is the connecting line reversed on the two others?

Anderson: Let me walk over there. I've reached my limit haven't I? Now we are here, right? And you want to know why it is joined there? Just for graphic purposes, that's all. There is no significance to that. Just because it seemed to me that the distinction would be clearer. It is a matter of bringing one thing into the foreground rather than leaving everthing on one ground. Perhaps a predelection in myself of polarity. And in saying that I don't mean that superficially either, because this whole text is concerned to study the world in polar terms.

Student: When you got this answer, how did you determine that the answer would be hexagram 42?

Anderson: Oh, yes. I was going to show that to you next time, but if you want to do it now we can. How many of you can spare ten minutes? Oh fine, well then let's do that. Thank you so much, that helps me a great deal. We can do a lot of other things if we get this out of the way. Now I know I have three quarters in here, so otherwise I don't know. But I do in here. This looks terribly mysterious, but don't let it frighten you. One of my students kindly gave me a little pouch in which to keep my coins. Now, one needs three coins. Chances are he is not going to run around buying yarrow stalks, and the procedure with the yarrow stalks is a good deal longer. But of course purists will insist on yarrow stalks but I think perhaps one need not feel to impure if he doesn't and we have of course with coins, heads and tails, right? Now I think we can do this very quickly by saying--how many of you could put three coins in your hands? It would be good to do this in as kinetic a way as you can. I'll write the formula on the board as we go along. Those of you who have pencil and paper might be able to take this down to some advantage.

Now I'm just going to shake these coins without asking any question and let them fall. I think the ladies are probably able to let them fall in their lap with some more hope of retreiving them then men would, dressing as we do. We let it fall, I have here two tails and one head. Well, that would give me the second line up from the bottom in our chart, wouldn't it? And you notice that it doesn't have a circle around it and it isn't crossed. That means that it is at rest, it would be a line that did not move, it would be a line that was inactive, a line therefore that need not be read in the text. But let me put down what I have received and we will build up a hexagram, we will just assume that I have asked some question. So the first thing that I have received was such a line, right? Now lets shake it again.

This time I have two heads and one tail which would be what? A broken line that is inactive. There we are. It is inactive because it is not three tails and not three heads.

Student: What would three tails be?

Anderson: I'll show you where you can read about that in your text and you can do that for your homework. Oh, what would it be? Well, it would be the first one there, wouldn't it? It would move, right. Now we will have another one. And I have three heads, oh, now we will have something moving. To indicate that it moves, I'll draw a circle around it. The circle belongs to the yang line and the cross to the yin. Now we have the lower trigram already, don't we? And it happens to be the trigram that belongs to fire. Now lets shake it again. We have another head and two tails, so that is an inactive yang line. How many more to go? Two right. And I have three heads, and what is that? A moving yang, right. OK. And two heads and a tail, what would that be? A broken line. Does it move? No. Here we have the trigram of heaven and the trigram of earth, with respect to the position of the lines in the hexagram in their make-up. But any three lines as a trigram will belong to one of eight principles, one of eight members in the family. The one on the bottom you will notice, I called fire. The Chinese name for it is Li. And the one above it is her younger sister, Lake, Tui. The one below is Li. Now that happens to be in your text hexagram 49, a most up to date hexagram, it is called revolution.

Student: Li means fire and what does Tui mean?

Anderson: Tui means lake. Now we have water over fire, but water over fire in a very particular manner. Not any form of water, but water that is limited. Now when you get home you can read hexagram 49 and those moving lines. Some of you don't want to do it when you get home you want to do it now. Well, if we had asked the oracle how well we had done today we should have been very grateful for this reply. The judgement reads, I am on page 189 for those of you who have the text, the judgement reads, "On your own day, you are believed. Supreme success. Furthering through perseverance." Now that is the moral counsel right there. We must hang in there. Hmm. "Remorse disappears." Now lets look at the commentary.

> Political revolutions are extremely grave matters. They should be undertaken only under stress of direst necessity when there is no other way. Not everyone is called to the task, but only the man who has the confidence of the people, and even he only when the time is ripe. He must then proceed in the right way, so that he gladdens the people and, by enlightening them, prevents excesses. Furthermore, he must be quite free of selfish aims and must really relieve the need of the people. Only then does he have nothing to regret.
>
> Times change, and with them their demands. Thus the seasons change in the course of the year. In the world cycle also there are spring and autumn in the life of peoples and nations, and these call for social transformations.

Now there is an image, and the image is what we see on the board, Fire in the Lake.

Thus the superior man sets the calendar in order and makes the seasons clear. That is the text proper. Now lets look at the commentary.

"Fire below and the lake above combat and destroy each other. So too, in the course of the year a combat takes place between the forces of light and the forces of darkenss, eventuating in the revolution of the seasons. Man masters these changes in nature by noting their regularity and marking off the passage of time accordingly. In this way, the order and clarity appear in the apparently chaotic changes of the seasons and man is able to adjust himself in advance to the demands of the different times." If one then is a superior man, he is able to get distance on the natural order and perceive within it elements of intelligibility. Interesting, isn't it that for the hexagram revolution, in the image great stress is placed upon clarity. That one ought not to involve himself in anything like a revolution unless he is supremely clear-headed.

Now let's look at our moving lines, 3 and 5. The third line says in the text: STARTING BRINGS MISFORTUNE. PERSEVERANCE BRINGS DANGER. WHEN TALK OF REVOLUTION HAS GONE THE ROUNDS THREE TIMES, ONE MAY COMMIT HIMSELF AND MEN WILL BELIEVE HIM. It has to go around three times, right? "When change is necessary, there are two mistakes to be avoided. One lies in excessive haste and rughlessness, which bring disaster. The other lies in excessive hesitation and conservatism, which are also dangerous. Not every demand for change in the existing order should be heeded. On the other hand repeated and well-founded complaints should not fail of a hearing. When talk of change has come to one's ears three times and has been pondered well, he may believe and acquiesce in it. The he will meet with belief and will accomplish something. Now "three times" is a qualitative statement in your great text. It means simply "Now wait. Just wait." That is what it means. For a period of time. Don't wait forever, but just be supremely cautious at first. When matters seem to have reached this pass, don't go jumping into the thing. Just watch and wait, as we say in English.

Now we have the fifth line: THE GREAT MAN CHANGES LIKE A TIGER. EVEN BEFORE HE QUESTIONS THE ORACLE HE IS BELIEVED. Now the commentary. "A tigerskin, with its highly visible black stripes on a yellow ground shows its distinct pattern from afar. It is the same with a revolution brought about by a great man: large clear guiding lines become visible, understandable to everyone. Therefore he need not first consult the oracle, for he wins the spontaneous support of the people." Since we didn't ask the oracle a question before we threw the coins we are left with general counsel in the order of wisdom. Had we asked the oracle a question, what I have read would require to be referred to the structure of the question and the interpretatio worked out accordingly. Now that is what I want to do with respect to the answer that came to the question "How most fruitfully can a Christian approach the I Ching?" and we can take it together a step at a time I hope that at least after the next three times we shall have learned something about what it is to be a Christian and also something about the I Ching itself. Well, I think this would be a good time perhaps to say "Let us wait three times."