St. Paul's May 25:1 Tuesday Night Lecture 2

following Sunday After Ascension

We have come to the time when we must get into the structure of our text and that means that we must face actuality and it reminds me somewhat of an experience I had when I was teaching at New York University years ago. I gave an examination and at the end of it one of the young men came forward and he looked at me as he handed the paper on to the desk, and he said, "Man, I've seen the wolly bear." Well, I guess we will have to meet old bear tonight, somehow we will have to meet the bear. And I have thought on that remark of his many many times, and I'm quite sure the bear is there. He seems always there.

I trust that most of you by now have somehow managed to get hold of the larger book. What is the possibility of your doing so if you haven't done so. There is an old latin praverb: prayer is work, work is prayer. So I suppose if we bear that in mind we are likely to come into what the book calls "good fortune."

I want to say something at the outset about the oracle, and introduce to you something quite different from the emphasis of last time. The oracle is essentially what in the Hindu scriptures a mandala. If you put a dot under the "n" and a dot under the "d" then you will have a rather orthodox transcription from the sanskrit. A mandala is a globe, a cosmos a circle, a ball and it comes from the root in sanskrit "mand" meaning to ornament. It might seem rather odd then that for something like the oracle we should have to direct our attention to ornamentation, but that is only because for the most part our notion of ornamentation has become trivialized. We think of ornament more in terms of such things as the decor, and getting oneself ready to go our for the evening. But in the ancient world, ornamentation had a very different meaning alltogether. It was associated with glory, and effulgence, splender. It was the medium through which one was able to meet what otherwise would be too bright for the finite being to encounter. We have in our own bible expressions of the same distinction, when we are reminded that we can not look upon the face of God and live. The oracle therefore is an expression of truth mediated to us in an embodiment of the truth, which itself is available to us as we are capable of discerning within its pattern what it is that is embodied. Namely, in this case the truth.

Last time we were interduced slightly to what the oracle is, and if you recover your notes you will recall that we said that it was associated with passage in that it was a practical manual for one who wishes to make adequare passage from birth to and through death. So much for the time being for the "what" of it. Now, tonight we must address ourselves to the "how" of it; which is to say, How we ought to dispose ourselves towards it, and how it disposes itself towards us.

I have begun this evening by saying a few words about how it disposes itself toward us. It disposes itself toward us in a mandalion manner. It comes to us as an embodiment of the truth. It is a"truth face"that it presents. When ever we refer to a surface, we are refering to a face. All finite beings are faces. A face both reveals and conceals. When we meet a person for the first time, and we are at pains to determine something of some accuracy concerning their personhood, if we are wise, we look carefully, we look quietly, and we wait upon them to reveal themselves. The moment they think that they are being watched, they retreat behind a face; the moment they think that one might be indeed rather good at this watching and looking, they change the face, if they can. Therefore it is of utmost importance when one sees another to be quiet, composed and altogether ready to receive them as they are. That's no small achievement.

It requires a great deal of discipline over a long period of time. The oracle is in no sense different. It both reveals and conceals the truth that it embodies. That is the first thing that I want us to note for to night: that it is an embodiment of the turth, that it is as an embodiment a face which both presents and hides, reveals and conceals.

When we observe a person we look not only at their face, we study their gestures, the way a person, as we say in english,"carries himself" is all important. The body does not lie It is very important to remember that. We use the body to try to lie, but the body itself does not lie. It cannot lie. It is a very important thing to remember that. What we have in our book, then, since it is scripture, is not a lie. But is something stated with all the clarity possible given our frailty. And on that account we can trust it. It puts a good face on it, a clear face on it, and if we are in trouble trying to determine what that face expresses it is our fault, not the oracles fault. That's the second thing I want us to consider long and hard.

Whose falt is it if my interpretation is in correct. We covered something of that last time, when if you will recall we brought forward that: scripture if it is scripture is authoritative, and that's an end to it. There is no sense in discussing the matter further. Of course one can make all sorts of excursions into culture-ology and decide that "Well, it has a history, and it has been put to all these uses and ....one can go on into the most erudite excursions about the whole thing and one won't come one whit nearer to what it is all about, for all one's pains. That is to say one come nearer to what it is all about ESSENTIALLY. One will have, of course, learned a great deal about certain aspects of its embodiemant. But if one doesn't know what it embodies, of what use is all the excursions into the face? One of the best introductions to this question is a reading in depth into the first three versesof the first chapter of our own bible. "In the beginning, God created..." That is to say there is a beginning, there is a point of departure. And it is an intelligible point of departure only because there is a face on it. "The spirit of God moved upon ..." what? The face of the waters, not just the waters, but the face of the waters. All ready the lines of the Earth, the lines of the World, not just the earth...the world, because heaven is included. "In the beginning God made the heavens and the earth..." Not just the earth; that is to say he made it all. We have a coloquial expression in english, "the whole works."

But in order to do so, something occures upon the face. It is then of utmost importance for human understanding that we learn how to bring to the surface what lies in the depths. We must undertake a work of clairty. In fact, we are commanded to. "Thou shalt worishp the lord they God will all they...heart, soul and mind..." Interesting, mind is in there. Mind We then have a duty to become clearer and it is one of the ways of worshiping God to undertake at all times a work of clarity. In fact one might say that philosophical theology is the discipline in which one worships the Lord with all his mind. And your great text is a theological work.

So, in the consultation of the oracle, one is already disposed to worship whether he wishes to or no. Now you can begin to see why the oracle says very plainly that unless you are the right man you had better not try it. Which is to say that if you are not correctly disposed in your temper to undertake this work of interpretation, then leave it alone, because you are bound to go awry. And in so doing, if you take

seriously what you are doing badly, it will be disasterous; because you will read what is stated, and what is stated is correct. But you will read it incorrectly, then you will apply what you read incorrectly to your activity, imagining that your direction is sound, when in fact it is not. It isn't the oracle's fault if we manage somehow or other to read it badly. We must then read it reverently, in worshipful attitude, not because we worship the oracle, no, but simply because we worship God who choses to speak to us oracularly. That is true of every great religious tradition, not just of ours. He speaks to us in no way that de-natures what he has to say. So let us not give ourselves airs that it is up to Him to bring himself down to our level. People sometimes have a curious notion about the incarnation; I'm bringing Christianity forward because you know that the topic is How a Christian looks at the I-Ching, and I don't wish in any way to renig in my responsibility in this respect. And so in our introduction tonight, I want to lay as firm a foundation as possible.

The incarnation didn't change God in to man, that's not what we confess when we say the creed; rather raised man up into God. We have a great deal of announcements in our time to combat: people running around saying, "Well, bring it down to my level, put it where I can reach," and if one doesn't do this sort of thing it is assumed thatthere is something the matter with him. It never seems to occur to these people that there might be something the matter with them. That they make an impossible demand, and they ought to be told that they are making an impossible demand. Do they wish to be lied to, as they would be if the truth were denatured. All ready the early chruch faced that problem, because do we not have that marvelous phrase in the New Testament: people attend to instruction with itching ears, meaning that they want to hear what they want to hear on their terms, toward what ends are their own. And such persons always only have two ends, namely: pleasure and power. Those are the ends they have in themselves. About as contrary to genuine religious practice as one could get. One's object ought to be right action. Period. And grace does the rest, it completes it and therefore it transfigures it.

Now, when we come into relation to the oracle, we must face it in the same manner. Our concern must always be for right action. Right action. In fact the entire book is a manuel of right action. At this point someone says, "Who is to say what is right?" Who is to say what is wrong? It is a very interesting question; not a good one, but an interesting one. It is an altogether premature question. If a person possessed correct sentiment he wouldn't ask it in the first place, because he would feel it in his bones who was capable of pointing to right action, and who was not. Aristotle as usuall, marvelously econcomically says what is the case, who is to say what is good, he says a good man; and who is to say who is a good man, a good man. It is very profound. There is no possibility whatsoever of deminstrating in advance to any human person what is right and what is good. He learns that by obaying the good man and finding out while obaying what it is. That is why scripture stands over against us authoritatively, because it tells us there is something to do, now get on with it. And if you will do it, and if you will get on with it, you will find out on the way. There is no possibility of ariving at it in any other manner. We all remember when we were very little, and we were told to do something and we say, "Why?" And then the patient parent says "This is why..." and goes on to explain and when he gets all through the

kid says again, "WHY?" And there is no end to the why-ing and finally the whining begins, because there is only one way to find out what right action is, and that's by doing it. No way to demonstrate it in advance.

If one then is to take the oracle seriously, he must simply submit himself to be taught by it, and to do what it says. And that is part of its function: to provide us with instruction that will aid us to make adequate passage. This means then that we must learn how to read it, and now we are through with the introduction. We can begin perhaps now to look at the oracle in terms of an introduction to the second part of our concern tonight: the structure of the book, so that we can begin an intelligible relation to it.

You will notice that I have on the board what perhaps some of you have already copied down. You will notice that in beginning from the lower part of the board and progressing upwards. the lower part of the word bears the word "the ultimate"...sometimes the ultimate is rendered in that rather awful drawing that you see here, but that's not really quite correct. The ultimate can t be rendered, and it is better to say we will start with the ultimate by just not trying to render it in any way at all. The next step then would be that which grounds all phenomina, and we can call that Tao. You will notice that it is made up of the bright and the dark, and there is a little bit of bright in the dark and dark in the bright; now we must be very careful not to be slopy in our thinking of it. Some of you who have heard me say a few words about this before are beginning to smile as though, Oh oh, here it comes. And I don't mean in any way to annoy those poeple who find a great deal of difficulty in seeing things in black and white, by suggesting that there is such a structure in Chinese thought that is presented to us for our very deep contimplation. But neither do I wish to outrage people who think that the world is a sort of gray; we must be careful not to fall into either trap. The intelligible world is a world of black and white. There is just nothing for it but to have to admit that. Up isn't down, right isn't left, black isn't white, and so on. We count on that, don't we, in the practical order. Going down the highway 65, 70 miles an hour, one expects somehow or other that when he turns a little bit right that the machine in which he finds himself ensconced at the time will obay his desire to move to the left or to the right, and not get into an argument with him as to whether there is really a right or really a left. Because all such nonsense can be lethal, can it not. So let's not give ourselves airs that we have somehow transcended the duality of the world. You know, there is an awful lot of mushy talk about that, and people are running around imagining that they are on top of it all by calling it gray, where as you notice that they don't act that way;if they began to act that way then pritty soon it would be the little man in the white coat for them, wouldn't it? That's very important to bear in mind. One of the great sages in India, Ramna Maharshi (?) said that "Yes, of course the world is non-dual, but we must act dually." I'm going to repeat that because that is good to have in your notes. It is avery profound statement on his part. Ofcourse the world is non-dual...and here you have an image of non-duality...but we,namely the finite ones, must act dually. If we move left, then we have negated right, and if we move right, then we've negated lift. Period.

Student: (something about luke warm in the Bible)

Anderson: Yes, in Revelation. The counsel directed toward the Lerdicean (?) church, is that the one you have in mind? Yes, of course,

God is very black and white in his attitude towards right action. The little bit of black, the little bit of white, the little bit of bright, and the little bit of dark is a statement of the non-duality of the world in principle. And that of course we know as the case, and we can find that out by examining the practical order again. We don't require to be metaphysicians to find that out. The world provides us equal opportunity to do well or ill. It provides us that in advance, we aren t coerced to do well, we aren't coerced to do ill. Isn't it amazing that the entire field that we call the world simply accomodates in advance, in advance! that we may do well, that we may do ill. Of course after having done well or ill the trap door snaps, and there are appropriate and necessary consequences are there not? Not before hand; that's interesting. Very interesting.

We should bear in mind that on the one hand there is the possibility of doing well, and on the other the possibility of doing ill. Both are given to us in advance, but after the fact, then the jaws snap. Lets take a look at some of the jaws. We progress then from this undiferentiated which is all right for Tao, but we musn't give ourselves airs that we have the mind of Tao, no. We must prayerfully and energetically order ourselves to Tao in such a way as to find ourselves, as the Chinese say, in Tao. Tao is in us, whether we like it or not. That is comforting or outraging, somewhat dependent upon one's disposition toward the fact. But there is nothing one can do about it. It is nearer then hands and feet, and of course Jesus said the same thing. He said the Kingdom of Heaven isn't there it isn't here, it doesn't come with a sign, but it is within, in our midst, among us; the greek word has a reference rather wider then our adverial prepisition "in", but in will do. It is quite something else for us, however so to order our lives so as to be in the kingdom. It is a very important distinction to make, one is either in the kingdom or not. He doesn't have one foot in the kingdom and the other only God knows where, and hasn't told us yet, and we are waiting rather hesitantly for the news. No, its not like that at all, we are either in it or not.

When we come to the next line, the undifferentiated now begins to differentiated itself into four distinct essences, emblems or stages. We have the divided line representing the feminine, and the solid line representing the masculine, because our book is a book which describes destiny in terms of polar and complimentry opposits. The book doesn't teach that the opposits are simply in our mind and that we project them upon the world. No, the opposits are discovered in the world, they are there already in advance. We don't contrive them, and we don't suddenly have the option of saying, "Well, now I found out that the oppositions that I encounter in the world are simply projections from my own psyche, and I'll just cut it out, I won't do it any more. No, somehow that's not a practicable option, since in the practical order the opposits remain; both within material and relative qualities, both. All attempts therefore on our parts to talk ourselves into omnipotence and omniscience are just so much time wasting and excursions into trouble.

It is not an easy thing in our time to grasp finitude, that's the reason I brought this forward; since Decarts, we have absolutized consciousness, and some who imagine that we create the world. It is really a lunitic notion. One does run into metaphysical lunacy, you know. A rather common affliction in our time. It is always interesting when you meet those people who are afflicted with metaphysical lunacy, they often remain extraordinarilly sober in the practical order, and one finds out about this lunacy in very interesting ways, but we are not suppose to be doing

psychology tonight, that's something else, and further more, its far from my compitence; but I am speaking in the most general terms. I do hope that you will bear in mind however that there is such a thing as a metaphysical lunacy. The ancient world was very rarely afflicted with it. The modern world seems rather far gone.

These four emblems, stages, essences, water, metal, wood and fire, represent energizes that are present in the world which embody themselves;as essences or energizes, they are not in any sense things, they are powers, activities. But one of the most difficult metaphysical concepts to grasp is activity. It is not so difficult to grasp action, but it is awfully difficult to grasp activity. These themselves then become embodied in the natural order, and their embodiment becomes as follows: in eight forms. Here we have the feminine side, and here we have the masculine side of the chart. You notice that this broken line has these progeny: earth, mountain, water and wind. Now there are other names for them, and I will show you how to discover that shortly in your text. On the masculine side, on the yang side, we have thunder, fire, lake and heaven. Now, your text builds its entire doctrine and the means to counsel us on this structure. Consider a moment how it would be to live in the world seeing the divine energy present to one in this eight fold manner. He would be rather careful when he went to a lake that he did not show himself a fool. Rather, he might consider the possibility of learning something from the lake; because the lake has a face too, and we have eight faces there. Eight primordial faces.

Heaven and Earth represent mother and father. The other six, their children. If we were to begin a column with earth and read that column vertically, we would move up, would we not, until we reached the pinical Heaven. It would be well in your notes if you put down such a column. Start with earth and then add on top of it mountain, then water, then wind, then thunder, then lake and then Heaven. You will notice that we have a whole family there; and on the yang side we have what is called the family of Heaven, and on the yin side we have the family of Earth. There are then three children that are peculiarly earth's and the three children that are peculiarly heaven's.

We must be careful that we don't look at this dualistically. Because mother and father are needed in order for the children to be. There fore the children have within them both principles. Let us be sure now to get that straight. The children have within them both principles. And though heaven and earth are more primordial then the six sibblings, they are not to be seen dualistically either, because earth is transparently that which reflects the will of heaven. On that account she possesses all of heaven's virtues in her own way, not in his way. In her own way. It isn't possible for the femine to possess the masculine in the masculine way, unless there be a disorder; which is not a possession, but an attempt at possession, which is bound to fail. And the converse is also true. Now, please, I'm not speaking about contemporary movements of modern thought, I'm talking about how these things were conceived the way back when. And you know how the modern temper receives that. Most generously it says, "Well, of course, you know, back then they lived up to all the light they had, but well of course now ..." One even hears that sort of thing said about our lord. Well, of course you know, we have to take that thing with a grain of salt. He lived up to all the light he had. He wasn't a very educated man, he was some sort of Galiean peasent, wasn't he. Marvelous notion.

Now I think I will stop here momentarily, and ask you whether you aren't frightfully confused at this point, and there are probably questions that you would like to bring forward. Because we musn't rush this you know, because if we do we will just find ourselves impossibly entangled in confussion.

Student: (About working for pleasure and power)

Anderson: I quite understand what I think you might be trying to say. Do you mind if I say one other thing in answer to this and then I will come to you.

There is a great deal of difference between pleasure and joy. If one acts according to his nature, while acting he is joyful. He doesn't need to make pleasure an object, which he seeks after as an end in itself. It is only when we act contrary to our nature that we begin to think in terms of such things a pleasure instead of joy, curiosity instead of wonder. And we could go on with that.

Student: (explain yin and yang)

Anderson: Well, lets go back down here to the bottom of the chart, and you will see the bright and the dark. The bright is yang and the dark is yin. The bright as yang represents sheer activity, or content; yin represents the embodiment of the activity, or form. They are never separate; we only separate them as an intellectual distinction. They are never separate in he world, any more then for instance they are separate in a cup. Lets look at a cup.

We can make a cup with our hands. Let's make a cup with our hands, something very simple like that; that s a very beautiful gesture. It is one of the more beautiful one's available to us. We have an emptiness there, do we not. But we also have walls there. We have a wall all around, dont we? If we were to drink from our hands, we would have to be rather careful how we kept the emptiness and the wall functionally related. Other wise we wouldn t do very well. Now, you have an example there of the relation between form and content. We say to the person, sometimes, do come and see me and lets have a cup of tea. And they come and expect of course a cup of tea. We rather expect ourselves, that the cup that we need with which to serve the tea will be functional. That is, it won't be a cup of cup, will it? How would you drink tea out of a cup of cup. That is to say, if the walls increase to the point where emptiness disappears, then the artifact is no longer functional. It is in the interest then of function that yin and yang abide together. It is in the interest of clarity that we distinguish them. But we do not separate them because we distinguish them. The distinction is not a divorce. But it is a true distinction, it is a real distinction. Yin and Yang are different powers; they really are. We are back again to this business of whether it is a mushy world or not. No it is not, thank God. Why do I say "thank God?" Well, I'm somewhat persuaded that I'm a man, and I find it enjoyable that the distinction between the masculine and the feminine is as sharp as it is. I rejoyce in it. It is not simply a work of clarity that helps one rejoyce in that. One rejoyces in that on all fronts, or there is something the matter with him. Now I use the words "All fronts" with care, because masculinity and femininity confront each other; they do. But they need not on that account outrage each other. If the feminine remains feminine, and the masculine remains masculine, in the human person, there will be no occasion for undue conflict, whatsoever. Since the man possess within himself the woman, and the woman possess within herself the man, the man brings masculinity

into the fore ground, against the back ground of his own femininity; and the woman brings femininity into the foreground against the back ground of her masculinity.

When two of us meet, there are always four, and many of our disorders, socially, arise from want of grasping that. Now, is there another question about this frightful thing on the board.

Student: (why yang comes out of the brightness and yin out of the darkness)

Anderson: It is essentially, metaphysically speaking, the differentiation between activity and its limitation. If activity were not limited, nothing could appear. Why then is yin dark? In some respects that is always rather a difficult thing for women, that somehow their natures should be called dark. Especially when the book issues from a patriarchal culture. But believe me, metaphysically speaking there is in no sense intention of derrigating women; far from it. Very early in your text, be sure to read the second hexagram, number 2, very early in your text, the Receptive is described, or earth is described, as possessing all the virtues of the creative, or heaven. But as I said, in her own way. She functions in order to mediate between sheer energy, sheer activity and the finite beings who require the ministration of that energy. For instance, let us look at the relationship between father, mother and child.

For there to be the child, there must be both father and mother, but the work of the father and the mother differ. The child must come through the mother, though by the father. We do very well in english when we refer to throughbread racing stock in this way; we say by and out of. Not out of the bright, but by the bright, out of the dark. Notice then that the passage through the yin, through the receptive, through the dark is necessary for the new creature to be born, for us to receive the new being. That is to say, the primal energy of the masculine receives through the feminine its channeling. If one grasps that, then one sees clearly what the ancient chinese were attempting to convey. And that's why I associated yin with embodiment. The masculine energy must be seen transparently through the power of the receptive. His is the power to move, and Hers is the power to be moved. Both powers are essential. And they are complimentry, not antagonistic. If one grasps that, one doesn't get quite so outraged at St. Paul in 1 Cor 11, though, of course in our time, it is just about the end of it to read that. But simply because we can't read it, that's why it is the end. We read into it, we don't read what's there. You notice that he says, father on in the chapter, that there is no distinction between them in the Lord. He says they are equal in the Lord. That is to say there essence is equal. The distinction then between higher and lower is not an essential one, but a functional one. Only a functional one. And the ancients believed that that functional differentiation was according to nature. That there have been all sorts of abuses perpetrated upon woman through out the centuries, must never lead us to believe that the abuse of a thing is sufficient to destroy the thing abused. The important thing is to return to its proper use, not get rid of it, or as we say in english, one, if he behaves wisely doesn't throw out the baby with the bath water. And we are in somewhat of a danger of doing that. So that's what I mean by the distinction between yin and yang. Yin is that, then without which the yang could not manifest. It depends upon her that things appear, that things are to end (?) So she provides access to the cup by the walls; with out them, his content

would not be available. Notice how we carry this out. When we raise the cup to drink from it, we place the wall of the cup against the wall of the face, don't we. And then we open the mouth and we have emptiness. And we desire fullness. And as we acquire a filling of the mouth, there is at the same time an emptiness occuring in the cup. That's how it is. Over and over again. And some one says, "Well, goodness me, you mean that's the last word of it all...it's all just that?" "I wish I hadn't found out."

Student: Is the dark literally the opaque or visable, and the light the invisable.

Anderson: Yes.

Are we ready to go on because there is something else structurally that we must look at carefully before we finish.

Student: (about what is essential about each of the names of the trigrams)

Anderson: The question is "what on earth are those essences doing there, what are they all about?" Actually in Chinese thought, there are five, not four emblems or stages, essences. The one that is not included there is earth, but it doesn't need to be included there simply because it is also equally present in all the others. It is that in which all the others share, without being reduced to any one of them. So, fundamentally we have water and metal, and wood and fire as the powers that are differentiated out of Tao, which them selves become embodied in these things. Now in what sense they are "things" we shall have to come tolater, but if you can see these as powers, then I think it will go a long way to grasping what it means; or if your prefer, principles, principles of activity.

Student: (about the principle of water)

Anderson: The principle of water is the principle that embodies itself in manifold ways. It is the principle that is receptive, notice that it is on the inside, but receptive in a different way from the way metal is receptive. Water, for instance, requires to be contained for it to acquire any form at all. Where as with metal we already have some form even if it is amorphous, but metal submits to be shaped. We don't carve water, we contain water. Both water and metal are yinish in their character, but in very different ways. Wood and fire are both yangish, but also in radically different ways. Fire blazes up suddenly, wood takes a long time to grow. Wood can be shaped, but it doesn't possess the staying power of metal; it is less related to embodiment then metal. It is less dense. Essentially the principle of wood is the principle of what we would call growth. It is the principle of growth omni-directionally. You can see then, how wood and water share an interesting polarity. Water is omni-directional, requiring to be channeled. Wood is omni-directional in its movement. It grows not only up, but it grows also down and it spreads out. A very remarkable thing wood, it makes the image of the cross. Not by accident then that our lord was crucified on the tree; because his sacrifice was archetypal, it had to be in the manner that it was. What an amazement that God should have so condescended to necessity. It is such things that make us exclaim "My Lord and My God." And the world is filled with them, repleat with them. But none of them coerces us to look. Oracles abound, mandals all over the place. Not promiscuously, no. We are not then flooded with mandalas, we are granted them, we don't invent them, we discover them, if we work at it, we disocver them . We do have to learn how to do it you know; it is not easy to see.

Our lord spoke of those having eyes to see but somehow yet

seeing not. Having ears to hear and somehow seeing not...hearing not. People like to mix up seeing and hearing, it is very bad, you shouldn't do it at all. Utmost clarity should be brought to bear because the two functions,thought complimentry, are distinct. One doesn't learn to see unless he first of all admits of radical distinctions in unity.

Student: (wants to know the difference between the two wheels)

Anderson: There are two arrangements, one called the eariler heaven, and the other the later heaven; those of you who have your text and have not come upon that, let me introduce you to that.

On page 266 and page 269 you will find two charts. If you really want to do your class work in as sound a way as possible you ought to memorize these. Somebodys laughing. Now lets get to the question. The question is the distinction among them and why we have this on the board from earlier heaven. On page 266 for those of you who have your text, you see the sequence of earlier Heaven or the Primal Arrangement and this represents things in their essential order. The wheel on page 269 represents things in their phenomenal order. As they are on page 266 they abide. As they are on page 269 they come to be and pass away. And it is that difference that one studies when he studies these two wheels. Now, if we derive these powers from the ultimate, our first business of hand must be to represent them as they are essentially. When these begin what we call the dance of life, then they relate to each other in the phenomenal order and that is pictured for us on page 269. But if we are to derive from the essential as we have done here then of course we must stay with it. So we're now looking at the abiding, the face of the abiding. When we look at the chart on page 269 we are looking at embodiments of the abiding, embodiments which come to be and pass away.

Student: This may be a trival question but the trigrams changing sex between the two puzzles me.

Anderson: All of them change sex except for wind and thunder. I think what I'd better do in order to help you there is not to get into a discussion about that, but to show where in the book this discussion will be available for you to study. First of all if you correlate with page 266 the discussion on page 283-285. This is your text proper, the I Ching, the parent text. I think that will come clear for you, right. If you have any question after that, next time let's raise it and see what happens.

Student: (about how to tell what sex the trigram is)

Anderson: On page 275. We have to get on to something else. That's why I'm doing this. I'm not trying to evade the question, but rather to help you do this on your own.

Now we must take a look at the hexagram, the structure of the hexagram itself. Six lines, six stages. One reads a hexagram by moving from the bottom line towards the top. We don't read it from the top down, but from the bottom up. You mustn't mind if I have you say elementry things, my dear watson...when I say "We move from ...where" and of course you know where, but if you say it you have embodied it, and you have this baby, it has been uttered, and it has therefore been registered in a manner that is much more ready of access to you then if you had just gone like this... Further more, once it is said it can't be recalled. There is something peculiar about this (shaking head), but a word, once utter is registered eternally. It's rather sobering, isn't it? It's eternally the case that it was uttered.

Now, we have six lines here, and the first thing to observe about

these 6 lines is that these 6 lines not only present us with a situation but they also model for us the shape of the world, so let us translate it out. We have two lines there, and two lines there and two lines there. There we are in the middle, where we have always been, from the very beginning. Man is a middle creature. He stands between Heaven and Earth. That's one of the most profound of ancient concepts, that man is a middle creature. Because he is a middle creature, he partakes of both elements of his origin, without on that account being assimilated to those elements in every respect. So, it is always important when studying the hexagram to bear in mind this particular division of it. For instance if one received a moving line in the first and the second places, he would know that the power yin or the power was brought into the foreground, in that particular situation. If he had two moving lines in the top two places, he would know immediately that the yang or the heavenly activity was brought into the fore ground. If he had these two lines moving, or either one of them, he would know that his situation as being middled was rather gravely up for notice. It is interesting that we do say, don't we, "I just don't want to be put in the middle." But we are primoridally middled. Our own scripture teaches us that; we don't have to go to this one to discover that. All that one has to do is read the first chapter of Genesis.

Now lets notice something else: lines two,three, four and five represent the provence of man, not simply the area that is properly his own, but also the availability to him of Heaven's power and the available power from his mother Earth. There is always something of Heaven that is beyond his reach. And there is always something of his Mother that he can not penetrate. Let him then not give himself airs. But let him not despair, because mother and father are accessable. Up to a point. Always only up to a point. And who determines that point? Mother and Father. Heaven and Earth determine that point, beyond which we may not tredd, "thus far thou shall go and no further." A rather strong Biblical phrase.

One of the great elements of wisdom in classical chinese thought is its grasp of the cosmic stance that is proper to man. No wonder the culture has lasted so long.

Student: Is there a relation between what you said and Jesus' words to the desciples at one point that it is not for you to know the terms of the season.

Anderson: Certainly. And also even in the order of growth, he recognized what could be available to them, given time, when H said there are many things that I would have told you, but ye cannot bear them. He does not say that they could never have born them, but they couldn't bear them then. But then there are somethings that are forever inaccessable anyways...it isn't a question of growing up to them. It is a question of recognizing rather that one is finite. Perhaps it is a very important thing for us to note this because if we don't our temper in relation to the text might very well turn out to be ill, rather then well. I'm thinking in our own tradition of St. Paul's letter to the Corinthians. The 13th chapter of first Corinthians. This is his great poem or hymn to love. It is exegeted in some rather strange ways, by well meaning theologians. For instance you remember his saying, that when that which is perfect is come, that which is imperfect is done away. You know the thing by heart, no doubt. And then he talks about when he was a child, his faith was as a child, but when he became a man he put away childish things. Now we see in part, but then ...face to face. Well, some theologians say, "Well, this means that whenever the "then" is reached, that everything will be swollowed

up in love. "We shall know as we are known." A carefull reading of the hymn doesn't let us believe that, and lets see why. He says three things abide: faith, hope and charity. Does he say that faith and hope disappear because we have come into love. No. Our new English Bible translates it very beautifully, though perhaps stretches the greek a little, but never the less it seems not to be stretched in spirit. It says, "Three things last for ever:..." THREE THINGS LAST FOR EVER... "Faith, hope and love." That love is the greates of them doesn't in any way disqualify the others as properly present and requiring to be practiced.

Now lets go back a little bit in the verse and observe where it says, "...then face to face..." There is a face there. There is a face there. That we have seen God's face in no way suggest that we have exhausted his essence. What sort of nonsense is that. That would just be a titanic exegesis, wouldn't it? An example of titanism. It would be showing bad faith in my existence as finite not to recognize that I'm still in the middle. That God will reveal himself to me everlastingly, not all at once and exhaustively. It seems to me that there is no contradiction between our scripture and the I-Ching. Between our scripture and the Book of Changes with respect to where a man properly is, and must remain. God be praised. We shouldn't say that we are condemned to finitude. No, we should massively affirm it, and rejoyce in it. How should we know what else it is in any case that is available to us. To be lusting after the infinite is exactly what all the great scriptures of the world tell us that we should cut out. And St. Paul, in his vigorous language is always very clear about that. He doesn't say, "I wish you would give some thought to a sort of putting those things aside." NO! The greek doesn't say that at all, it says, CUT IT OUT, stop it, right now. Stop it. It really does. It's one of the reasons it is taught in seminaries.

Now in that case then, we have access to the will of Heaven through the fifth line, but we don t plunder the sixth, we do not pull heaven down. Our great text the Book of Changes says that Heaven is dangerous because one cannot climb it. There is no creeping up on God. You can't crawl up his back. That's exactly what the hexagram tells us. But if we could then there would be no basis for community, would there? It is the distinction in union , and the radical distinction in union that makes communion possible. And the same is true between the masculine and the feminine. We must never blur the lines between us...no, not the lines, the line, there is only one. We should maintain it always as sharp and pristine as it is in its own nature. And if that means that we, in relation to each other as man and woman must walk the razors edge, then God be praised. Lets not complain.

What a splended way to find out the difference, to be straddled on a razors edge. Now, we must look at one other thing.

There are not only these particular distinctions with in our hexagram that we should note, but we have these others which I shall point to very quickly...and you must be getting terribly tired, and I shall try to go fast, and I hope I won't confuse you in going this fast. There are what are called nuclear hexagrams, within the hexagram proper. With in the hexagram proper we have these divisions: the top three lines are heaven's, the lower three are earth's; the lower two are earth's, the upper two are heaven's, and the middle two belong to us. We might also say, content, form and subject. Heaven is content, earth form and we are

refered to as subject...eytimologically meaning to be thrown under. Now, let us build this hexagram again. The middle four lines that we looked at before make the primary nuclear hexagram. Now, obviously the primary nuclear hexagram in this particular hexagram is going to be the same as the principle hexagram. Let us draw a hexagram in which the lines are not all the same. Let us draw the hexagram that we received when I asked the I-Ching the original question for our study, which was what? What is the most fruitful approach a Christian can make toward the study of the I-Ching? That's number 42. The lower trigram...trigram means the picture of three lines...is thunder, the upper trigram is wind. Our four lines are found there, are they not? The upper three lines, with in that four fold structure, become the upper nuclear trigram. We must derive six lines from these four in order to get another hexagram. So we found the first three, making the trigram for mountain. Notice that it is built up from the bottom, it is not drawn from the top down.

Now in order to get the lower nuclear trigram we count up three, that would mean we would end up with the hexagram of mountain over earth. Which happens to be number 23, Splitting Apart, a very interesting title, one we shall have to cope with in our last two sessions, in an effort to come to see how a christian should most advantageously approach the oracle. This then is the area that we have just looked at, the operation of man which encompassess his farthest reach. We call this then, it seems to me properly, the battle field. It is the area in which we cope. The top line issues us grace, which is reflect in the mother's embodiments of that grace. She reflects him transparently. This is where we are, in the middle, having to cope. So this is our battle field, our primary nuclear hexagram. We know then that in being given hexagram 42 in answer to that question, that we need, in order to avoid spliting apart, to work towards union; and it will be union if we work, but only if we work. It is quite a warning that the battle field is called splitting apart. It would be worth reading that hexagram before we come next time.

(to some questions about how to build the hexagram and throwing of the coins)

One ought not to be careless about how he approaches the oracle, I'm not speaking to you personally (the person who asked the question) I'm just talking about how radically ready we are to approach a great text like this in a supercilious and frivelous way.

Now when we come next time, because I know you are warn out, when we come next time, what I want to do is introduce you to how to throw the coins, but if you can't wait I will show you where to read how to do that. In your text you will find in the back of the book on page 731 following a discussion of the mechanism of consultation.

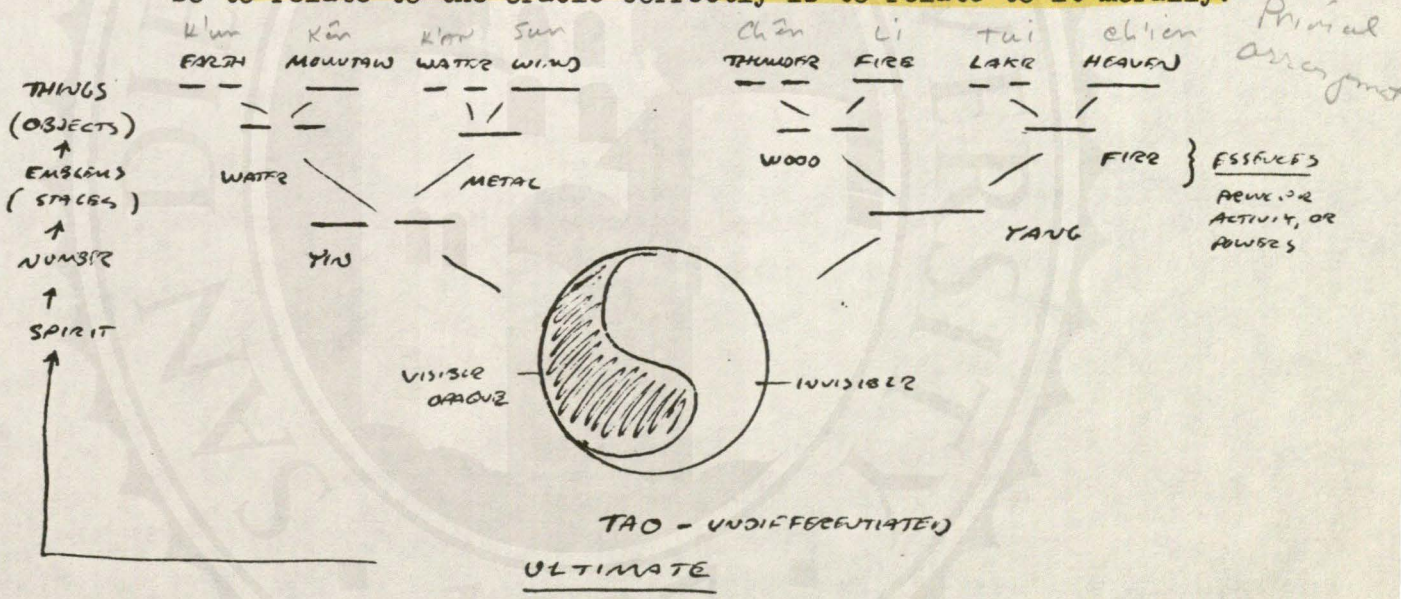
When between now and next time when you come you wish to begin to study the answer that we receive, hexagram number 42, read the entire hexagram, both as it is presented in the earlier part of the book and the latter part. In the back of the book it is presented as a commentary. Read all the lines, get acquainted with it, and also get very closely acquainted with the nuclear hexagram, and the reason for that is that is where we must fight out the confrontation between ourselves and the oracle. Perhaps you will see why we indulged all that stuff about warrior hood last time. It is not an easy matter to stand in the face of the oracle. The oracle doesn't baby us. No mandula babies us.

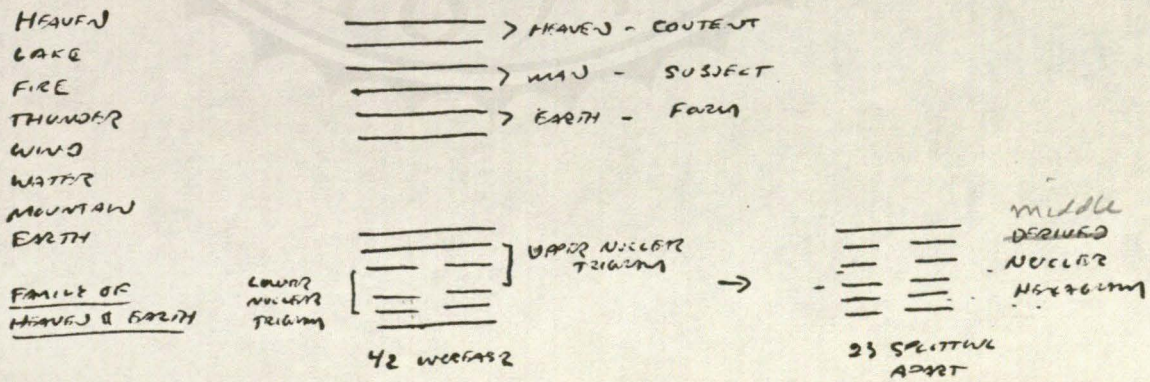
Now I just want to say one quick thing about htat before I draw this to a conclusion. One ought not to approach a mandala the way he

he approaches pictures hanging in a gallery. One has to be very very careful when he approaches a mandala that he doesn't allow himself the luxury, the indulgence of sinking farther and farther into his subjectivity. On the contrary, he must remain altogether conscious at all times of what he is doing. Other wise his relation to the oracle to the oracle will be an unjust one, and on that account, an immoral one, and on that account not a reciprocal one. He must not must lose his own nature, his own grasp of his own nature, just because an embodiment of the divine is present before him. Jacob wrestled with the angle, didn't he?

In Irish mythology, when Kuhallen (?) decided that he wanted that salmon of wisdom, all of a sudden on the other side of the stream a warrir appeared and said, "You don't get to have that unless we fight it out." Its a great fish, that's right, but not for your grubby little hands to plunder until you have passed the test, so shape up or leave the fish alone. Its that stance that is the only one to take when we are faced with an oracular pronouncement, a mandala; and I bring that forward simply as a warning, because there is a lot of loose talk about mandals these days and mind trips. One might be forgiven, but not excused...and remember what we said about the jaws of the trap, the World makes available all sorts of lunatic excursions, makes that available in advance; but we pick up the tab, invariably.

So to relate to the oracle correctly is to relate to it morally.





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