St. Paul's June 1:1 Lecture 3

Whitsun Tuesday

I'm astounded that so many of you persist in coming out. These are times that are refered to by would be orators as times of tension, and those which try men's souls, and all that sort of thing, and about this hour of the day, one's body isn't spared, but indeed, you've come just the same. And that does seem to me most properly to coinside with something I wish to read you from Kierkegaard. Many of you of course, as christians, must have devoted hours of study and contemplation to the thought of that great dane, that very noble man whose personal career was filled with tragedy, but who nontheless left us a spiritual heritage which no one can exhaust in a life time. In terms of the spirit of our own work, it seemed to me that his preface to his work called Fear and Trembling is worth our consultation, because it sets the mood and provides the imparitave upon which we should move, when and I we should decide to do such a thing as consult the oracle. And I believe last time I promised to undertake to find out precisely how to do that with respect to the formula and so forth.

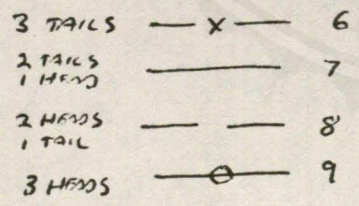
I'm going to read then from the preface to Fear and Trembling and the Sickness Unto Death. "The sort of learning which is not in the last resort edifying is precisely for that reason un-christian. Every thing which is christian must bear some resemblence to the address which the physician makes beside the sick bed. Although it can be fully understood only by those who are versed in medicine, yet it must never forgotten that it is pronounced beside the sick bed. This relation of the christian teaching to life, in contrast to the scientific aloftness from life, though this ethical side of christianity is essentially the edifying. And the form in which it is presented, however strict it may be, is altogether different, qualitatively different, from that sort of learning which is indifferent. The lofty heroism which is from a christian point of view, so far from being heroism from a christian point of view it is an inhuman curiosity. The christian heroism, and perhaps its rarely to be seen, is to venture wholely to be one's self, as an individual man. This definite individual man, alone before the face of God, alone in this tremendous exertion, and this tremenduous responsibility. But it is not christian heroism to be humbuged by the pure idea of humanity. Or to play the game of marveling at world history. All christian knowledge,however strict its form, ought to be anxiously concerned. But this concern is precisely the note of the edifying. Concern implies relationship to life to the reality of personal existence. And thus in a christian sense, it is seriousness. The high aloftness of indifferent learning is from the christian point of view, far from being seriousness, it is from the christian point of view, jest and vanity. But seriousness, again, is the edifying."

I think it is beyond reasonable power to contest that the book of changes serves principle for edification. When I was in seminary years ago, I read texts for the first time. One of my teachers refered to it. And I suppose you all had this experience: somewhere, somehow, during one's passage, he hears something, sees something, yea, even reads something that indedelible impresses itself upon one. There is a text in Jeramia which happens to be this text, that somehow affected this me. It is in Jeramiah 12, and the 5th verse. And you must be sure why I'm introducing our work this evening this way, in order not to forget the charge your rector gave me in the title, A Christian Looks at the I-Ching. Jeramiah says in the 5th verse of the 12th chapter, "If though hast run with the foot-men, and they have wearied thee, then how canst thou contend with horses?

And if in the land of peace, where in thou trusteth, they wearied thee, then how will thou do in the swelling of the Jorden." I suppose it is possible to acquire indelible inference on one's psyche;in such a case to have continued to feel this so often and so deeply for so many years sense, it might not be over stating it to say that in my own case this has been true. I've been especially impressed with the last few lines of the text. One can rather heroically in some sort of adolescent way imagine himself somehow besting the footman, and going like mad with horses; but at the very point where one is about ready to take the thrid step in to marvelous behavior. This sort of thing occures upon the instant: and if in the land of peace...already the motor is suppose to be running down at that point...if in the land of peace, where in thou trustest, they wearried thee, then how will thou do in the swelling of the Jordan? Notice the three levels there: footman, horses, and then a complte switch into such a thing as water. No longer the land, which dumbly upholds us, regardless of our behavior. In the water, in order to stay afloat, we must work. In the I-Ching, the 29th hexagram, the Abysmal, Water, happens also to be called "Danger". Marvelously then, this text correlates on the one hand: peace and danger. It is precisely when one feels himself somehow at peace and begins to settle in and say to himself, "My lot is cast in pleasent places" that suddenly the abyss, and danger.

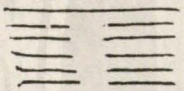
On that account, when ever one consults the oracle, one ought to bear in mind that he is faced immediately with an overwhelming task. If it were not for the energy of Tao, and the grace of God, one could not succeed. It is on that account then, that whenever one consults the oracle, and does so in the interest of the edifying, and no other interest would be ligitimate, he ought to pray. He ought to pray as a christian that his sins be forgiven, that his heart be cleansed, that his intellect purified, that he be made a fit vessel to receive God's word of truth through the oracle. And then he is in a position, if he has indeed sincerely uttered such a prayer, to undertake the consultation as he ought. I mention that because in our time, there is a great deal of trivial behavior and giving one's sell airs before the mysteries of existence. And it is in that spirit then that I have just described one ought to approach the I-Ching in then that I trust in our work this evening we will undertake our particular assignment. I've brought three coins with me, and I trust you have three coins available; if not, you can vicariously share mine with me.

Let me put the formula on the board. You always find against a line a number, anywhere. Three tails gives us a yin line, and its a a number 6. Its so strongly yin that it passess over into its opposite. And that is why there is a little cross put between the line as it is broken. Two tails and one head gives us a quiescent yang line, a line that does not move. Two heads and one tail will give us a quiescent yin line, a line that does not move. Three heads will give us a moving yang line. A line that changes into its opposite, into yin. Your book is concerned to explicate only moving lines. And that is why you will see these numbers, 6 and 9 represented in the text. On the other hand we shall need the quiescent lines in order to build up our hexagram. The chances are that we will get a hexagram with all the moving lines and



one with none and one mixed; it all depends entirely how the coins fall. Now, I have adopted in this particular formula the suggestion in the back of your text where the discussion introduces you to the coin oracle, though in some other texts you will find the opposite of this formual given. It does seem to me that perhaps it doesn't make a great deal of difference, providing you don't mix them up, that you remain consistent. The reason that I have adopted this is because it seems to me altogether consonate with Wilhelm's instructions. After all the inscribed side of the coin would surely be the side of the coin which provides the denomination And that's the reason I've adopted this. What ever you do, whether you adopt this or the opposite of it, stay with it. I'm sure it is not going to disconcert the oracle whether you use this or the other, but you would badly disconcert yourself if you play games with mixing them.

Why don't we get introduced to it by putting a question to the oracle itself now. And is there anyone here who is familiar with reading the coins, I don't wish to read these by myself after they fall, if some one would read them for me. Oh, fine, please come forward. Let us write down then in your note book this particular question: Please tell us what at this point in our seminar we should emphasize according to the spirit of our topic. That will give us a guide line, won't it, for tonight. And we can begin to analyse it together, and in that way learn a good deal about how to approach our text. It would be rather better to do that, as we say, "live" and that means we are altogether about to do something that is very nowish. Did you all have the question copied down?



23 SPLITTING APART

Student: Two heads and a tail, that makes an eight. Same thing. Same thing. Two heads and a tail again. You won't believe it. Two tails and a head is a seven.

Anderson; Do you know what hexagram that is? It is number 23. Those of you that have your text with you please turn to hexagram number 23 in the first part of the book. (an incredable amount of mindless chatter from the students? in the audiance)

You notice something about this particular hexagram and the assignment we had last time. It's unbelievable; evenybody is coming out and everybody is doing the assignment too. What part of the hexagram 42 does this derive from. The primary nuclear hexagram. And what does that characterize? The field of coping, the battle ground. (draws hexagram 42 on the board). Which lines move for us. 1,2,4, and 5. This makes it rather easy for us to do our work tonight, since after all you have studied 23, I trust. And in that case we must begin to look carefully where we are with respect to the over all assignment and this particular element within our hexagram. See how very kind Tao was to me.

Just like yourselves, I've thought a good deal about 23, and I was rather spared the arduous task of relating a hexagram that doesn't relate to our over all assignment in being granted this. In the very first line of our hexagram 42, we have presented to us the first line of thunder, the arousing, whose movement is powerfully upward, with great thrust. There is no trigram which moves with such thrust upward, as the Arousing. Further more, the first line of 42, and the first line of Thunder has for its parent principle one of the two activities, in this case, Yang. We know then, that even though 42, and even numbered hexagram is a feminine hexagram, its parent principle, is nontheless the Bright, the moving, Yang. In the second line, in the middle of thunder we come to a yin line, which however is dispose to change to its opposite because

it moves. But thats also the case with the first line. Only the third line of that trigram does not move. Consequently, in receiving 42 with the two bottom lines moving, we are put on notice that the great yang force must be conditioned, and it suffers a conditioning in this case that provides us with a very special imparitive: if we are to study 42 with these moving lines in the adequate manner in which we should, we just must do what we are told; which is to say, to study these lines as moving, rather then as quiescent, bearing in mind that a new hexagram is going to be derived from these moving lines. What would be the new hexagram? Well, we would have to change this line into yin. We would have to change the next one into yang. The next one remains, the next one is changed into yin and the next one into yin and the next one stays. And that gives us hexagram ....fire over water. On the other hand, the primary nuclear trigram restores the natural order, and places water over fire.

The name of 64 is what...Before Completion. Now, interestingly enough, 42 is the consumation or conclusion of 41, which is called Decrease as this is called Increase. But, given 64 derived from it, what would you conclude about this increase? I'm in no hurry. Just open yourself to the question and an answer will begin to germinate. Think of the title, Before Completion, where it is, that is to say, where it occures in the serries of hexagrams in the book, and then try to relate it to this concept. And what do you think one would be told? 63 is called what, After Completion, that is to say, a conclusion. You notice that the book doesn't end with 63, it rather ends with the beginning of the beginning. So, we are told that we must approach the oracle as christians in what spirit? Renewal and rebirth. We must concern ourselves in re-birth. Otherwise we shall not reach a consumation devotely to be wished, in this instance. How do we know that? Simply because we have derived 64 from 42 and its moving lines. And 64 as the derived hexagram must be read as the principle hexagram; and among other things, the derived hexagram speaks of the resolution of the situation that is presented in the principle hexagram in this case, Increase. We are not then to look upon Increase simply as a harvest, but rather a harvest that yields seeds. And on that account then, disposes us to new life.

Let us take a look at Splitting Apart.

(answering question about the NTC for 63) It would suggest that there is a completion that is a goal, but what else would it suggest clinically for us? Now listen to my question again: in every hexagram there is a promise. But since potentiallity always outruns actuality, there is contained a warning. Now, what would the warning be with 63, as the heart of the hexagram 64, as warning. Now you mentioned a promise; yes there is a completion to look forward, and we must be greatful for that. It rather warns us, doesn't it that it is still with in the realm of possibility, and on that account, we are warned against what?

Student: Giving oneself airs, and saying, "I've got it made."

Anderson: Exactly. But it is also a warning against becoming weary in well doing. Isn't it? It would be so good to have this over with, to have the completion achieved. How we long for after. We dread before, we long for after, and when after comes, we can't say good by to it. Isn't that how it goes? We can't accept, we can't let go. Now you see the wisdom of that marvelous hexagram 64. Don't misunderstand me, that's not the whole wisdom of it. We have just sort of paused in the outter courtyyard, but even there one is edified in this profound book.

Now, lets go back to our field of coping in increase, 42. We are told plainly by the oracle that our evenings work ought to center on Splitting Apart. The dark lines, it says, are about to mount upward and over throw the last firm light line by exerting a disintigrating influence on it. Take a look at 24 quickly, look at the image of 24. Now where has the light line gone? it has gone below into the very first line. 23 is a masculine hexagram whose parent principle is non the less feminine; 24 is a feminine hexagram, in the order of the sequence, but whose parent principle is the masculine.

Student: How do you find the parent principle.

Anderson: You can find that through out the entire text because it is worked out consistently in the sequence. You never have something simply feminine and something simply masculine. Neither do you have some disfunctional mix-up. But rather, there is always one brought into the foreground against the other, or the other against the one. So we are dealing here with complimentry polarity. Complimentry polarity. On the other hand we must be careful not to imagine that in such a situation, danger is not present. On the one hand, we told plainly, in effect, that the world is non-dual, and that is presented to us by reason of complimentarity, in the opposits; but also we are told that we cannot give ourselves over to the thought with out paying a terribly steep price for it, that we can act non-dualy. We must act dualy, in a non-dual world.

It is good to know that the world is non dual, it is also good to know that left is left and right is right, and up is up and down is down. And that every action that we make, precisely because it is this action and not another action, precludes the actualizing of the other action, upon the instant that we actualize this one instead of that one. The book is replete with that counsel, even though it stresses over and over again the non-duality of the world. It is not an easy matter in ones meditation to bring himself to accept that this is the case. In our own tradition it seems to me that we have a very remarkable introduction to such a formal meditation in the Epistle to the Ephesians, in the third chapter and the 17th verse: "That Christ may dwell in your hearts by faith, that yea being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and hight." What archetypal figure would that be? The cross. That yea being ROOTED and GROUNDED in love may be able to comprehend...and then the dimensions are brought forward. Now, of course, some exegets refer this particular expression to the love of Christ, and it would seem to me that one ought to have no quarrel with them in so doing. On the other hand, if I'm not mistaken, there is a good deal more there then simply that. It does suggest that we begin most seriously to try our level best working in fear and trembling toward our selvation. We hear a great deal of being saved by faith, and of course one cannot in any sense deny that one is saved by faith; but St. James has a caution for us by telling us that faith with out works is dead. And we are also counseled to WORK OUT our salvation, work it out. It does, then, appear that if one undertakes to work out his salvation, he requires to be instructed in how. Even the disciples ask our Lord how to pray. And after he tells the parable of the sower, he says to his inner most circle, what it means. He doesn't say that it is available to everybody to grasp what it means. He even says such a remarkable thing, with respect to their not seeing, theses words: that seeing they may not see, and hearing they may not hear. I remember when I was in my teens, I was just about at the point of throwing the

 nuclear hexagrams

whole thing over when I met that, it seemed to me so utterly capricious. But in time one can, if he sets to it, begin to learn how to work out his passage. And it seems to me that an encounter with the oracle provides us with such a point of departure. And with that correlation with our own scriptures I should like to return to our hexagram Splitting Apart.

We must not think the Cross absent from the oracle's concern. The oracle of course has no concern with the historical cross, as we christians, but it has profound for what we might call the cosmic cross; and in the center of the book, there is a section called the Material. And there are two diagrams brought forward there which I urge you to study as carefully as you can. They are on pages 266 and 269. It won't be very difficult to see the cross in those diagrams. Perhaps next time we can spend a little time discovering in what sense that is the case.

Now let us go back to Splitting Apart. The resolution of Splitting Apart in hexagram 24 brings us to an integral part of hexagram 42, our principle hexagram. You must have discovered that. Let me do it on the board, for it will mean a great deal to you. There is a nuclear hexagram to be found from the very first four lines from our principle hexagram, number 42. Now we must try to get six lines out of that.

This is our field of coping. See the top line of splitting apart, the 5th line and the 4th line...now if you add the rest down to the second line, you are bound to come out with your primary hexagram. Let me show you how that's done. We must compound the four lines. This way. We don't touch the bottom line, so that lines 2 through 5 compounded will yield us six lines instead of four. That's the primary nuclear hexagram. Remember in your text the discussion beginning with page 356 through 369, its called the structure of the hexagrams. On page 358, what I have just done on the board is presented to you step by step. Now I am going to apply what is on page 358 to the lower part of the hexagram, rather then the middle part. And now we will see what will happen.

Student: (why are you doing it)

Anderson: Let me show you, that's a very good question. We have an upper trigram, which is heaven's trigram, and we have a lower one which is earth's. The lower trigram is spoken of as coming, and the upper one as going. The lower trigram is concerned with receptivity, subjectivity, passivity, the past. If we analyse the nuclear structure of our hexagram fully, then we want to learn as much as we can about the interrelationship between subjectivity and objectivity, in the situation that is presented. We want to learn how we ought to subjectively to dispose ourselves to the task at hand. We want to learn how subjectively to dispose ourselves to the battle field in the task, in the situation. We want to learn, on the other hand, how the situation objectively relates to us. And how the situation is objectively related to the field of battle. And when we have observed those elements in the hexagram, we have a total picture of our sitation both subjectively and objectively. Since we build the hexagram from below upward, then we are going to start with the bottom and the subjective imparitive. So let's do that.

The first four lines are what we will call our lower nuclear hexagram. And we must derive six lines from those four, in precisely the same way as we did the others. And if we do that we are going to have something like this...that gives you hexagram 24. Now that we have done that we can begin to obay what the oracle said we should do tonight.

Clearly then, in returning to our basic question, what is the

most fruitful approach a Christian can make to the I-Ching, we are told in the very first instance, we must isolate our battle field. That is psychologically sound to do. One ought not to imagine that subjectivity is his first concern. His first concern is to situate himself, to answer the question, "Where and how am I in the world?" There is always the danger if one begins subjectively in placing any issue, that he will forget that truth is conformity of mind and thing. He will just perhaps come to think that subjectively he creates the world, and then he will be wondering how it is that the world seems to excape his powers. And disasterously, more often then not, when he undertakes that folly. Therefore it is of imense importance that he discover first of all his bearings. He discovers his bearings by taking a look at that primary nuclear structure. His bearings, with respect to how he is to make a fruitful approach to the oracle are presented to him in terms of his need for renewal. If he does not face it, that he must cope with the need to renew himself, then it doesn't matter what impulses, impressions, intuitions he gains with regards to his subjectivity, they will be ill applied, wide of the mark. Speculatively, they might render all sorts of marvels, depending on how talented he is. But of course, the consulatation of the oracle is concerned in the most paractical of activities. How to make adequate passage from birth to and through death.

If then we are to approach the oracle correctly, we must cope with the need for renewal. How then subjectively, are we going to dispose ourselves to that need. It tells us...in what hexagram? in the lower one, 24, whose name is Return. The concept of return is a very old one. It means to recover one's center, whence we have strayed far away, alone, so far, until we have lost our name. If we are then to recover ourselves at the center, a return is necessary. In our tradition, that means first of all repentence. A change of heart. In the ancient world, the heart did not refer primarily to the emotions; so it isn't a change of feelings that are required in repentence, but rather a change in the will. To love the lord with all one's heart means to dispose his will adequately to that to which is will is properly conformed anyway. Namely the good. This means then, a transvolution of one's relationship to the world and himself. He must begin by making his re-turn.

Now, of course, given the question that we asked, we must translate the language of the answer in terms of the nature of the question asked. For instance, you will see in the commentary on page 97, "After a time of decay comes a turning point." The powerful light that has been banished returns. There is movement. Now here is the key: "It is not brought about by force." One cannot try then to convert himself. "The upper trigram, kun is characterized by devotion. Thus the movement is natural, arising spontaniously. For this reason the transformation of the old becomes easy." Now of course that's the case in nature. It is not necessarily the case in man. Devotion in man is properly a movement of the will. Nature does not coerce our will. So if we are to translate the language of nature as it is brought forward in this image, number 24, into the concern which is primarily religious, a concern embodied in our original question, then we must be careful not to misread what is stated. Otherwide we would be in danger of thinking that in order to make our return all that we require to do is just sort of wait around, until Tao does it for us. There is nothing to indicate that that is the case if we are talking about human devotion. That particular doctrine doctrine, I have implied in those words, is also implicit in the oracle; other wise, why does it

make the distinction between the superior man and the inferior man? If it is all a matter of time, well then, potentially we are all superior; it is just a matter of waiting. The text makes it clear that thats not the case since in every situation the correct movement of the will is required. In ever situation, the correct movement of the will is required. It isn't a matter of waiting until we grow like Topsy. Not at all. It is an either/or. Now I mention this simply because it is of utmost importance when we ask a question, that we bear the nature of the question in mind, the NATURE of the question in mind, in contemplating our answer.

Now lets return to 23. And note the 9 at the top on page 96. Right accross the page we have the last line of Splitting Apart, the very last line. You notice that there is a little circle there. That means that that line is the Governing Ruler of the entire hexagram. It brings forward the essence of the hexagram. And it limits the reference of the hexagram radically. Just as our essence limits us radically to being human and not horses. So this particular line governs the hexagram in the same radical way. What is the movement of this line that we have noticed. The top line of 23, what is the proper movement of that line. It changes to yin. But if we regard the line itself in its movement from above to below, then we have understood much of what is ment by 23. The top line must move, since it is a nine, and we are told in 24 that after 6 changes comes return. Studying the hexagram cyclically then we should expect that that top line must necessarily fall from above to below, and in so doing, it makes the image of the see that falls into the ground.

You remember the words of Jesus in that respect, "Except the seed that fall into the ground, and die, it cannot rise again. Consequently Spliting Apart then as we can see directly from the nine at the top is concerned in the movement from top to bottom, from fruition to germination. This germination is categorically described for us in our derived hexagram, number 64. Now do you see how things are beginning to intigrate. Things have already shown themselves to be integrating, right? But there are more things then just that promise in Splitting Apart. Those of you who have studied the hexagram will observe that its a sacrificial hexagram. So, lets go back to the beginning of 23 and begin to notice a few things here. Not the least of which is the observation of its own primary nuclear hexagram which must be which? Page 93, see the image. It must be 2, right? It must be the receptive. So in relation to our question, we're being told that the most difficult thing of all, that with which we must cope, is our disposition to receive. The very heart of 23 emphasizes the very need to remain receptive Nor to try to go beyond where we haven't yet begun. Now we're back again to the swelling of the Jordan. The water thing, the abyss In the abyss one must be very careful not to thrash about. One reads about that in hexagrams 5 and 29. There is a good deal about the pit in 5 and 29 is all about the pit. And thrashing about is inveyed against.

In our tradition we read in our scripture, "Be still and know that I am God." And our confidence is to be in "in quietness and confidence shall be your strength." Splitting Apart is inevitable in mutable beings, like ourselves. It is of the essence of the finite that it changes. There is nothing for it but to accept that. If we are to remain functional. But marvelously, we are given the power not to do it. Now this brings me to something seems to me of utmost significance.

In our tradition the story of the fall of man is remarkably applicable to hexagram 23. One might say that Adam refused the splitting

apart. He wouldn't wait to be taught. It is a very remarkable story. It is true that God says, "No, not that. You don t touch that, its out. No eating of that fruit of that tree." The tree which bore what name? the fruit of the tree of the knowledge of good and evil. No where in the text does it say that God would not have in his own way taught man the relation between good and evil, it doesn't say that. It seems to me that man in that story primordially shows himself unwilling to wait. The heart of the story is not in the disobediance, but precisely in the prohabition. And the prohabition is an expression of our finite nature, which though we ought to bear it, we are not coerced so to do. Reading Spliting Apart as a proper cyclical change, the question is "will we have the patience for it?" Will we allow ourselves to become changed, rather then try to change ourselves. The Wisdom tradition in all of the great scriptures is emphatic about this. Namely that nothing changes of itself. Eccleasties tells us that; with respect to that cycle, everything is vanity, isn't it. Its vanity for a much deeper reason. Simply that one cannot change anything either. And in our age of technology, that sounds very peculiar; but what it is saying is simply that we cannot change the essential order of being. It's not within our power to do that. The phenomenal expressions of that we can tinker with, but we cannot change the order of the cosmos. That is to say, we cannot change the essential activities which support it in all its changes. I'm not talking about a static cosmos when I'm talking this way. The I-Ching and the Biblical tradition are at one in grasping the fact that the cosmos is perennially changing; but the principles at the heart of it, powers, activities in themselves do not themselves suffer decay.

In Second Corinthians 3:18, those of you who happen to have your bibles with you might want to look at that with me, St. Paul makes a very remarkable statement which shows his profound grasp of the nature of finite being as human. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from Glory to Glory, even as by the Spirit of the Lord." We are changed, we don't change ourselves. We are changed. But there is a condition: then with out which we are not changed, from glory to glory that is. We are changed whether we like it or not. We cannot in any way interder with that structure, in which we move. To concent to become changed is our task, then. Our task is to concent to become changed. In the Chinese tradition, Tao performs that task with Its energies. But one is not coerced by Tao to become a superior man. He doesn't avoid change by remaining by choice an inferior man. Nor does he avoid change by behaving as a superior man. But as a superior man, he concents to become changed from Glory to Glory. The heart of the matter is simply this, will we concent to become changed from glory to glory, or will we not. This is a very important point for this second reason: we hear a great deal about the necessity for realizing all our potential, and when we get rather excited about that notion, we often over look the fact that there is one potential that we ought never to actualize, but we have it in our power so to do, but we ought never to do it. Which is to withhold our concent. That we ought never to do. We have the potential for it, but it must not be actualized. Namely withholding our concent to be changed from glory to glory.

At the point, then, when Adam and Eve are required to concent to become changed, rather then take their growth into their own hands, they fall. Simply because they refused to stand. You remember in the first discussion we spent a long time on warrior hood and standing.

St. Gregory of Nissa says that the fall of man was through a failure of will. Now, let us take a look quickly at hexagram 47.

Hexagram 47 is called Oppression, Exhaustion. Lake above and water below. That is to say, the lake is drained out into the abyss. On page 182 under the Image we read as follows, "There is no water in the lake, the image of exhaustion." One can feel pretty exhaused undergoing splitting apart. What does it say the superior man does in a case like this? (response: Stakes his life on following his will) Oh, I must hear that again. What does it say. Right. Stakes his LIFE on following his will. So it is the case with everyone who chooses to live his life stratigically. But in following his will, if he is a superior man, he follows a will that is conformed to Tao. Which is to say, he follows the will of heaven. Therefore he continually negates the possibility of not doing so. Which is quite with in his power. Namely, not to follow the will of heaven. But he pays a price for that, namely not to have a will, but simply to be a bundle of conflicting motives. Now perhaps you can see the effort that I'm making to tie what I'm saying now into what I've brought forward the very first evening. How important it is in undergoing splitting apart to stand. To stand firm, and allow the work of regeneration to be done within oneself. In our scripture we are told that the patience of the saints is blessed. In respect of their doing what? The saints are described as enduring. That is, as lasting, as standing.

One must then not try to split himself apart, but so conform his will to the will of heaven that he patiently undergoes the transformation that is given him by grace in the holy spirit, as we've just read St. Paul. The I-Ching's teaching is wholly complimentry and correlative with that. As those of you who will continue to find out who study it ever more deeply. So I must repeat once more what I believe, if I remember correctly, I mentioned the first night: that to have patience means in the greek to remain behind, not to try forging ahead, but simply to remain in ones place. And one's place as a finite being is very clearly outlined for us in the scriptures, and it is presented to us in the image of the hexagram. We abide between the first line of the hexagram and the top line. And the top line is the line of heaven and the great book tells us that the danger of heaven is that we cannot climb it. You remember early in our scripture that we have the story of the Tower of Babel, in which there was an effort made to climb heaven. But they didn't make it, not because they wern't energetic enough, not because they weren't busy enough, but simply because it isn't given to finite being to perform such an action. The I-Ching teaches precisely the same.

Therefore in looking at Splitting Apart we must not read it as is often the case as something called a misfortune in the profane sense of the word. And that brings me to one other thing I want to mention quickly: you will find the words fortune and misfortune reoccuring again and again. You must becareffùl not to read those profanely. Good fortune doesn't mean what we generally think we are being introduced to when we get a good fortune cookie. Good fortune simply means that one can make his activity conform with the situation in such a way that the intigration of his will and the course of natural events come together happily. Misfortune means that if one does not conform to the will of heaven, he will under go interior disorder and unhappiness. One doesn't avoid doing somethings simply because profane misfortune will dog him if he does. It is sometimes his duty to do something which looked upon profanely must issue inadversity. The very nature of the situation in hexagram 47 that

we have just observed is something that we must abide if it happens to fall to our lot. If then we stake our life on conforming our will to the will of heaven, though in the presence of adversity, we shall nonthe less humbly, prayerfully repeat with St. Paul, what he says in Romans 5, "we rejoyce in tribulations." An amazing statement, re rejoyce in tribulations, why? Well, notice the order of the words, they are marvelous. Those words are marvelous, notice the order. Well every one better look at this. I don't want you to think that I'm making this up. These words are so marvelous that I was trying to put myself in your place. If somebody didn't tell me where they were, I would begin to wonder. It says here, in the third verse of the 5th chaper. "But we glory in tribulations also, knowing that tribulation worketh patience and patience experience, and experience hope." Now, the profane understanding of the relation between patience and experience is the opposite of this. Sometimes young people are admonished with words like this, "Well, after you have had a little more experience, you will learn to become patient." But on the contrary, the St. says no, its from patience you acquire experience. And our oracle teaches the very same. And that is why there is an enormous stress on patience throughout the entire teaching of the I-Ching.

Now, let me quickly conclude by saying, since I know that some of you want to ask some questions, it's of utmost importance in studying the oracle to bear in mind the point I've tried to bring forward: namely, that potentiallity that we ought never to actualize. But in order never to actualize that potentiality, we must abide in patience; if we do not abide in patience, we cannever come to experience, which is to say, literally we shall never come to learning what it is to try out...that's what experience means, to test, to try something out...we will never come to know what it means to live our lives stratigically. We will never come to know what it means to make consciously in advance our sellection. But simply remainsthe dups of the natural order. Which is to say we will fail in ever coming to our humanity, since to remain simply the creatures of the natural order in no way distinguishes us from the amiba. And that is why all the great scriptures, not just the I-Ching, not just the Bible, not just the Upanishads, the Rig Veda, the Gita, no all of them stress the imparative of negating that possibility. With that I think we can stop, and say next time we will look at our nuclear hexagrams carefully one by one and begin to build our assent from our return, number 24.

Student: (about the upper nuclear hexagram)

Anderson: It is not from someone elses point of view, it is simply objectively the case that....(the bitch interrupts him with babbling) No, you musn't see this in a relativistic sense, that would suggest an infinity of perspectives. It isn't anything like that; its rather that at the upper part of the hexagram we are introduced to what in the situation is what we confront as that which will not yield to any amount of subjective yearning or calculative plotting on our part. The situation is what it is until it changes. And it doesn't matter whose looking at it or where he is looking at it from, it is all beside thepoint.

Student: (when we are consulting the oracle, it is between us and God)

Anderson: Yes, one might say that at that point one is a singule individual alone before God.

Student: (it is an I-Thou)

Anderson: Yes, in the Biblical sense, scripture is written to a thou, not a we and you all.

Student: (about which lines are important)

Anderson: No, as we did tonight, we should have to read all the lines, if we wish to read the hexagram as a whole. But we don't require to read them all, we can just read the Judgement and the Image and stop. But it does seem to me that Jung is correct in his introduction to your text, when he says there is a great deal to be gained from reading the whole hexagram. That does seem from my experience to be the case.

Moving lines are just lines that are emphasized, and on that account must be read, because as active, they necessarily act to convert the hexagram into a new situation, which we should apprise ourselves of in advance. But if we have, as we did tonight simply a hexagram without any moving lines, then we must turn our attention to the essence of that moving line, and it so happens that the essence of 23 is the top line, that's why I made so much fuss about the top line. Had it been a different line then that would have been the line we would have required to bear down on.

(student asks; that in studying the nature of the hexagram you study the Governing ruler, the line with a circle by it)
But there is also another ruler, the Constituting ruler, which is indicated by the little square, and the constituting ruler means precisely what the word "constitution" suggests, "make up." On page 364, there is a discussion of the Rulers, which is really very intelligibly written and you shouldn't have too much trouble with it.

Student: (on the primary nuclear hexagram)

Anderson: The primary nuclear hexagram, the one in the middle presents us with the challenge of the situation. That is to say we ought to find ourselves measured by that. We don't arrogently measure that. But that is measuring us. That means it is a task. One might say that one's vocation in a situation is presented precisely by that middle area. The formal cause of one making passage would be presented by that area in the hexagram.

Student: (should we be lead into the neighboring hexagrams when we study, as Dr. Anderson did tonight)

Anderson: But of course one has a practical problem in consulting the oracle, time. And that raises another question...you know it is not an easy matter to present something like this in four lectures. I feel rather comical in some respects in attempting to present the matter while at the same time doing my level best to avoid giving you the impression that we have done very much, because we haven't, we haven't at all. In fact one might say this, that in learning how to do anything is a discipline in itself. That was one of the burdens of the first evening's lecture. That we give ourselves credit for knowing how to do, when in fact...it is very rare to find anyone who knows how to do. Most of the time he is just done to.

Student: (as to why Dr. A. chose to study lower nuclear hexagram)

Anderson: There is an intimate relation between 23 and 24 in the sequence 1 through 64. 23 is the initiating hexagram and 24 the consumating hexagram. That was the first reason. The second reason is the intimate relation between the governing ruler of 23, which is the top line and the fact that after six changes comes return. That line is over thrown, and it falls into the ground as seed and is germinating in order that new life might rise above the ground. And that new life then becomes this active yang force, which in 24 is imaged in the arousing, the lower trigram of 24.

Student: In consulting the oracle, should each person toss his own coins?

Anderson: If he is able to he should.

Student: My question just won't be quiet It struck me as somewhat against the christian teaching that I have had to say that something without must take me. I can remember from early adolescence being told that ALL I needed to do was accept Christ, that was it...God didn't have to accept me...I had to take a firm action. And now it seems that you are saying that that is not the case, that is not where I start...I start by waiting to be accepted first. Wrong?

Anderson: No. I din't mean to imply that at all. It is an important matter to learn how properly to dispose oneself to God. I'm in no sense attempting to negate the doctrine of salvation by faith; I devotely hope I never do. And I hope that is not because I'm afraid to be un-orthodox, but simply because before I traffic with attempting to be unorthodox, I should have hoped to understood orthodoxy better, since that is not so easily done, so I discovered for myself. No, what I'm merely trying to suggest is that the admonition to work out our salvation in no way implies that salvation is achieved through works. It does however make very clear it seems to me that when we study the correlative statement of St. Paul's that it is God who works with in us to will and do his good pleasure, that we in no sense, imagine that his doing so, working with in us, coerces us to do his good pleasure. The greek simply says it is God who energizes us to do his good pleasure. It is up to us so to order ourselves though concent that that energy is correctly channeled, because the energy does not coerce us into salvation. It is a very important thing to recover what was well known inthe ancient world, and in the middle ages before the reformation, that the Christian life is a discipline. I'm not suggesting palaginism (?) or any such thing with such a statement. I don't mean that; I mean simply that we are responsible for co-operating with grace. The relation between grace and ourselves is synergical. That is to say, a coworking. Since the reformation, there have been many theologies that are mindless because in effect they make grace coercive. That's the thing that I'm trying very hard to help us see is a profound theological mistake, because it violates the nature of man. But it is also equally wrong to suggest that we can climb to heaven. That is why I said, the danger of heaven...and I was quoting the text...is that we cannot climb it. It is through the grace, the energy of Tao that we are raised from inferiority into superiority. But never against our will. So I didn't mean to deny the dogma that you brought forward, but rather to encourage us not to accept it mindlessly.

Student: (is not the I-Ching some form of fortune telling...and is not such forbidden by the Bible)

Anderson: Did you hear the question? The question was: is not the I-Ching concerned in fortune telling, and is there not a Biblical injunction against that?

Well of course there is a Biblical anathama proclaimed for a very good reason: simply because fortune telling is without moral significance if what will be will be...then what consequence is it to know it anyway, since nothing can be done about it. No, the I-Ching is not a fortune telling device. Now let us see in the beginning of the book, where we have some discussion of that so that you can take it home and study it. On page roman numeral 53, in the second paragraph, it says, "each situation demands the action proper to it. In every situation there is a right and

and wrong course of action. Obviously the right course brings good fortune and the wrong course brings misfortune."Now we have gone over fortune and misfortune... "which then is the right course in any given case?" "This question was the decisive factor. As the result the I-Ching was lifted above the level of the ordinary book of sooth saying. If a fortune teller in reading the cards tells a client that she will receive a letter from america with money in a week, there is nothing for the woman to do but wait until the letter comes. In this case what is fortold is fate. Quite independent of what the individual may do or not do. For this reason fortune telling lacks moral significance. When it happened for the first time in China that someone on being told the augories for the future didn't let the matter rest there, but asked what am I to do, the book of divination had to become a book of wisdom." Why? simply because the person asking such a question, if they knew exactly what they were doing was asking not the question of fate, but the question of destiny. A distinction that I tried to bring forward in our first lecture. That destiny is fate raised to a higher power. That destiny is a quality of fate, that we are indeed destined for glory, but not fated to it. Our natures being good by creation are properly ordered to the end which is the good the true and thebeautiful, but in no way are we coerced to embody the ture the good and the beautiful. Whether we embody it or no, fate works out its cycle. If in fear and trembling, we undertake prayerfully to work towards embodying it, then self change occures, and we become new creatures. And on that account realize our destinies. It is altogether a different matter from being the dupes of fate. In the old testament, one sees that distinction when Abraham gets a new name, andhe is called Abraham. The biblical awareness of the distinction between fate and destiny is profound, and that's the reason why in our bible there is this prohibition against running around visiting fortune tellers. Is that helpfull.

Well, I think perhaps before we become weary in well doing, we should say good evening.