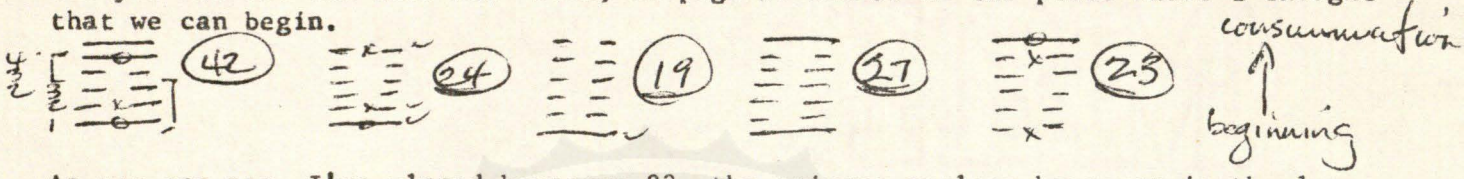
Perhaps it would be best if we started now. One of the reasons that I wanted to get started early is that we have a lot of close work to do in our text today, and I hope that most of you have your books and if you do I think that we can do this one step at a time, slowly but surely. It might be helpful if some of you felt comfortable about it, if you would move to where you could see the board. Can you all see and hear me? Fine, on page 96 and 97 is the place where I thought that we can begin.



As you can see, I've placed hexagram 23, the primary nuclear hexagram in the lower left hand of our board. There are some quiggles in the middle of the hexagram that I will come to shortly, so don't let that trouble you yet. This, as we noted, was our area of coping, our battleground. With respect to the answer that we received, namely, 42. Now if we go slowly, one step at a time in looking at what is on the board, we will be introduced to a quite thorough way of pursuing reading for interpretation. And if you get lost, raise your hand and we will go back, because if you get lost on these little lines, you've had it, so the best thing to do is just put up the hand and then go back and start over again. On page 96 you will notice in the very last line where it reads "There is a large fruit still uneaten, The superior man receives a carriage. The house of the inferior man is split apart. Here, it says, the splitting apart reaches its end. When misfortune has spent itself, better times return. The seed of the good remains, and it is just when the fruit falls to the ground that the good sprouts anew from its seed." Just above hexagram 23 on the board, I have put brackets around the firstfour lines of 42. Here in 42 our principle hexagram I have placed brackets around the first four lines in order to derive the lower nuclear hexagram. Now do you have any questions about how that is done? You do? Then let's look at that carefully.

We have four lines out of which to derive six. In your text in the section called the structure of the hexagram on page 358 you will find how to do it. I will tell you, but you mark it in your notes in case you forget and have to go back. The first three lines on the bottom have a bracket around them. That means that we are going to include the first three as part of the total making up 6. Then the two lines above are included, so according to the numbering, we group 1,2,3 and 2,3,4, and that will give us six lines. Do you see that? (He repeats how to derive it)

That gives us hexagram 23, a hexagram called Spilitting Apart. That means that we are faced with the challenge of transformation in answer to our question, "What is the most fruitful approach that a Christian can make to the study of the I Ching?" We know very well that the part of toil, the part of obstacle, the part of task within our situation, number 42 is simply the need for self-change. The need to undergo a transfiguration of the lower into the higher. Now of course in that respect the situation is no different from when a Christian studies his own scripture, if he goes about it correctly in his meditations of his own Bible, surely he undertakes to do that in the interest of growing in grace, as we say. Isn't that correct? And if one grows in grace, well then he changes from glory into glory, as Saint Paul puts in in 11 Corinthians 3:18. It is just Biblical doctrine that that occurs. On the other hand, these changes also affect the environment in which one lives, and the environment isn't always pleased. After all, the environment becomes familiar with one's personality being thus and so. It isn't prepared for any radical changes in it. If radical changes occur in it that are unintelligible to the environment, the environment is bound to come forward with resistence, is it not? That is just what happens.

At that very point where persons who consider seriously undertaking self-change find themselves threatened by misunderstandings, even sometimes to the point of ostracism, they give up. They stop, cold, and at that very point they are worse off than if they had never started. They can never forget the fact that they began and quit.

The environment never forgets that they began, either. Though it protests how happy it is that they quit. But of course there is from that point on always a sense of impending doom that the person might start something crazy again. So this 23 has to be taken very seriously as a warning. It is not an easy matter to undergo the splitting apart that must occur when a restructuring of the psyche is undergone. It doesn't mean that one has to become scitzoid. That is not what Splitting Apart means. It means simply that the constellation of forces in one's psyche will be rechanneled in the interest of bringing about self-unifacation. We hear a lot these days about creativity and creativity is regarded as perhaps in our time the summum bonum of human action. Creativity when it culminates in something positive, always represents a channeling of raw energy, the channeling of raw energy. It never means simply the wild and rank upthrust of energy. That would result simply in anarchy, or what we would call chaos. Creative splitting apart then doesn't mean the overthrow of the old simply for the sake of getting rid of it. No, rather it is in the interest of a transmutation, a transformation. A transformation, notice the word, doesn't desert the original form. The word form is in that word, isn't it? Transformation, transfiguration, the word figure still remains. If one then loses himself in Splitting Apart, it is only in order to find himself, to find himself embodying at last that promise that he brought with him when he came into the world. Nothing coerces him to realize that promise. If he does in fact undergo the splitting apart, and he must if he is to become re-born then he is as this seed that falls into the ground, right here on page 96.

"It is just when the fruit falls to the ground that the good sprouts anew from its seed." Self-change is the most difficult activity that we know as human persons. Nobody likes to fall to the ground. In the Western tradition we hear a lot about dark nights of the soul, and for good reason. I don't mean to suggest that one must necessarily go through dark nights of the soul in the Christian tradition, the Eastern Church has very rarely made any mention of that as compared with the large number of times that one finds it referred to in the lives of the Saints in the Latin Church, the Latin tradition, the Western tradition. But that is because the Eastern Church and the Western Church differ in their style of spirituality. That doesn't mean to say that the Eastern Church knows nothing about transfiguration. On the contrary, it is the case that they make a great deal more of it than we do in the history of their spirituality. So given the culture of Western Civilization, it just stands to reason that brought up as we were we can pretty well expect some dark nights if we undergo self-change.

Now the important step that we must take next is to ask the question: "very well, now I know objectively what is ahead of me. It has been stated in the primary nuclear hexagram. How ought I to relate myself subjectively to this objective condition?" Self-change is conditioned by Splitting Apart. That is what I mean by the word conditioned. You remember earlier we noted in the hexagram proper that the lower trigram, and that is the lower 3 lines, are given to Earth, and the upper to Heaven. And the lower refer to the subjective, the past, the receptive, as the upper refers to the objective, the future, and the creative. If we derive the nuclear hexagram from our lower lines, we shall do that by proceeding as we started before. We look at the first four lines. Instead of beginning with lines 2-5, we will look at lines 1-4, and this will take us to the primary nuclear complex, but it will start us at the bottom, where the primary nuclear complex did not begin. So what we face now is the question of how I ought to relate subjectively to splitting apart in the interest of self-change, since I am told clearly with hexagram 42 that that is ahead of me if I approach the I Ching fruitfully. I'm going to find myself having derived hexagram 24, and I am going to need to look at that with some special care.

There is one line that is not brought into relationship that was not present in 23, and that is the very first one. Don't forget that or else you aren't going to derive the complex correctly. Now let's look at 24 together. You will notice that I have brought over the moving line in 24.

Now ordinarily one doesn't need to do that at all, one would just study hexagram 24 as a whole. But there is much to be gained by noting the same lines as they are carried over. For instance, let's look at the first line of 24, and that you can find on page 98. "Nine at the beginning means: Return from a short distance. No need for remorse, Great good fortune." The words "Good fortune and misfortune" don't mean simply good luck and ill luck. There is nothing profane in the book, the terms must be understood in a functional sense in one's relation to the environment. Sometimes one requires to do something that brings misfortune, because to do it is right action. One doesn't avoid doing right action because it brings misfortune. Usually however, if one conforms himself adequately to the situation at hand, he won't earn misfortune. However, the book is in no sense opportunistic. There are times when one must perform right action in the interest of, as the book will say for instance, of serving one's prince, the warrior breaks an arm. Because even though ordinarily for other persons, such a situation would mean that one ought not to plunge ahead, the warrior is comitted to his prince and must plunge ahead. And he of course suffers misfortune. Now how one would read such a line would depend on the question that he had asked. So much then for good fortune and misfortune. They should be understood in functional terms.

On page 99 at the top of the page we have our commentary: "Slight digressions from the good cannot be avoided, but one must turn back in time, before going too far." This is especially interesting, because it suggests that the authors of this book and the commentators grasped the difference between essence and existence in our personal lives. In a Christian sense, our essence is not subject to destruction. God made us and saw that what he had made was good. A Creator who is infinite, eternal will naturally confer upon his creature in a limited sense something of that autonomy. So much then with respect to our essence. But now our essence is different from God's. God's essence is to exist, our essence is limited in that it depends upon God's existence for its existence, and on that account the existence of our essence is something derived. That is, God is, we have existence. Now I'm going to make a relation between what I have just said to the top of page 99: "One must turn back in time before going too far." That refers to our personal existence. It is not our essences that need to be saved, it is our persons that need to be saved. That is to say, it is our existence that requires continual reclaimation. Otherwise there would be no urgency about it, would there? If we just conceived ourselves as essences, what would be the need for any hurry? Why should we worry about getting saved? Why should we worry about turning back in time? But you will notice all through our Biblical literature that there is this sense of urgency. The call to repent is never stated in terms of "Well, in the next week you ought to think about attending to it." There is a fair amount of implication that one ought to have repented long ago. But repentence is never ordered to the future, repentence is ordered to the radical present. Why? Simply because it is a matter of existence, not of essence. We don't know our essence in an existential way. We know that we have an essence in a cognitive way, but not in an existential way. Our essence, one might say, is that which looks out from behind the looking glass, and when we look in the looking glass we see our existence as persons. It is that person that needs continual transfiguration. That is why it is a matter of urgency. Otherwise our existence, because we are finite, is always leaking away. We must do something about it. That is why it says here clearly, do it in time. Don't let this move wait.

Now lets look at the second line, which we can consider as brought forward into prominence, because the second line of the original hexagram moves. And on page 99 we see: "Return always calls for a decision." The text itself refers to this return as a quiet return. A quiet return. One ought then to face the need to self-change contemplatively, quietly. That in no sense suggests that urgency isn't present. Rather it suggests that the way to deal with the urgency is to remain as self-possessed as one can. Now that presents us with a dilemma, since if we were that self-possessed maybe we wouldn't need to go through all this.

So here we are being told to become self-possessed in order to become self-possessed, which does seem a little discouraging, doesn't it? But there is no other way for it and the syllogism though it might present itself to us rather comically, won't save us. We don't get saved through argument. The better thing then to do is to just face it that we do require to possess our sols in patience, that is, to possess them. But we must learn how to go about doing that, and we must always be working toward that end. Salvation is not a terminus, it is not a terminus but a consummation. That is a very different sort of end from what we mean when we say in English, "The end of the line." The consummation is also upon the same instant that the consummation occurs, a new beginning. So we can say about ourselves, given the sort of essence that we have, a derived one, that we are necessarily always on our way. God isn't going anywhere. There is no where to go. No need to go. He is ever present. That is why you have this marvelous saying of Saint Bonaventura's, that His center is everywhere and His circumference is nowhere. But we say that about ourselves, do we? No, no. We are always in passage. But in order to make passage adequately, we must learn how to let the motor run down, and that is quite a task. That is why the emphasis is upon quiet return.

"Return always calls for a decision, and is an act of self-mastery. It is made easier if a man is in good company. If he can bring himself to put aside pride, and follow the example of good men, good fortune results." This puts us in another contemporary dilemma. As soon as you use the phrase "good" everybody wants to know what is the criteria for the good, and then we get into that mad thing, and go round and round and round again. There is nothing for it but just to trust that this is a good book. If one hasn't grown sufficiently in self-change and the discussion is about existence, not the eternal relations that are mathematical and syllogistical, but about existence, how would he know how to judge it anyway? That is why you can never talk anybody into doing the right thing. There is no possible way to do that. Even if for instance they decided that your counsel was couched in the most intellectually persuasive terms--it is not enough to coerce them to do it. That is why Aristotle says that the aspect of intellect that I have referred to moves nothing. Dianoi moves nothing. The person listening must take the risk of doing what they counsel, in the face of what seems to them plausible. The will is not coerced by the truth. The intellect is coerced by the truth, but not the will. The will can say, in the face of intellect's full assent to the truth, plain no.

That was grasped marvelously in the 19th century by Dostoevesky and by Kierkegaard, and by Nietsie--all 3 19th century prophets, one might say. They plumbed that depth, that in the last analysis, it is the will. And of course Christianity has been saying that for 19 hundred years by that time. That is altogether Biblical. That is why Jesus says that if a man wills to do the will of Him who sent me, namely his Father, then he will know the doctrine. But he must first of all conform his will, not his head. He must conform his heart first, not his head, he must conform his will, not his intellect. Must do that. And one always starts from scratch when one does that. I'm not trying to suggest a species of phedaism or something to you because after all, belief is already established in at least a little bit that is known. But faith on that account must not be confused with knowledge as such. Yes?

Student: You just equated will and heart. Did you mean to do that?

Anderson: Yes, because heart in ancient terminology always refers to the seat of the faculties. Whereas you know in modern times it refers to the spring of sentiment. But heart in ancient languages tends primarily to refer to that in us which is the power to move. Not the power to be moved. Well, so much then for a little while for what we mean by quiet return. But it doesn't mean that we are going to make a quiet return if we sit down and go through meditational exercises. No that is not what it says. It says that we must make a decision. There are all sorts of possibilities open to us to go through any number of gyrations hoping to prepare ourselves for something better, one of which in our time very popularly is something called meditation, and I don't mean in any way to suggest that meditation isn't good. But without a decision, its useless. Without a decision, it is useless.

So many students that I have talked to over the years have said to me in the office from time to time, "Well, I'm doing meditation and I'm not really seeming to get very far with it, and what's the matter?" and I say to them, "How far to you want to get with it?" "Well, I thought I'd find out while I was meditating. I thought maybe meditation would be helping me to find out how far I"d go." It is very comical, but not for them. They are in great pain, and finally if their heads are clear enough, one can perhaps bring home to them that they must commit themselves to what they are doing, and if they don't make that committment they are psychologically never going to achieve. No matter what they do. Goodness me, meditation. Look at trigonometry. It doesn't make any difference.

Student: You mean that to meditate without commitment is worse than not at all because all that energy hasn't been channeled correctly?

Anderson: Oh, certainly yes. In the practical order it is dangerous, and when I say practical order I am of course referring to one's relation to the eternal. That is always dangerous. If one wastes time, it is eternally registered that he has in fact wasted it. How can that be changed? If I said something to you this morning that wasn't correct, and I did so unintentionally, that won't change the fact that it is eternally registered that I said something incorrect. Well, it is good to grasp that. It helps one to read the I Ching, which is full of counsels of caution and encouraging us to walk through the world on eggshells, since the danger of heaven is that we cannot climb it. So let's shape up on earth. Obviously some of you have read that humerous little thing called Oh ye Mints and Julups, now I am trying to remember a passage in it. The little girl is trying to copy some aspects of divine service, and she wants order established immediately, and how old is she--about nine or ten. About that, and she wrote this thing out and it was found as a manuscript and published and has caused no end of delight. You must try to get ahold of it. The little girl starts out to tell her young friends when they are about to imitate divine service in their play, the little one doesn't want too much play, so she says, "The Lord is in His holy temple, let all the earth keep silence--and shut up." I was profoundly impressed with that because it showed that she was really trying to get across that she was serious.

You know, when holy words are intoned litergically one can be swept off into a marvelous dream, in fact he almost falls into a glorious swound, does he not, if he isn't careful? Well, this is what this means. The decision is preceded by shutting up. And so many students go into meditation without ever having shut up. They carry their conversations into their meditation, so they never really started. They just sit down and chase the tails of their thoughts, that's all. Now what good is that? The test of whether it is good or not isn't the pulse rate. The test of whether it is good or not is the effects of it in one's lifestyle. That is the test. So. We've been told a good deal about what sort of return we should make. A return to where? Well, a return to our center, that's where. To make a study of this great text requires that one take seriously self-centering. Confucius has a marvelous image for that, where he talks about how one ought to go through life as standing on a wheel, with one foot on the hub and the other on the circumferance. If one doesn't keep his footing at the center, then with sheer centrifical force, where is he going to land? Well, I suppose that we could use a Biblical phrase for it, in the outer darkness where there is weeping and wailing and gnashing of teeth! Something like that would seem to be appropriate. Old Confucius was a pretty serious chap. As you can already see, those of you who had read this text know his commentary. He is no fool.

Now I want to introduce you to a next step in our attempt to make an interpretation through correctly reading what is available to us. You will notice that I have hexagram 19 written down here. Now how did that happen? We are still dealing with our lower nuclear trigram, and when we deal with any hexagram and we want to understand it fully, it is always a very good thing to look at the hexagram that is derived from moving any of the lines in it.

So for instance. If we were to take a look at this second line in terms of the hexagram 24 itself without respect to any of this at all for the moment, we know already that we have a firm line here. We have a broken line in the second line of 24. Let us see what happens if we change this second line. What happens is that we get a hexagram that is made of the component parts Lake on the bottom and Earth on top. Now you can go through all the lines that way. Each line as moved will give you a new hexagram. That is a very important device and a helpful one. Now we haven't time to do it for all our nuclear hexagrams, and we don't have time to do it for 42, but for instance if you really wanted to understand more fully your principle hexagram of 42, or the battlefield, 23, you could proceed accordingly. So for instance with 23 we have all these yin lines, right, and one yang line. Now these are steps from a beginning to a consummation. They represent a literal progress. One wants to know more about this hexagram, Splitting Apart. Well, let's see. Let us forget for the moment that we do indeed have these three moving lines derived from this and let's just say that we have nothing but 23 with no moving lines. Right? Now you've studied 23, we don't have to go over that.

Let's look at the first step, however, in 23 and this will illustrate for you a particular method of consultation. On page 95 it says that the leg of the bed is split. Those who persevere are destroyed. The last line of the commentary says, "Here is a situation boding disaster, yet there is nothing to do but wait." Now if we change that line, what hexagram are we going to have? It is one of the nuclear trigram complexes that you had in your assignment. A firm line at the bottom, Mountain over Thunder, hexagram 27, right. Let's take a look at the first line in 27: "You let your magic tortoise go,"--the magic tortoise is a marvelous Chinese image. The magic tortoise is something that doesn't need to live on anything but air. And it says, "You look at me with the corners of your mouth drooping. Misfortune. The magic tortoise is a creature possessed of such magic supernatural powers that it lines on air and needs no earthly nourishment. The image means that a man fitted by nature and position to live freely and independently renounces this self-reliance and instead looks with envy and discontent at the others who are outwardly in better circumstances. But such base envy only arouses derision and contempt in those other. This has bad results." Now can you see any relation between that line and the first line of Splitting Apart? If you don't do this yourselves, I'll try to do it for you, but I want you now to have a chance to work it out on your own. What conceivable relationship is there between the two?

Let us begin with the thought that 23 is concerned with self-transformation, and the first line represents the first step, right? Well, now see what you can make of it from there putting together these two counsels. Somebody want to risk it, somebody want to try making a decision? No hurry. (long pause)

Student: Is there a relationship between waiting because the situation means disaster and self-reliance?

Anderson: Oh certainly. That is part of it. That is a good step forward already.

Student: What does the leg of the bed mean?

Anderson: Well, the leg represents that on which the bed is established, isn't that right? The very first line is referring to the breakup of foundations, right? A biblical phrase is "the shaking of the foundations." The very same thing is referred to here. But we still require to exist even though our foundations are shaken, and we are referred in our first line to the need for sustenence in the hexagram called Corners of the Mouth, or Nourishment, are we not? But now we are being told apparently in the very first line of this Corners of the Mouth hexagram, whose other name is nourishment, that in a time of crisis such as the shaking of the foundations, one must not panic and try to substitute for his otherwise sense of security before the foundations were shaken, his sense of security in them, which now of course he no longer has because they are being shaken--he must not substitute something of his own devising, because that would mean that he had let his magic tortoise go. He is supposed to hang in there, as we say, and not turn forth and to surrogate whatsoever. He just has to wait in the apparent face of everything going.

So the very first line of Splitting Apart presents a primordial test of faith, doesn't it? Don't we psychologically seek always to paliate shock by all sorts of external relations, which if we cannot find, we immediately set about generating. From suddenly panicing, sometimes we think, "The thing I ought to do right now I suppose is to find a new interest. What should I take up now?" The thing to do at this point is to get acquainted with your magic tortoise, not go chasing after strange gods. The Biblical phrase is a little harder; you are not supposed to go whoring after strange gods, isn't that right? Which is to say, we must not prostitute ourselves out of fear. Better not to fill our mouth with anything for a while. At times of grave shock, we must keep still, and the Biblical injunction is the same; Be still and know I am God. Well, when the leg of the bed starts splitting, one can only go down, isn't that right? And the image to that is really made quite marvelously in the hexagram itself. The movement of earth is down. Look at the tremendous weight on earth from the mountain. So the thing can only sink, isn't that right? Well, sinking is one of the things that is usually able to strike terror in our hearts. We are inclined to panic at the thought of sinking.

My paternal grandfather was a man who traveled a great deal all around the world, and in the days before planes he did a lot of traveling at sea, and you know how families over the periods of time collect stories about their ancestors. He was rather a remarkable man for physical courage and once the ship got into a terribly bad storm and every one was ordered out on deck, and people were beginning to shiver at the thought that they would really go down, and I am given to understand that it was really touch and go. And he walked over and a couple of women who were in dire distress thought that he would cheer them. He wasn't possessed of the greatest tact I understand. And he just remarked to them, "Well, you know if we do have to go down, it will be soft all the way." All that sort of talk in no sense changes the fact that in existence there are times to go down, and that might have been one of them. And psychologically we also have times of going down, and that precedes a transformation necessarily. But it is at that very moment that we are tempted to do the very thing that won't halt the going down, but it will halt actualizing the possibility of our transformation, of self-change. That is part of what is meant by looking at line 1 in 23.

Now it is a very profitable thing to do that all through the hexagram, if you want to study 23 carefully, well just change each line as you go along. So for instance when you change the first line, the hexagram that you receive is 27. If you change the next one, well then it goes back to a yin line. If you change the second line, the hexagram that you would have would be Mountain over Water, and that is number 4. And number 4 is called Youthful Folly, or Inexperience. If one can hang onto his magic tortoise long enough, the next stage is his recognition of how much unwisdom he possesses, and at this particular point he must relate himself immediately to a teacher. But that of course is the correct order, isn't it? What teacher in his right mind is going to start teaching somebody self-change, who is letting his magic tortoise go? It would be a complete waste of time. He must pass that test first before it is possible for him to learn anything about self-transformation. And the next step is, now remember that even though you have managed by the grace of Tao, or as we should say, the grace of God, to hang onto your magic tortoise, don't give yourself airs that you have it made, no, you've just put yourself in a situation where you can begin. You haven't begun because you have secured your magic tortoise. You've just begun to make a beginning. Now the real beginning starts when you submit yourself to be taught, and there is very profound counsel in hexagram 4 on educational psychology. It is extremely profitable for teachers to study hexagram 4.

If we change the third line in 23, we let the second line go back to yin, and we already let the first line go back to yin, haven't we? If we change the third one, then what do we have? We have Mountain, which is hexagram 52.

Things that were clear to us once, after we learn a little more, suddenly we discover were really not much clarity after all. So clarity is also a potential enemy. We must never take pride in our intellectual powers as capable of a reach that doesn't belong to their function. Many people do that, especially the very bright. It is a very great temptation to substitute cleverness for sagacity. By the time we have passed that test, the test of clarity, then indeed we will enter into contemplation for the first time. We have attained a little bit of wisdom by now. And incidentally, in 23 the fifth line is the first favorable line in the entire hexagram. Contemplation is a very beautiful hexagram, and is directly related to our 42 as you recall, one of the nuclear trigram complexes.

What happens if we change the top line in 23? Well that is pretty easy. We have Earth, the trigram earth doubled, which gives us the hexagram 2. That means that when we have consummated our passage through the battlefield of hexagram 23 we are finally overcome the enemy of power. The one who has truly learned self-mastery in contemplation is the person of power. And he might at that very point make the profound mistake of, as we say in English, resting on his merit. He is not going to lose that skill once he has attained it, but now the question is whether he is going to use it modestly as the I Ching would put it, or as we would say, humbly. If he relates himself correctly to that point of consummation, then he has finally come home to his mother, Earth, and learned her devotion, learned her receptivity, learned her gentleness. But he has also learned her power to carry and to bear and then he is in a position to undertake the role of teacher in hexagram 4. But then he would never make the mistake of going out looking for students, he doesn't advertize. It is a very strange thing, that usually a person who has achieved some wisdom is sought after, even if the wisdom that they have cannot be verbalized with skill, people will still want to be around them to watch their gestures, since gesture is a language too. They just want to be near, they really don't know why. They say,"well, I get strength from being around that person." And you say, "Well, what do you really mean by that?" "Well, I'm not sure what I really mean by that." "What strength?" "I don't know, it is just one of those things, you know." Perhaps after a time it will come to them that what they are studying is great example. It is a rather different thing from listening to a wonderfully contrived discourse. No, they are watching a person whose head, heart, and hands have become integrated. A whole being. Sound person. Somebody who exists actually as human, who is not a human essence walking around trying to realize the promise of his humanity, but has really become human. So hexagram 23 is one of the most crucial hexagrams within the entire 64-fold sequence for the study of self-change.

Now when we come to our last meeting, we should try to touch on each of the nuclear trigram complexes. Goodbye, and see in the round what they mean in the answer for 42, and those complexes are hexagrams 24, which is the lower, 27, which is the lower middle, the primary 23 we already have, and the upper middle is 20 and the upper is 53. So those hexagrams you should study carefully, and when you come next time we can go over how they are derived. It won't take very long to work that out.

Student: Why did you do all this in 23 instead of 42? Do you always study the nuclear instead of the main hexagram.

Anderson: No. I did it simply because I wanted to accomplish two things. 1)I wanted to get us more familiar with the battleground that we face--that relates to our question. It seemed to me that if I was adequately to fulfill that assignment I would need to help us begin at the beginning, and if one gets a hexagram like 23 as the battlefield, that is quite a caution not to do anything until we have coped with that.

Student: But you could do that with any hexagram.

Anderson: Right. Which has the most interest for you at the time. How should I dispose myself to such and such a situation, you might ask the oracle. Well, you would know what you meant by that. What would be the right course, right deed, or right word, if I am writing a letter, which is a very serious matter.

One would have to approach such a matter simply in terms of the substance of the question. Now of course next Friday we must attend to the moving lines that we got in 42 as such. When one doesn't have very much time to look at a hexagram, then he had better look at his moving lines and let it go at that. I have saved that until the end because I wanted to make available to you the substance of our problem, so that when you relate it to the hexagram 42 as such there is an intellectual foundation upon which it can rest. Otherwise all you would have had from me was just an interpretation of four lines. And the next question is "How did you get that?" And we have to go through the whole thing, and everybody is in suspense. It was just a matter of pedegogy, that is all. But there is also the substantive issue, that given the fact that we do have such a crucial hexagram as 23, a hexagram that until one learns how to cope with it, just generates a good deal of trepidation in most people who get 23. There are a series of hexagrams that one doesn't hope for as a rule; 12, 23 are examples, because they make it very clear that the present time is grave in many many respects. It is much better in the ordinary course of one's life to get a hexagram like 35, because unless one of the lines cautioned him to hold firm where he was, he would be like as we say in English, getting a green light in the situation. Well, 23 is no green light unless you get lines 5 and 6. Especially 6. But the green light that you get in 23 is still a light that is concerned with trying to show you that this is where you must go, namely, down deep, which is a very different thing from motion ahead. That is the reason why I thought to do this this way. On Friday all this ought to come into place.

Student: I noticed that you changed all the lines in 23, whereas only 3 are marked. Why?

Anderson: That is simply because I wanted to relate 23 in terms of its being this particular hexagram and that is the hexagram that we derived from the four lines isn't it? The first line in the parent hexagram moves, so I have just brought it down here. The reason that I have gone through these changes is to introduce you to another method of interpreting your answers when you receive them. That is a good thing to know. It is of great practical advantage to know that. See how much one learn both about 23 and other hexagrams as he does that. So for instance if one were to make a study of the text in a philisophical and theological manner, he could just start with one and go through that whole thing until he has done 64 of them that way, and if he did that conscientiously, his grasp of the book would increase considerably, wouldn't it? Do you have any more questions? If not then perhaps we can say goodbye until next time.

That is going to be our first introduction to the significance of the upper trigram in 23, which happens also to be Mountain. That is psychologically very sound. Before we can get into the objective horror--when we are not prepared for it, that is when it is an objective horror--we need to learn something about it. Not about it in an idle sense of finding out how wide it is and how high it is and all the rest of it. No, we on the contrary we have to learn some practical arts. How to face it, that is what we have to learn. Not its statistics, but what it means to face a mountain, what it means to learn how to climb a mountain. That is part of what the teacher in Youthful Folly is going to make possible to the student who doesn't let his magic tortoise go.

Student: What is the equivalent in Christianity of the magic tortoise?

Anderson: The heart of a little child. Little children are blessed with this marvelous fantasy that they are immortal. It is always the other person who dies when one is four, isn't that right? That is why all this fuss about we ought not to read them grusome fairy tales is just a lot of nonsense. That is foolish. Children don't...they might have what we call bad dreams about it, but they don't take it seriously. Just read Alice in Wonderland, Through the Looking Glass. The queen says, "Off with their heads!" And the little one looks up and says, "Yeah, that's right, off with it! Take it off right now!" Isn't that right? Sure. He hasn't the foggiest idea of what it means to lose a head. Its a great idea--especially for this chap over here--off with his head now! Well, as we grow older we tend to lose that power, don't we? But we ought never to lose it. But we shouldn't remain naive either, like the child.

Student: That throws light on Jesus' saying that except if you become as a little child you cannot enter the kingdom of heaven.

Anderson: Right. Now let's change the line again. Oh goodness you want to ask questions. Look at the time, some of you have to go, don't you? I'll stop right here if you like. We needn't go through the whole thing. It is up to you to decide. I don't want to impose on you. You want to finish? Finish 23, goodness.

Now if we go to line 4 we have now entered the upper trigram, haven't we. And if we change that we suddenly have what hexagram? All lines go back to yin, and now this is changed into yang. We have 35. That is really a terribly encouraging hexagram. But look at all the terrible steps we've had to go through before we see the sun rise over the mountain. Hexagram 35 is called progress, and it is a progress of the sun that rises over the earth. The trigram Li, or Fire, represents the sun, and it also represents clarity. And the sun is seen as rising over the earth in terms of a new dawn. The new day. But notice that it isn't until we get into the objective trigram that this happens.

Student: You mean in the objective trigram things look brighter?

Anderson: They don't necessarily look brighter, they look clearer. In the subjective we are in the depths. We are running around somehow or other doing our best to survive. That is why the contemporary expression, "I think I'll take a mind trip"is such a comical expression, because the trip into subjectivity is always fraught with danger, of the gravest order. That is no reason for not taking it, but one also ought not to be cavalier about taking it. If we change the fourth line we get hexagram 35 which tells us clearly that we have reached a point of progress. We have gone through three very difficult steps, requiring great self-discipline. Now there are dangers in 35, which you can study on your own, but we have come upon some clarity at last. Up until now we have been largely exercising trust, in making these steps.

Now let's change the fifth line--what does that give us? This one goes back to yin. The fifth line gives us Sun over K'un, and that is 20. Wind over Earth. That is called Contemplation. Those of you who have already studied the section called the Structure of the hexagrams have noted that the second and fifth lines are very happily placed; they are called central and correct. If one manages to cope with clarity--now that might sound strange since I was talking about clarity as something to be praised before, but clarity is not only a friend, but it is also an enemy. One can come to believe in his clarity and forget that his wisdom is only finite.