

The Story of Creation

I should like to tell you the story of Genesis as I have found it, because it is attractive, because it is intelligently serious, and because it concerns everyone.

By the story of Genesis I mean in this instance that short, positive part contained in the first chapter and a few verses of the second chapter, and which is generally referred to as the record or story of the Creation.

Before I began to consider the narrative, there were several things I had to learn and many admissions I had to make, as anyone will discover. For instance, it is necessary to admit that one is interested, and that the basis for this interest is largely that the Bible starts with this story and the Bible is the Book of Life, or, shall we say, the textbook of Life; as such a textbook, it must define to us the purpose of our own life, which is naturally very important to each one of us individually.

What Is the Purpose of the Record of Creation?

The Bible may start with the Creation story, but the fact is that this record was written long after many of the other books which appear in this great gathering of literature.

So first of all the reader finds himself asking why, if it was written after many of the other books of the Old Testament, it was placed before them. Then of course he begins to study commentaries and learned writings on this Book of books, and he gradually realizes that the Bible was edited time and time again through many centuries by the leading thinkers of those times.

To them it had become a sacred record not so much of their racial history as of the development of man towards his original perfection. They were aware of the impulses of good, and so they traced the effects of this divine impulsion in characters of

history and those figures of enlightened imagination which were part of their heritage of myth and folk-lore.

I knew that in this scientific age the belief that the story of the days of creation is an exact account of the beginnings of life on this planet has been largely “debunked,” and the notion of a Seven-Day Creative Marathon generally discarded. I also realized that some Christians have felt such a dismissal to be blasphemous, but what I found was that the rejection of the Creation story as history has coincided with its discovery as something of far greater moment,—as a symbolic story of the perfection of the real man and the spiritual universe.

Frank Spiva writes in *The Bible and Astronomy*:

The fact that the Bible and its account of creation has stood the length of time it has proves that its existence has a purpose, but in that its account of creation does not parallel the scientific findings, then the account of creation must of necessity have some meaning beyond that which we have heretofore thought it to have. Can it be that with these scientific findings we will be compelled to re-analyse the Bible and find therein truths as astounding as those we have discovered in the sky?

That quotation gives a good example of the spirit of intelligent inquiry that is abroad to-day.

A Symbolic Story

When I came to consider the story of the Creation not literally but as a story of symbols,—a story whose main symbols are light, the firmament, dry land, the solar system, birds and fishes, man, and God resting,—I began to see its vast importance as a guide and yet also its completely friendly normality. I came to realize that the great groups of symbols which constitute each day of creation speak of ideas and intelligent processes which are natural to every man, woman, and child. As we learn the lessons of each day, it is indeed a “day” of “creation,” representative of an entirely new outlook.

Moreover, I became aware of a fundamental order to this story. It must be self-evident, especially in this age, that all progressive purposes are scientific,—that is, that they develop

The Story of Creation

systematically and according to well-defined paths of law and order.

If one traced the development of cookery, for instance, one would find that its purpose has evolved through the centuries according to a very orderly and natural unfoldment of ideas. The original primitive principle, although remaining basically the same, has systematically evolved ideas and refinements or improvements which have made it always equal to the day in which it has been used.

Now, if a subject is to develop to men in a scientific way, there must be basic symbols through which that development can come about. Arithmetic needs its ten digits, music its seven fundamental notes, and moreover, the learner must have an understanding of their values before he can even start.

So may it not have come about that these great thinkers of those ancient times found that in all that they were studying and recording of man's spiritual development there was unmistakably a definite system and order? And then that they looked for the most practical symbols they could find to pin-point it? And having found them, may they not have depicted them in a very vivid and practical manner, and then quite naturally placed their picture at the beginning of this vast compilation of ideas?

Where else could they have placed it, for this was to them a textbook on life, and possessing as they did a cultured intellect equal to any of all time, it is quite obvious that they would develop their theme first by a presentation of the symbols that would be employed, and then by a constant use of those symbols for the illustration and amplification of the theme in the book itself.

It is not my intention at this time to attempt to describe all the symbols used in this great piece of literature, nor indeed to go beyond the fact that this was one of the admissions I had to make,—namely, that this Genesis story was not a record of how the world began, but a description of seven fundamental symbols in terms of seven days, and also that an understanding of these symbols would help to explain the rest of the Scriptural narrative and give meaning to stories that would appear on the surface to have little or no significance.

A Scientist Opens His Bible

In music you are concerned with notes, so your fundamental symbols are notes; in mathematics you are concerned with numbers, so the first thing you have to learn as a child is the meaning of those nine or ten fundamental numbers. In life you are concerned with days, so it was very sensible of these thinkers to describe their basic symbols in terms of days—and seven days at that, for seven days give a sense of completion, a fully rounded-out period which we call a week, after whose sevenfold fulfilment another such period begins.

What We Owe to Others

I did not think all this out for myself. I have not that kind of intellect—nor for that matter has anyone else. I just learnt a great deal from many other people who must in turn have learnt what they knew from many others before them, and so on in an endless chain.

To-day we can go to such authorities as *The Companion Bible* and read a statement like this: “Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into, and forms part of, all subsequent inspiration; and is at once the warp and woof of Holy Writ.”

So I began to admit that this Genesis story was important, and that that short positive side of it contained in the first chapter was the very essence of it.

As time went on and I became more and more interested, it so happened that I met someone who had found from what he had learned from someone else—it is nearly always like that, as you know—that the best way really to understand what these ancients were getting at when they gave these important symbols was to pin-point their ideas with a terminology more suited to our own time.

Now you see what is happening. Already I have cited that wonderful book *The Companion Bible*, and already I have mentioned other individuals, but there it seems wise to stop, or

The Story of Creation

else I should have to write a chapter on the books I have read, from sheer fiction to the deepest textbooks, all of which have told me something that I found I ought to know; and of course when it came to individuals, I should have to write several books to include even some of them in a true appreciation.

When a man stands still for a minute and asks himself what he owes to all the rest, he is likely, if he is really in earnest, to find that minute passing into years, maybe even into eternity.

THE FIRST DAY SYMBOL: LIGHT

Well, I began to consider this Creation story, and to read each day in turn, and I started with the first day.

I soon saw that the main theme of the first day is light. These ancient teachers were not writing merely of physical light, but were using the symbol of physical light to represent ideas, for it is ideas that they are concerned with in the whole Bible narrative,—ideas of goodness, of strength, of honesty, in fact, ideas of true manhood in all its formations as an expression of its great Cause.

So they meant light to convey the idea of enlightenment; and this is a sense which is common to us all, for think how often we use such phrases as “throwing some light on the matter,” “in the light of the evidence,” and so forth. To be enlightened on any subject, we must think, and our thoughts must be intelligent and consistent.

We commonly attribute our thinking to mind. At first we believe that it is *our* mind which does the thinking, but after a while we see that all our thinking has come from the one great source of all the manifestations of mind everywhere. Take a simple thing such as the conveying of food to our mouth: our first instinctive sense of how to do this must have been given to us by the source of all ideas; and even so it was dependent for its proper development on the experience of all those others who before us had had to learn from the realm of intelligence how to take food decently to the mouth.

A Scientist Opens His Bible

Whichever way we look at it, then, we are dependent for all that we know, and in fact for all that we are, on the one great source of intelligence, either directly or through the reflected intelligence of others. And thus we come to have a higher respect for the Source of thought and idea, and if we are wise we stop talking about mind or minds and speak more reverently about Mind.

So I learnt by a method of simple deduction to pin-point the purpose of this first day symbol in the one word Mind, and I saw that the types of thought employed in the description of this first day all help to define to us what that word Mind really means.

At first I did not see very much at all, but I grasped the idea that I had to simplify each day symbol to a single unit instead of a long description, just as one is given the units of number and the units of notes in those human sciences of mathematics and music.

My reasoning on the subject of this first day ran something like this: "Yes, this first day is all about light, and as it is mental light that the writers are concerned with, that means thinking, and thinking means mind, but not a great many little indefinable separate minds—rather a whole and very understandable one and only Mind, the source of all intelligent thinking. So the best way to crystallize the meaning of this first day is certainly through the term Mind."

Your first number in arithmetic is simply "one," represented by a little word made up of the three letters O, N, E; they look strange if you stop to look at them, but you and I once accepted them without question. And because we accepted all the other quaint words like "two," and so on, we found that this acceptance led us into the very practical experience of arithmetic, which we now use regularly every day in counting our change, computing the time by looking at the clock, and in a thousand other ways, both great and small.

By accepting, then, we got somewhere. Maybe that is why these very wise writers put the word "Let" so many times in their presentation of these profoundly important symbols.

THE SECOND DAY SYMBOL: THE FIRMAMENT

When I came to the next day of creation, the second day, and someone told me that the single master unit was Spirit, I only paused long enough to see that this day was all about a firmament, or heavenly vault, whose purpose was to divide one lot of waters under it from another lot of waters above it. Then I saw that in the realm of idea the equivalent of this firmament is spirituality, because spirituality is that which enables one to sort out ideas and to distinguish between good and bad,—that is, to classify values correctly.

I soon realized that I must not fall into the error of thinking that spirituality is something that can be associated only with people who go to church, or something that does not concern us, or even something that we do not *want* to concern us because we feel much too occupied with the necessities of normal living to have any time to give to it.

The fact is that all the so-called necessities of our normal living are governed by the impulsions of our spirituality. Everyone is subject to spirituality and is responding to it throughout his human experience. The instinctive ability to recognize that which is good or principled and separate it from that which is bad or unprincipled—the ability to have a “firmament,” in other words—comes from man’s higher spiritual being, which in the final analysis is his only being.

Man’s constructive and positive human thought-processes are impelled by his pure spiritual nature, although he is usually so occupied with them that he does not realize that it is his actual spiritual inclinations which he is striving to follow in his limited human expression and which bring to him the human blessings he desires.

To illustrate: the spiritual fact that neither time nor space can separate men—which is a fact to spirituality alone—is the impelling force which causes men to improve constantly their means for breaking down the time and space element in communication. It is the inherent spiritual conviction of man that he is spiritual and

therefore *not* subject to the limitations of a time and space world which causes him to be never satisfied by the argument that space and time are factual and that he must admit their factuality and do nothing about it.

What other instinct could have led men to such human marvels as the jet aeroplane but the impulsion of that final and wholly spiritual fact that man knows that he has the right of omnipresence? Such a right, once admitted, separates him from the mythical world of space and time, the world of matter's dreaming, and prepares the way for the appearance of a better symbol of omnipresence, although still finite and limited, than ever before.

We instinctively recognize our true and actual selfhood to be devoid of the material element,—that is, to be purely spiritual,—and it is that which constantly causes us to separate ourselves, through the “firmament” of understanding, from the encumbering belief in a matter factor and so to allow the development of that which is good and progressive.

Spirituality, then, is not confined to church-going; in fact, it has no confines at all, for wherever good can be found in any degree of goodness and blessing, it is a sure sign that spirituality has been impelling its fruitage through the symbols of men.

The proper name for the cause of all this spirituality must be Spirit, and since it is the activity of spirituality which is being defined in this second day through the symbol of the firmament, I agreed that its master word must undoubtedly be Spirit.

I began to see that through reason, through the development of understanding, through the activity of thought and idea, sorting out values,—or, in other words, through spirituality,—there has always been the appearing of orderliness and of progressive good in the experience of men. Morality, decency, the recognition of the rights of others, are all a result of that spiritual activity which was described here by these ancient scholars in the language of their time as “a firmament in the midst of the waters” to “divide the waters from the waters.”

THE THIRD DAY SYMBOL: THE DRY LAND

Passing to the next day, I was given Soul as the master word, and being left with it, as it were, I first accepted it, just as I had once accepted the term "three" as my third digit in arithmetic, without argument and therefore without difficulty; and then having accepted it, I reasoned it out for myself.

I saw that the main purpose of this third day is to reveal the appearing of the dry land in contrast to the waters. Carried into the realm of thought, it is obvious that the writers are symbolizing the appearance of definite and certain ideas in place of that half-formed, uncertain, fluid state of thought which we often appear to pass through,—the "waters" where we sometimes flounder, until we come to the "dry land" of solid conviction and certain fact.

Now, what is it that keeps us in uncertainty and would swish us around without any reliable rule of conduct, at the mercy of the tide of changing opinions? Our senses, surely.

For instance, the senses declare emphatically that the sun goes round the earth, and in so doing they deprive us of any solid basis upon which to stand or to establish the rules of the solar system. But what is it that rebukes this and establishes that "dry land" on which we can stand in stable conviction and rear the structures of logical thinking?

I think that the best word for it is Soul. We are familiar with the word "soul" used of the non-material essence of anything, as when we speak of the very soul of a piece of music, but must there not be a Source of that soul and of every such manifestation, —something that we can indeed call Soul itself? That Soul would thus be the Source of all identity and something not indefinable but rather very definite and tangible to a higher than physical sense.

There are so many realities which we cannot see or hear or touch or taste or smell physically, but of which we are very definitely aware. So we may say that Soul is that which is outside the sense realm and forever rebukes and refutes sense or sensual testimony with a higher understanding. What is more, none of

us, if we use only the so-called logic of the senses, can describe where this higher instinct comes from.

The senses cannot bear witness to that higher factuality which remains forever above their limited realm and forever rebukes it with immortal truth. This it does not only in such matters as the relationship between the sun and our earth, but also in much deeper and more significant ones, such as the purposes and continuity of true manhood as opposed to the ghastly farce of the senses' theories on this subject.

To all of us at times the senses say of some much-loved individual, "He's gone, you've buried him beneath the earth," but there is no one who *can* accept that as true and final. Gone from our sight or our touch, yes, gone from the realm of sense (and how limited is that realm!), but gone into complete oblivion? Soul, not sense, answers "No!" And whether we want to or not, we are all listening to that higher evidence, to that world outside all the fluctuations of sense, to the "dry land" convictions of Soul, much more than we have as yet admitted.

So I had my first three symbols, or digits if you like, but instead of being a combination of letters spelling ONE, TWO, THREE, they were a combination of letters spelling MIND, SPIRIT, and SOUL. I soon came to see that as symbols they were much better than any others could possibly be to describe true manhood and true Godhood. As words alone, their definitions direct thought along lines that are at once spiritual and practical, and surely the Science evolved in the Biblical narrative must be both spiritual and practical.

You may ask where lies the attraction of all this. Well, is it not exhilarating to challenge our intellect and make it respond to the challenge? The games that last longest and arouse the most interest are those which invite the individual to think and to use his own initiative within the scope of certain definite rules. So this Genesis story is exhilarating indeed, for it throws us a great challenge to *think*.

To me this story of Genesis describes the rules of the game of life. I like to think of life as a game because that not only gives an unburdened sense, but also a feeling of constant stimulating

challenge and constant delighted response. Even the great Master said, "My yoke is easy, and my burden is light," and he said, too, "your joy no man taketh from you." Moreover, in a game there are fixed rules, and if you do not obey the rules, you just do not play the game, whereas if you do learn and obey those rules, you have all the satisfaction and fun of it; and it is the same in life.

THE FOURTH DAY SYMBOL: THE SOLAR SYSTEM

So on with the game. When I came to the fourth day symbol, I found that it was here that the sun, the moon, and the stars, constituting the great unchanging solar system, are introduced.

The more I thought about this, the more I found myself thinking about system and unerring government; and when you carry that into the realm of idea, you see that the controlling and producing Cause of system and government is best expressed as Principle. Therefore the pin-point symbol or key-word for this day is Principle.

We know that there is a principle at the back of all cooking, for instance, and also at the back of that idea which you may develop in your workshop. It is not *you* who are the cook or the actual worker in the workshop: it is the principle which you are learning how to obey. That principle has a system, and it is that system which you obey to carry out the particular project which you have in hand.

There are possibly a million different ideas in cooking, for cooking covers a wide range, but the basic principle of them all is the same, and in that realm there is only one principle. Does not that apply to all human activity which is positive and important?

So I accepted the fact that these seers had lifted thought to the highest known system revealed to man,—the solar system,—because they wished to show that if even here a principle and a system are involved, how much more must men find principle and system when they lift their spiritual eyes from earth to the heaven of the facts of being.

In this story, therefore, of the “greater light to rule the day,” the “lesser light to rule the night,” and the stars, I realized that these teachers were describing pictorially and in a manner which was natural to them the far greater and in fact the only Principle of man, with its infinite system and government.

THE FIFTH DAY SYMBOL: BIRDS AND FISHES

When I came to the fifth day, I was given the term Life as being the appropriate symbol to pin-point its whole meaning. How exact that was I could very easily see as I read the verses which make up this fifth link in our sevenfold symbolic chain.

“Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.” And then these moving creatures are commanded, “Be fruitful, and multiply, . . .” Could anything express more clearly Life and Life’s great purpose for us?

If you think about it for a while in the realm of ideas, is it not very true that to enjoy life and its meaning we must constantly increase our usefulness and understanding? Must we not “bring forth abundantly” and be “fruitful, and multiply”? And must not our thought be inspired above earth’s levels if it is to do anything good for that earth,—in other words, must it not “fly” in the “open firmament” of the “heaven” of the inspiration of something new, beneficial, and just at hand?

This applies to the individual as much as to a business, and anyone will admit that in business it is essential to have multiplication of ideas and a progressive policy; a business must ever “bring forth abundantly,” in both ideas and service, if it is to live or continue to prosper. No business and no individual can “tread water,” or stay put for long in the same mental outlook, and still expect to live and thrive. True, the individual or business may exist for a while like this, with a gradual decline in usefulness, prosperity, and health; but to *live*, to feel and enjoy the fruitage of Life itself, one must obey its calling, and that is to expand in purpose and in a real zest.

Take retirement as an illustration. To retire and have nothing to do has spelt disaster for many an individual, but to retire and have other activities to which one can devote one's intellect and ability in a full and happy measure is not retirement at all in the common meaning of the word. It is simply to change one's activity to one that may have a greater appeal and be more congenial, and as such it is safe and good.

That great Master of Life's purpose and Life's meanings said, "I am come that they might have life, and that they might have it more abundantly"—not just "that they might have life," but "that they might have it *more abundantly*." Surely within the wisdom of his words lies the whole answer to life for all of us, and the secret of the continuity of its purpose.

So as I read this fifth day description, there was no doubt left to me but that in their accurate yet colourful manner these great teachers of that age-old and timeless Science, the Science of Life, were symbolizing in the best manner possible that which is comprised in the vast term Life.

THE SIXTH DAY SYMBOL: MAN

Passing to the sixth symbol, or day, I was given the word Truth as being the name which embraced in its meaning the essence of this day.

Here I read of the creation of beasts and cattle, and then of the culminating creation of man, who was given dominion over all the earth and whose food was provided for him. The central figure of the sixth day, then, is man, and by that term is meant both man and woman. The more one thinks of it, the clearer it becomes that the real thing which man represents is Truth. All his strivings are towards the expression of Truth, all his victories and all his joys are at the arrival-point of Truth expressed in some new or more perfect way.

Moreover, in saying that man was given dominion over the beasts and cattle, etc., these writers were symbolizing that the qualities of character represented by those animals must be

embraced in the character of true manhood in its whole rounded-out expression of the character of its Cause. This Cause is here best named Truth, and its nature is wholeness.

No man has had dominion over anything unless he has recognized the truth about that particular thing. You cannot have dominion over a bicycle by standing over it with a whip or a stick. That sort of thing is not dominion, and the sooner we learn this in all walks of life and in all our relationships with our fellow-men, the better. You cannot lead men with a pistol, a whip, or even a threat, but you can lead them in the ratio of your understanding of the truth about them.

It is the standard and high calling of Truth which beckons man on and causes all his dissatisfaction with any lower purpose. He is, as it were, the exemplification of Truth and he feels this through all the pores of his manhood.

The consequence is that if ever he strays in any least degree from this path, he is bound to experience dissatisfaction, as much as a fish would feel dissatisfied if it came out of the water and tried to be something which it was not, either by nature or design. This disquiet, this uneasiness, or shall we say dis-ease, which comes about when a man departs from his true calling as the expression of Truth, can therefore surely be cured by his return to his true position, back along whatever specific path he may have strayed upon. This would explain why that Master of thought-processes and their results made the momentous statement, "Ye shall know the truth, and the truth shall make you free."

Since the representation of Truth in all its many meanings is the natural state of man, a departure from that state will affect in some way his manhood, or the expression of it, and will cause him to lose his full health either in mind or in body, for the body is very much the servant of the mind.

This slight erring from the course being small in comparison with the main pattern of man's noble destiny, he has simply to recognize the fault and rectify it in order to restore the equilibrium of his being. He has only to "know" (or find and make real to his cognizance) the truth, and then that truth will make him free,—free to respond again to his normal selfhood.

The Story of Creation

So Truth for this sixth day is a word which accurately pinpoints its meaning under its whole and wholesome embrace.

THE SEVENTH DAY SYMBOL: REST

When I arrived at the seventh day, I was given as the key-word the term Love,—not that little and much misused word “love,” but Love with a capital L and a much more capital challenge as to its meaning.

What better name than Love could be used to define the great Cause at the back of this seventh day symbol? Here it is simply recorded that everything was complete,—the heavens, the earth, and all the host of them,—and we are then told of God resting.

Rest is a wonderful thing, and it never means just stopping; it may mean pausing to realize, or sitting down to enjoy, but it never means merely pausing or sitting down with a complete cessation of thought.

The more you think of rest, the more you recognize that Love is the only word that crystallizes the tremendous meaning of this seventh day symbol. You realize that when anyone loves what he is doing, he *rests* in it; and then you go on to see that to love anything or any action you must be completely at home with it or at one with it. *Your* whole being and *its* whole being must be at one in a common purpose.

You may begin to love by finding some thing, some activity, some ideal, or even some individual to which you feel a natural attraction; it awakens in you an instinctive response to what it stands for. But after that beginning there may be many things you have to learn before your whole being is so completely responsive to it that you could truly be said to love it.

Of course, we often find that from the very first we *are* fully responsive to that which we have found to be our ideal, and this is always a lovely experience. An individual may find a ready and natural attraction to one of the arts, such as music, or to engineering, and from the very beginning may take to that subject with no impediment to a whole-hearted response to all its requirements,

just as a child may take to swimming with no effort at all. In such cases as these, we always find the individual resting in his activity,—actually resting with a greater peace and serenity than when otherwise occupied.

But it is also true that love is something for which we often have to work hard, in order to remove all those inclinations which would mar the full response. And so others, having felt the first instinctive attraction, may still have much to remove by patient practice and perseverance until that happy day when they too feel the perfect rhythm between themselves and the ideal which they have at last made their own. When that day arrives, they find that instead of straining mind or muscle, there is no strain at all, but a new and wonderful activity called *rest*. Then are they truly “in love” with that on which they have set their heart.

One has only to think of this in connection with some game, such as golf, to realize how true it is. If a man loves his hobby or a particular form of sport, it does not tire him. In doing it, he finds a sense of rest which few words on earth can define; and yet there is one word that conveys this sense of completeness and satisfaction, and that is Love. As a word it must be capitalized, for no human reasoning could explain why it is that when we truly love we truly rest. It is a fact which draws its factualness from a higher source than the human.

It must be true that in an intelligent universe each unit has a proper niche to fill in the one overall plan or design, and that the individual will always feel the pull, the attraction, to this his proper part and perfect place. If he is misguided in direction, he feels unrest; but when once he feels and knows with a conscious inner certainty that he is on the right road, he experiences some measure of rest even while he is still on the road; and he enjoys a full rest and a sublime assurance when he knows that he is actually at his journey's end.

But it is the universal plan which both defines his part and then rests him in it. And why is this? Is it not because there is one universal Cause, one Love which knows all things as they really are and therefore rests in that knowing? For if man can truly *rest* whenever he has truly *arrived*, how much more can that one

The Story of Creation

All, which is best named Love, rest in the fullest and highest sense of that word in its own completeness!

So I found how naturally true to all the tones or meanings of this seventh day symbol is that one word Love.

Accepting the Symbols

When I had reached the end of the story of Creation, I realized that I had a whole chain of symbols,—light, the firmament, dry land, the solar system, birds and fishes, man, and God resting,—all speaking very distinctly of different aspects of God and man. And I felt that I had touched something complete,—that every aspect had been pin-pointed in those seven symbolic days. I knew that whatever I thought of that was fundamentally true could be classified under one of those seven headings and that each one was vast in its scope and implications.

Once upon a time we accepted the 1, 2, 3, 4, and so on of arithmetic; at that time we had no idea what it was all about or where it would lead us. We were told to accept and we did so, on the simple assumption that someone who knew a great deal more about it than we did had given us ten digits, ten little numbers. We went on to find that with them we could build up the whole structure of arithmetic and that from them we could, if we wished, go on into the limitless realm of mathematical ideas.

In almost every other form of mental activity we accept what others before us have proved to be correct; and so should we not adopt the same straightforward method and accept that these seven symbols, which are presented as days of creation, were placed at the beginning of that wonderful textbook of life, the Bible, because the ideas they embraced and defined would permeate the following narrative? Just as the ten digits could be called the body of arithmetic, so these seven symbols constitute the body or basic structure of the whole Scriptural theme.

Of course, there must be infinite development of this bodywork, just as in even elementary arithmetic there is unlimited development based on those ten digits. But for now it is my purpose only to amplify the meaning of these seven fundamental symbols so

that they become more real to us; for if they are to do with the story of life itself, they must certainly have much greater scope and much deeper meaning than such simple symbols as the arithmetical digits, the notes of music, or the basic colours used in painting.

Here again I was taught these ideas by someone else, even as they in turn had been taught by someone before them. I had to *accept* what I was taught even to begin to be taught, as is the case in all education. So in our present journey the easiest way will be for you and me to accept as we go and allow our reason to substantiate what we have accepted until we become at one with it and find it part of our understanding, our mental being.

The Sub-Divisions of the Seven Days

Having therefore accepted that each of these seven day symbols could be classified under one short heading or symbol which was suitable to to-day's terminology, and yet at the same time did not depart from the vocabulary of spiritual things, I then went on to learn that each day was in itself divided up by being combined with some of the other symbols.

This is quite normal, of course,—as in arithmetic, where the number 3, for example, can be seen to consist of three separate 1's, or one separate 2 plus one separate 1, etc.

So I was taught and I accepted that the first symbol, or first day, was classified as a whole under the one short heading of Mind, but that it was also amplified in its meaning by being divided into three sub-sections, formed by combining it with some of the other symbols. The first of these sub-divisions could be called Mind as Mind, the second Mind as Spirit, and the third Mind as Soul.

Let us examine that together. This first day symbol begins, "And God said, Let there be light: and there was light." Now, that light is, as we have seen, the appearance of intelligence or enlightenment, the intelligent or enlightening idea, and so the emphasis is on Mind and it remains in Mind, and therefore we pin-point that section in the phrase Mind as Mind.

But the second sub-division or second movement of this first day symbol does not remain solely in the tone of enlightenment, or Mind, for it reads, "And God saw the light, that it was good: and God divided the light from the darkness." Here we still have our first day, our overtone, of Mind, but we notice a touch of the second day symbol in those words "divided the light from the darkness," for, if you remember, the theme of the second day was this division. The second day begins, "Let there be a firmament in the midst of the waters, and let it *divide* the waters from the waters."

So here in this second movement of this first day symbol we have that touch of the second day whose overall meaning we have learnt to be embraced in the term Spirit. Therefore this second movement of the first day symbol is simply classified as Mind as Spirit.

Then the third movement of this first day symbol brings in some of the tones of the third day, for it reads, in part, "And God called the light Day, and the darkness He called Night." In the third day symbol we find the same tones in the words, "And God called the dry land Earth; and the gathering together of the waters called He Seas;" this "calling" or naming is an important activity of that third day symbol whose whole meaning we have pin-pointed under the term Soul. So therefore this third movement of this first day symbol should be classified as Mind appearing as Soul, or Mind operating as Soul.

At this point I am not going on to explain all the sub-divisions of the other seven day symbols, but having shown the reason for the three sub-divisions of this first day symbol, I am going to ask you to accept, if you will, all the sub-divisions of the rest on the understanding that they too have their simple explanations. In mathematics or even cooking we first accept formulae or recipes, and then prove by practice what we have accepted to be true. In this case we are wise if we do the same.

So the first day symbol has three main sub-divisions classified as Mind as Mind, Mind as Spirit, and Mind as Soul.

The second day also has three sub-divisions,—Spirit as Mind, Spirit as Spirit, and Spirit as Soul, in that order.

The third day has five main sub-divisions, under the headings Soul as Mind, Soul as Spirit, Soul as Soul, Soul as Principle, and Soul as Life.

The fourth day symbol also has five main sub-divisions, expressed first as Principle as Mind, then Principle as Spirit, next Principle as Soul, then Principle as Principle, and lastly Principle as Life.

The fifth day symbol has four main sub-divisions,—Life first as Mind, second as Spirit, third as Soul, and fourth as Principle.

The sixth day has seven main sub-divisions and appears first as Truth as Mind; second, Truth as Spirit; third, Truth as Soul; fourth, Truth as Principle; fifth, Truth as Life; sixth, Truth as Truth; and seventh, Truth as Love.

The seventh and last day symbol has only two main sub-divisions,—first, Love as Truth, and second, Love as Love.

Now let us emphasize again the wisdom of *accepting*. These ancient seers or teachers use the word “Let” over and over again in their story of these seven symbols; in fact, they begin their description of every one of the days but the last with this “Let.” May it not have been because they saw the necessity of “letting” or accepting these truths, rather than halting progress by trying to argue them out with our limited capacity of reason?

Human reason becomes unlimited in capacity proportionately to its acceptance of ideas which are born from sources outside of itself; it is limited and slowed down in movement when it tries to originate idea from within. So it is “Let, let, let,” all along the line of progress.

And now, if you will just relax, sit back, and accept, I should like to take you for a journey through these seven symbols which I have found most interesting.

Beginning at the End

In this journey I flew to the end and then walked back to the beginning, or, to put it another way, I started at the seventh day and worked my way back to the first day.

I often used to begin a novel by looking at the last chapter,

The Story of Creation

just to see what the author was really about. Once I knew the conclusion, I could sit back and enjoy the story without any of those qualms and anxieties which assail the reader who goes blindly on from the beginning, not knowing who is going to live and who is going to die, who is going to triumph and who is going to fail!

If we cultivated the habit of looking more often at the journey's end of any experience, we might derive much benefit. Man is entitled to his vision and he is equipped to foresee and foreknow a logical conclusion to any journey upon which he has set himself. It is possible that men and women too frequently forget this right and accept a position in which they enter some experience blindly and without forethought. They virtually think of themselves as cattle, to be taken along a path about whose direction they are not sure and towards whose final destination they would not dare to peer.

Whilst we may not as yet be equipped to know always the final issue of our endeavours, it surely must be wise to have in mind a sound idea of the actual goal, rather than trudge along with no other inspiration than the care of our immediate footsteps on the way. In practically every human activity, except this one important matter of the overall purpose of life itself, we do adopt a method of gauging and visualizing the end or goal even whilst we still have to work out the processes towards it.

The housewife in the kitchen will accurately visualize what she is aiming at even before she starts. She will almost see her pie, as regards both size and ingredients, before she even begins to choose the dish and measure out those ingredients. There is no blind entry on that path for her without any certain idea as to what she is out to attain.

This also applies to the business man in his business and to most other activities, and yet in the purpose of life itself nearly everyone accepts a more or less fatalistic outlook. This very acceptance must of itself introduce all those other incalculable factors of chance, change, and uncertainty which we finally point to as being the causes of our being unable to set our course with a clear and determined goal in sight! In fact, they are the logical *effects*

A Scientist Opens His Bible

of our original indecisiveness and are not in themselves causes. Our attitude and determination is surely the governing factor, just as when we start on an outing in an indecisive mood we are very likely to waste our day, whereas a definite, positive approach to that same outing will make it fruitful in experience and pleasantness.

So it is a sound idea to go to the end and have a look at the conclusion before we start, and in the case of this Genesis story I went even further and not only had a look at the end, but actually began there and worked my way in the other direction. This is not necessarily towards the "beginning," for who can tell where the beginning of any true activity lies?

Take even our housewife making her pie. Did the pie begin when she entered the kitchen and assembled the ingredients, or as a finished article in the well-springs of her consciousness? Even in consciousness who can tell where the idea begins? It may become apparent to us at some particular time, so that suddenly, as it were, we find ourselves entertaining that idea and the thoughts it entails. But how many centuries old are the instincts, or should we call them the natural inclinations, which fostered and impelled that idea! In fact, are they old at all, and have they any age excepting all age? No one could truly say when they first began. Is not eternity more of a circle than a long straight line? And where indeed does the line of a circle begin or where can it ever end?

But apart from all these thought-arresting and serious arguments, there remains the happy thought that it is just good fun to break from tradition and begin where old Father Time says that we ought to end.

I remember a kindergarten teacher who claimed that it was much easier and much more fun to teach children the alphabet backwards than forwards. I tried it and found that she was right. It had rhythm in the way she showed me and was somehow more interesting. After all, who are we to say that A must be first?

So let us start at the end of this great Genesis story and see how its greatness is actually enhanced and deepened by proceeding in

The Story of Creation

this reverse direction. I think that the wisdom of our chosen course will reveal itself the more we steer that way, until when we reach the end of our journey we shall see that we have not in fact "gone backwards," but forwards to a new and glorious conclusion.