

The Sixth Day

Man Expresses Truth

Now we move on to our next day symbol which, in the way that we are travelling, is the sixth day. This day we accepted as having the overtone of Truth, because it is chiefly to do with the creation of man himself, and man would appear to embody the activity of Truth more than anything else.

The only thing that man is seeking is truth. Men strive unceasingly until they arrive at truth, be they engineers or architects, builders or bakers. At work or at play, men, women, and children are always striving to find, form, or express the true model, the nearest thing to truth that they can attain.

The athlete, the mother in her home, the youth preparing for his examinations, the professional man, the business man, the factory worker, the artist, and the man of science—all of them seek truth and how to pattern or express it as nearly as it is possible to express it in their particular field of activity.

So the key-word for this sixth day is Truth, and how natural that is, for I cannot think of a single man, woman, or child whom I have met who has not revealed some new idea of truth to me somewhere along the line of our acquaintance. You can always learn some new truth, or something new about an old and well-established truth, if you listen to man—not necessarily to his words, but to his life, his yearnings, and his findings.

Man knows more about truth than sometimes he cares to know, for the amount of his knowing makes him terribly uneasy if he wanders off its path. In fact, truth and man are synonymous, and so this sixth day symbol, in describing the creation of man, is simply in our more modern terminology describing the truth of Truth.

This sixth day symbol, then, is very important to you and me, because we *are* man, and we cannot avoid being what we are.

If we dream away the hours or even the years, well, we merely dream them away and the awakening from our dreaming, which is inevitable, is only the more severe.

The Sixth Day Has Seven Sub-Divisions

Here in this sixth day with its one overtone of Truth we have all seven of our day symbols brought into play in the sub-divisions or undertones of this great theme of manhood. And this is quite logical, for is not man that which includes in his expression some part of all the qualities of his Maker,—that seven-named One we are learning to understand and therefore intelligently adore?

Do let us keep this easy and natural. Remember that it is the most attractive game in all the world whose rules we are learning, so just accept, as you would accept all the elements or symbols of any other game. Even in cards, if someone said, "That is the Jack, that is the Queen, that is the King," and then if he told you that in the particular game the Queen was of higher value than the Jack and that the Ace was the highest of all, you would accept it and simply make a mental note to remember it. He would not have told you something that he had invented, but merely certain things in connection with those card symbols which you were going to use in that specific game.

So here too I am not telling you something I have invented, but only things that are. Our ancient teachers are emphatic in using seven symbols to cover the entire creative picture, and consequently those seven symbols must describe the whole nature of God, for His nature is expressed in that creative picture and certainly no other cause is there revealed but this one infinite Cause.

Therefore if in this sixth day symbol they are just as emphatic that man was made in the image and likeness of this Cause, or God, then it is obvious that man's nature must also be sevenfold. So in saying that this sixth symbol is divided up into seven separate sub-descriptions of itself, I am just stating a fact established a long time ago by these learned men as they described the symbols which defined Deity to them.

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Let us just accept it, then, for they were masters at their work and knew exactly what they were about. Even the clear-thinking Jesus constantly turned to these older Scriptures for reference and illustration, very much as a modern master in any of the sciences will turn again and again to the approved textbooks on the subject.

Having accepted it, let us begin with the last verse of the description of this sixth day symbol, which to us, going in the opposite direction just for the fun of it, is our first verse of that day.

We are not going in this direction only just for fun, but also to prove that things which are true have no beginning nor end, and that if there are many of them grouped together, one is not more important than another. We may have first learnt our arithmetical numerals from one onwards—1, 2, 3, and so on—but later we are seldom bound by that order. We take all the digits or symbols as being of equal importance and use them as required to express any arithmetical idea we wish. If we want to write down the number of days in a year, we put first a 3, then a 6, then a 5—completely out of order from the original sequential 1, 2, 3, but quite in order in the expression of the idea we have in mind.

So we are running the other way through this Genesis story to bring out the idea that with anything factual there is never just one way of looking at it; because it *is* factual, it has infinite ways and directions in which it may express itself.

THE SIXTH DAY (7): MAN IS THE CONSCIOUSNESS OF PERFECTION

The first verse in this reverse direction reads, “*And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.*”

We have been told and we have accepted that this represents first Truth, because the whole sixth day has that one main overtone, and secondly, because this is the seventh sub-division or sub-description of this whole symbol, it also represents the

seventh day, or Love. So the pin-pointing for this verse of the sixth day symbol is Truth as Love.

We may now ask, "What is the 'evening and morning,' the all-embracing and sole purpose, of Truth?" Surely Truth's only purpose could be to define the truthfulness of its ideal in such a final and whole manner that as it looked at it, as it were, all that could be done about it would have been done about it; it would therefore be entirely fulfilled in purpose and would rightly earn the affection and satisfaction implied in those words, "And God saw every thing that He had made, and, behold, it was very good." Truth looking at its completed ideal would naturally endow it with all the qualities of Love.

Truth Is Exclusive

Should we not realize that Truth is an exclusive thing? It excludes all possibility of anything else for itself or its ideal but the pure and absolute truth. Even to approach a proper appreciation of this great term Truth, we must challenge our thinking and realize the undiluted purity of the standard which the word implies.

Truth is not an argument against something else, nor even against the *possibility* of something else. It is an activity, the dynamic outline and form of the one Principle of all being. It is the iteration and reiteration of fact to the complete rejection of the fable which never was.

So Truth to be Truth must be whole, final, and fulfilled to the elimination of any other quality but perfection. To be Truth in its only proper sense, then, it must have arrived at the state of perfection embraced in the meaning of the term Love.

In accepting the high standard of Truth we have to learn that in order to be true to ourselves, to others, or to our ideals we cannot be satisfied with anything less than the picture which requires no further improvements, for to absolute Truth there is no error nor flaw; there is only the whole truth, perfectly rounded out to the exclusion of all else. And when we arrive at such truth, we have arrived at Love, with all the rest, tranquillity, and real peace which that implies.

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“The truth, the whole truth, and nothing but the truth” means Truth finalized in Love; and if we would have truth in any direction of thought, we must round out our conscious awareness of it to this point where however much we look at it and from whatever angle, it can only bring the response, “It is very good” — not just “good,” or “quite good,” but “very good,” that is, perfect.

The Healing of the Lame Man at the Gate Beautiful

We saw in the story of Jesus and the rich young ruler how the Master began with the “seventh day” of a resting love and effortlessly beheld the truth. Now let us take an illustration of starting with the “sixth day” of the affirmation of truth and thence arriving at the glory of Love.

In the third chapter of Acts is an account of a healing by the apostles of the lame man at the Gate Beautiful who asked alms of them as they were entering the temple. We read that Peter, “fastening his eyes upon him with John, said, Look on us.” In other words, Peter demanded of this individual a full and consecrated attention to the truth of man’s wholeness to which he, Peter, was devoting *his* entire conscious capacity of reason and affirmation.

Peter of all the disciples had had to learn to keep his eyes on the goal, and here he unswervingly maintained the argument of Truth and its great testimony, to the exclusion of all else. He arrested every plea of sense which testified falsely to that man’s character and background, until the truth and that alone obtained for him.

Peter’s consciousness of the truth of manhood was such that it could not but overrun its banks and overflow, with the result that it flooded the whole consciousness of that once lame man, until he was exhilarated and filled with the riches of the grace of it. His own latent manhood was awakened. Instead of feeling the need to beg, through his sense of having nothing to *give*, he was full to the brim with all that he *had* and the joy of abounding and unlaboured progress.

At this gate called Beautiful became apparent the meaning of

Isaiah's words, "How beautiful upon the mountains are the *feet* of him that bringeth [not "beggeth for"] good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Ye Shall Know the Truth . . ."

If any man fastens his eyes on the truth of something until his whole mental vision attains to an integrity that excludes all else but that truth, then he is equipped to impart from that consciousness in a measure that will banish the entire lying testimony to the contrary. In the exact ratio of his fidelity to that exclusive vision of the truth, he will experience the uplifting results recorded in our illustration.

If we will stoutly adhere to the vision of truth in any situation and sustain it until we *know* that it is the only truth and thus have the dynamic clarity of a whole conviction, then we shall not need to wonder what the outcome will be—that truth will do the rest and we shall find that it will operate with all the qualities of Love. If we will see everything that He has made, we shall indeed find that it is "very good," and we shall realize the force of Jesus' words, "Ye shall know the truth, and [then that] truth shall make you free."

The only task Truth ever demands of us is the affirmation of truths until our whole mentality is occupied with nothing else and we have arrived where Truth is, at that point of perfect rest where Love abides and abounds.

Wherever we set ourselves along the path of Truth, do we not have to continue until at the feet of that one conclusive Truth is laid every other concept that is in great or small degree contaminated with that which cannot stand the test "Is it really true,—that is, indestructible and infinite?" When this has been accomplished, we are ourselves translated into the absolute purities of a consciousness fully occupied with ideas that have arrived at final truth and yet which will forever expand in the meanings of that finality.

As this verse in Genesis reminds us, we must, if we want to

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enjoy a whole manhood, continually see everything that is made (in our individual conscious awareness of things) and realize in a conclusive and therefore wholly satisfying sense that it is “very good.”

THE SIXTH DAY (6): MEAT FOR MAN

The next section to which we come in this sixth day symbol is the sixth section; therefore its pin-point or crisp meaning must be found under the heading Truth as Truth.

Let us see what these great seers have written and then make our deductions according to to-day’s way of thinking. They write in the next two verses which comprise this section: “*And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.*”

In the first part of this section we are dealing with the feeding of man himself, and in the second part with the feeding of the qualities of character which in his manhood he must embrace or have dominion over. So this section is to do with feeding both our manhood and some of its outstanding characteristics.

We must remember that neither these teachers nor we ourselves are concerned with the animal body-man. They and we are concerned with *actual* man, character or spiritual man,—the important and, finally, the only thing with which any of us is concerned.

The Herb on the Face of All the Earth

The first thing that man is given as food for thought is the herb bearing seed, which is “upon the face of all the earth.” The herb is a symbol of a type of thinking which genuinely feeds or sustains us, and therefore represents the true bread,—the bread of Truth. The Bible contains several references to the herb, and the more we study the use of the word in the Scriptures, the more we see that it is used as a symbol in a specific way.

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For instance, Moses' beautiful song in Deuteronomy begins, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb." We immediately have a picture of the gentleness and kindness of Moses' teaching, and that its purpose was to water and foster even the tenderest thoughts of goodness ("the tender herb") which were to be found among his followers.

Paul in his Epistle to the Romans writes, "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs." Is it not more than likely that in that last sentence Paul was referring first to those strong characters in the faith who could take on anything, eat anything that came along by way of ideas, and stomach it? And then to others less firm in their faith, who for the time being had to keep just to the more easily digested "herbs" of plain human goodness?

When you are a beginner in some subject and are comparatively "weak" in it, you must of necessity keep to the positive side of that subject and not go out to try to analyse and tackle the negatives which oppose it. You must keep to the "herbs" and not set about the strong meat of matching your knowledge against the opposing forces.

Jesus in his parables taught the same thing when he said, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." It is as if he was saying, "If you entertain even the seedling of good thoughts about yourself and others, the seed of this 'herb,' and keep to it,—that is, sow it in your whole field of thought,—you will find that it will grow in stature and meaning to you; and then the day will come when your inspired thinking will lodge in the branches of the full-grown purpose of that kindly thought which you first sowed."

What is more, the Master was quite definite that such activity in our thinking produces the kingdom of heaven in our present experience. And how true that is, for whenever we find anyone

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who has developed the habit of thinking well and truly about himself and others, we find someone who is enjoying a measure of heaven, or true happiness.

Isaiah in his reproof of the people describes the Lord as saying, "I will make waste mountains and hills, and dry up all their herbs," which is like saying that if we fail to eat those herbs of a constant awareness of good in everyone and everything, there comes a time when this ability dries up on us; then, until we really rouse ourselves, we suffer the awful effects of not being able to find good anywhere. If we meet a character so gone dry, how we long to awaken the ability he has allowed to lie dormant, for his life is so utterly miserable!

As in the graphic description of Pharaoh's stubborn resistance to the ways of God, men can so refuse to entertain the ideas of goodness that finally their own self-will acts like the locusts of that story and eats up "every herb of the land, and all the fruit of the trees,"—destroys their natural capacity to see and enjoy good in others and themselves.

Throughout the Bible narrative, then, the herb is used as a symbol of that straightforward and natural discernment of good in others and in ourselves which goes to make the true food or sustaining substance of man.

Find and Feed upon Natural Goodness

God as Truth sustains Himself by beholding His own Truth, and therefore man as the truth of Truth, the idea of all that is true, sustains himself by finding and feeding upon the truth in himself, in others, and in all things. And how right and practical this is, for the only thing that really satisfies man, the only "meal" he can happily sit down to, is truth.

Now, do not forget the "let" of this Genesis story. The whole secret which makes it so attractive is held in that one word "let." If you just "let," or accept, this idea of the "herbs," or the plain straightforward goodness that is being manifested in some degree everywhere, "upon the face of all the earth," as being the real food for your manhood that will give you strength

of mind and body, then you can right away set about playing this game.

You can say, "All right, I accept that, and I see that my job in this game is to *find* this natural goodness in everyone and everything, just here where I am, and not forget to look for it in myself as well."

It is a man-sized job actually to accept as true this fact of goodness being everywhere and then adhere to it under all circumstances until you prove for yourself that it is so. But this "herb," this fresh clean goodness, is "upon the face of all the earth," and it is your privilege to find it; and until you begin to do so, you hardly begin the game.

In your home, in your business, in your world, and in yourself you have to pursue this truth until you satisfy yourself that it is true. There is no way on earth that you can do it except from a wholly spiritual basis and with the determination to make that spiritual basis practical in the human and physical realm.

Take an illustration: suppose you are in business and you find that for years you have admitted that the people you are associated with are just ordinary people. In fact, like the rest of the world, they are reasonably decent, you admit, but most of them extremely selfish and self-centred and expressing very little genuine deep goodness of character. Some you can like better than others, but some manifest all the qualities you dislike and you are quite convinced that there is not much that you could call good about them.

Well, there before you daily is spread a pretty well mixed-up meal of thoughts,—thoughts about others which you take into your consciousness every hour and which you then expect it to digest and disperse through your whole outlook, or mental body; and that body of thinking, both conscious and subconscious, goes to make "you."

No wonder you don't feel too good sometimes! Your thoughts about others stir up your general thinking-system, so that in itself it begins to express many qualities which if you noticed them in others you would call most undesirable,—such as impatience, bitterness, sadness, or even hate.

“Death in the Pot”

The Biblical teachers describe this kind of experience in the fourth chapter of the Second Book of Kings, when they tell of how a man went out to gather herbs in response to the prophet Elisha. In doing so, he found a wild vine and gathered wild gourds from it; when it was mixed in with the pottage for the sons of the prophets and they all began to partake of it, the men cried out, “there is death in the pot.”

In the symbolic language which these teachers used, the wild vine typified the opposite of the true vine, which stood for all that was of the Christ nature, or true nature of man,—that is, all the characteristics of our friends, relatives, or ourselves which tell us of the nobility of man and cause us to admire those friends, relatives, or even our own selves.

So what took place in this story symbolizes what happens with you when you see and accept as real a number of apparent character-qualities in your business associates which are no part of the ideal of manhood or womanhood. This poisons your “food,”—that is, it poisons your thinking and sets up in it an unhealthy activity which is probably reflected in some physical disturbance,—just as the same sort of thing poisoned the food of the men in this story.

But let us see how matters were put right in this instance. The men had the sense to appeal to Elisha, that great teacher of their time, and we are told that he said, “Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.”

“Meal” to these people stood for correct thinking, or the truth, and so what the prophet did was to pour in some truth to antidote the poisonous tendencies of the “wild vine” concepts which had been assimilated. When he had done that, there was “no harm in the pot.”

True and False Testimony

But how could you correct your estimate of those very apparent character-qualities in your business associates which

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spelt anything but good to you? How could you really find and feed on only the “herbs,” and not the “wild vine,” and so obey the injunction of this sixth section of the sixth day?

First of all, through what channel did all the unlikeable qualities find their way into your consciousness? How did they become apparent or real to you? Was it not through those five senses again? Was it not what you heard with your ears and saw with your eyes that contributed to this conception? In fact, to prove that these limited senses are not confined to mere physique, may you not have “felt” hurt by their attitude or actions, or even “smelt a rat” in something that they were doing, or may not something about them have given you “a bad taste in your mouth”?

Now, where would all that testimony come from? Where would it live and move and have its being? Surely in your sensual, limited, and altogether wrong concept of what constitutes man; in your sense of man as mortal, as dependent on bodily conditions for his entity and his being, and therefore fearful, troubled, or even hating,—a man who could never have been created by a God who is God, that is, who is supreme, All, and purely good; a man who is a mirage, a result of never challenging the senses, a lie,—in fact, everything but actual man. So it is back to man that you have to go, and to get back to a true understanding of man, you must get back to a true sense of God, man’s Cause.

If God is spiritual and perfect and is man’s only Parent or Cause, then man is spiritual and perfect—nothing more and nothing less—and no amount of argument to the contrary can alter this logical and scientific deduction as to his nature.

Is this perfect man the physical man of the senses’ reporting and defining? Of course not, for they can report nothing that is perfect. If they testify to a perfectly formed piece of matter, such as a physical body or a flower, it is only a question of time before that which they have reported as perfect becomes so imperfect that it is subject to decay and rot.

Then what are we going to do about the evidence of the senses in order to arrive at a true estimate of what constitutes man and his character?

Obviously we must deny these senses in all their testimony;

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and even if we have to live within their limited realm for the time being, we must never give them credit for being able to report truly on anything, but turn rather to scientific deductions for all our sure evidence as to man.

Someone may argue, "God may have made man perfect originally, but man is now imperfect as a result of the exercise of free will on the part of his ancestor, Adam." But is that a scientific deduction? Can a perfect Cause produce an effect that can depart from perfection? Does the principle of arithmetic evolve a perfect concept such as $2 + 2 = 4$ and then allow it to choose to stray into a false and useless sense of itself? Of course not, and only an ignorance of arithmetic can admit the actuality of anything but $2 + 2 = 4$.

Is the Parent of man, his Cause, or God unloving? No! Then no matter what those physical senses say through ourselves or others, the outcome of that Cause cannot manifest a quality which is not inherent in its Cause and cannot therefore be unloving. Unless of course we want to admit two causes, one good and one bad! But such a theory would not last for five minutes under logical analysis; and if it could last, it would destroy the whole Principle of all being and living.

Then, you may ask, where do the bad qualities come from? Well, where do the inharmonies of music and the errors of mathematics come from? From the principle? No! But in these two sciences is there any other cause but their principle? No! Then where do these errors come from? In fact, do they actually come at all, or are they the result of unlawful activity which only affects those who are operating in this unprincipled way, wholly outside of the real activity of each of these sciences?

As soon as the errors are recognized and corrected, where do they go? Can they exist any longer once they are corrected? No! Then did they actually ever exist at all?

Thus it is with all the suggestions about men,—in this case our business associates and ourselves,—which try to portray any quality that is not derived from their perfect Cause, that is, God. Not one of these claims is fundamentally true, but like the errors in the practice of those lesser sciences, music and mathematics, they

must be detected and exterminated from the realm of active reason; otherwise they mar the true activity, and (in the language of the simple yet vivid description we quoted from the Bible) bring "death in the pot."

So in order to feed on the herbs which are "upon the face of all the earth,"—feed, that is, on the bread of truth which is expressed in the goodness and perfection of every man, woman, and child,—we have not only to look for that goodness, but also to be alert to the suggestions of opposite qualities and refute them on the basis of our spiritual argument,—namely, the acceptance of God as what He must be in order to be God, perfect, and the consequent perfection of everything emanating from Him, including man.

This is a fine game, although a very strenuous one, but the satisfaction and joy it gives have to be experienced to be believed. To prove this, have a day in which you are aware of goodness everywhere and through everyone and see how much better you feel and what better all-round results you have than on any other day when you have been full of criticism and empty of appreciation—how exhausted you then feel, even if in the course of the day you have eaten a beefsteak!

The Fruit of the Tree

So far we have considered only the herbs as part of man's God-given mental diet. And now we go on to the next item: "Behold, I have given you . . . every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

To understand these words we need to accept that the tree was used in the Bible as a symbol of all that was principled and immovably fixed in its principle; and conversely, it was used to denote anything that was unprincipled. The tree with its central axis and branches radiating from it and bearing fruit stood as a symbol in those days of what we to-day would call the great Principle of all being. This Principle is essentially one, and its "branches" are the system through which it expresses itself to men and through which men have the fruitage of good results.

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For instance, in the Book of Daniel we read that King Nebuchadnezzar dreamt about a tree which “grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:” later in his dream he saw that this tree was hewn down and only its stump left in the earth. Daniel, who was conversant with these symbols and their meaning, was able to tell the king that that tree stood for his (the king’s) powerful sense of personality, which had made him disregard his God and caused him to feel that *he* was a god. This unprincipled outlook of an unbalanced personality led to such unprincipled actions that finally Nebuchadnezzar was forced to learn his lesson.

The fact that the metaphor is built round the picture of a tree is proof that the Bible writers wanted to convey that Nebuchadnezzar had tried to enthrone his personality and personal judgment in the place of government by the one Principle; this Principle must of necessity be found to be the only Governor of man, for being the one Cause, it must govern that which it causes.

Anyone can call to mind several such personalities in the course of history who finally disregarded all the requirements of the Principle of man, brought disaster to the peoples whom they misled, and so temporarily sealed their own doom.

Again, the tree in the garden of Eden, “the tree of knowledge of good and evil,” which led to the downfall of Adam and Eve, was used to illustrate the impossibility of trying to live harmoniously on a theory which from its very first statement declared itself unprincipled. For there is no more principle to a theory which involves a knowledge of good *and* evil as factual than there could be to a theory that the mistakes or “evils” of mathematics (or any other principle-based science) are as true and real and therefore possible of knowing as its correct computations.

When Jesus said, “I am the vine, ye are the branches,” he was referring to himself as the representative of the divine Principle, from which Principle the disciples also had to work if they wanted the fruitage of results; and when the Master cursed the barren fig tree, he was showing that any so-called principle which does not bear good fruit is bound to wither—simply because it is *not* principled, is *not* based in the one Principle of all.

The idea of an undeviating Principle and the system it inculcates was symbolized by a tree in Revelation too, where we read of the tree of life, whose leaves were “for the healing of the nations;” the “leaves,” or ideas, of any manifestation of Principle are always for the healing or correction of errors in that realm.

Jesus’ Healing of the Blind Man at Bethsaida

Then again, Jesus’ healing of the blind man at Bethsaida, as recorded in the Gospel of Mark, throws light on this symbolism of the tree, on the fruit of which man must eat.

“And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.”

In these few verses the Gospel writer has by his very brevity laid stress on certain points which were obviously of importance. First of all, Jesus took the man by the hand. “Hand” to these Scriptural teachers simply conveyed spiritual power and its usefulness. When elsewhere they refer to the “laying on of hands,” they no more meant to imply that some mysterious current passes from the would-be healer to the patient than we should imagine such a current to pass from a music teacher to his pupil just because he happens to put his hand on his pupil’s shoulder in a friendly gesture. But the power of reasoning or “hand” of that teacher could certainly be “laid upon” the thought-processes of his pupil with a dynamic “healing” effect if that pupil was experiencing a state of dis-ease or inharmony in his concept and practice of music and needed clarification and correction.

The Master, then, led this man by the power of his clear understanding, and we read that he “led him out of the town.” The term “town” conjures up a centre of busy personalities, a

place of intrigue and gossip where the simple straightforward thinking of a people mostly accustomed to the country and the seashore could easily be confused and where they could become blinded to the plain truths to which they were used.

So the very fact that emphasis is here laid on this leading of the patient out of the town indicates that he needed to be removed from the blindness resulting from listening to a great many personal and sensual arguments. How often if we get caught up in the subtleties and devilry of the sort of "town talk" or idle chatter and gossip that goes on between people who have no proper work to do and are obsessed by personalities, we become blinded to the true character of the men and women around us! We find all the natural goodness and decency lost in the welter of personal opinion, based on the narrowed vision of selfishness and jealousy.

Jesus saw the necessity, then, of taking the man out of this atmosphere and its influences. We are next told that he spat on his eyes. The good Jew always expressed contempt or disgust by spitting, and so the Master's action may have been partly due to his disgust with the mental environment which he knew to have caused the blindness, and partly to his contempt for the claim that fleshly eyes are the source of sight; such a view would be natural to one who said, "It is the spirit that quickeneth; the flesh profiteth nothing."

But here is the point which is important to us in our consideration of what the term "tree" symbolized to these people, for now we read that the patient, on being questioned by Jesus, reported, "I see men as trees, walking."

The society, atmosphere, or even pre-natal influences from which the Master had been so careful to remove him had probably never seen "men as trees, walking,"—that is, as the noble expressions of a consistent Principle, with all the fineness of character which this implies.

So this individual may have been blinded by all those opposite, unlikeable, and temporary qualities, such as animality, hatred, and so forth, which had so warped his vision, his conscious mental seeing, that he may have hated the world he lived in, because he felt that it and all it contained was against him.

But now he began to see a new world, through the influence of the mentality under which he had been placed,—that mentality so clearly governed by an unerring and perfect Principle. As a truer concept of man dawned on him, his own thinking was changed, and his world became peopled with that most beautiful of all things,—men and women walking as living representatives of the highest and most likeable standards on earth, the qualities of Principle-governed thought.

After this, the man soon regained his normal vision. We may ask, though, why he first saw “men as trees, walking,” before he “saw every man clearly.” Why was that specific method employed by this great Master, who by his many other works proved that he had the power of instantaneous healing and restoration of good? A definite mental process of coming to true vision is here laid bare for our instruction—we see it in slow motion, as it were.

For instance, if your mental sight of someone is so blinded by hate that you can see nothing good at all in that person, you have first to admit that man *is* the expression of his Principle,—that he is a “tree, walking,”—and must be seen as such. You must do this before you can love that particular individual with a normal warmth.

You cannot begin by *forcing* yourself to love him—you will only aggravate the hate if you try to do that. You must start with the admission that God, the only Creator, made man, and therefore that everyone is in some degree an active expression of God in a specific individual way, and that your job is to find this to be true. Your job is to discover something that *is* principled in your friend and to cultivate that sense of him. You must see the movements of the one Principle at work in him in some particular way, and thus feed on the “fruit” of that one “tree.”

At that point you, like this patient of Jesus', may find your sight of that person as an individual still dim; but if you persist in adhering to that which *is* principled in him, you will at some point find yourself thinking, “I see him clearly now, and I love him.” Your love will then be natural and warm. Instead of a love that was somewhat cold and abstract, you will find an affection welling up for little individual things in him to which you are

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attracted. Thus will a normal, happy vision be restored which perhaps at one time you feared was impossible of restoration.

Even after the restoration of normal vision, the great Master did not leave his patient, but instructed him specifically not to return to the town nor to tell anyone in the town. He might have said, "Don't go back to that cauldron of sensual testimony, where all the play and counterplay of living based on sensuality, gossip, and personality will only befog your seeing again. And don't talk to those who have become the servants of this confused type of thinking (wherever they live), because they may deride what you say to such an extent that your new-found freedom of vision and thinking may be shaken by the doubts so introduced."

Jesus' injunction is to me clear evidence that the main cause of the man's blindness lay somewhere in that vortex of mortal thinking where, through ignorance, sensualism chases sensualism in an aggressive hope of finding or creating heaven; where personality and human will play upon each other in some abortive process; and where the demands of the one Principle are unheard and unobeyed. The main line of cure therefore lay in that calm, steadying instruction emanating from the stately and immovable Principle of man, of whose likeness no more accurate nor lovely symbol could be found than a tree.

The Stronger Meat

To what length we have gone to learn just a little of our game, —in this case how man should feed himself. But these things, simple and yet profound as they are, constitute the vitamins, proteins, calories, etc. of the character-feeding of true manhood, and therefore their scientific compoundings and proportionings have a much greater significance and necessity than the balancing of the diet of physical man. Such a diet may claim vital importance for so simple an item as milk, even as here these Genesis dieticians in their directions for character-feeding lay stress on such apparently simple matters as the recognition of plain straightforward goodness in others.

Our pin-pointing for these two verses, you will remember, is

Truth as Truth, and it shows us that man, being the best possible expression of Truth that can ever be, must of necessity sustain himself in this his life-purpose by feeding on all that is true around him.

The only thing that influences him either for good or ill is apparent in the other expressions of manhood about him. If in them he continually finds only the manifestations of good,—first humanly, and then in a constantly ascending line of impressions right up to a pure spirituality,—then he will feed or sustain himself up to the point of his ascension, or ascendancy over all material phenomena.

These ancient teachers knew that, and so they instructed man to feed himself in this way on all the aspects of true manhood. First, on the “herbs” which they knew to be “upon the face of all the earth,”—that is, plain yet beautiful human goodness, which is manifest and can be found in everyone everywhere. No one who practises this glorious game of persisting in discovering those qualities of good, no matter if at first they are hidden from him, can experience anything but a true sustaining. He cannot but enjoy a happier bread than if he just skims off whatever appears on the surface and thinks that that is the only expression of manhood which can be found.

Then these seers continue in the higher requirements of a progressive feeding or sustaining, for they knew that man cannot be satisfied with human goodness alone. They were wise enough to know that from there his intellect seeks the higher callings, the deeper and more instructive purposes of true manhood; he looks for those impulses which forever guide and call man, whether he appears to wish it or not,—the impulses which are true and noble, all those inclinations which we must come to admit are purely spiritual and yet wholly natural to every single one of us. The pattern of those impulses is forever the same, the pattern of the one Principle,—that “tree, in the which is the fruit of a tree yielding seed.” And that is why man must feed not only on the “herb,” but also on “the fruit of the tree.”

To feed ourselves on the contemplation of natural goodness in others and ourselves—on the “herbs”—is safe feeding, and has a

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happifying effect, which is even productive of good physical health, as any doctor will tell us. But we cannot stop there.

To go on from this to seek out the *Principle* which must be at the back of this natural goodness is necessary to satisfy man's intellect; in this way he finds the higher causes for that human goodness,—causes which in themselves are the outcome of one primal Cause, namely, that supreme and unopposed good commonly called God. The "fruit" of this "tree" sustains man's intellect, which in itself is the direct outcome of the "tree" of the one Principle.

Sustaining That Which Sustains You

Before we leave this section of the sixth day symbol and its magnificent lessons, let us just see that its concluding verse amplifies the whole meaning by showing us that some of those main character-qualities which go to make manhood—typified by the "beast of the earth," the "fowl of the air," and "every thing that creepeth upon the earth"—are themselves sustained by the herb of even simpler goodness, that is, by the "*green herb*."

If for the purpose of illustration we take only the main qualities of character which each of these symbols stands for, we shall see how this is so. If for the beast we put "promptness and perseverance," we realize how promptness and perseverance are sustained in us by our awareness and contemplation of the simpler goodnesses of human existence. We are ready and quick to act as occasion requires,—to express promptness, in fact,—only as we are fully alive and responsive to the demands of the true factors operating on that occasion, and those true factors will always be revealed in proportion to our recognition of the qualities of simple goodness that are present.

If for the bird of the air we put "inspiration," we recognize that our thoughts take wings more easily when we are alert to such things as kindness and happiness, for what green and refreshing herbs are these! If for the creeping thing we put "patience," we agree that we are made truly and happily patient when we become conscious of or feed this character-quality upon all the little goodnesses that are forever being expressed by those around us.

Much more than this, we find that when we seek to put on those noble qualities of promptness and perseverance, inspiration, and true patience, we cannot do so without becoming aware of all the little promptnesses and perseverances around us, all the uplifting little inspirations (expressed in song, for instance, or even in whistling in the streets), and all those acts of patience and grace to whose simple service we owe so much.

A great endeavour such as the climbing of Mount Everest was successfully carried through only because of the care exercised in sustaining every factor which would sustain that final assault. Nothing was overlooked or neglected. And so we must learn to sustain every element that will in turn sustain us, or we shall be caught out.

This may be a game, and it certainly is, but the fact remains that every one of us is necessarily engaged in playing it in one of its many phases, and we have just learnt one of its important rules,—how to feed our manhood on the truth of man.

THE SIXTH DAY (5): MAN MUST MULTIPLY HIS EXPERIENCE OF GOOD

The next section of this sixth day symbol consists of the fourth verse in the “backwards” direction in which we are reading it. The first verse gave us a picture of Truth as Love, the ones we have just considered gave us a sense of Truth as Truth, and now following along in the same direction we shall find Truth expressed as Life.

Let us see if we have the idea. The order of these days of creation symbols looked at from the first verses to the last verses of the first chapter of Genesis and the first few verses of the second chapter runs in the sequence of Mind, Spirit, Soul, Principle, Life, Truth, Love, all of which are names for different aspects of the one Cause.

So their order in the reverse way in which we are going is Love for the seventh day which we have already looked at, Truth for the sixth day which we are now concerned with, Life for the next day symbol, and so on.

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In the sixth symbol there are seven distinct sub-divisions, and if we were reading the verses in a forward direction from the opening sentence of this sixth day symbol to the closing one, we should find these seven sub-divisions to be in the original sequence of the days of creation. We should find the first section of this sixth day symbol to represent Truth as Mind, the second Truth as Spirit, the third Truth as Soul, and so on.

But we are reading these verses the other way, and so we came first to the so-called last section of this sixth symbol, and thus began with Truth in its seventh symbol aspect,—namely, Truth as Love. Then we came to Truth as Truth, and now we have arrived at Truth as Life.

The verse reads, “*And God blessed them [the male and female of His creating], and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*”

We see immediately that this section of the overall Truth symbol must be associated with the symbol Life. If we turn to the verses that describe in full this fifth symbol of Life (that is, the verses comprising the fifth day in this Genesis story), we find the same word-pictures,—the “fruitful, and multiply,” the “fish of the sea,” and “the fowl of the air.” So we can plainly see that this section of the Truth symbol is also expressing the symbol Life, and we can logically name it Truth as Life.

It is quite natural that this should be so, for the sixth day symbol of Truth is particularly concerned with man and we can recognize that if man has followed the requirement of that previous section of Truth as Truth, he is bound to arrive at a new understanding of Life. If he has developed the habit of feeding on the truth around him everywhere, in others, in experiences, and in his own character, then from such mental or spiritual refreshment must he not necessarily go on to the sense of abundant and inspired being symbolically described by this present verse?

First he will experience the sense of blessing indicated by the words, “and God blessed them,” for it is a provable fact that if we have made a habit of being aware of all the good that is being

expressed around us, then we also become conscious of our own ample blessings.

Next he will go on to that active and creative thinking implied in the command, "Be fruitful, and multiply." This positive thinking he will express both by speech and action in such a way that it will certainly "replenish the earth, and subdue it;" in other words, it will bring a sense of renewal to his whole "earth," all the expressions of life in all the other people and other things around him. And it will also cause them to come into subjection to the same uplifting influences to which he himself has become subject; so he will "subdue it," because by his example he will bring it into the blessing of submission to such an atmosphere of thought.

At the same time will this expression of Truth, this true man or woman, as the case may be, "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." That is, his creative thinking, which was nurtured by his being willing to eat the bread of Truth, will cause him to embrace, or have dominion over, in his consciousness the activity of a quick multiplication of ideas, symbolized by the fish of the sea. It will also sustain this prolific thinking by the joy and freedom of expression typified by the "fowl of the air,"—thoughts made so light and unburdened that they soar in the "open firmament" of unlimited fresh revelation. This expression of Truth, this individual consciousness that has been careful in what it has fed upon, will find too that it has "dominion. . . over every living thing that moveth upon the earth;" it will embrace all the moving, active ideas which exist in the realm of positive thinking.

This verse is therefore practical, instructive, and full of common sense, and if man will not claim his right to express himself more and more fully in an ever-increasing and upward-moving measure, and if he will not master (or "have dominion over") the idea of his necessity to create in the line of positive thinking (symbolized by the fish for quantity, and by the birds for quality), then indeed will he have missed some of the greater privileges and requirements of his manhood.

The Remarkable Catch of Fish

The recognition that man has a constant increase and multiplication of good in his experience was so alive in the consciousness of Jesus that we read in the fifth chapter of Luke's Gospel that he employed it to define to a group of commercially-minded men the wonderful possibilities of manhood rightly expressed.

The Master persuaded the fishermen from whom he had borrowed a boat to let down their nets in a part of the water where obviously they were fully satisfied from their previous night's experience that there was no fish,—they had “toiled all the night” and “taken nothing.” The result of lowering their nets at Jesus' command was, of course, the overwhelming catch of fish.

The persuasiveness of the Master could not have been founded merely on his desire to repay these men for their kindness in lending him their boat; it must have been based on the inspiration of the realization of the mandates of manhood, of which he had taught them from that very boat. In this incident Jesus clearly illustrated, and the fishermen as clearly saw, that a man has the *right* to abundant and unlaboured multiplication when he obeys the instincts of manhood according to the particular processes with which he is acquainted.

These men had indeed been “fishing” the night before, in the sense that their approach had been tentative, based merely on the hope that they might strike lucky. Jesus' approach was totally different. He knew the rights of manhood when the whole outlook is positive and assured. He knew that phenomena such as a catch of fish are entirely subject to the state of thought which approaches the particular activity. Otherwise he would have been taking a risk in directing the fishermen to lower their nets once more. There was no risk to Jesus, for it was not the fish that were the important factor to him, but rather the mental outlook of complete assurance of the presence of good, which can be reaped in any form of human expression which appears necessary. To him the important thing was that a man is man in the full confidence of manhood, as described in this sixth day symbol.

The Master knew that if a man accepts his inherent right to

expect good for good's sake and governs his whole attitude to all proper human activity on this basis, he can never be a "fisherman" in the sense of toiling with a blind and uncertain hope that he may get fruitage. Instead he will lower nets into the sea, or engage in any other rightful work, solely to gather things that are his by right and which he knows are there to be so gathered,—there as symbols of ever-present and ever-providing good.

Those fishermen had had the hesitant attitude of a beggar holding up his hand in the hope that someone will give him a coin, but Jesus taught them how to use those same hands to gather what was their due, as a man will hold out his hand for the salary he has earned.

No wonder we read that "when they [the fishermen] had brought their ships to land, they forsook all, and followed him." The Master's absolute confidence in the presence of good, a confidence without one shadow of doubt or of hope diluted with fear,—and moreover a confidence which directed human activity towards gathering the expression of good through human symbols,—had an overwhelming appeal for these men, as it has for manhood in every age. They then wanted to learn what was at the back of this certainty and poise, just as we, when we meet a man of complete confidence radiating through a positive outlook and activity based on given principles, will always turn to search behind his confidence for that which impels it.

These fishermen saw that if this man knew how to get rightful multiplication through even those human methods with which they were familiar, they could surely lose nothing by following him wholly and learning of the overall Principle of this multiplying process. In this way they would be able to experience in other directions the same satisfying response to the constant call to manhood to "be fruitful, and multiply, and replenish the earth, and subdue it."

If we ourselves have proved our manhood to this fruitful and prolific effect in any line of human activity, such as in business or in the home, we have the right and in fact the compulsion to turn and apply the same methods on a higher plane in the things that matter much more to us in our search for happiness and fulfilment.

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And we can expect the same fruitful results in exact proportion to our fidelity to the principles and processes involved.

In this fifth phase of the sixth day, then, the writers of Genesis emphasize the demand upon man to expand forever in the expression of ideas on an ever-upward gradient. What an exhilarating and energizing demand!

Not Morality, But the Science of Life

We have considered so far three of the movements of this sixth day symbol, whose main theme is embraced in the word Truth, and it may be well to glance back over them and see if we are merely engaged in moralizing,—telling ourselves how to be good men and women,—or if we are sketching out the profile of actual manhood.

For instance, in the first movement which we took, described in verse thirty-one of the first chapter of Genesis, whose caption we found to be Truth as Love, we saw that the highest motive of man as the representative of Truth is his recognition that he must strictly adhere to “the truth, the whole truth, and nothing but the truth”; and that if he does this, he arrives at a new understanding of the meaning of Love. So we had the combination Truth as Love.

But of what practical everyday significance is that to us here in a very matter-of-fact world? Are we to recognize its necessity simply because it is part of the teaching of Christianity, or are we to challenge this requirement and see if we could possibly carry on *without* this recognition of Truth?

A man has to go over to a whole fidelity to Truth not because he is *told* to do so, but rather because he can never feel satisfied until he does. A man feels wholly manly when he knows that what he is standing for and expressing is entirely true, but not otherwise. When he stands fully for Truth, he finds himself, but any least departure from this absolute devotion always leaves him unsatisfied. He can have no sense of the rest which is his right until he is conscious that he is being himself by wholly serving a whole truth.

It is the same with the second movement which we considered, the verses that dealt with the food of manhood and which showed us that the recognition of good in others is the sustaining factor in life. Again, we do not have to love our neighbour just because we are told to, but because all other expressions of life are so interwoven with our own that if we tried to neglect this recognition, we should stall in our own abilities.

Say you rightly recognize all the good qualities expressed in your parents; what is the practical result? You fulfil your just obligations to them in a balanced way, but (much more than this) through this very realization you yourself become aware of the qualities requisite for true parenthood, and so you become able to express them yourself when called upon to do so, whether as parent to a family, a business, or any other right human project. You have fed your own being on the “herbs” of this recognition of good in your parents, and whilst you have also fulfilled a moral obligation, only you would have been the loser had you not fulfilled it, for the fundamental truth is that no one can lose anything through another’s errors of practice.

Then again in the last movement we have considered, it is evident that a man has no need to “be fruitful, and multiply”—that is, to be progressive and expanding in his experience—merely to please God or benefit his society. But he certainly has to fulfil this obligation if he wishes really to *live* and to go on living, as against the awful experience of just temporarily existing.

These seers were not concerned with whether you or I become good-living people simply to receive the blessing of the society in which we live. They were concerned with revealing the Science of life, the detailed requirements of a man’s performance under the government of his Principle; to that government he must conform if he wants to experience the glorious results of true manhood.

We are learning the rules of the game, and if we do not learn them, we just do not play the game. No one else is affected by our disinclination, and the great Principle which evolves the rules is not even aware of our temporary self-made hold-up, because it never ceases to know us in the reality of our being. So we can

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dismiss the long out-of-date notion that God stands over us in a condemnatory or corrective mood. God is perfection's selfhood, and such a Being could no more be conscious of imperfection in any form than the principle of mathematics could be aware of the mistakes made by an ignorant student.

THE SIXTH DAY (4): MAN'S COMPLETENESS AS MALE AND FEMALE IN HIMSELF

And now we move on to the next movement of this great overall theme of Truth, or the sixth day symbol.

The verse reads, "*So God created man in His own image, in the image of God created He him; male and female created He them.*"

By following our order of those proper names which symbolize in pin-point clarity the meanings of these seven days, we find that this section of the sixth day is epitomized by Truth as Principle. Let us examine the verse and see how exact that is. First of all we are concerned with the sixth day, whose main overtone is Truth, and then when we ask ourselves why this particular verse should reveal Truth in the light of the one Principle, we must first see what that Principle stands for to human thought.

It stands for oneness, because there is only one way to obey a principle, and that is the right way. There are no two ways to obey, say, the principle of arithmetic; you either conform to the system this principle postulates, or you disobey its invariable rules and depart from its realm of activity. Principle implies oneness, and no duality is acceptable to its mandate. And because it stands for oneness, it also stands for completeness.

The Logic of Man's Completeness

The great curse of incompleteness with which man is faced revolves basically around the commonly accepted notion that because he is classified as either male or female, he is not of himself complete, but lacks something possessed by the opposite sex. Under this supposition we have to admit that man is not master

of his own destiny, but dependent on his unity with some individual of the opposite sex,—that a male is incomplete without unity with a female, and vice versa.

This verse in Genesis reveals a new viewpoint on the question which is based on logic and truth,—new, that is, to us who have for so long subscribed to the opposite picture as delineated by all the evidence of our five material senses, those little chaps proved to be utter liars over and over again, and yet to whom we faithfully turn for some revelation of truth!

The verse states first that God made man in His own image and likeness, and secondly that this man was made both male and female. “Male and female created He them”—all of them and each of them.

Now, this is one of the revolutionary rules of this wonderful game, and we may have to approach it slowly and with a just recognition that because we have thought of ourselves and everyone else as just half a creation for so long, it may require a little time to become logical and see that we were created as a whole expression and not just as one half of it.

There are not two Gods, one male creating males, and one female creating females. There is one God, one Source, and everything proceeding from that Source must express in some degree all the qualities or elements of that Source.

We have long accepted the idea of God as Father, and in this age we are fast becoming accustomed to thinking of this loving Being as Mother also. The one Cause stands as the cause of qualities which earn for it the name Mother, according to our understanding of this term, as much as the name Father, and so in conformity with this we could well call Him Father-Mother God.

This one Source can produce only an effect like itself, for if it includes in its one being all those qualities which we associate with true fatherliness *and* true motherliness, then each individual part of its outcome or creation must express the same.

So creation is not split up into two distinct types named male and female, but is of one type only, and all of us express in varying degrees a combination of those qualities of thought and

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character which are original in the Creator. Each one of us is therefore man and woman in some degree of combination. Consequently each one of us is complete in himself. At least half the aching and strivings of men and women will cease as this plain yet profound truth is taught and accepted.

We have made all our deductions from God downward or outward, and the contradictions to the truths thus evolved can come only from the senses in their hopeless struggle to establish some tower of Babel upward on their false and baseless so-called structure.

Are we going to accept the logical conclusions which are found as we remain truly scientific in our arguments? Or are we going to accept the picture as presented by the physical senses, when these senses prove themselves time and again to be utterly unreliable in testimony?

Manhood and Womanhood in Each One

Say we went to a stream whose source passed over two mineral deposits, one of which, for purposes of illustration, we will call "male mineral" and the other "female mineral." Then if we drew off several cups of water at different times, would not each cup have some proportion of the two minerals which were at the source? Would not each cup contain a water that was both "male" and "female" in its mineral content? And yet would not each cup have some slight variation in the proportions of these minerals, thus making each one of them distinctly individual while essentially the same in overall quality?

So it must be with man. Now let us analyse this on a human basis. If we examine the character of a man or woman whom we admire because of that character, we shall always find in that individual a combination of the male and female, or man and woman characteristics.

A strong man, to be really strong, will be tender; and a tender woman, to be really tender, will be strong. A creative man, to be fully creative, will mother his creation to fruition of purpose; and a woman who is a mother will see that she develops the strength

and creative initiative of manhood in both herself and her offspring. No mother wants her child to be wholly effeminate, no matter under which sex it is classified; nor does she want it to express only those masculine qualities which without some tempering of tenderness could make it aggressive and rough.

Our ideal is always a man-and-woman project, and this instinct towards completeness proves that finally each one has to find his own unity of selfhood as a full and rounded-out expression of a Cause who is one and complete within Himself-Herself.

It is interesting to note here that when these seers were describing the opposite of the true creation, the opposite of the true man of the first chapter of Genesis, they showed that one of the errors of this mist-evolved, imperfect concept of God and man was the belief that man is a half creation needing another half for completeness. They put into the mouth of their imaginary God called Jehovah these words: "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him," and later, "Behold, the man is become as one of us, to know good and evil: . . . Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

In other words, so long as men and women cling to the false notion of themselves as only a "one" of the divine "Us," a partially complete offspring of a wholly complete Cause, they will lose even Eden, as an extreme male or an extreme female sense always quickly does.

We have to reject this and begin to live the idea of being a full and balanced outcome of that divine "Us," that Father-Mother God, and such an outcome must of necessity always be a man-woman man. We cannot go on trying to be just a "one" of that "Us," either as a male or a female.

So here in this verse there is outlined the emphatic rule of the oneness, wholeness, and completeness of the individual as postulated and upheld by the oneness, wholeness, and completeness of the one and only Cause. How correct therefore is that crisp summary—Truth operating as Principle, or Truth as Principle!

A Gradual Evolution Towards This Ultimate

The work which this rule requires of us is tremendous, even the rebuke of all the theories based on the beliefs attached to the male and female sex proposition. For its final fulfilment it may take years of patient and gradual acceptance, but nevertheless its requirement and mandate is as true at the beginning as it will be found to be at the end of the journey along its imperative line.

Therefore to begin to accept it now, to begin to say, "I am both man and woman in my true and practical make-up, and therefore I will take this fact and live it in its higher meanings," is very wise. It will at once lessen some of the strains, both mental and physical, imposed on each of the sexes so long as they subscribe to the theory of those sexes.

No extreme or foolish steps need ever be taken, but if we allow this true and perhaps new idea of man to dwell with us increasingly, it will of its own initiative develop a path along which we can happily travel towards its fuller acceptance.

Only a beginner works in extremes and advocates fanaticism. The wise man dwells with the new idea and sleeps on it for many a night; meanwhile he becomes more and more accustomed to its atmosphere, until finally he can accept it in its entirety, perhaps before he can fully see how it is going to be worked out in human life.

Even the medical faculty will agree that the best offspring is not generally produced when the parents are governed by the extreme animal qualities engendered by acceptance of the sex make-up. A better offspring has always resulted when the crude male and female so-called instincts have been held in subjection to the stronger ideals of a pure affection,—that is, when each of the two individuals has approached a higher degree of self-completeness.

If we follow this line of argument to its scientific conclusions, we shall see that the creative purpose will not be lost but strengthened and improved by each step to a final completeness in each individual. We do not need to ask what form this creative purpose will take, any more than we should ask what form air transport will take a hundred years hence. In each case we need only follow the path as high as we can see, and the outcome will

always be beneficial and wholly satisfying (in an ascending but never-stopping sense).

These Genesis seers were content to set the facts of their scientific deductions before us. The centuries we may take for their full and wholesome acceptance are our concern, not theirs.

Anyone observing the emancipation of women during the past half-century, however, will see that this has come about as many of the extreme weaknesses or effeminacies of the female have been replaced by stronger purposes, which reflect many of the more manly or true male characteristics.

Again, it will come to be recognized that the emancipation of men will be proportionate to their subduing of the dogmatic male tendencies, the blind and stubborn creative incentives, and to their cultivation of an approach tempered by wisdom, care, and an awareness of the effect upon others,—tempered, in fact, by the exercise of qualities associated with true womanhood.

Watching the progress of our times, we can easily see how the two sexes have grown closer to each other in qualities of expression. Men are more womanly in the true sense of that fine word, and women more manly in the pure strong purposes associated with manliness. With this growth there have come many practical blessings and much greater freedoms; so the logical conclusion points towards the day when there will be no difference at all between the two, and the word "sex" in its present sense will have become archaic.

This section of the Genesis story has stood before the world as a monument to this divine and yet humanly practical ultimate, and from it we can learn one of the important rules of our new-found game,—the game of how to live so as to enjoy the best possible experience for ourselves and others in that living.

THE SIXTH DAY (3): MAN MUST CONTROL HIS POTENTIAL

The next verse as we read backwards through this chapter,—backwards, that is, according to the printed word, though not

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backwards in the development of the picture itself,—emphasizes the idea brought out in the verse we have just considered and at the same time enlarges its meaning.

The verse reads, “*And God said, Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*”

This verse is pin-pointed by the phrase Truth as Soul. Why is this? First, we have the term Truth because we are considering the sixth symbol, which is all to do with man, who himself stands for the expression of Truth; and secondly, the term Soul is used to qualify this section because we go on from the man-woman picture of the last section to see how this is amplified in the sense of dominion. Soul supplies dominion over the senses, or the argument of those senses, and the only thing that dominates sense or sensualism is, as we have seen, a superior understanding whose basis or Cause is best defined by the word Soul.

The term “sensualism” is not employed in its narrowest meaning,—that is, as being to do with sex alone; it includes all the slavery that can be imposed by the acceptance of suggestions from the sense-kingdom. True, you are a slave to sense if you lust, but just as truly are you a slave if you coddle the body, listen to its every report, and obey its directions as given through those reports.

But right away in this verse the strong purpose of an understanding gathered from a higher source than the sense-world is made evident. We are told of this plural man (this happy blending of all the qualities embraced in the true meanings of the terms male and female) that he is to have dominion over the great qualities of his active nature; and this is defined by the symbols of the fish, the birds, the cattle, the earth, and the creeping things upon the earth.

At once we must see that these creatures are used to symbolize qualities of character, even as Jesus used the mustard seed, the lily of the field, and so on, as symbols. Then let us quickly accept their symbolic values so that we may see what we are to control.

Fish were used as a type of highly creative ability, for to these

people, even as to us to-day, the fish world conveyed a sense of prolific creative activity.

Birds were used to signify the inspired thought-processes which are necessary to lift all activity to higher levels of attainment.

The cattle symbolized qualities of faithful service and promptness.

Dominion "over all the earth" gives a sense of dominion over the whole idea of life in all its detail; and "over every creeping thing that creepeth upon the earth" symbolizes dominion over the patience we must exercise when we come to attend to all these matters. The creeping things go on perseveringly and untiringly, and in the case of some reptiles show an exceptional degree of wisdom and skill in the avoidance of unnecessary danger.

God as Father, Mother, and Son

Here in the picture of this section of the sixth day symbol we have first a further reference to the wonderful idea of the completeness of each unit: "Let Us make man in Our image, after Our likeness." There is no mistaking the inference—the "Us" and the "Our" of that Cause which could be called Father-Mother (and even Son) reveal plainly that its offspring is to be considered as possessing all the qualities of that "Us." The outcome, effect, or, if you will, child, of this Cause must be seen as an exact "image" of its Cause and held as "Our likeness" in all the fullness of that likeness.

The mention of Father-Mother-Son as the Cause raises a point of serious consequence, for the qualities of sonship, such as the natural ability to conform to the parents and be fully subject and responsive to their requirements, cannot be self-created; if they could be, we should have man creating qualities that were not in God, the idea evolving qualities not in its Principle—which would be a wholly unscientific and impossible proposition.

Therefore we have to admit that whatever qualities go to make us perfect children, or sons, of our Cause must be embraced in that Cause and derived from it. Logically, then, the Cause is Father, Mother, and Son to itself and to all its ideas. How true it is

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therefore that as someone once said, "A man is a family in himself." For the logical outcome of that divine "Us" which we have been considering must be men or women who in their characters express the mental creative ability usually associated with true manhood, the tending and furthering of that creativity commonly associated with true womanhood, and the listening and obedience to the higher dictates of conscience generally associated with true sonship.

I wonder how many of us have thought of God, or the one Principle of all being, always listening to Himself in the glory of constant realization and in Self-obedience to what He knows about Himself? And yet is it not true that the individual on earth whom we most respect is the one who shows forth this quality of conscious and consistent self-obedience to what he knows to be true about himself as the expression of his Cause?

Dominion over the Fish of the Sea

Let us go on, however, to the picture of dominion, which introduces and defines the term Soul as applied to this section.

Dominion also means control, for when you so fully understand a subject that it is subject to you, you have a sense of dominion in its realm and are able to control its activities and influences so far as you are concerned.

Equipped then as he is by his man-woman completeness, man is a being of dominion over all those thought-qualities which go to make up this great combine. Thus we see the necessity as well as the ability to practise control by maintaining a position *above* all the means of expression, instead of falling completely under their sway; and we do this by realizing that each one of them is a means to an end, rather than an end in itself.

The creative ability symbolized by the fish must not be allowed to run loose through sensual influences. For instance, a man may be creative through ideas in his business, but he must make his ability come into subjection to the higher rulings of a higher understanding than can be furnished by the limited arguments of the senses.

A Scientist Opens His Bible

The senses may say, "Well, you've invented a good commodity, so go ahead and flood the world with it!" But if he obeys this apparent logic based on a purely sensual outlook, that business man will not only flood the market but also drown the whole purpose of the idea or invention. We must reach higher than a matter-world to learn that ideas can be accepted only in degrees which are defined by the mental capacity and mental level of the hour.

Every business man, then, is well acquainted with the fact that you must control the creative instinct, or else it becomes self-destructive.

Even those races which propagate almost thoughtlessly run up against problems which produce the very opposite of the life they are trying to establish in their uncontrolled sensual fury.

We say that nature levels out such things, but is it not a higher law than that? Must we not learn of the scientific inferences and demands included in that brief statement, "let them have dominion over the fish of the sea," and then apply them in our industrial world, in our natural world, in our agriculture, and even more in our mental and cultural world?

"Much learning doth make thee mad" may have been erroneously applied to the great Paul, but it embraces a fact which we must all come to recognize. Otherwise, carried away by a creative impulse in the realm of ideas, we shall abandon the Principle which controls and dispenses wisely the ideas which it gave; we shall run amok and lose command of our own brilliances.

But cultivating what might be called a Soul-sense instead of indulging physical sense, reaching to that which is ever higher than the physical world, we shall learn how to let that which evolved the ideas for us control the output according to our need; and He—or is it She?—being All, is alone equipped to make the rules which steady the flow. We are embraced in the experience and therefore can only enjoy it, not make or plan it.

Dominion over the Fowl of the Air

Again, dominion over those qualities symbolized by the "fowl of the air" is also necessary. We must learn how to control our

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inspiration and worth-while flights of idealism; otherwise we shall be carried away and lose sight of the very purpose of our inspiration and ideals,—namely, their practical application to the earth from which they took their flight. Even birds return to earth for feeding and nesting.

The sensualist can dream, and so long as he can remain in dreamland, all appears to be well. Hence the opium smoker's temporary heaven; but there is nothing worse than temporary heaven, because when you are emptied out of it, the awakening is more terrible by reason of the stupor it has engendered. On the other hand, a visualized heaven, however high, won by experience and practice, is real, tangible, and lasting.

A girl may dream of marriage and home with all the gossamer trimmings of being spoilt by someone who adores her. She may even enter marriage with such a happy state of affairs, but if no higher quality is called forth from her than to be a mere adornment of that home, how empty her life will some day be!

A man may dream of a career and be carried on the wings of imagination and even inspiration into a world where everything falls into place without any mental effort on his part. He may through fortunate inheritance actually find himself for a while in such a world. But unless he wins through to the heights of his dreaming and brings his high ideals home to experience, or rather lifts experience to the height of his ideals, how can it last?

No, we must again rebuke the loose dreaming of a sensual outlook, and make our dreams but servants to the higher purposes of a nobler and more certain destiny. What we term Soul is both our rebuke and our praise in all these things, and the character of man as the ideal of Truth must be tempered with the lasting tones of Soul.

Dominion over the Cattle and over All the Earth

Control "over the cattle,"—that is, over the character traits of service, perseverance, promptness, and so forth,—is also essential. Without it, shall we not become worshippers of such qualities for their own sake and fall into the errors of dear Martha?

The words "service" and "duty" need to be watched, or else

they master us, so that instead of being employed as the rightful means to an end, they become the end itself, the be-all and end-all of our life, and then is our experience heavy going indeed.

To worship human goodness, instead of seeking to understand the reason for such goodness and the Principle at the back of that reason, is to fall into the trap of making a god out of the effect rather than the Cause and would break the Commandment, "Thou shalt have no other gods before Me."

And then we must have dominion "over all the earth," over the whole life-picture. We are bidden and bound to stand above its panorama of symbols; we must draw our ability to translate the symbols into intelligent purposes and patterns from our constant awareness of a higher calling and nobler character than can ever be gathered from the earth-symbols in themselves.

For instance, whenever we enter a home where we feel the true atmosphere of homeliness, shown both in the type and arrangement of furniture and in all the etceteras of domesticity, we become aware that these things are simply patterning a spiritual atmosphere to whose influences the home-makers have become subject; whereas if they had been too house-proud, in the sense of being absorbed in the mere symbols of home, they would have created something more like a museum, where instead of feeling a homely atmosphere, we should be afraid even to sit down!

Dominion over the Creeping Things

Even the patience and quiet perseverance of true character must be watched and controlled. In other words, we must have dominion over those "creeping things." We know the value of patience, but we should never worship it to the exclusion of all the other qualities that serve to balance its real purpose.

The Master was of all men patient and persevering, but he was never patient with errors, only with those who were under their influence. A sensualist can be patient because he is half asleep and lazy, whereas a Soul-alerted mentality will be patient with man but not with the distasteful things that would pull him down from manhood.

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If a mother is over-patient with her child, to the point of allowing licence to its untrained habits and inclinations, she may lack that loving ability not to withhold the needed rebuke.

A policeman could be so patient with a drunken man ambling along the pavement in uncertain directions that finally that man could lurch into the road and be killed. Would this be patience properly practised, or the looseness of a vague, sensual outlook?

Again, adroitness is something which we should all be able to exercise in avoiding unnecessary clashes and battles in our everyday life; but even this could become an evil if it made us so subtle that we always slipped out of facing issues and never stood up to those things which must be stood up to if character is to be chastened and improved.

An Immense But Satisfying Task

Yes, this whole verse, concerned as it is with a controlled manhood, is covered to perfection by the terms Truth as Soul. Lovely story, lovely game, and yet much more than just lovely, for it is scientific and immense and therefore ever-satisfying.

This is no childish tale. Within the scope of this brief Genesis exposition these men who knew life and its meaning, with all its possibilities of dominion, have set before us the basic principles of being. They were able to do this because they knew God and did not fear to classify the one great Cause through character-symbols which would make an understanding of His existence beneficial and practical to men in all ages.

In their writing we find the fundamental ideas which typify the Godhead in a sevenfold way; and that sevenfold completeness will be proved sufficient to interpret the divine to every human need, even as the basic numbers in arithmetic suffice to interpret the underlying principle of that science to the everyday requirements of humanity.

If men grasp this divine Science and its system, and use that system, they can work out of earth into heaven whilst still sojourning here; just as with any other science which is thoroughly understood and persistently practised, men can work out of the

ignorance which has appeared to surround it into a place of marvellous light, filled with harmony and joyfully progressive accomplishment.

But to believe that this highest and most potent science of all can be grasped without the utmost consecration of thought, activity, and desire is to court early disappointment.

THE SIXTH DAY (2): MAN MUST MARSHAL HIS QUALITIES OF CHARACTER

In the next verse which we come to consider, particular emphasis is laid on those qualities of character expressed in the symbols of the beasts, cattle, and creeping things,—qualities which we have just been shown as among those which have to be embraced in the understanding and practice of a controlled manhood.

The verse reads, “*And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.*”

Our caption here is Truth as Spirit, and we find the necessity for man to be expressly aware of those working qualities in his character make-up which are symbolized by the beast, the cattle, and the creeping thing,—aware of each distinct quality and careful always to keep it “after his kind,” as this verse emphasizes. Now, why should this aspect of manhood be to do with Spirit?

The following of the spiritual tendencies of man has always sharpened the ability to draw the lines of distinction between ideas and thereby to introduce a sense of order and clarity into the picture or activity. If the object of life were simply the preservation of fleshly or bodily existence, there would be no need of those refinements of practice defined by the real and true reasons for living,—the spiritual reasons. Primitive fleshly so-called instincts would soon drop the sense of order and the demand for consecutive and sustained ideas in a calculus of reason, and so would indulge in their own original chaos and self-destruction.

It is the *spiritual* qualities of manhood which have developed

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the complex yet ordered system which pervades all our civilized processes. Immediately we see the actual spiritual purpose to life, we find the demand for a higher order and a more complex calculus of reason; and with the demand comes supply, thus proving that Spirit is indeed a vital and also practical Being.

And so it is that in this verse with the tone or hue of Spirit comes the demand to be distinctly and clearly conscious of certain qualities of character and of the part they play.

Think of an army or a business: must not each unit operate distinctly according to its specific role, and must not this be understood by those who would effectually deploy that combined force? In the practice of (say) the science of music the same is true; each note and each combination of notes must always be kept "after their kind." And thus it is with man and his character make-up.

You cannot throw things together carelessly in life and maintain a satisfying order; there must be very careful attention given to the distinctiveness of each factor involved, be it a human being, a thought or idea, or any single piece of a machine. Even the hostess who is giving a dinner-party places her guests with some intelligent sense of order, according to the particular individuality of each of them—and the success of the party may depend largely on that care.

The Challenge of Spirit

But since the days of these Scriptural writings and the great exponents of those writings, such as that master thinker and doer Christ Jesus, we find a marked lapse in the recognition of the importance of order and clarity when it comes to the things of Spirit, and to the spiritual qualities of spiritual man which are derived from his Cause as Spirit.

Few believe that they have to cultivate a sense of order in their approach to God,—that, in fact, even to understand Him whom they are endeavouring to approach they must begin to define His nature and to ask themselves, "What is He?" and "What does that 'isness' imply in all the detail of life?"

But until thought is arrested with this challenge, and not allowed

to go on until it accepts it, it is drifting on a raft without a rudder and without any specific means of propulsion. For idea in any realm of life must be evolved through order, and must find its stimulus through the momentum of a correct calculus.

There is nothing indiscriminate in the vast calculus of thought and idea which goes to make creation. And it is one of the great necessities of to-day's approach to the things of Spirit to realize that generalization and vagueness are the result of wholly erroneous influences and of the awful laziness of the human mind.

Slavery means that you toil laboriously because you allow someone else to do your thinking for you. Freedom means that you think for yourself, and that this thinking is derived from the one Principle of life and is deduced in an orderly manner therefrom right down into the minutest detail of thought-projection. It involves a determination to preserve a mental clarity and distinctiveness which will maintain true discernment and avoid the slur and blur of irresponsible thought-mingling.

Men will want Spirit when they see that it has an intellectual as well as a moral challenge, and also that the acceptance of and response to that challenge will result in direct human benefits, as profitable as the fruitage of any other human activity governed by scientific processes—indeed much more so.

Distinctness of Character-Qualities

Our teachers in this Genesis story are quite positive about the necessity of orderly thinking. They are saying here, "Our symbols of the beast and the cattle, etc., are distinctly individual symbols, and the qualities of character which they symbolize must be made distinct and clear to thought in their classifications and meanings."

For instance, perseverance can be seen as a characteristic especially of those beasts classified as cattle. It is their spiritual and not their physical form, their character and not their bodily appearance, that reveals this quality which they symbolize in the Genesis story; of course, they also represent many other qualities which spiritual discernment will disclose to us. Furthermore, a

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close study of this character-quality of perseverance would bring to light that in itself it has many categories, as typified by various classes of cattle.

Again, "the beast after his kind" could symbolize in one instance the characteristics of a lion,—the fearlessness and kingly outlook of true manhood,—and those characteristics must be developed with many others in order to express manhood. But they must not be forgotten or merged into a generalized sense of bravery, without distinct reference to that moral courage which this animal represents to man. It was the fearlessness of Jesus and his contempt for every phase of evil's display which qualified him for the title "the lion of the tribe of Juda." A lion is not so much a symbol of a *general* bravery as it is of a consciousness that does not know fear and is therefore completely free in its movements in the realms to which it is accustomed.

This silencing and annihilation of original fear constitutes a strong challenge to man and causes him to go much deeper into his thought-processes than he would in order to be simply brave in the face of fear, however grand even that would be. But the purpose of this illustration is to show that we cannot generalize, even in the case of courage. It has categories in its meaning, and each must be understood if we are to understand the full meaning of the term.

There are many characteristics to the symbol of the creeping things also, and if we would understand our subject, we must study them, see their distinctions, and so appreciate their values.

Man is an immense proposition of character-grading and refinements; he is not a casual and crude assemblage of characteristics. He is a pure blending of all the qualities of character revealed in all the lesser creature symbols, such as the cattle and beasts, the birds and the fish. It is the wholeness of his character-embrace which gives man dominion over each and every characteristic; and it is because every quality of character is already established in his whole make-up as man that he is able to recognize and give true value to the multiple of character-qualities appearing in his universe. It must some day be seen as a logical truth that no one can properly recognize any quality of character which is not already part and parcel of his own character.

To grasp this vast character-purpose in all its detail is no simple matter, because it involves a cultured understanding of every degree of character in all its qualities. But when we realize that men will devote a whole lifetime to the study of some particular subject whose sphere covers only a small part of man's activity, should we not be willing to accept the fact that the subject of man and his Creator must require at least as much devotion? Indeed, it is the work of eternity, and some day we all have to give ourselves to it.

Deploying the Forces of Character

When we have gathered all these qualities of character into some form of systematized thinking, or calculus of reason, this will enable us to deploy them in our lives with a true force born of intelligence. We shall learn how to express them rightly, and so develop our manhood to the immense measures of its wholeness; for to experience wholeness we must develop every detail that goes to make that whole.

The thought-qualities described in the symbolic language of this verse are certainly part of the character of man, but all the elements of character must not only be known specifically but also assembled in an orderly way to a given purpose.

Surely that is what happens in the formation of a team. The leader needs to know the characters of the individual members, and for success he needs a proper marshalling and blending of the character-qualities required to carry through to completion the purpose for which the team was formed.

Wherever we have seen character carried to the heights of full fruition, we should if we were acquainted with all the facts be able to discern this developed ability to marshal the right forces of character at the right time for any given purpose. To carry out this orderly deploying of forces, the individual needs to measure himself in all the details of his manhood and be fully aware of the qualities, values, and purposes of all the links in the chain. This he must do if he is to sustain a task to a perfect ending, through not imposing strains on any one of the links which it was not fashioned to meet.

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Jesus was so alive to this orderliness of his character make-up that he never made the mistake of demanding from any one part of himself something for which that part was not prepared. The disciples, on the other hand, did not always take this measure nor restrain their zeal until they had sufficiently matured character to conduct their purpose to a fruitful end.

May not Jesus have allowed Peter to step out on the water to prove that very point to this ardent disciple? He, the Master, was still at hand to help him out of the disaster which he knew his student's untempered enthusiasm would precipitate.

If we start some heroics for exhibition purposes along any line of character-development, without measuring its meaning and also maturing that particular aspect of character, we are likely to suffer what Peter suffered and to be unnecessarily discouraged. The strength of manhood must always be allowed to grow—through those qualities symbolized by beast, cattle, and creeping thing—in an orderly course of development.

We know that if, merely to create an impression, we try to express a human standard far beyond our present matured ability in some particular sphere, we are only needlessly laboured and disheartened; whereas if step by step we win our way to this greater degree of proficiency, through attending to all the details which make it up, our progress is peaceful and happy and our position consolidated.

“And God Saw That It Was Good”

So we are told in this verse of Genesis that after the creation of beast, cattle, and creeping thing, “God saw that it was good.” Of course it was good, because each of these creatures was made “after his kind” and “after their kind”; each was not only clearly distinct and true to kind in itself, but also reflected in this distinctiveness the intelligence of the Creator Himself—it was His kind and Their kind of way of thinking. The divine Cause keeps every one of His children as distinct and important. Each idea is distinctly individual in the mighty calculus of His knowing.

Here in this verse, then, Truth reveals itself through its nature as Spirit to show the necessity of order, clarity, and purity in

character make-up. In the development of true manhood under the mandate of Truth we have to take into account all those qualities of character which are emphasized to us through the distinctive living symbols of the beast, the cattle, and "every thing that creepeth upon the earth." But even more than this, we must distinguish clearly between each one of them, so that no single quality is lost through being merged or even submerged in another. We need to see constantly that each of them is after "his kind" or "their kind,"—that is, scientifically and meticulously classified with more attention to accuracy than is expressed in many of our most exacting sciences.

The spiritual thinker must be more accurate and meticulous in his Science of being than others in the sciences of material phenomena, if he would produce a higher result; and unless he does produce a higher and better result, he has surely failed in his calling.

THE SIXTH DAY (I): MAN IS MADE UP OF IDEAS

Finally, we come to the first verse in the chronological order of this sixth day symbol. Its heading or caption must therefore be Truth as Mind,—Truth as the overtone of this sixth day, and Mind as its first motion in chronological sequence.

The verse reads very much as the verse we have just considered, but with that shade of difference which reveals the qualities of Mind rather than those of Spirit as before: "*And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.*"

Here we are told that it was the earth which was to bring forth these other symbols of character-formation which we have just pondered. Now, the earth stood to these people, as it does to us to-day, as a type of that which is constant and enduring. Men may change in their progress along the roads of civilization and developing consciousness, but the earth remains as the lasting stage upon which they perform their many parts.

Taken as a whole, then, the earth represents that which is eternal; it is a sphere and thus typical of that which never began

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and will never end. A straight line may begin and end, but lines around a sphere are all circular and therefore continuous.

To these seers mother earth never changed. The ebb and flow of their racial strivings made more and more clear to them the need for the recognition of an immovable Principle and firmly-based Science to steady and direct the progress of men. And they had only to look to the hills to feel a sense of something everlasting and without beginning or end.

The fluctuations of their racial struggles were quite clearly defined by the fluctuations of their thought-processes, as has always been the case. But in the symbol of the earth they recognized the stabilizing factor of fixed idea, as against the strainings of changeable thought.

Idea never changes. An idea never began and can never end, and therefore like the earth it is a sphere. For instance, no one could say that the simple concept that twice two is four ever began or can ever end—it may have been discovered, but it was there awaiting discovery throughout all time.

Character Is a Matter of Ever-Available Ideas

These ancient teachers saw that the true character-qualities symbolized by the cattle, beasts, and so forth, are all of the nature of idea. Suppose some particular animal brings home to us the idea of patience and enduring courage: well, that idea has always existed and outdates time. As idea it was brought forth from the realm of idea, and the governing Cause of that realm can sensibly and properly only be called Mind.

When they said that the earth was to bring forth these character-qualities, the writers of Genesis were simply telling us that those qualities are evolved from idea, for idea, like the earth, speaks of eternity. But more than this, they were really telling us that because the origin of idea is Mind, the origin of all character-quality is Mind; and therefore the definition of true character can only be accomplished as it is seen to be a matter of ideas.

The quality of kindness, for example, is not a streak of character which appears by chance. It is an idea that has been found and

cultivated by men as something desirable to true manhood. You must *think* about it in order to cultivate it and to enjoy it in your own character. You must recognize that it is an idea and not an animal or physical quality; and as you do this and contemplate its demands and workings, you find that you are led back to a basic Principle which evolved it as idea and which maintains its purpose in an undeviating line of development.

And so you see that the activity of such a trait as kindness is wholly mental and goes on in that which you accurately term your mind, although to be perfectly accurate we have to learn to see that it is all taking place in the one realm of intelligence, which is the realm of Mind. This word, when properly capitalized and truly recognized, rules out the false sense of many little minds and establishes the unity of men.

Because these seers were emphasizing Mind and idea as the fundamental basis and structure of all qualities of character, they used a phrase like “the *living* creature,” for nothing lives without the activity of idea. It is the movements of thought which cause all the movements of your body, and those movements define the difference between being alive and not being so. Neither a business nor a being could live without the activity of idea, whereas with such activity each becomes what is here symbolically called a “living creature.”

Also because of this emphasis on Mind and idea, the Scriptural writers end the verse with the words, “and it was so,” for idea has all the qualities of instantaneity; it bursts into expression right on the spot where it is required.

The immediate benefit of this discovery that character-qualities are really ideas in expression is that we can dispute the claim that any desirable and true quality of character is lost and cannot be regained. Because it is idea, it can never be lost, although it may temporarily be hidden.

Ignorance can only *hide* the intelligent idea; it cannot exterminate it, or even touch it in any way. The removal of the ignorance is the removal of the veil that hid it, but the idea was always there. So we have only to rediscover and cultivate the idea of the particular character-quality we would resuscitate in order

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to prove that any and every quality of goodness is available to each one of us. No fatalism or claim of untoward circumstance can separate a man from any portion of goodness he would like to enjoy.

First he must see it as idea; then he must study and enlarge in thought the characteristics of that particular idea; and then he must accept them into his life and develop the ability to express them in his living.

Satisfaction Is an Idea

Let us take a story to illustrate that the character of man is wholly an idea-proposition.

There was a man who drank heavily and yet, as is usually the case, he was a very decent sort of fellow and did not want to drink immoderately. But it appeared that his desire in this direction was never satisfied.

He was telling a friend about this insatiable thirst and also of his sincere wish to overcome it. He said that he had used every degree of will-power he could muster, but all to no avail.

The friend began to talk to him about satisfaction and to enlarge upon the *idea* of satisfaction. He asked him about his work, and then said, "Are you satisfied with your job?" The man replied that he was very satisfied when he came to think about it—it was a good job, a job he liked, it paid well, and the people he was associated with were very decent. There were ups and downs, of course, but on the whole it was all that he wanted, and yes, he was fully satisfied.

Then the friend asked about his home and his wife. "Are you satisfied? Seriously now, are you satisfied with your home, your house, your wife?" Emphatically so, his home was a lovely place, his wife was the dearest of people; in fact, it was for her sake that he wanted to overcome this source of worry to her. Oh yes, he was satisfied with home.

His friend now asked him about other things. Had he any pets? Yes, a lovely rough-haired terrier. Was he satisfied with him? Rather, the best and most intelligent little chap he had ever known.

And so the friend worked around the whole of this man's life

and revealed to him how satisfied he really was. He purposely did not refer to the one little flaw, but pointed to the ninety and nine per cent which was permeated by the idea of satisfaction.

Some while later the man came to him and said, "Do you know, a wonderful thing has happened to me! That old insatiable desire has just left me, without any effort at all. One evening I looked at the clock and noticed it was my usual time for going down to the local public house. And then I suddenly noticed the fire burning, the dog curled up close to the cat on the hearth-rug, I heard the clock ticking in its friendly way, and there was Mary sitting down with her work basket, darning some socks of mine. I had a good book I was reading, and it was as if my whole being was just bathed in the sense, 'I'm satisfied, I couldn't go anywhere better or do anything better, I'm satisfied' "—and he added, "I've never wanted to go since."

The idea of satisfaction had come into its own in that man's character. It had filled out this particular absence of it as it overflowed from all the other presence of it. Just that idea had changed the course of his life back to normal.

So character is not made up of a collection of streaks, dependent on our forebears as to whether we have them or not. Character is a compound of ideas. Those ideas are not changeable and transitory, as human thoughts may be, but are thoughts evolved according to the fixed Principle of manhood; and as such they are active in the realm of the perfect Mind. Because of this, manhood is available in any of its forms to any man, woman, or child at any time.

Any particular development of it we may wish to experience is always waiting for us to do so. It is forever almost longing to fulfil those words with which this verse ends: "and it was so." It is so in fact and can be so at any moment that we see its nature as idea and accept and live the idea in all its particular requirements.

Put the Horse Before the Cart

This is a good way to leave this story of the sixth day, because it removes all the qualities of manhood from the realm of

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mysticism or chance, or from the realm of things which are unimportant to us and can be ignored temporarily whilst we get on with our animal living.

Man cannot ignore his idea make-up, because fundamentally it is his *only* make-up. Even that which he describes as his fleshly or animal make-up is all dependent on thought-processes; and such thoughts are purely transitory and will finally reveal themselves as ideas looked at in a wrong way or misinterpreted.

A so-called animal man may say, "All this is phooey. All I want is to get some money to get some bread to live." But what does he want to do all that for? Just to live to do the job again to get some money again to get some more bread to live again, just to repeat the process over and over? Of course not! He wants to live for a purpose, and that purpose will reflect itself even in the way he does his job. That purpose is to be a man and act in manly ways, and the important thing is just *that*, to him and to everyone else.

It is not the getting of the money to get the bread that is important,—although that may be a physical necessity,—for if the purpose of living did not exist, there would be no reason to live and therefore no call for the money or the bread. If we keep the horse before the cart, instead of vice versa, we put man first—man and the instincts of manhood. These are part of his natural being, which in turn is derived from his natural Source, and that Source is Mind. And so it is that man's being is mental in every degree of his activity.

We may see the mental traced in the temporary, although useful, phenomena of the physical world, but the mental is the life and soul of the activity. The activity in the physical is nothing more than a visible expression of the mental, which the mental projects before it so that it can see itself, as it were. Thus does it see its own imperfections if it is imperfect in mental make-up, and its own translations of perfection if it is perfect in mental form.

The Climax of the Story of Man

The earth, then, was used in this verse of Genesis as a symbol of the mental, which is whole and complete in its formation and

therefore indestructible. From this these seers saw all qualities of character to be evolved, and so here they simply wrote, "Let the earth bring forth the living creature after his kind . . ."

By coming along this way, from what would ordinarily be called the end of the sixth day, and working our way to what would normally be called the beginning, we have not only had a beautifully ordered sequence of ideas as to the character of man, but we have also been led perfectly naturally to the climax of our mental journey. We have reached the important concept that the whole of the character-formation which goes to make man is really an *idea*-proposition; as such it is of an everlasting nature and is always available for anyone at any time.

This crowns a tremendous description of the divine Being operating under its name or heading of Truth to evolve the idea of man,—man in his wholeness, as the expression of the sevenfold divine creative nature as classified by the terms Love, Truth, Life, Principle, Soul, Spirit, Mind. That is the order we have followed by beginning at the apparent end of the Truth or sixth day story and thence tracing the development of the magnificent character of man through to this climax of Truth operating as Mind.

Let us recognize the fullness of the stature of man as we have seen it outlined by these great Genesis writers in their story of the sixth day of creation.

First of all we saw that man is the consciousness of perfection—nothing less. Like his Maker he has the privilege of seeing "every thing that He [has] made" and beholding it as "very good." Such a consciousness has arrived at the resting point where Truth abides in Love.

Then we were given the rules of how to feed consciousness on the herb and the fruit of the tree,—on the "herbs" of the truth of manhood in all its goodness, and on its expression of its great Cause, or "tree."

That wholesome sustenance led to the sense of abundant and inspiring being described so vividly in the fifth section of this sixth day.

Next we were presented quite logically with the picture of man made in the image and likeness of his Creator and therefore as

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male and female in himself,—the complete expression of a complete Principle.

This led in turn to the recognition of the necessity to control man's potential with the balance of Soul, and thence to the need to marshal his qualities of character through an understanding of Spirit.

Finally, we reached the profound truth that the whole character of man is made up of ideas and is therefore a thing of eternity and will outlive the ancient hills of this mother earth.

With this recognition of the immense stature of true manhood we can better understand why Isaiah wrote, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."