

The Fifth Day

We pass now to the fifth day symbol, whose overall purpose is to describe that which we come to see as embraced in the great term Life.

Too often people accept the term "life" as to do with its physical manifestation alone and seldom realize that that whole apparent physical manifestation is governed by a life which has no physical quality whatever. But if anyone comes to consider this non-physical aspect, he is bound to be led to the conclusion that it is the only true side to life and that what he before termed the physical manifestation is nothing more nor less than a limited and temporary expression of it. The physical appearance is not *actual* life any more than the numbers appearing on the paper or black-board are of themselves arithmetic.

As long as we need human means of expression in any activity, those means of expression are wholly subjective to the ideas involved in it. And so the term "life" can only be properly applied to that presence of character-expression which will be found to evolve, animate, and govern the temporary means of manifesting that expression on earth,—in this case the human body.

We have only to reflect for a moment to see how true this is and to realize that the state of our mind determines the state of our expression of life. If, for instance, you meet someone whose whole thought is alive with creative and inspiring ideas about some project which he has in hand, do you not find his face and all his physical movements animated accordingly? Therefore in dealing with this subject of life, we are going to consider the character-life of character-man and not concern ourselves with the puppet-bodies as they move across the stage of earth's experience. We are really concerned with what may be termed the character-strings that direct and animate those puppet-symbols; and more than this, we are finally concerned with that which controls those character-strings,—the master hand of Life itself. For as one watches the

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overall pattern of these character-strings, one cannot help but note the impress of the Source itself, the Life of all life, the Cause of all effect.

In this fifth day symbol, then, these ancient writers reveal the secrets of character-life through word-pictures which are just as understandable and applicable to-day as they ever were. So let us examine them in that light.

THE FIFTH DAY (4): ALIVE TO THE NOWNESS OF BEING

Following our procedure as before, we begin with the last verse in this section of the Genesis story, which reads, "*And the evening and the morning were the fifth day.*"

This verse is the fourth section of the fifth day. If we follow the order of our symbols in the way they are evolved in this Genesis story, we shall remember that the first day pictures all those ideas which we have pin-pointed under the heading of Mind, the second day those which come within the category of Spirit, the third day ideas which define the term Soul, and the fourth day ideas which we have summarized under the heading of Principle.

So Principle is our fourth section sub-heading, and of course being the fifth day the main heading is Life. So this verse is to be pin-pointed as Life as Principle.

Having arrived at that, let us see if we have been led to something factual, sensible, and practical.

The "evening and the morning" of the fifth day must represent its whole fundamental purpose. I once heard someone describing the aim of a certain man's life-work in this way: "The beginning and end of all his purpose, all his motives, all his idealism, was such-and-such." What therefore is "the evening and the morning," or the overall purpose, of Life?

From our conclusions based on the order of the symbols used, we know that this purpose of Life must be summed up in the term Principle, for that is the fourth term of our order, and this is the fourth verse of this fifth day story.

Living in the “Now”

Is not the real purpose of Life to break down the false sense of existence as a long continuous line going on for ever? If we always think that our mecca or desired goal is lying just ahead of us, we shall never attain it; it will dangle itself before our eyes in one long series of procrastinations. Instead of living in the proper sense of the word, we shall merely exist *now* in the hope of living then,—the *then* being the ideal we see flaunted in front of us, but always just out of reach.

Whenever we come across someone who exemplifies living in the true sense of the word, we find that he does not wait for that experience, but has it just where he is. No line of projection for him, but just one little dot, and on that dot he stands!

He is perfectly practical, but he takes no thought for to-morrow in a procrastinating sense, for that to-morrow is a ghost,—in fact, a myth which no one has been able to lay hands upon or ever come up to. You cannot take hold of to-morrow in any way whatever, and you can never be certain of its outline. Therefore to say that it exists is to state something which has never yet been proved, nor can be.

But that “dot” of where you are is a vital thing. It is all the life you will ever have as yours to deal with; and no one can ever separate you nor will ever be able to separate you from where you are. It is your dot, your moment of experience, your sphere in which you live. It is your point of instantaneity. It is the be-all and end-all of Life, and yet it has no end, because it had no beginning. It always was a dot, a glorious sphere.

Closeness to the Principle Brings Immediacy of Understanding

Principle is the term which best enables us to understand this dot, or sphere, for in the one Principle lies everything; everything is there, and there everything is complete. You could not think of anything pertaining to any science which was outside the principle

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of that science. It is all present in that principle, and according to your approximation to the principle, it is in that ratio all present with you.

The dot of instantaneity is the one Principle's realm, and it is measureless in all directions, because it is all. The closer you live to the principle of any subject, the closer you are to its instantaneous understanding. Your expression of it becomes spontaneous and perfect, with a constant lessening of the time-lag required to span the gap between the perfect idea as expressed in its principle and your individual reflection of it.

Again, if you live with a subject and are continually being refreshed and exercised in it by obeying the demands of its principle, you find that in that realm you are always "on your toes." You know all the answers; you are at one with it in such a manner that there is little or no interval between a question on this subject and your expression of the answer.

So to be close to the one great Principle means to be close to the immediate awareness of its idea, and this in turn means that you live in a lovely realm of immediacy, with every answer "pinging" to expression as soon as the call comes. You live in this moment, fully and intelligently. You have no time for procrastination or dreamy projection into an unknown and speculative future.

This Moment Can Be Heaven

The "evening and the morning" of the fifth day, or in other words, the whole purpose of Life, is to have you so close to the Principle of life that you are a one-second being, an instantaneous liver, with that measureless second of instantaneity brim-full of experience, vitality, and fun.

Just think of it: this moment is yours, and you can fill it with heaven and no one and no circumstance can prevent you! To enjoy life, to demonstrate life, to experience life, to be certain of always having life, you have simply to know your relationship to this present moment and learn to exert your dominion in it to the full.

Whenever a man becomes solely and wholly occupied with

filling this dot of the unmeasured moment of “now,” and filling it with all that is positive, good, and real, he will have entered eternity just where he is. Heaven will be the only place he will know or experience, for this activity is the only requirement for discovering heaven.

The entire “evening and morning” purpose of Life is to have us so at one with this its Principle of timeless, instantaneous, here-at-this-moment nowness that it really becomes *Life* to us: time and all its lies are then dissipated into the nothingness in which they always obtained.

Time Has No Actuality

Man can possess nothing of the past, nothing of the future, but he does and always must possess *now*. If he fills his now by idle dreaming of the past or idler hope of the future, then he does not *live* in the *now*. He is dead to its meaning and dead to himself for a while,—in fact, for just so long as he takes to realize the demand of this present precious moment and the exhilarating experience of fulfilling that demand.

We shall have less fear of the term death, and a truer perspective of its claim, when we realize that there are more people trying to continue walking around vertically dead than there are lying horizontally in an apparent full manifestation of the meaning of the term.

The dreamer is dead to this moment and can never live in the haven even of his dreams until he brings them right into the practicality of *now* and *here* where he stands.

Jesus lived at this very point of nowness and hereness. When he entered a boat which was crossing to the other side of the lake of Galilee, we are told in John’s narrative that “immediately the ship was at the land whither they went.” To the Master the coincidence of the recognized idea of arrival with its manifestation in his human experience was instantaneous.

To-day we see all around us that the immense endeavour to eliminate the time-element signifies the inherent knowing of man that fundamentally time does not exist.

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A Vital Study

So it is abundantly clear that this verse which reads, "And the evening and the morning were the fifth day," brings out that the overall purpose of Life is summed up in what we have termed Life as Principle.

It is a very wonderful thing which we are doing. The Bible has not lived through all these ages just because it is a series of interesting documents. It has lived because it contains every fundamental truth about God and man, Cause and effect. That is why in the study of this Bible we are bound to discover truths which are of vital importance to each one of us.

Let us see again just what we are doing. First, we have accepted the order of our symbols as Mind, Spirit, Soul, Principle, Life, Truth, Love (just as in arithmetic we accept the order of its basic symbols as 1, 2, 3, and so on). We have accepted this order because the first day with its "Let there be light" is so well covered by that one word Mind; had the writers said, "Let there be Mind," it would have meant the same thing, remembering of course that that "light" stands for enlightenment or intelligence. Again, the second day fits snugly under that one-word caption, Spirit. And so on right up to the seventh day, which is such a perfect symbolization of the true meaning of Love.

Having accepted our 1, 2, 3, etc., as Mind, Spirit, Soul, and so on, we have to use this order in all our further investigation when we examine each day in more detail. Here, for instance, in this fifth day which we are now concerned with, we find that it is divided into four sections, and so we know that those four sections must follow the order of our 1, 2, 3, 4, which of course is Mind, Spirit, Soul, and Principle.

THE FIFTH DAY (3): LIFE MUST BE PURPOSEFUL

As we are working our way backwards through the days, we have taken the last section first, and so we have had Life for the overtone and Principle for the sub-tone. The section we are just

going to consider will therefore have Life as the overtone and Soul as the undertone.

We accept these things first and then find the reasons for our acceptance afterwards, thus enjoying ourselves instead of labouring ourselves.

The verse which symbolizes Life as Soul reads: "*And God blessed them [the fishes], saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.*"

The great secret of life is to see that it has a purpose. Life cannot be listless and last. It must thrive in purposeful intent. This verse implies that we are not to be vague or uncertain, but absolutely definite and certain, about this purposefulness. It does not read, "Try to be fruitful," or "Have a go at multiplying your usefulness." There is no qualification at all to the injunction, no allowance for a lazy barrenness on the grounds of inability or lack of time.

No, these great teachers use their tones of Soul to the full,—Soul, whose third day illustration showed us that its purpose is to have done with the vague, half-formed thoughts and determinations represented by "the waters." Soul will have us in that frame of mind symbolized by the dry land,—the certainty and inner spiritual conviction which supplants the vagaries and uncertainties of a sensual or solely sense-bound outlook.

A study of the Scriptures soon reveals that the term "sea" is used to signify what we should call elementary or transitory states of thought. It refers to the tide-bound coming and going of vague conjecture which comprises so much of human life, until it is checked and corrected with more scientific ideas. All our educational processes are more or less concerned with helping us through some "sea" towards some "dry land" of realization.

These wise teachers knew that here in our human experience we nearly always dwell with thoughts which by their very nature are elementary and transitory; we are constantly improving our conceptions about everything, either through accepting advancing truths or ignoring them until some bitter experience brings them home to us.

Practical Living

Aware of this, therefore, the Genesis writers show that Life acting through Soul is quite definite in its demand that we “fill the waters in the seas,” or in other words, that we be practical and live fully just where we find ourselves, instead of trying to go through life in a haze of dreamy abstraction.

No matter how much we admit—and we should do so fearlessly—that the life we find ourselves in is made up of thought-processes which will change and improve with experience, we should never try to avoid living in it to the full. We should take what we know now and use it and live it, even whilst admitting that through this very activity we shall outgrow it to some further stage of progress. We should joyously obey the command to “fill the waters in the seas,” for he who lives honestly and thoroughly just what he sees to-day will soon become the seer of some of those final truths which are fundamental to life itself.

To try to be absent from the spot you are actually in is to wander in a dreamland and become useless to yourself and others. To live where you are, to the fullest extent that you know, even while keeping your eye on higher goals, is to find a measure of heaven here and to become convinced of a greater measure always waiting here to be found.

We must have vision, but we must not try to leave where we are in order to have it. St. John saw a new heaven and a new earth, but he kept on the island of Patmos and he must surely have expressed a practical love to everyone around him.

Jesus never left heaven for earth,—he never relinquished his conviction that God was the only Father, or Cause, and therefore that the whole and only outcome of that Father was a perfect creation,—but at the same time he lived practically and fully in the very spot where he found himself in his human experience. No one came to him and found him so busy with his vision alone that he could not hear their cry, recognize their need, and moreover meet it. *He* “filled the waters in the seas” if any man did, and finally he so filled them that they were outfilled and so no longer

existed to him—thereby showing us the practical and scientific way of progress.

Present Inspiration

Secondly in this verse these teachers write, “let fowl multiply in the earth.” The birds have always been used as a symbol of aspiration soaring above present human levels, as in the Psalmist’s words, “Flee as a bird to your mountain,” but here again these seers keep us to the practical purpose of inspiration and aspiration, for they say, “let fowl multiply in the *earth*.” Not in celestial dreamland, but here where you are, on the spot where you find yourself, amongst your companions, in your job and very much in your home, let the inspiration and aspiration of Life’s purpose be sought and found and multiplied.

Life as Soul is unmistakably definite and down-to-earth in its call to us, and its commands if obeyed will bring their certain and tangible reward. If we live heaven here, now where we are, we shall *have* heaven here where we are. It is the presentness that counts: “*Be fruitful,*” “*fill the waters,*” and “*let fowl multiply.*”

This Life call and this Soul certainty make a combination which is so beautiful and yet so practical that if the scientific thinker will grasp its great significance and hasten to make himself proficient in the practice of its rules, he will find in his hands one of the great keys to Life’s always-waiting-to-be-opened door.

Life has a purpose and without purpose there is no life. That purpose is definite, and it must establish itself. Man cannot be vague about his life. He lives for a purpose and therefore must arrest a sense-informed dreaminess and utilize the certainty of a higher but more natural calling. He must give to his life colour, quality, scope, and a clear-cut form; unless he does, it drifts into mere existence, subject to any chance adversity.

The Raising of Lazarus

When Jesus, that Master of purposeful achievement, shouted to his friend, “Lazarus, come forth,” may he not have meant much more than a mere command for this young man to walk out of

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his tomb? Was he not showing Lazarus the *purpose* for leaving that corner where he had allowed himself to be pushed by his own lethargy, and inspiring him at the same time with the ability to achieve that purpose?

Is it not possible that in relation to his sisters, Mary and Martha, Lazarus was a meek and mild unit in the family, usually in the background, with the stronger personalities of those two fine characters overshadowing him? Even the place where Lazarus and his sisters lived is referred to in the text as “the town of Mary and her sister Martha,” which was unusual at this period in the history of women.

One can almost picture those dynamic sisters—for dynamic they were, as is proved by the brief record of their contacts with the super-dynamic Master, especially when we remember that in those days the position of women in the society of men was far, far different from what it is to-day. One can almost see them saying, “O come on, Lazarus, do hurry up!” “Lazarus, just look at your tie [or its equivalent]! Come over here and let me straighten it for you.” And so on. Maybe he was a sweet-natured corner-piece in that vital family. And now through allowing himself to be pushed more and more out of the picture, he had lost the reason for staying in it, and so had let himself be placed in this last quiet corner of all.

We may sometimes feel like blaming his sisters for what we interpret as their overpowering attitude, but if we accepted that, we should be saying that strength of expression should be reduced to conform with that of the weakest member, which would be retrogressive. We should not ask the Marys and Marthas to desist from their strength of expression, but rather endeavour to assist the Lazaruses to come forward and express *their* full ability. Thereby we level up instead of down, which is surely the way of progress.

Jesus said, “Our friend Lazarus *sleepeth*; but I go, that I may awake him out of sleep.” Because Lazarus had not used for so long his individual capacity to think creatively, but had left others to do his thinking for him, he had increasingly fallen asleep, until now he had closed his eyes once and for all.

A Scientist Opens His Bible

But the great Master was not having a friend of his allow himself to be snuffed out like that. "Lazarus, come forth"—"Mentally and physically come out of that little back corner which you have let yourself be pushed into for far too long! Start living! Release all the waiting purposefulness that is longing to be expressed!"

Then when Lazarus began to see what was meant and came forth from the grave, Jesus addressed himself to those who through their smothering human kindness had so bound up this young man's mental capacities that he had lost the use of them; he called on them to release him and leave him alone to be an individual. Thus his strong rebuke to his friend, "Lazarus, come forth," was followed with just as strong and just as friendly a rebuke to the others: "Loose him, and let him go."

So life was restored, because it had never been absent, although its purpose had had to be uncovered and wakened into action for Lazarus.

Life as Soul, then, reveals that it has a definite purpose and that we can live and be that purpose here and now with no further procrastination.

When you consider the story of Lazarus, you can hear Life as Soul, through the understanding of the very-much-alive Master, calling to him in tones which are the same as those brought to light in this verse: "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." "Lazarus, come forth and have a definite purpose in life! Be productive in thought and deed, expand, find the joy of doing and attaining here where you are! Feel the inspiration of thought that always soars when *you* begin to play your part!"

THE FIFTH DAY (2):

THE STRENGTH AND INTERPLAY OF INDIVIDUALITY

So we have learnt something of the definite and joyous purpose of Life as Soul. Now we come to our next word-picture in the Life theme of this fifth day, and going backwards in our order of taking the verses, whilst forwards in our understanding, we arrive

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at the section which reads, “*And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.*”

By reason of the order of our symbols, and our pin-pointing names for the divine, we know that going in a reverse way the next symbol to Soul is Spirit; this verse is therefore classified as Life operating as Spirit, or Life as Spirit.

The remarkable thing about the verse is that one distinct species among the inhabitants of the sea is specifically mentioned—“whales,” and “*great whales*” at that.

All through this story of Life we have seen that it has a purpose, and in the last verse we saw that that purpose is definite and certain, and we also glimpsed how the individual has to recognize and respond to it. In this verse there would seem to be special emphasis on the individual, for the sudden and, in the context, quite unusual reference to one type draws attention to a distinctly individual inhabitant of the sea.

In the marine world the “*great whales*” certainly stand out. Shoals of fish may pass comparatively unnoticed, but when a whale appears, we are conscious of an individual of no mean presence and we shout, “There *he* is!” Perhaps that is why, when someone expresses a strong sense of individuality, so that his character-girth appears much larger than that of others, we speak of “a whale of a man.”

Here, then, whilst the tone of Life, the immense purposeful tone, is still maintained by such phrases as “every living creature that *moveth*” and “every winged fowl,” we have the introduction of the importance of individuality. This implies that Life as Spirit demands a recognition of individuality so that its purpose may be seen to operate in an orderly manner, for the good of each unit in its operation as a whole.

The Active Interplay of Individual Units

We could not experience the beneficial purpose of arithmetic unless we first learnt the distinct individual value of each unit or

symbol used in the arithmetical calculus. Once this is recognized, it impels the flow of the calculus itself, and so establishes and proves its purpose in a practical way. Without understanding the individuality of each unit, we should have no comprehension of their interplay in the harmonious expression of the whole.

So it must be with the greater arithmetic of life itself. The purpose of Life is a whole purpose, but it is made up of the inter-related play of all individuality within that one purpose. Every individual contributes his part, and in this respect is as important as any other. Each is a "whale" in his own right, and Life as Spirit makes its demand that we admit this before we can experience the fullness of its blessing.

Just as one is as important as duodecillions in the arithmetical purpose, so every individual has his important part in the purpose of Life. To the Principle of being, Life itself, each is vital; without any one part the whole would be incomplete and its purpose invalidated at the outset. Life has a distinct recognition of each of its expressions, and in fact establishes their individualities from the wealth of its own one all-embracing individuality.

Once we acknowledge the importance of each unit, we start a recognition of the spiritual calculus or inter-relationship and interactivity of the innumerable units called men and women. The moment we discern the immense detail of the immense whole, we find and feel how all individualities are *moving* and *alive* and *winged* in the vast orderly calculus of spiritual activity; and we enjoy this humanly as the constant mental interplay and interdependence of individual men and women.

Segregation No Part of Life's Purpose

When Jesus instructed his healed patients to return to their homes or to their people, it is fairly evident that the physical malady of which he had relieved them was connected with a segregated or selfish attitude. Living on itself too long, it had lost the freedom of movement enjoyed by a mentality which recognizes and lives among the whole.

Even our petty and very temporary faults grow out of all

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proportion if we dwell inwardly to ourselves and so make our going sorrowful, heavy, and self-absorbed. This does not happen if instead we live more broadly and embrace in our daily thinking some appreciation of the distinct individuality of all those who surround us and with whom we come in contact.

If we are working in isolation, our self-depreciations as well as our self-glorifications acquire absurd proportions; whereas if we are working as a team, we find that those things have little opportunity to grow beyond the stature needed for a just and proper recognition, so that we can eradicate what is unwanted and be inspired by what is good.

Jairus' Daughter and the Woman with the Issue of Blood

To illustrate further this theme of the necessity of recognizing individuality and its active interplay, let us take the case of the young girl of twelve, daughter of a ruler of the synagogue, described in the fifth chapter of Mark's Gospel.

With a father in such a position, it is possible that this girl had been brought up in a very sheltered way. Then suddenly she began to face some of the stupendous and heavy questions of womanhood, for her age is carefully referred to in the record and it is an age when the first appearance of physical symptoms of womanhood has sometimes caused great mental distress to the innocent mind of childhood.

Because this young girl had been wrapped in the cotton-wool experience of a ruler of the synagogue's daughter, she probably lacked the healthy mental stamina which is developed through meeting lesser difficulties and learning to assert one's individuality against whatever may try to suppress it. That is what happens with a child brought up in more ordinary circumstances, especially in a family of more than one, where the individual has to learn to fend for himself to some extent.

Her first encounter, then, with what even normally can be a rather disturbing experience may have caused this little maid to give up. The frail flame of her individuality seemed finally extinguished by this cold bleak wind of adversity, where the

sturdier mentality of another child would have withstood the blast.

So Jesus came, but on his way he met with a similar condition in what may be termed a more advanced form, from the point of view of age—in the woman whom he healed of an issue of blood which she had had for twelve years.

Her timidity and self-consciousness Jesus uncovered and rebuked when he stood and demanded of the people thronging him that the one who had touched him mentally through silent yearning should come out in the open and reveal everything. Imagine the effort needed of any woman to speak about such things!

Now read these simple words: "But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth." You can realize a little what she had been healed of, and you can also imagine that never again would she be afraid and shut up in this rotten sensual claim.

Then the great Master, having rid her of those self-absorbed timidities which had pestered her clean, open expression of individuality, closed the incident with the words, "go in peace, and be whole of thy plague." For had not that self-consciousness plagued her until his dynamic openness and purity came like a breath from heaven to blow the mists away? She felt and knew what a contact with Life's clean, strong expression as Spirit could mean.

So at last Jesus came to the synagogue ruler's house, where, according to the testimony of those whose misinterpretation of love had wrapped her in smothering care, his daughter now lay dead.

But the Master challenged all this smothering, which had culminated, as it always will, in cloggy mourning. Putting out every manifestation of grief, but taking in the parents who needed a lesson in true parenthood, he took the girl by the hand; then with his immense understanding and dynamic radiation of Life and its strong purpose he uttered those words which without the electrifying impulse of that understanding behind them would have remained but words, without any power whatever—"Talitha

cumi." They not only aroused the child, but awakened all the latent energies of individuality.

The King James version of the Bible translates these words, "Damsel, I say unto thee, arise," but James Moffatt gives a translation which shows a more forceful meaning: "Little girl, rise, I tell you." In any case, the call caused the girl to get up at once, which confirms its sense of joyous rousing.

We read in Luke that the parents were commanded to give their daughter meat. It was as if Jesus rebuked them for giving her for too long the mental milk-pudding diet of childishness and told them to recognize her own specific individuality, her own ability to consider and deal with the more meaty side of life.

That girl must have felt in the character of Jesus something of her own character which had been so long suppressed by sickly pampering; and therefore, as always with children, she had quickly jumped up in response to it. Here was a young man of energy and initiative, and all *her* youthful energy and initiative had burst forth in natural response.

No wonder the parents were "astonished with a great astonishment," for they had never seen their real daughter until that moment. Think also how blessed by the enlightenment they had received from this uplifting experience would be that father and mother in their future care for the child they loved. Their misdirected affection had so blanketed her in excessive protection that they had never seen their daughter in her natural state; but now the young Master tore the mask away and there she was,—joyous, free, and equipped with the happy egoism of a strong and fearless individuality. With that she could meet the suggestions attached to developing womanhood, and instead of being appalled by them could take them in her stride.

From a "Sprat" to a "Whale"

Life as Spirit has its glorious lesson of individuality for each one of us, and that lesson leads to the recognition of the one great flow of ideas, or that "pure river of water of life" which carries the individual forward to greater measures of individuality

through his awareness of the whale-like and distinctive individuality of all the rest.

We always find that he who stands out to us as a great individual is most aware of the importance of the individuality of others. In fact, to be a "whale" oneself one must have learnt how to recognize that each of Life's little ones is indeed a "whale" in himself or herself.

I remember someone who lived in a family where the other individuals were by comparison whale-like; consequently she often felt like a very little fish indeed. This frequently robbed her of her joy, and by sometimes trying to assert her rights in an effort to be recognized, she usually succeeded only in coming up against one of the strong characters with which she was surrounded. This led to friction and finally more sorrow, resulting in a general sense of hopelessness.

Here, then, was someone who wanted to find and to feel how to be a "whale," and yet was so overshadowed by several kindly but forceful characters that she just could not make the grade and always ended by feeling a smaller and less wanted sort of fish than before.

One day she decided to look at these "whales" around her and see how they had *become* whale-like. The first thing she realized was that they thought for themselves, and that what gave power to their arguments or ideas was that they thought logically.

Their real strength of purpose lay in the fact that they applied themselves diligently to any subject in which they were interested and gave much time and thought to finding out about it from the experience of others, and also from journals, textbooks, or any other source of information. From these sources they formulated their own individual ideas and then expressed them.

Up to then this lady had thought that the other members of her family had been born whale-like and that she had been born different; but now she realized that even if they had manifested strength of character from birth and she had not, still the ways and means of that strength were open to her too. Her own ability to rebuke and destroy some negative quality of thought attached to

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her by the ignorant acceptance of arguments about her birth was available if she cared to cultivate it.

So she set about recognizing the true character-formation of others and appreciating and understanding how they had earned their whale-like quality by a great deal of hard yet interesting mental work. Then she began to adopt the same methods herself in her own life and the things in which she herself was interested.

Soon she became a source of information, and very instructive and helpful information, on various subjects; and since the other "whales" were always ready to improve their knowledge, they often listened to this new young "whale" in their midst. In talking to her, they began to address their arguments towards one whom they had learned to respect. They no longer thought of her as just a sweet "know-very-little" girl, but as someone with a strength of reasoning based on scientific thought-processes gathered from a very real acquaintance with some subject.

She felt the joy and assurance of a developing conscious worth, for she had won some degree of ability to be an individual by the intelligent development of her own character and mental scope. No longer had she to assert herself and try to get a hearing, for her true self naturally and gracefully proclaimed its own presence. No more did the little fish have to try to blow itself out to whale-like proportions in order to be recognized, for the "whale" was there for all to see!

Life now gave its measures of happiness and she found herself joyfully giving them back to Life, in the sense of not thinking of this happiness as self-derived but rather as an effortless expression of its Cause. All this had come about through developing an ordered way of thinking, by seeking the true "know-how" of subjects and of life itself, instead of being satisfied with a surface and casual appraisal.

Above all, it had come about through accepting other "whales" as people she loved to be with in order to learn how they had become whale-like in their own particular ways,—not to copy them, but to use their methods in developing her own specific individuality and ideas.

Was it coincidence that about the time of her conception as a

human her father had allowed his own later-developed strong and purposeful thinking to lie rather dormant? He had for a while about that period been satisfied to listen to others and to do little creative thinking; shortly afterwards, on the other hand, he became immensely active in developing a creative purpose in his career by alerting his mentality to the scientific business processes with which he came in contact.

It mattered little whether this was mere coincidence or not, for now the daughter had found how to “father” her own mental processes to an ordered and therefore strong reasoning. She was busy now about her true Father’s business in just such “down to earth” and yet really “up to heaven” ways.

Life as Spirit, then, has a clear demand on us to recognize the dynamic interplay of whale-like individuality, stemming from the one great individuality which embraces all.

THE FIFTH DAY (1): IDEAS ARE THE ONLY LIVING THINGS

And now we move to the next verse in the reverse direction in which we are taking this Genesis story.

It reads, “*And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.*”

Interpreting our symbols according to the method we have followed, we know this verse to be classified under the heading Life as Mind.

So far, in our fifth day theme, we have seen that Life has a constant purpose of instantaneity (Life as Principle), next that it is definite, certain, and undeviating in its purposefulness (Life as Soul), and then that that purposefulness takes form in the ordered interplay of individuality (Life as Spirit).

Life Is a Wholly Mental Proposition

Now we are carried a step further in this new verse, which in the crisper idiom of to-day is represented by the symbol Life as

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Mind. We are shown here that to understand all the foregoing scientific deductions as to Life and its purpose, we must remember that that whole purpose is carried out in the realm of idea.

The term Mind quite naturally evokes the term idea, and so the emphasis here is on Life bringing its story to a climax by giving a strong reminder that that whole story is conducted in the realm and through the activity of idea,—idea alone, wholly removed from a matter-world as a thing of real substance or fact.

If we are going to do as the verse says and “let the waters [that is, as we have seen, our elementary and fluctuating thought-processes] bring forth abundantly the moving creature that hath life,” we must necessarily admit fully that the only “moving creature that hath life” is an idea. You could not move your arm unless you mentally resolved to do so. No creature on earth could move unless actuated by the thought which caused the movement. Without any thinking at all, there would be no life, either in us or any other creature. Every man must think, and in his thinking he feels the constant demand for improvement,—that is, to “let the waters bring forth abundantly the moving creature” of progressive ideas.

Of all things it is ideas which “bring forth abundantly.” If you have an idea about anything, it soon starts multiplying into further ideas, and immediately you have in your experience something that is moving positively forward to a better expression of itself.

If you would also have “fowl that may fly above the earth in the open firmament of heaven,” you need an idea so inspired that it soars spontaneously in the limitless realm of mentality,—an idea that opens up fresh, unbounded vistas of thought.

This verse appears to bring home the lesson, then, that Life and its purpose is not a matter-proposition at all, but a wholly mental proposition of Mind’s idea being evolved to man in multiplying and ever-soaring activity; and by its very nature as idea this activity is always available and therefore ever here at the pin-point spot of our own individual experience, awaiting acceptance and practice.

The Feeding of the Multitudes

When Jesus fed the five thousand and the four thousand, it is clear that he fed them primarily on ideas. His teachings were the true ideas of Life, and the people had flocked to the countryside to hear him.

No one would suggest that he did not actually provide the people with human food. But then no one would deny that if there is a right activity of ideas in the kitchen or in a business, the larder can hold prepared food against a child's call for it and the books of the business can reveal a good balance which can be drawn upon to satisfy the hunger of that business for more machinery or other physical needs.

First and foremost the multitudes were there to be fed on ideas, and that is what Jesus had been doing at a level above our normal comprehension, yet nevertheless accessible to anyone who cares to lift his faculty of reason to levels beyond those usually regarded as normal,—beyond those, that is, where matter is accepted as substantial and factual.

To Jesus, matter was neither substantial nor factual; the manner of his own conception had started the refutation of its factuality, and he had gone on from that to prove in a practical and down-to-earth way that, as he said, "It is the spirit that quickeneth; the flesh profiteth nothing." He also declared, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,"—by the flow of intelligent ideas proceeding from the infinite Mind.

The concession to a bread and fish meal was made out of love for his hearers. It was as if a group of shareholders in that business could not believe the figures on the balance sheet and so the managing director sent someone to draw out the requisite number of five-pound notes and laid them all on the table in front of them. That the notes would still only be symbols, and without their acceptance as such would be useless pieces of valueless paper, might pass unnoticed. Just so, the fact that through a similar process of accepted beliefs the bread and the fish were only human expressions of that which satisfies the actual hunger of man, also

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need not concern us. But what is important is that it was the activity of idea in both instances which made possible this display of phenomena more satisfying by mortals' childish standards.

If it was not Jesus' knowing, his supersensual knowing of the natural supply of good, which caused the disciples and the people to experience the provision of food, what was it? Again, was it not the activity of good business ideas in the first place which enabled that managing director to produce the five-pound notes?

Jesus once referred to these so-called miracles of feeding in a manner which should make us think more deeply about them before accepting a dramatic production of fish and bread as being the sole experience of that time. Read these verses from Matthew: "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

Whereas the disciples' thought flew immediately to physical bread, Jesus was referring to teaching, or the imparting and activity of ideas. He must have been reminding his students that when they played their part of taking the bread and fish from him and distributing it amongst the hungry thousands, they were really first accepting his inspiring teaching themselves as he "broke" or explained fundamental truths to them, and then because of the greatness of the numbers were acting as trusted individual dispensers through the ranks of the multitudes of these nourishing and vitalizing ideas. In their close contact with the people the disciples were able to vary their explanations and presentations to meet the particular needs of the state of thought of each of the groups or

“companies” present, according as they were individually inspired to do. (Jesus had a full and unlaboured trust in his Father’s ability to express Himself perfectly through other individuals as well as himself. He never believed that he was the sole personal representative of God, but spent his whole life showing others how they were each and all individual representatives of the same Cause or Principle as he so magnificently expressed.)

If this mental and spiritual feeding were not the primal point, why did Jesus’ reminders cause the disciples to see that it was not mere bread to which he was referring, but teaching, or the imparting of ideas? And for what other reason would he trouble to show that the correctness of the teaching was proved by the results of their spreading of it,—namely, satisfied people, and more teaching gathered up than had originally been distributed? Surely this multiplication of understanding is the criterion of successful teaching in any subject in any age.

Ideas and Their Expression

If someone asked me, “Do you really believe that all those people were fed with actual bread and with actual fish?” I should answer, “I do indeed.” But it is the word “actual” that makes us safe in such a belief.

Is matter actual? Ask an advanced dealer in matter’s realm, such as a nuclear physicist, if matter is actual, and he will certainly rend the notion that it is basically a piece of solid substance which you hold in your hands or bite with your teeth. He will never be able to tell you what it *finally is*; he will merely chase it with you down a thousand alleyways of speculation, all wearisome and none leading home.

No one can tell you what nothing is. They can tell you what it is not, but not what it *is*. No one can tell you what a lie *is*; they can tell you what it is not, and that is all.

So if the physicists cannot tell you in any final way what matter is, maybe it is not after all! It is evident that on that simple basis the Master worked continually. So if matter is not anything of itself, but is the “appearance” of something to our temporary mode

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of reasoning, then the supply of that something will certainly ensure the supply of its "appearance."

The only satisfying food for man has always been ideas; if we tend that real food in all its manifold preparations and multiplications, the "appearances" will take care of themselves in their own realm; and so long as we need them, we shall have them, just as if anyone understands the values of the ten digits of arithmetic and their use in addition, subtraction, multiplication, and division he will find their "appearances" either in thought or on paper forever assured.

Is it not true, then, that this verse revealing Life as Mind, or Life known through the activity of ideas, is a very important one and brings out a revolutionary rule?

Abundance Depends on Ideas

Jesus illustrated that Life is expressed through ideas when he proclaimed, "I am come that they might have life, and that they might have it more abundantly," for we must remember that he did not bring us anything but the wealth of stimulating idea radiating from the activity of the one Principle in its expression as Life.

Therefore if he came to bring us life and to bring it more abundantly, he must have meant that this was done solely through the increased activity of ideas, and even a brief perusal of his lifework confirms this.

How well he lived the requirements of this very verse! The Master always found out what "waters" his hearers were in, what elementary thought-processes they were already acquainted with, and specifically used *them* to "bring forth abundantly" the true ideas of Life, as symbolized by the fish.

Again, he used the "open firmament" of reason which is common to all unbiased thought to lead it on to the higher soarings of true inspiration, as typified by the fowl; those he came in contact with were lifted spontaneously into the realm of revelation and found their own wings.

To face squarely this whole proposition of Life and its purpose,

we should realize that the prosperity, the worth-whileness, and the consequent joy and health of individuals depend entirely on their use of ideas; and ideas to be ideas must emanate from a source which is the one Principle and flow thence in the glad currents of revelation and reason.

The “pure river of water of life” referred to in Scripture is the actual flow of ideas ever-present with everyone—in business, in the home, on the playground, and wherever man is; and in the ratio of our partaking and use of it we have life and have it in measures of abundance, for those ideas govern both the human thought-processes and their means of expression.

The Method of Life

The wise man studies the method which Life has evolved for its own purpose, and then, accepting the overall rules as outlined by its four main movements (here shown as Life operating as Principle, then as Soul, next as Spirit, and finally as Mind), he learns how best to join in the flow or stream of this purpose.

First he sees the importance of being alive to the “now,” instead of dead to its fullness; then the necessity to have a definite and practical purpose in life, so as to fulfil the symbolic command, “Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth;” next, the need to recognize himself and others as “great whales” in the active interplay of individuality; and lastly the fact that we have life and “have it more abundantly” in proportion as we accept its progressive, inspiring ideas, symbolized here by the “moving creature” and the soaring fowl.

Through the acceptance of these rules of Life’s purpose, the wise man soonest enjoys its blessings, instead of *not* recognizing that purpose and its fruitage, even whilst being carried along in its stream. Everyone is in that stream, because everyone lives and everyone thinks; and finally we shall find that no one can stop either living or thinking.

So is it not just as well to accept the methods of this Life-purpose, which is undeviating and never either broken or disturbed? As a traveller once said, “I have to travel anyway, so I like to know about it and enjoy my travelling!”