

The Fourth Day

We arrive now at the fourth day symbol, and we begin by accepting it in the spirit of pliability and obedience implied as requisite by the constant use of that word "Let" in this first chapter of Genesis. Then, having accepted it, the term Principle is soon seen to be the only term which could possibly embrace the great range of ideas covered by the fivefold description of this fourth day.

Here we are told about the sun, the moon, and the stars, the vast celestial system, and how this system operates to give light to men. Wherever a system that enlightens men is revealed, one is immediately made aware of the principle which evolves and controls it. In studying music or mathematics, with all their respective rules and methods of application, or in fact any other system of ideas, the one almost indefinable yet ever-present fact is that of a principle at the back of all the system and its ordered activity; and this becomes more and more apparent as the process of enlightenment or learning goes on.

So when these deep thinkers lifted thought to contemplate the greatest system of all, the plainest yet most awe-inspiring idea of government that is visible to men,—namely, the solar system,—is it not evident that they were aware of the one Principle which governs all, including every principle derived from it?

Were they not conscious of the power and presence ever known and felt by those who have cultured knowing and tended feeling in these higher things, and yet which always remains above and greater than man, so that he can never define it as a whole?

The Source of All Right Government

These people who devoted their lives to the discovery of life's higher meanings certainly evolved systems and rules of human government which drew their breath from and were

composed in form according to the pattern which they discerned through their sacred contemplation of the infinite One. It was this infinite One which taught them something of its own infinite system of demonstrating and maintaining all the prerogatives of its royal oneness.

The systems of human government thus evolved have never been outdated and have never grown old. They provide the basis of all proper and practicable government even to-day,—that which unifies men and allows them individual freedom whilst at the same time keeping them all rightly related for the good of the whole.

The Ten Commandments have grown so countless in their application to our present-day human systems of law and government that one is led to realize their enduring nature and therefore their eternal and infinite Source.

Yes, these men consciously knew the one Principle, even as we subconsciously know it to-day. Their familiarity with it, like all true familiarity, did not breed contempt, but awakened (as it always will) a deep and ever-growing respect and response.

Is it possible that to-day we have lived so long under its blessings and almost unthinkingly accepted its mandates that our familiarity has grown distant? Like a child so accustomed to the blessings of home that it is no longer aware of the qualities of blessing, have we not become somewhat contemptuous of the laws of conduct to be fulfilled, and lost a genuine respect for their origin? We too need to come closer to the Cause in our understanding, more properly familiar, just as the child must one day grow into a much more intimate appreciation of the real meanings and priceless worth of true parenthood.

Finding the Governing Principle

More than ever to-day anyone who is alert wants to acquire the “know-how,” or to discover the principle and its system which underlies any activity.

The interest of the housewife, for instance, in articles and wireless and television programmes developing the theme of

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cooking, and the vital interest of the little boy (no matter what his age) in finding out what is “under the bonnet,” reveal aspects of this awakening desire to have a fuller appreciation of things by being more aware of the principle they express.

Again, in a much more important sphere, there is a great longing abroad in the world to understand the actual Principle which defines the character of the individual and therefore of those groups of individuals called nations, with whose new problems we are increasingly brought face to face. Men are becoming conscious of the need to discover the Principle which will outline to them a system whereby harmonious relationships can be established.

Here in this fourth day symbol the tremendous thing which these great seers were doing was symbolizing to us both the one Principle and its infinite system, and this, if understood, would translate *all* forms of activity into a rightly governed purpose with therefore a properly defined demonstrability and harmonious end.

So let us accept that it is our intelligence which expresses itself in our desire to be acquainted with the governing principle, no matter whether we have been accustomed to calling it this or not. We all started young with our continual “Why’s” and we are all kept young, pliable, and supple in mentality and in every other way by perpetuating them; we thus express the natural relationship of the son to its Parent,—the one ever-willing and ever-able teaching Principle.

THE FOURTH DAY (5): PRINCIPLE GIVES INEXHAUSTIBLY

What is there on earth that is kinder and more effulgent in unselfed love than the one Principle? Think for a moment even of a lesser principle, such as the principle of arithmetic. Its only motive is to bless, its only desire to multiply blessings to man. It almost asks him to draw upon its infinite resources as much as he will, and to reap the highest and richest rewards that he cares to reach for within its realm. It withholds nothing, but provides

within the scope of its system an unlimited unfoldment of good. Is it not an inexhaustible well which appears to rejoice in a constant drawing from it?

Even to the little boy retained in the classroom after school hours because he has ignored its system and wandered from its paths (and who may well be thinking of it in terms of anything but endearment), it is there by his side,—closer than his breathing.

It is almost audibly saying, “I am the principle of arithmetic, and I am also of the nature of the one great Principle itself, and therefore I am of the nature of unselfed love. I am here waiting for you to use me and thereby experience the joy of accomplishment and the immediate freedom of manhood. There is nothing about me which keeps you here in this classroom while your schoolmates are playing in the fields. Everything about me released them there, and if you will be obedient to me, you will be there too.

“I want to see your abilities multiplied. I live to love, to benefit, to give in an unstinted and wholly impersonal way, for I am of the nature of the one great Principle. Being of human form, I naturally fall short of any absolutely true expression of so perfect and humanly indescribable a wonder as the divine Principle itself, but nevertheless in some small way I symbolize it to thought.”

Acquaintance with the Principle Starts the Flow of Ideas

Yes, the first (or shall we say the highest and therefore that which should be first) impression that we have of the nature of Principle is of its boundlessly generous, inexhaustible, and ever-multiplying qualities. They offer to men infinite and progressive blessings which are completely impersonal and thereby express impartial love.

When we read the last verse in the fivefold description of this day of Principle, then we can easily accept that the uppermost purpose, the beginning and end of Principle,—or, to use the Biblical terminology, its very “evening and morning,”—is to bring to man abundant and ever-expanding blessings. And there-

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fore in this Genesis story its highest nature would best be expressed by the term Life. So where we read, “*And the evening and the morning were the fourth day,*” we can quite correctly and intelligently crystallize it in our modern idiom by saying that it is Principle operating as Life, or Principle as Life.

Think for a moment how this great Principle operates as Life in your ordinary experience. You become interested in some activity and at once you say, “I must read about this, I must learn something of what it’s all about. There’s a principle at the back of it which I must get to understand.” (How often it would be easier if we changed that “g” to an “l” and said, “I must *let* to understand” !)

You then devote time to studying the system or rules laid down, and as you go along you begin to feel, “Now that I’ve grasped the underlying principle, I can see what it’s all about.” Then immediately there starts a flow of ideas; they multiply (remember the fifth day theme, “Be fruitful, and multiply”), and may even become quite exhilarating to you in their inspiring flow.

Just so, Principle as you touch it speaks to you first in its nature as Life. The whole “evening and morning” purpose of Principle is to reveal its abundance of ever-multiplying blessing as Life. If we realized this more, we should be more interested in learning about Principle and finding its demands upon us, in order to fulfil them and consequently experience this multiplication of good in our own lives.

“Duty to God” an Outworn Concept of Relationship

Too often men and women have been taught about their relationship to the one Principle, or God, solely on the basis of their duty to Him, instead of being shown that because this God is Principle, He remains completely undisturbed and uninfluenced by their actions towards Him.

Man, not Principle, invented the word “duty.” Our approach to the one Principle is for *our* benefit, not its, for its perfection is not influenced in any way by what we do or do not do. If we endeavour to ignore Principle, we merely fail to reap the benefit

which a right acknowledgment and fulfilment of its requirements would inevitably bring us.

Since even the principle of mathematics is unaffected either by all the failures to follow its system or by all the successes in doing so,—continuing, as it always will, to multiply good to him who conforms his mathematical actions to its inflexible demands,—how much more must the divine Principle itself remain inviolate in its complete perfection! Whilst being not in the least disturbed by whether we obey it or not, it does stay constant to its one overall purpose of blessing those who use its system by bringing their living into harmony with its rules.

So to think that this Principle or God gets angered by our failures to obey its natural demands is to hold an ignorant concept, and moreover to appoint to ourselves a power greater than His, even the power to disturb Him! Such a notion is wholly unacceptable to man's true conception of his Cause, so why should we indulge such illogical and harmful (harmful to ourselves, that is) fancies?

Why do we not accept instead the conclusions of reason and revelation, and learn to obey the one Principle because that is the only natural thing to do and incidentally is bound to result in that multiplication of blessings which we have seen as fundamental to the nature of this Principle?

“All That I Have Is Thine”

The one Principle is always saying to its idea,—that is, to us,—“Son, . . . all that I have is thine,” thine for the taking. But how shall we take unless we learn *how* to take, by learning how to conform to the nature of Principle through seeking out its system and obeying its requirements?

Every expression of Principle everywhere is saying just that to its student: “Son, . . . all that I have is thine.” But in order to partake of that allness and enjoy the inspiring uprise of progressive expansion in the good which it can unfold, it is the student who has to find the system, accept its demands, and come into perfect line with them.

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Think of music or any greater or lesser symbolic expression of the one Principle, and you will see how true it is that the impulsion of this Principle is Life,—the multiplication of good and the inspiration typified by the fish of the sea and the soaring birds of the air. And all that is available to anyone anywhere at any time who will simply learn how to conform his active being to the perfect nature and perfect requirements of this one ever-active Being.

THE FOURTH DAY (4): IMMOVABLE PRINCIPLE SETS FORTH SYSTEM

So we pass to the next illustration of the one Principle in the verses which read, “*And God set them [the greater and the lesser lights] in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.*”

This fourth aspect of Principle must correspond to the fourth symbol in the order in which we have been given our names for God, and therefore since that fourth symbol is Principle itself, this aspect of Principle must be found within the meaning of the phrase Principle as Principle, Principle as the very essence of itself.

The great fact about the universal Principle is its immovability. Man may, to his own sense, change, but the one Principle never. Centuries pass, experience brings progress to humanity, but the one fundamental Principle which has evolved all true system and defined all the rules of conduct for those who wish to progress towards its perfection, remains the same as it always was,—perfect.

These writers knew that Principle is forever set within its own all-inclusive sphere of perfection. They therefore proceed to tell us how this Principle thence sets its own system (symbolized by the sun, the moon, and the stars) within its own realm of harmony, which they, and even we, call heaven. This enlightens men upon the earth, and both rules and governs the blaze of their “day,” the floodlight of thought based on absolute conviction, and also

chastens their egotism with the recognition that with all they know there is yet much more to be known.

What is as yet but “night” to man, because of his ignorance of the vast wealth of its holdings, is safely held within the omniscient and infinite scope of its Principle for future and forever unfoldment. However pale the light of our awareness of it, this rule of the instinctive recognition of the infinitude of future good is here both to curb the hasty ego and to strengthen its long-term purpose.

So the one infinite and immovable All called Principle remains set within its allness. From this perfection it evolves and sets its own system in the same immovable manner, for us to learn from. This system rules over our “day” (the blaze of ever-present intelligent idea which man enjoys) and over our “night” (our inherent recognition that what we know is but pale candlelight to that which is yet to be revealed).

A clear distinction is thus made between man and his Principle; and the words “to divide the light from the darkness” take on a fuller meaning when we realize that through that Principle man its outcome is equipped to express the full light of intelligence according to his “day,”—according to the moment in which he lives,—but that he has never probed nor can ever circumscribe or embrace the depth of infinitude. About its indefinable magnificence he remains in darkness, yet from its vast resources there is a constant emergence of more light, in the ratio of his progress and his need.

Stability within the Principle

Since the one Principle is set within its own allness as Principle, every one of its ideas or creations—that is, every man, woman, child, and expression of intelligent thinking—must also express this “set” nature of the Cause, for the effect always shows forth the nature of the cause. True manhood, then, exhibits this stability or setness, and therefore the way to reckon our progress is to measure our stability within the fundamental demands of perfection given us by the perfection of our Principle.

The principle of music is set within the scope of its own perfection, and never varies from this perfection. The advancing

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student of music becomes more and more stabilized in his understanding and expression of it; and in the degree in which he learns how to place himself and maintain his position as “set” within the principle and its system, we recognize his musical qualities. The really great musician, who thrills us with his playing, is the one whose whole attitude is a prayer to be true to music, so that everything may be removed which would prevent him from being perpetually set in its principle.

It is wise to keep within the precincts of the Principle which you serve,—to remain *set* there,—because from that position your reasoning will always be perfect and logical. Come outside into a position of speculation or personal assumption, and your flow of reason will immediately be disturbed.

Jesus was aware of this and so we are told that before that great series of lessons since called the Sermon on the Mount, whose range and depth of meaning will remain inexhaustible for all time, he turned to his Principle and placed himself within the rarefied atmosphere of its system. When he was thus “set,” all his words flowed according to the mandate of that system; they were spoken with utter ease and grace, with exactness and dynamic purpose.

In that Sermon immortal pathways were paved which we can now traverse to find that they all lead one way,—back to that Principle in which Jesus had set himself and from whose viewpoint all his reason flowed. How simple and yet how perfectly apt are the words used to describe this occasion: “And seeing the multitudes, he went up into a mountain: and when he was set, . . . he opened his mouth, and taught them, saying, . . .” And those imperishable sayings are still acknowledged as the best and truest guides to perfection.

In the Book of Chronicles we are given a similar sense of the only thing asked of man by his Principle: “Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem.”

In business, in art, and in all forms of science, only the mis-directed or misinformed fight a battle and waste unnecessary energy. The wise man learns how to set himself in the principles

involved, and to direct all his actions from that post, thence unlaboured and unworried to enjoy the active and scientific unfoldment of things already proved.

Without exception the successful individual in any walk of life who maintains that standard of success throughout his whole course is the one who has attuned himself and his actions to the principles involved and, having so set himself, governs all his movements according to their dictation.

Stability Is Not Rigidity

We must be careful to avoid a limited interpretation of this word "set" and think that it means inflexible as concrete. The principle always obtains in any sphere, but man is employed in its interpretation according to the specific needs of the hour.

For instance, the basic principle of business may be demand and supply, but the service required of us in interpreting it is also a fundamental principle which we have to learn and respond to; and through that work the phrase "demand and supply" becomes alive with the enjoyment of adaptation to the movements of a very alive world.

When he is set in the essential principle of any activity, man is completely pliable in his translation of that principle to the particular condition. He does not operate according to a series of rigid formulae. How dull it would be if this were all that was asked of him!

Get Set Before You Go

So Principle as Principle has a lesson for us all, and according to our acceptance of it shall we too become immovable from its standards of perfection, poise, and peace. We have seen how that statement, "And God set them in the firmament of the heaven," reveals a picture of stately harmony, a basis for balance and certainty. From its own intrinsic perfection, Principle reflects this perfection through all its ideas, and this is portrayed by the words that follow: "to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness."

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With this divine order expressed, no wonder the verse ends, "And God saw that it was good."

If a man patterns this method in his own sphere of activity, by seeing that he is first "set in the firmament of [its] heaven," before he takes it upon himself to proceed "to give light upon the earth," and so forth, then he too will realize that his procedure has been correct and therefore that the results will be good.

Too often we forget the fidelity and experience necessary before we become fully at one with the principle which evolves the system which in turn outlines and governs the activity of the subject to which we have devoted ourselves. Long before we are "set" in its atmosphere, we try to jump the fence and (as we call it) "get on with it." This applies in any sphere, and most of all to that vast activity of life itself with which everyone is concerned. We cannot safely proceed before we have set ourselves in those Principle-governed thought-processes which evolve and govern it.

THE FOURTH DAY (3): KEEP THE BALANCE BETWEEN "DAY" AND "NIGHT"

Continuing along the particular line of revelation which we have chosen to follow in this great Genesis story, we now come to the next verse, in which the one Principle reveals its third phase, or third important manner of expression.

The verse reads: "*And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.*"

This being the third expression of Principle, we accept our order of the terms which we were shown at the very beginning of this story, and we therefore say, "This must be Principle as Soul."

The evidence of the senses has always been found fundamentally unreliable, uncertain, and misleading; and Soul being the term used by the teachers of this spiritual Science to express all that is opposed to the finite and limited senses, we find that the testimony of Soul (the evidence gathered and the deductions made from its

viewpoint) is always reliable and certain, offers true guidance, and furnishes a safe rule of conduct. And so here in this verse the one Principle reveals through Soul its supersensual rules.

“Two great lights” are described,—two fundamental facts which give all the light necessary and provide the two basic rules for the logical and scientific expression of being.

The “Greater Light” to Rule the “Day”

First of all, we have to realize that where we are at any moment of being, at any split second of expression, we have, always have had, and always will have a full understanding which is wholly able to meet every need of that point of expression.

There are many illustrations of this throughout the Scriptural record. For instance, there was the manna that fell each day for the sustenance of the children of Israel on that particular day. When they lost faith in this process and adopted human standards, according to which they tried to gather more than they needed for that moment of living and so to store up against some future hope of living, it went bad on them.

Jesus, instructing his students along the same lines of a full and final trust in their Principle, said, “And ye shall be brought before governors and kings for my sake. . . . But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.”

So man, being man, will always find that he is capable of a complete and wholly intelligent answer which lights up clearly and distinctly all that lies within the area of his present activity. He will always have “the greater light to rule the day;” it will always be greater than any call upon it, and it will always be to him the greater light, because it is the thing that most concerns him, for the important thing to anyone is what is happening to him at that moment.

Whatever lies in the textbooks or in all the experience going on around us, the “greater light” to us is that particular shining which fills our own individual circle with activity and life. What you know and are expressing at any fresh moment of being is of

far more importance to you than anything you may have read about or even done yourself in the past. The "new baby" is the star of its moment in every sphere of life. And so the "greater light" will always be the blaze of glorious intelligence which we can and must bring to bear in spotlight accuracy on the hour in which we are living.

Thus the first great rule of conduct for man to recognize is that he is the focused expression, the pin-point appearance, of that vast Principle which is able—in fact, determined—to supply a type of intelligence that is wholly equal to every demand that could then be made upon it.

The Answer Impels the Question

Actually, if we look long enough, we shall see the inevitable scientific fact that the so-called need or demand is caused by the impulsion of that which can fulfil it.

It is, for instance, the ever uprising of mother love which causes the child to call upon it; the cause lies in this love and the calling is but the effect. Carried into a higher and more fundamental sphere, John the student of the perfect Master wrote, "Herein is love, not that we loved God, but that He loved us." It is the impelling fact of Love's allness which gives rise to everyone's call upon it.

The call is never first; the answer is first, and that impels the call and then answers it. Here we see delineated a new fact in the divine order of intelligent expression.

Many successful moves in business and in production have been made not by waiting for a demand, but by discovering something which is good and literally saying, "We've got the answer; let us produce it in numbers and then the public will want it." How businesslike and how profoundly true is the Scripture, "before they call, I will answer"!

The first great rule, then, is a full recognition of the fact, and its logical demands, that we are at the immediate point of answer to all things, wherever we are at any moment. We are the instantaneous expression of intelligence at any point.

Principle is the eternal Answer, and that Answer impels an

eternality of questions, and so Principle is also the eternal Question; and that Answer and that Question are the source of all the satisfying activity of Principle which is so satisfying that its nature is Love. A constant realization of this made the ancient teachers articulate it in their numerous statements, "and God saw that it was good."

Man through all history has really been standing always at that glorious, invigorating, and health-giving point of "You ask me because I know."

So *we* are the expression of that "greater light to rule the day." The moment in which we find ourselves is ablaze and warm with a full answer, a positive being, for it is the expression of the one and only positive Being called God, or, as in this case, Principle.

The "Lesser Light" to Rule the "Night"

Having accepted that first rule of this Principle, which it impels through those higher understandings of Soul in a full, conclusive rebuke to all the moanings and squeakings of sense, we come to the second great rule. This is the other fact which needs to be recognized in order to maintain a proper balance of outlook and realization and a true relationship between Principle and its idea or man. So here we have the words, "and the lesser light to rule the night."

Now, there is no "night" in the sense that there is some place of complete mental vacuity. Remember that we are not dealing in terms of physical light, but mental light, intelligence, and with the question as to whether there could ever be a place where this was absent. If God is All,—and to be God He must be All, and in all,—then there is no place where He is not, and therefore no place where intelligence is not present.

So there is no "night" in the sense of a possibility of the absence of intelligence anywhere. Therefore we may ask ourselves, What is this "lesser light" which exists to rule over the "night"?

We have just seen that man is the expression of intelligence, the means through which the light of the universal Principle is expressed according to the "day." Yet when we have acknow-

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ledged all this, we must still admit that there is always a vast watershed of untapped knowing; we are in ignorance of it, but our instinct, our "lesser light" of faint discernment and intuitive feeling, tells us that it is surely and positively there.

We are "in the dark" about it; to us it is a depth through which our eyes cannot peer. It is indeed "the secret place of the most High," the "night" of that acknowledged vastness and allness over which man has no jurisdiction, but from which he knows will issue a constant and ever-increasing flow of ideas.

It is at this point that all the egotism we can muster—and we can muster a great deal, for we are God's man, the highest and mightiest form of the intelligent, perfect expression of a perfect Cause—receives that wonderful kindly chastening which keeps it healthily balanced in relation to its Cause.

Think of a small boy home from school full of his first chemistry lesson and telling his father all about it; and perhaps that father has spent his whole life in chemistry and knows that what he himself knows is only a small fraction of what there is to be known. The father does not at that point speak to his son about all that lies ahead, because he knows that it would be "darkness" to him, and yet it is all *there* for the boy to go on to.

Or if you were studying a particular musical instrument, that would be the "greater light" as far as you were concerned, and rightly so; but if you met a man who had devoted his whole life to music, you would realize how much else the limitless realm of music contained besides the little portion in which you were absorbed.

This "lesser light" is man's inherent knowing that whereas he is just part of a whole and that whole itself is only a whole expression, at the back of all this is its Principle. That Principle is indefinable, yet is known through its own definitions; it is the one vast Cause, of which all the knowledge, all the intelligent consciousness of all the universe, is but a temporary and of-this-moment expression. Like the immensity of space when we arrive a few miles up from the earth's surface, it takes on the appearance of darkness to us who are not equipped to be familiar with its light, for man is not the Cause, but the outcome of that Cause.

It is wise to culture the sobering reminder of this "lesser light," this true instinctive knowing, for thereby we are kept within the balance of what we are. We are then not only aware that what we know is but a small part of the infinite system of ideas, which to us lies hidden although we know it to be there, but also aware simultaneously that as we advance we shall constantly expand our perimeters of discovery into its immense and never-to-be-exhausted reserves.

Jesus Knew These Two Rules

Jesus worked with these two emphatic rules of the great Science of his being which he persistently followed,—rules impelled by the Principle thereof. He knew the rule of a full acknowledgment of what we are and what we have to do, covered by the phrase "the greater light to rule the day"; and he knew too the ever-steadying and strengthening assurance of the second rule, which causes us to recognize more truly the magnificence of the infinite unseen Cause and is revealed in those words, "the lesser light to rule the night."

In the light of those two rules, we have an explanation of the Master's words, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." The first part of that sentence could surely read, "I must use the amount of 'day' or intelligence which I have at any one time to meet the requirements or 'do the works' of that time." And the second part might be interpreted, "But I, being man, the effect and not the Cause, must necessarily recognize this and have periods called 'night' in which I realize that instead of doing the works I need to return to the Source for spiritual refreshment and new equipment for further demonstrations."

The Master's life would imply that he often turned for spiritual refreshment to that "night" of the acknowledgment of his Father's much greater greatness. Must not this have been true of many of his human nights, when he went to the hills to be alone and to draw afresh from the vast watershed which he knew to be his Source?

In conforming his life to these two tremendous rules of a

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perfect Principle, he made such statements as, "I am the light of the world," "My Father is greater than I," "My Father worketh hitherto, and I work." And speaking of certain future developments of the advancing spiritual idea, he was completely unburdened in his outlook, for he placed the burden where it belonged when he said, "But of that day and that hour knoweth no man, . . . neither the Son, but the Father."

Yes, Jesus fully acknowledged the allness of God as much greater than man even at his most sublime. He knew what was meant by the words, "and the lesser light to rule the night," and he let that intuitive knowing of God's immense allness be a constant guide to him in his relationship to and consequent reliance upon that infinite Principle.

"He Made the Stars Also"

When we admit these two great rules, our outlook and uplook is made continually receptive to the appearance of new ideas. With a consciousness trained never to be closed, but always aware that all around is a Source which holds unlimited supply, we shall find pin-points of distant light ever coming to view through the restful "darkness" of our calm admission of what belongs to God. These will be pin-points of exalted hope and divine certainties, ever beckoning us on, out into the depths of the as yet unknown, so that more of that unknown may become ours and that progress may go on; for surely infinite progression is the rule of being.

With this practical, perpetual promise in mind, these Genesis teachers climax their illustration of Principle's twofold rule with those sweet words, "He made the stars also."

If you ever feel inflated with your own little light of day, go out at night and look up at the stars. Do not try to count them, but realize that, as natural science tells us, some are in magnitude hundreds of times greater than our sun, although to us no more than points of light. The farthest and still undiscovered and therefore unseen stars may in themselves be suns, and bigger sources of physical light than our own earth's comparatively small but beneficial source of light and warmth,—our sun. In

those tremendous spaces the great Principle reigns just the same, and as you realize this, will you not bow before its vastness in a new humility?

Every one of us knows that ideas which once to us had the brightness of the sun have been superseded by others which then were "stars" that we scarcely even perceived; and ideas which to us to-day are all-important "suns" will one day yield in brightness to others as yet but tiny points of light in the far, far distance, but which will surely come in their turn to shine for us as "suns." And so the great process of enlightenment goes on.

We sometimes get so tense and fretted with the little that we do know of system and rule that we forget the Cause which gave us the understanding to grasp even something of that system and that rule. It is a good experience for the neophyte to feel the arresting hand of the one Principle, with its message, "Never forget Me."

So let us remember those "stars" and, having learnt the two rules, let us never fail to look up and expect their ever appearing as you and I march on.

This verse, then, in its description of the great Principle, carries us on to that higher understanding of its rules which rebukes the human senses through a sense of Soul, and shows the proper and balanced relationship of man to God, of idea to its Principle.

It challenges thought that is based on human standards and impels a higher idea of both man and God. It reproves the belief that there could ever be an absence of light or intelligence for our "day," and also causes us to admit in the faint glow of our intuition that our Principle holds much more than we shall ever know, thus giving the true meaning to those words, "the lesser light to rule the night."

THE FOURTH DAY (2): MAKE PRACTICAL THE PRINCIPLE

As we come to the next verse, depicting Principle in its operation as Spirit, we are led even further along the line of teaching and

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pure reasoning, for here it is written, “*And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.*”

Our overtone is Principle, and following our sequence of the symbolic names for God, the tone of Principle here revealed must be according to what we to-day understand as embraced within the true meaning of the term Spirit.

The vast facts of the actuality of God and of man, the importance of Cause and of effect, which we have just considered, must not be taken to refer only to our highest spiritual yearnings, although obviously they *do* obtain there,—that is, they *are* “lights in the firmament of the heaven.” These seers understood that our heads cannot always be in the clouds whilst our feet are here on earth, and so they continued the verse, “to give light upon the earth.”

In other words, the actuality of Cause and effect, God and man, and their right relationship, must be recognized as permeating everything of every day, wherever we are and whatever we are doing. We must make a heaven out of our present daily life with all its phenomena by applying and obeying the fundamental principles involved.

He who would ignore this should ask himself why he is happy when he knows he is responding to the basic principles of life, or any particular department of it, be it work or play, and is unhappy and dissatisfied when he feels he is falling short of their requirements.

A Non-Material Satisfaction

Why is it that the golfer, for instance, is disappointed in his game if he does not conform as he thinks he ought to one or other of the standards of perfection evolved from its basic principles? And if he is successful, is it just the driving of the ball that gives him satisfaction, or is it not the realization that he has learnt how to respond in practice to the governing principles? He may have heard the “pro” theorizing and even seen him demonstrating the right way to set about the game, but still he has to do it himself to get the full satisfaction.

Golf, like all games and all work, attracts men and women

because through its exercises and their attuning themselves to the requirements of those exercises they are actually placing themselves of their own free will under the mandate of some form of the one Principle; and in doing this they find and feel themselves and have all the joy that that brings.

The satisfaction comes through accepting and using a calculus, or the specific activity of thought-processes demanded by the principle in that particular realm. To do that, men must forsake the material, or at least consider only the idea or mental concept which it represents to them.

Take a simple illustration of sailing a boat for the first time. Your thoughts are wholly elementary on the subject, and yet here you are with a very material thing moving in a very material manner, and you want to control it. Right away it is a question of grasping certain fundamental principles, and then utilizing them to begin to master the boat and also to learn from their application how to become more proficient in the science and art of sailing.

You have to realize that the pressure of the wind on the sails which drives the boat through the water will also exert its force to push the boat over on her side. You must therefore counter this by the use of your weight, in the case of a small boat, or by easing the sheet and spilling some of the wind out of the sails, thereby lessening the pressure—in that way you bring the boat into a more upright position, but perhaps lose some of the driving force at the same time.

These principles have to be grasped, as well as others to do with the rudder, and you have to evaluate them so that you learn to utilize one value with another and thus obtain a balance between all the forces at play. In other words, sailing is an activity which is basically conducted in an entirely non-material realm, although the result of all that reasoning appears in material terms.

A Listening Responsiveness

Man's ability to be alert and pliable enough to be master of such things is defined by the responsiveness of his whole nature to the fundamental Principle of life. This acceptance of his inherent

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relationship to that “something” outside and greater than himself (and who does not instinctively know of this “something”?) causes man to be a natural exponent of the calculus of right reasoning in its strong, undeviating flow.

Because in some degree he has acknowledged the basic facts of being, or the “lights in the firmament of the heaven,” he effortlessly gives “light upon the earth” in his everyday activities. Being responsive to the firm basis of all reason,—the recognition in some measure of the relationship between Cause and effect, Principle and idea, or God and man,—he can reason intelligently in all things, right down to the smallest detail of his experience.

On the other hand, anyone with a sense of personal force and self-derived opinions who ignores any of those straightforward principles which lead to the admission of one fundamental Principle, or basic Cause, is a poor learner and a poor sportsman in every sphere,—in the home, in business, on the playing field, and in the society of others.

The man who gives “light upon the earth,” even in such a thing as a game, is one who has learnt how to become responsive to the principles or forces which govern that particular game. He is a good listener. Someone once said to me, “If you have learnt how to listen, you can learn to do anything on earth,” but I did not then realize, as I have since, that he was saying in to-day’s language what these ancient teachers were symbolizing in this very verse,—that when we know how to be fully responsive to Principle teaching us through the calculus, or divine reasoning, of Spirit (or, in other words, when we listen intelligently to those facts of our spiritual nature which we all innately know to be true), then indeed shall we become good reflectors through which the one Principle or Cause can “give light upon the earth.”

The rule here, then, is that Principle as Spirit demands that we learn more and more of the fundamentals of being, the basic “lights in the firmament of the heaven,” and by so learning and flexing our whole nature to them become good listeners; in any and every activity we then allow it to “give light upon the earth,”—from the most heavenly aspiration right down to the heavenly satisfaction of knowing that in whatever we are doing, in whatever phase

of the game of life itself, we have found how to respond to the forces at play. Thus do we have the joy of mastery through learning how to be mastered, how to become a true servant of the “something” which we shall some day properly define as Principle and whose operation we shall recognize as the activity of the spiritual idea, in whatever realm it is at work.

THE FOURTH DAY (I): WE KNOW PRINCIPLE THROUGH THE SYSTEMATIC WORKINGS OF IDEA

We have now arrived at the last word-picture describing Principle, which (from the order of our symbols as we have come to accept them) tells us of Principle as Mind. The fundamental Principle is giving the true idea of itself and its activities through that very thing,—idea. And ideas are the bodywork of Mind.

Now, this whole Genesis story is a tremendous challenge and will take hold of anyone determined to meet that challenge and give him the best time of his life. Why? Because it presents the rules of the game of life itself; through it we can find the whys and wherefores of everything that puts motive into our living, that makes us be alive and know it, that impels us to respond to its purposes in a sensible and progressive way.

Who does not want to discover what makes things work? “What’s under the bonnet?” is almost synonymous with “What am I? What makes me as I am and sustains the whole purpose of life?”

So to find out about that is as interesting as finding out about anything else—in fact, more so, for this finding out is about *us* and about what makes *us* and about what makes us go.

On with the game, then. The one Principle climaxes its story at this point by showing that the calculus of reasoning through which we obey the governing principle in any activity is made up of ideas. Therefore it is the ideas, the right ideas, that are important. They are the constituents of the calculus, and the constituents must be right if there is to be a proper whole.

As soon as the term “idea” comes to the fore, the symbol Mind

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appears, for wherever idea is, Mind is. So it is Principle as Mind that we now find active.

The verse which described to these early students in the language of their time what we to-day can cover by the phrase Principle operating as Mind, reads as follows: "*And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.*"

Knowing Where We Stand

The fundamental idea which the one Principle presents for a full acceptance before we can proceed along any line of reasoning is this: "I am Principle, and the idea or expression which I evolve is distinct from its Cause, although being the expression of that Cause it is perfectly at one or one with the Cause. My method of pure enlightenment is first and foremost to establish that the 'day' is divided from the 'night,' the idea from its Cause, and yet that the idea is so fully dependent on that Cause and that Cause on it that they are one in purpose and nature."

Man, or the expression of intelligence, represents the "day." We are the "light of the world" whenever we express intelligent ideas, and without us, without the intelligence expressed through man, there would be no "day" at all. But what is our little blaze of day, the massed discovered knowing of all mankind, compared with what as yet lies hidden?

If we peer into these depths of infinity, they reveal to us only darkness, until little by little we are equipped to penetrate a little further, discover a little more, and have the wonderful yet comparatively small blaze of another "day." That "day" emerges for us out of the immensity of the infinite, of whose profundities of knowledge we have but scratched some new surface.

The rest is "darkness" to us, and yet contains the promise of infinite unfoldment, infinite progression. That which (because it is beyond the horizon of our present ken) we must honestly call "night" is really the unfathomable Mind, from which we have gathered the irradiance of all we need for our "day."

We must acknowledge this, for we can have no "lights" in the

“heavens” of our reasoning until we realize that although we can have our “day,”—or even more, must *be* our day, and express the full amount of intelligence or light that is required,—we must yet divide this little surface-breaking glow (comprising all that man so far knows) from the vast depths of “night,”—the infinite ideas that remain hidden in the darkness of man’s temporary although ever-lessening ignorance. For the sphere we cover, for the needs and peak visions of the hour, we all have sufficient light, but for the amount required for eternity only those unsounded and to us still unknown depths can answer.

With this “day” divided from this “night,” we can proceed to the main purpose of this phase of the fourth day symbol, where Principle as Mind is presenting its systematic workings.

When a man knows just where he stands in relation to his boss, what is expected of him and what he can expect of the boss, he is ready to start work. And so here on this higher plane, when we have made a definite distinction in thought between our job to express intelligence or light (and so provide some blaze of day through the radiation of ideas) and Principle’s job to be the Source of those ideas (and also the constant force *with* those ideas), then we find this clear picture of right relationship operating to set us on our way.

Signs, Seasons, Days, and Years

So this governing Principle of the relationship between the Cause and its effect now gives men their “signs” and “seasons” and “days” and “years.” It is the impulsion behind the great systematic motions of ideas always at work in human consciousness.

First of all, this Principle impels the “signs,” the constant instinctive impetus towards something higher and better and behind every yearning for good. The “signs” of these strivings after perfection are always to be discerned in individuals and in history.

Secondly, this same Principle impels the kindly rhythmic round of mental seasons, through which these impulses unfold and express

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themselves. There is the "winter of our discontent" with things instinctively known to be outgrown; the "spring" of a new idea, the waking of something before unknown; the "summer" of its growth to fruition; and the quiet strength of "autumn," with the serenity of experience gained and fresh things already begun.

Thirdly, this great Principle goes on to impel the "days," the blaze of the full realization of these ideas in human experience.

And finally, Principle leads on to the "years,"—man's ability to stand back and review a completed phase of experience, a whole plan, an immense overall design.

Take any progressive idea, such as the equality of men irrespective of rank or race. It is at first only felt, not defined, but is a forward stirring of thought of which we are sometimes aware only through a restlessness. We are conscious of the "signs of the times."

Next, through an orderly development, that idea translates itself to us through periods of mental growth and unfoldment which we can readily see to be symbolized by the four seasons.

Then the time comes when the idea is accepted; it is fully born and active amongst men. It has its bright "day" and holds the spotlight of the hour.

Many will be satisfied just to behold that "day," but there are always the seers who embrace in thought the fully rounded-out picture, who mentally span an era of history and look beyond the human appearing of the idea to its origin in the one Principle's movements. They see the idea in its established Science. They recognize, in this instance, that it is the resting fact of every man's perfect relationship to the one universal Principle which actually impels the first stirring of the idea of equality, its unfoldment through the "seasons," and the realization of it in its "day."

This big vision gives them a deep assurance which sustains them at every stage of the birth of the idea to humanity, however temporarily tumultuous that birth may be. It gives them those "years" of a fully mature outlook, including a right respect for others still on their way.

We should listen to such a seer, for looking down as he does upon the whole, he is equipped to guide and cheer all those as yet

on the way and be to them a prophet, whilst he too must of the necessity of infinite progression be still on *his* way through other phases of the constantly developing idea of manhood.

Periods of Individual Growth

To bring this theme closer to the individual: anyone growing up in character-formation would be wise to look for the "signs" of this growth and not be *disturbed* by unrest or dissatisfied yearnings. Having discerned them, he should then be equally prepared to let them develop naturally (instead of hastily) through the "springtide" of hope, the "summer" of a measure of joy in seeing some blossom into expression, the "autumn" of the fruitage this brings, and the "winter" of a calm conviction that from the position already attained further growth can be happily awaited.

(Here, although still following the natural sequence of the seasons, we have begun with "spring" instead of "winter" as before. There are no hard corners to the expression of an idea; it is innately circular and therefore one can take it up at any particular point which seems best for illustration or for understanding it.)

Then should not our friend look at this whole experience and let it bring some blaze of "day,"—some glorious realization of the great purpose of things as he sees it actually working in his own life?

And from this blaze of realization he would finally be wise to turn and admit that what he has learnt, what has unfolded specifically for him, is something of the whole vast character of man, something that speaks to him of the patient, purposeful, and certain "years." Then can he rest in the confidence that all future development is assured, provided that he will again listen for the "signs," follow the "seasons" of their development, rejoice in the realization of their blaze of "day," and once more rest his hope by some glimpse of the overall plan.

So Principle as Mind provides for man irresistible scientific processes of thought by which he can witness the sure operation of ideas. His thought is at once humbled and stabilized as he

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accepts first the difference between his “day” and his “night,” and then the inevitable workings of ideas impelled by their infinite Principle.

The Story of the One Principle

How like a great symphony is this story of Principle, conducted for us by these Genesis teachers in its five strong movements.

They first of all show Principle to be of the nature of Life, and we have the soaring, ample sense that it gives inexhaustibly to all who conform their thought in obedience to it.

Then are we led to acknowledge that this Principle is immovably “set” in its “heaven” and thence sets forth system for men. Stability is here our theme and atmosphere.

The theme is expanded and developed in the “two great lights,”—the “greater light” to rule our “day” and the “lesser light” of a true humility to rule the “night” of that which is still undiscovered.

Next comes an insistent demand—to respond to the governing principle in every sphere and so to make it practical, for “the lights in the firmament” are specifically “to give light upon the earth.”

And then this great symphony of Principle comes to its resting climax and conclusion in the verse which tells of how the lights in the firmament of the heavens serve as signs and seasons and days and years—Principle gives an unmistakable sense of the scientific workings of ideas. And on that note of deep assurance the composition closes.