

The Third Day

Soul *versus* the Senses

When we come to the third day, we remember that its main theme is the description of qualities of thought which to-day we best symbolize by the term Soul. The outstanding feature of this third day is the command, "let the dry land appear"; and our experience in life soon teaches us that in order to exchange the uncertainties of sense-bound thinking for the solid "dry land" of absolute conviction, we have to resort to that higher plane of reasoning embraced in the proper meaning of the word Soul.

Reflection will confirm that wherever we have seen sense or sensualism controlling men's thinking, we have seen all the vagueness and uncertainty that goes with it. A sensualist in any interpretation of the word is one who is weakened in his convictions because he is at the mercy of the tides of all other sensual opinion, the constant fluctuations of mortality; his are the watery and diluted thought-processes of those who have not yet identified themselves with some aspect of the one Principle through practising a rebuke to, and removal from, the sensual influences.

On the other hand, he who has to some extent silenced the lackadaisical ways of sensual thinking and sought principle-governed processes with which to identify himself, finds that in proportion as he conforms to their standards he becomes not only more certain of himself but also of the purposes of good and their ultimate ascendancy in human affairs.

In contrast to the experience of the sensualist, swept here and there according to the whims of mortal thought, the "Soulist" finds himself standing more and more on the firm foundations of things proved in their Principle. He has the "dry land" feeling of knowing himself identified with, and therefore enjoying, the immovable facts of being,—facts which have always existed in that higher yet here-near realm of Soul's calm.

To take a common illustration: you may look at a man and

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from his bodily bulk and the ruggedness of his physical features he may give a first impression of being of a rough and possibly even a brutal nature. This is a *sense*-impression, as reported by sight—and perhaps by hearing as well, if his voice is similar to his physical size.

But as you watch and you listen to an inner voice that produces evidence not given by any of the five physical senses, you may become aware that in character (which is a wholly spiritual thing, in that it is not tangible to those senses) he is the mental embodiment of all that is tender, sympathetic, and kind.

Your first impression, as gathered from the physical senses, would have proved utterly unreliable, whereas the second, given by those infinite sensibilities whose Source we have seen to be best named Soul, proves wholly reliable and true. The first would have provided no sure rule at all; the second furnishes a safe and perfect rule for all your future thought and conduct in relation to this man,—some “dry land” on which to stand. Thus Soul from its higher plane always evolves the perfect testimony and confers a stable “dry land” certainty which keeps us balanced and calm in all our reasoning.

THE THIRD DAY (5): RESURRECTION LIFTS ABOVE THE SENSES

So the third day of this Genesis story brims over with symbols that illustrate all that we mean to-day when we use the term Soul.

It has five sections, and going backwards as we are, we begin with the fifth of these. Being the fifth section, it must correspond to the symbolic name which we have accepted for the fifth day,—namely, Life. Let us first see that the section must therefore bring out the meaning of Soul operating as Life, and then, if we wish, ask ourselves why and how it does it.

The verse simply reads, “*And the evening and the morning were the third day.*” So we ask ourselves, “What is the ‘evening and the morning’ of this third day? What is the main purpose of Soul, its be-all and end-all?”

A Scientist Opens His Bible

We have already agreed to accept the term Soul as directly opposite to all that is meant by sense or sensualism. Whenever we are aware of a truly noble character, whose very essence is utterly apart from the influence of sensualism in any form, we realize (even if we have never used the word) that here is the presence of that something to which the term "soul" would be appropriate. We often hear it said of a performer that his work has soul, meaning that he brings a higher-than-sense interpretation to his singing or acting or whatever it may be.

The whole purpose of Soul is to remove one from the realm of sensual thinking. We must remember once again, in using the term sensual, that we are not referring only to its narrow or sexual meaning, but to its fullest and broadest interpretation. We are not concerned with moralizing, but with spiritualizing thought, although obviously the latter will take care of the former in its stride.

Now, sensual thinking is valleyed thinking. It may have its spurts of ecstasy, but they are brief and generally leave you lower than before they threw you up. In the main, the so-called reasoning that is based wholly on sensual evidence will drag men down to hopeless levels. Watching world conditions, for instance, from a purely sensual angle will only convince you of gathering clouds and forces leading to ultimate hell and destruction. From the sensual viewpoint there is a constant misleading and an atmosphere of shades and darkness.

On the other hand, and bearing in mind that the opposite thought-processes to those indicated by the term "sensual" are the Soul-imparted ideas of true being, we find that Soul's purpose through its higher reasonings is to resurrect men from any lower planes. Its aim is to exalt them to their more natural clime,—an atmosphere of inspiration and exaltation which can be accurately described only by the specific meaning of the term Life. Life, as we have seen, seems to specialize in that lifting-up and staying-up process of thought indicated by such a phrase as "fowl that may fly above the earth in the open firmament of heaven."

Soul's great purpose, then, is to lift us out of the ruts of sense to the more native levels of Life's quiet exaltation, the joyous

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certainty of freedom *gained*, freedom *felt*, and freedom *known*,—in a word, a true resurrection morn.

These Genesis writers knew that the symbol of the third day had to do with all that is covered by the term resurrection—and even more than that. A later and greater Master was just as aware of this specific order to thought-processes when he said, “Destroy this temple [body], and in *three* days I will *raise it up*.”

So the “evening and morning” of this third day is to lift us to the higher latitudes, which are actually normal to us, of Life’s freedom-from-sense expression.

The Man at the Pool of Bethesda

Is not Jesus’ healing of the man at the pool of Bethesda, described at the beginning of the fifth chapter of John’s Gospel, a good illustration of this? Here was a man made infirm by his own lack of purposeful effort, a state of mind which comes from bowing down continually to the tyrannical edicts of the five physical senses (symbolized here by the five porches round the pool).

It was his mental impotence and inertia, his willingness to lie around in slavery to the senses, which was arrested by this Master thinker, rebuked, and whipped out of itself, as it were, into its specific opposite,—namely, positive action, dictated by the determination to *have* good, to be master of one’s destiny.

“Rise, take up thy bed, and walk,” said the Master, and this truly and practically Soul-filled man was able to endow his patient’s mentality with the ability of self-resurrection, for all resurrection is self-resurrection. *We* return home. *We* return to our Principle. Our Principle can never know us as having departed.

All resurrection involves overcoming inertia in some degree, and the final resurrection as exemplified by the great Master meant the overcoming of the full claim of inertia whose ultimate phase is called death. The magnificence of Jesus’ work in that instance was that he overcame the maximum accumulation of inertia. He rolled away the “stone” constituted of all the little particles which go to make up the whole false so-called calculus

of mortal admissions. ("Calculus" was the Latin word for "stone," and stones were used in reckoning from earliest times.)

We are required to roll back first the many lesser stones of ignorance, and so continually resurrect ourselves towards the ability to roll back some day the final boulder. Since all resurrection is a matter of overcoming inertia, the way to begin is with a push, and after that it is easy. The sooner we make the push, the less ponderous will be the job.

He who listens too much to the senses will proportionately lose his power of throwing off their suggestions and will also slide more and more into a fatalistic and sheepish acceptance of them. (The mention of the fact that the pool of Bethesda was by the *sheep* market is no accident, for every detail included by the Gospel writers helps to clarify our understanding of the greater works of the Master.) The lesson must be that the first argument of any report of the senses should be refuted *at once*, not lazily pandered to, if we would avoid a later lying by some power overshadowed by those five subtle porches.

If we listen to the testimony of the physical senses, or stand aghast at it, instead of dismissing it immediately, we only increase our slavery. The breach in a dam starts with a pinhole leak, and if that is not stopped, the floods will soon roar through.

Heaven Is Here

The human sense of heaven is that it always lies around the corner; the divine fact is that *we* have to come out of *our* corner and claim it, for it is here. Surely the Master rebuked this generally accepted sense of a future heaven, or a heaven dependent on some human condition, when he said, "Neither shall they say, *Lo here!* or, *lo there!* for, behold, the kingdom of God is within you,"—within your present understanding and grasp.

No one has to go beyond here for heaven, any more than he has in order to find God. Logically they must both be here, and as in ordinary human education, our experience is all a matter of learning how to open our eyes to truths already established—and not only established, but also *with* us and working consistently

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our behalf. We experience them as soon as and whenever we join hands with them.

To sit about thinking of heaven in terms of “If only this” or “If only that” is to find heaven perpetually eluding us, when it might be ours in the very here and now from which we ourselves exclude it.

One person may think, “Oh, it would be heaven if only I had more money,” and may look across at someone else who has. But that very person *with* more money is probably worried in case he loses it! Sense will forever be making conditions for heaven—“If only . . .” “If only . . .” And yet the great fact is that heaven is not contingent on any human circumstance whatever, but only on our steadfast admission that it *is* here. So is it not up to us to provide no pegs at all upon which sensual thinking could hang its reasoning?

If we will get into the habit of talking back to the arguments of the senses, the condition which we made for present heaven and which once seemed so real will begin to be less real to us; and then the day will come when it will not be there at all—we will have ceased to make it a condition for God’s presence.

Where we are at this moment, we are fully equipped for complete satisfaction, and if we use our equipment, it is the best state in which we could possibly be.

Soul in its nature as Life, with all the instantaneity which that implies, demands that we have heaven right here and now. The purpose of resurrection is not to pull us up gradually, but to show us that we are *there*.

We can go on putting off heaven for another hundred years if we so wish, but we cannot forever ignore the great Master’s command, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Those words are crisp and clear, and very kind, for they leave no room for doubt. What a challenge, and how some of us shuffle along when in every moment we might have a resurrection morn!

Resurrection Means Return

It is interesting that the term “resurrection” means “a rising

again," for this implies that we were once in the position to which we have now returned,—that in fact only sense fooled us into accepting a lower position than that to which we had title and inherent longing.

One of the most encouraging facts of all progress is that we never climb to a mental height which is not natural to us, which is not our native clime, a place where we have not been before. For when we arrive, it is like coming home. All its conditions fit our ideas of things. Our resurrection in every sphere does simply mean a rising *again*.

A great truth about man is that he never goes where he has not always been. All education is only a rubbing and clearing of our eyes, so that they may be opened to see and find "new" things that were always with us and we with them. And that is just what Soul teaches in its dynamic nature as Life.

THE THIRD DAY (4): YOUR TRUE CLASSIFICATION, OR SPIRITUAL GENDER

Next we come to the fourth section of this third day symbol, and being the fourth sub-division of Soul it must reveal qualities which could be conveyed to us to-day by a proper understanding of the phrase Soul as Principle.

The verse reads, "*And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.*"

We have seen that the main purpose of Soul is to rebuke the senses and teach a man what he is,—to show him his real identity, and so resurrect or lift him back from a mistaken notion of manhood (based on sensual testimony) to the actual and true idea of it.

This "evening and morning" purpose of Soul which we have just considered must involve specific processes of thought, and to these we are now led.

One of these is to be definite as to our individual selfhood and purpose. Among the most subtle and misleading of the senses' directives is that of sex classification. Because of certain physical

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differences, sense classifies members of the human species as either male or female, and an acceptance of this has brought much suffering.

Here in this verse we find an alternative to sex classification in what might be termed true spiritual gender. The writers put some emphasis on the word "kind," and as used here it means "species" or "gender." They also introduce three symbols of thought-quality in the grass, the herb, and the fruit tree.

Constituents of True Gender

Grass symbolized meekness to these painters of spiritual word-pictures; the herb symbolized a true evaluation of others—remember in the sixth day the herbs "upon the face of all the earth," giving a sense of the goodness in all men everywhere, of which we must be aware; and the tree, as we have found, typified the one Principle and our need to see all things as its representatives.

So we are presented with three thought-processes fundamental to the expression of our true selfhood.

First we must have a genuine meekness, to erase the destructive elements of a personal egotism—and that meekness is symbolized by the grass. Real meekness is not a silly, sentimental self-depreciation, but a recognition that only our Principle really knows and sustains us, and that we can rest our case, our whole being and body of feelings, on that fact. Resting it there, we shall not be disturbed either by undue exaltation or by undue despondency through others' attempted estimates of us.

Secondly, we must have a due awareness of all the rest. We must decentralize consciousness from a self-consciousness to an awareness-of-others consciousness,—symbolized by the herb.

And thirdly, we must find in that universal awareness the constant symbols of Deity itself; we must see the great purpose of all those others, that they exist because the one Principle *is* and they are all expressing Him—and this is symbolized by the tree.

Thus Soul rebukes sense all along this threefold line of purpose, and brings us face to face with our Principle as we go.

Principle the Basis of This Threefold Awareness

It is a sense of Principle alone which can give true meekness and eradicate the horrible emasculated interpretation of it. If we try to leave the fundamental Cause out of our reasoning, we soon lose the qualities of real meekness. For instance, an engineer can be proud of some achievement, and at the same time properly meek in that pride as he realizes that it was the principle of a particular phase of engineering that evolved the engineering ideas which he grasped and followed in order to accomplish the work.

Secondly, it is a consciousness of Principle alone which opens our eyes to a whole world of living, intelligent, and coherent values,—a world in which we can gather the “herbs” of an appreciation of all the good around us,—for Principle and nothing less is the *reason* for all the coherence and intelligence which we discern. We learn to love these effects in the ratio that we acknowledge the Principle which they express.

And lastly, it is a real aliveness to Principle and a constant mental asking which enables us to see in that whole activity the story of Principle’s own revelation of *itself*,—the immense “tree” with its manifold branches and leaves, and above all its continual fruitage of harmony.

The blending of these three important thought-processes determines our character and classifies us truly.

For instance, meekness, awareness of the importance of others, and instructiveness (which he derived from his Principle and radiated to others) defined Jesus as a great character. First, he was meek in that he knew his worth and the reason for it; he never thought of it as something self-installed, but as impelled by Principle.

Then he was constantly aware of others and their value; he could not but uncover true values wherever he found that someone had inadvertently covered them over.

Again, he moved in an atmosphere of constant instruction, in which from the vast panorama of Life—all beings and things—he listened for and heard the voice of his Principle instructing him as to itself from the “tree” of its system. Drinking in this instruction

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all the time and through everything, he was bound to overflow in the greatest and most conclusive instruction that any students have ever received from any master.

Jesus was indeed a great "tree," under whose shade of unheated knowing all could come to find rest and refreshment from the strains and pulls of unprincipled things. Any one of us may recall having met someone who in some lesser degree expressed these qualities, and have been glad at times to find shelter, peace, and recuperation through coming within the beneficial influence of such a mental atmosphere.

Our Individual Gender Apart from Sex

Meekness, awareness of others, and instructiveness classify each one of us, and in the ratio of their combination make us distinct as either man or woman; for even whilst we are, and must be by the oneness and wholeness of our Cause, both male and female in one, yet according to the preponderance of either group of thought-qualities, our character would appear to reveal us more as a "man" or a "woman."

To say that sex classifies us, however, is to allow sense instead of Soul to have sway and personality instead of Principle to decide.

No one need reflect for more than a few seconds to think of individuals whom sex classifies as "men" and who are yet, in the finest sense of it, "women"; that is, their characters reveal all that tenderness, unassuming fidelity to purpose, and so forth, which we most often attribute to womanhood. Or again, who does not know a woman who is manly by nature, in that she has the creative and deductive outlook usually associated with manhood?

Each one of us can confirm to himself that he is both man and woman in some measure, and yet more of one than the other by reason of his particular mental make-up. Whichever it is, a preponderance of manhood or of womanhood, he will be glad about it, for neither one holds more honours, since both are characteristics of the one honourable One.

We have first of all to see that we are complete Principle-endowed male and female units, expressing the characteristics of both manhood and womanhood, and then that each of us is different according to the blendings of our character. We should not *concern* ourselves as to which way we are more inclined, but go on steadily developing our character-model, leaving the distinctions of classification to the only one who can make such distinctions,—Principle itself.

Leave to Your Principle the Determining of Gender

As long as we are sense-bound or earthbound in our thinking, we cannot define conclusively our true classification or spiritual gender. There is no need for us to do so, however, but only to respond to the demands of the highest qualities of character and leave the one Principle to the balancing and outlining of these qualities.

Man can outline neither his God nor himself in any final sense. Soul as Principle alone does this, and we must learn to leave with true grace that which belongs to Him.

Even the great Master was forty days in the wilderness while sense tried to define what he should be, but nevertheless Soul was bringing to light his true identity. That “wilderness” experience may come to any of us, and then what a tremendous giving up there has to be of self-opinion and self-education, of what others have told us we are or shall be, or the etcetera of sex classification. If during that period we cultivate the attitude, “Not my will, but Thine, be done,” then we do arrive dynamically and without mistakes at some sense of our true identity, and the angels of a higher purpose come and minister to us.

Character has to be moulded and matured, and in the individual accomplishment of this we discover the particular outlines which in some degree reveal our true gender. But in order to mould and mature character, we must express those basic qualities of thought symbolized by the grass, the herb, and the fruit tree.

The youth must be taught to understand and express these qualities, that they may blend themselves into the full embodiment

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of his specific selfhood. And let us remember that we never outdistance this youthful need, for at any level of ascending thought we are maturing to a greater character-girth.

No man can tell you what your purpose is in life, but if you follow the rules defined by these symbols, you *will* know with a certainty that lies beyond sense. By giving attention to the constituents of a higher selfhood, you develop yourself towards that which is in fact already established,—your original character-model or form. Until you arrive at a full awareness of that form, even as the impelling Principle has always been aware of it, you will not know what He or She already knows,—namely, your specific character-quality, your true gender.

A Practical Process

Think of a young man greatly troubled because he appears to be effeminate and has overheard others labelling him as such. At first he may think that the way to overcome this is through aggressiveness and self-assertion, brought on by will-power; that could only produce an even more undesirable expression of character, however, and in any case would merely constitute a balloon which would collapse at the first prick of contact with actual experience.

But if this same young man sows the seed of his desire for a greater manliness in the soil of meekness, and so forth, as defined in this verse, then indeed will it grow into the stature and strength of true manhood.

He will begin to develop a genuine meekness, unafraid to admit both his weaker points, which need strengthening, and those points which stand in his favour in this character-growth. He will learn also to adopt the method indicated by the phrase “herb yielding seed after his kind,” for he will begin to look for good qualities in others, the expressions of true character, and to talk about those qualities when he refers to them. This will lead him on to the invigorating realization that behind all true character-fruitage is the “tree,” the fundamental Principle of man, and that by this Principle it is both impelled and upheld.

After a time he will find this new attitude and expression removing him wholly from his previous weakness of character, and others will readily acknowledge the change.

Calm Restored

Soul is so very kind to man, sense so very cruel. But Soul is factual, whereas sense is provably mythical and fast falling from its throne of falsity.

No wonder this verse ends with the words, “and God saw that it was good.” We shall be able to join in this way of seeing when we find ourselves and then others classified according to the determinations of Soul as Principle.

Then will cease one of the longest wars of humanity,—the war of sex, the cruel persecutor to both so-called sides, a war fought out on the question “Who shall be in the ascendancy?” The tensions and torsions caused by trying to impose a sex basis will die away, and a relaxed and natural calm will reign. Our certainties will thus be restored, our tranquillity return; and then will our joy find those higher levels where it loses all its trembling fears and gathers increasing momentum in the unchanging balance of rightly defined identity.

THE THIRD DAY (3): ENJOY HERE AND NOW THE TRUTH OF IDENTITY

In the next verse, the third section of this third day whose main theme is Soul, we find Soul operating as Soul, as the very essence of itself.

We have seen already that the purpose of Soul is to rebuke sense, disprove it, and thus lift our thinking out of the ruts and bogs in which it would keep us.

Let us remind ourselves of the well-worn but clear illustration of the sun and the earth. To sense there is no doubt at all but that the sun goes round the earth. We see it come up over our horizon, describe an arc across our sky, and later decline and finally set by

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moving down behind our horizon line in the west. Meantime we appear to be stationary, and all the movement to be on the sun's part.

If we accepted this evidence of our senses, we should err in all our calculations to do with navigation of the seas and air, as well as in hundreds of other matters which, whilst not being the direct concern of everyone, *are* actually their concern because of their dependence on commerce. But here we have learnt to accept the testimony of a science that gathers its information from a higher source than that furnished by the casual observation of the senses.

Soul in its constant opposition to sense, no matter at what level of thinking, confers a higher—or shall we say in some degree a more spiritual?—understanding; this disproves the claim of the senses and establishes a positive, safe rule for the conduct of thought in that particular sphere. It resurrects men from the slough of unreason in which they would be plunged if they based their calculations on the apparent facts presented by the senses.

Now let us see how the processes of Soul's purpose are carried into even greater detail in this present verse. It reads, "*And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*"

Here again we have meekness ("grass"), a recognition of the value of others ("herb"), and the further realization that the governing factor and the reason for all this is that Principle (the "tree") *is* and is expressed through every symbol by some specific idea.

The grass as a symbol of meekness does not in any way mean self-depreciation, as we have seen, but rather a true appreciation of oneself and one's perfection, solely because one's only Cause is God. So the grass indicates the necessity of establishing the right ideas about oneself. There is no false humility or "humble pie" about the grass, even as we find it here on earth. We can trample on it, cut it down, or even burn it, and up it will spring with the evergreen of youth. Just try to stop it growing! Far from being humble in a self-disparaging sense, it is perky in a healthy, joyous

way, and it teaches us to be sturdy in growth and tenacious in purpose.

The symbol of the herb tells us that we must have the right idea about others, for they, like the herbs, are “upon the face of all the earth,” and if we fail to evaluate them rightly, we cannot enjoy or understand life on this earth.

Then there is the Cause itself, the fundamental Principle, typified by the fruit tree, the leaves of which are “for the healing of the nations” of all discords; those “leaves” are the ideas which can be gleaned from Principle when we listen to its laws. Man must in some measure understand this Principle, or his character will have no core, no axis or base from which to radiate or build.

So our own true selfhood, the selfhood of everyone else, and the selfhood of the Principle itself are all of importance to us.

From a Self-Centred to a Soul-Centred Outlook

Following this verse’s symbolism, we realize that as soon as we go on from a due self-awareness to become positively conscious of the existence of others and the part they play “upon the face of *all* the earth,” we find this recognition “yielding seed,”—our thinking enters those wider spheres of reason where idea continually produces fresh idea.

Self-centred thinking drives us round in a vortex of unproductive thought, always coming back to itself as empty as when it started. De-self-centralized and universalized thinking, on the other hand, embracing an appreciation of the activities of others and of our world, causes that healthy mental activity where one idea advances to other ideas in a constant “seeding.”

But going still further, for actual fruitage, as also described in this verse, we have to recognize the principle at work and its purpose. Otherwise, our seedlings could become scattered without our being aware of a specific pattern gathering them into one dynamic plan, to carry them forward to fruitage, or, if you will, to desired results.

So meekness (“grass”) sets you yourself in the picture in proper perspective; the “herbs” of your appreciation of what is going on

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“upon the face of all the earth” make you alive and full of seedling or multiplying thoughts; and the “tree,” which to emphasize its purpose as a symbol the writers call “fruit tree” in this verse and which stands for your recognition of the overall Principle as the Creator reflected in His infinite creation, carries you safely on to that unerring, systematized process which is bound to result in fruitage.

Soul works in just these ways, and sense fools in just the opposite ways. First, sense can never give true meekness. All that sensual thought can finally contemplate is itself and its limitations, which either makes it assume a humility which is nothing more nor less than an excuse for laziness or makes it aggressive and excessive to the point of bombast.

Again, centring its dupe more and more on self, sense excludes the rest too, except at most on the basis “What can they do for *me*?” Never can sense lose itself in finding and defining the spiritual values of others.

Also, sense has no principle and no least knowledge of any of Principle’s processes, and therefore cannot recognize Principle in anything. If it should submit itself to Principle, it would be lost as sense, as even our illustration of the relationship between the sun and the earth shows.

“Upon the Earth”

But what about the special emphasis of this section of the Soul symbol, which conveys the same meaning as that which we could understand to-day from a true sense of Soul operating as itself, as Soul?

Does it not put an extra emphasis on the Soul purpose, giving it a “Soul plus” quality? And do not the words “upon the earth,” which occur in this verse, underline this? For the only place where uplifting is needed and resurrection a “must” is “upon the earth.” It is *here* that we have to *learn* of our position in relation to the whole and the whole’s relationship to its Cause or Principle, for earth is a preparatory school filled with simple yet profound symbols from which we must learn of heaven.

It is here where we find ourselves that Soul is needed as Soul;

and that does not necessarily mean finding ourselves in trouble, for without any trouble at all, and in the happiest and most contented state of being on this plane, we still have to learn. We have to progress out of our present symbols to a realm of more rarefied symbols, and therefore to a more positive experience that is nearer Principle in its expression.

All resurrection is based on this idea, and resurrection is going on everywhere at every moment of time—aye, and until time ceases. This is true of the small boy working up, or being lifted up by growth in quality of thought, from his preparatory school on and up to a university specialization, and true of any of us being instructed where we are out of that very “whereness” on to a higher and consequently more natural plane.

So it is not just a Christian duty to cultivate meekness (the “grass”), appreciation of the value of others (the “herbs”), and the fact that at the back of all this is Principle and Principle alone: it is a practical necessity of our here-on-earth existence. We just cannot function without these awarenesses; and our elevation to higher enjoyments and a fuller life comes about in the ratio of our acceptance of all that they imply. To understand them is vital not only to the moulding of character, but also to our peace of mind and happiness of spirit.

Charity Begins at Home

Do you believe these things? You have no need to accept them on a basis of blind faith without reason, but if you have a vacuum in your life, a sense of incompleteness or lack of fulfilment,—if you have not fully experienced that joyous thought-flow when the “seed is in itself,” the sort of appreciation of yourself and others which the Master had,—then you would be wise to turn to these lessons of the grass, herb, and tree symbols.

Until you learn to love yourself and value your own real worth, you are unfitted to love anyone else, for this scientific fact is emphatically implied in Jesus’ command, “Thou shalt love thy neighbour as thyself.” Charity, or true love, certainly begins at home,—in your evaluation of yourself as the child of a perfect Cause.

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You must first set the home base in order, through that true meekness which Jesus had when he made such a statement as "I and my Father are one." You must realize that you, the real and only you, and your Father, your Cause, are one,—one in quality and purpose, although obviously not in quantity, for He is the Cause of all and you are but some wonderful expression of that allness.

When man realizes that he is wonderful because his Cause is wonderful, he has discovered the basis of genuine meekness and has in some measure learnt the lesson of this Genesis symbol of grass. This true appreciation of his true self then releases him to go on to the next step, as typified by the "herb yielding seed,"—he is free and equipped to see the good in others, —and this quite naturally leads to the lesson of the tree which bears fruit,—the recognition of the one Principle behind all this goodness.

That threefold activity will establish for anyone a realization of what he is and his particular place on earth; and the individual who knows just what he is and that he has all that he needs for a full, rounded-out expression of that "isness" has found the satisfaction, fruitage, and fulfilment for which he may previously only have yearned.

Your True Self Is Outside the Body

Is not our real "isness" an incorporeal thing? The more we realize that we are interwoven in the whole, the more we see that basically we live entirely outside our body-concept of ourselves.

You may look over the street and see a small boy at play, and you smile *where you are* on that side of the street, because without physically moving you have joined that boy at his playing on the other side. You would not smile unless you were with him in appreciation of what he was about, feeling his difficulties and sharing his amusement in overcoming them. Your smile may appear on your face, but it is really over the road with you in your understanding of that boy at his play.

As more and more we become aware of this "outsideness" and its breadth, depth, and height, the ponderosities of our earthbound corporeal so-called self are lessened, and Soul through its processes

lifts us from where we thought we were in a body to where we actually are in consciousness; and that consciousness is of a stature that embraces all that we think of others and in fact of the whole panorama of the universe which spreads before us.

Man is an unmeasured being. His identity is defined by Soul alone, whose definitions have no limits of measurement. Even so, each is specifically individual and different from all others in his particular girth of mental conception, awareness, and appreciation. Just as no two symbols, however much akin, can ever be exactly alike, so no two identities of man could ever be exactly alike.

We do not come to a full understanding of our own specific selfhood through knowing merely what we ourselves are, but through knowing also what we are in relation to everyone and everything else,—to all the earth. In discovering this, we are really finding ourselves, for it is a truism that what we see in others and in our world is but the projected state of our own consciousness. As Plato said, “What thou seest, that thou beest.”

So Soul as Soul has a good purpose for man, and that is that through these three character-developers symbolized by the grass, the herb, and the fruit tree, he shall not only be maintained on a balanced course, but also be full of a true “seeding” and fruitage right here on the earth where he finds himself.

THE THIRD DAY (2): HOW NAMING BLESSES

Now we pass to the next verse, which from the order of our symbolic names for God we know to represent Soul as Spirit.

The verse reads, “*And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.*”

As we have already seen, the earth typified idea to these thinkers, and the sea those elementary thought-processes which we may have to endure until we arrive at some idea. We may be tossed about on that sea and even suffer shipwreck, but once we have arrived at the idea and made it our own,—once we have our feet on dry land, as it were,—we are safe.

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It is unwise to imagine ourselves safe on the dry land of a new conviction, with an idea clear and established in our thought, when in fact we are still on our way there. While on the seas of thinking, we need to take all the precautions and preserve the awarenesses which are common to an ordinary sea passage. Our outlook must be totally different from that which we adopt once we have "arrived,"—when the "earth," or the spiritual idea, is established in our thinking, well and truly beneath the feet of our understanding.

Names Identify

In this verse these teachers of the divine processes were primarily occupied with naming, and the more one thinks of it, the more one realizes that naming is of paramount importance to everyone and everything. It assists in lifting out of the mass to the "dry land" of specific identity.

Think of a very big fair, covering a large area of ground, with many thousands of people milling through the stands. A small boy is lost, and there he is, crying his heart out. His parents cannot be found in the immediate circle; he may have wandered a great way from them, and thousands of people may be between them.

Onlookers in the crowd are sympathetic, but helpless until someone kneels down to the child and says, "What's your name?" After a while they recognize it as Sammy. "Sammy who?" The little boy is too young to answer that and just cries again. His questioner then hurries to a central control room, and soon all over that huge expanse a voice is heard: "Will the parents or friends of a little boy aged about two or three, wearing a blue coat and a peaked cap, and answering to the name of Sammy, please come to this control room."

Presently the drama is over and happiness restored. The boy is found, identified, no longer lost. A name and an identity have lifted Sammy out of the mass and restored him to the atmosphere and surroundings where his identity fits and is at home.

Again, to take a more mundane illustration, a cup is not just a container for liquids, but a specific and well-defined type with a distinct identity of its own. Without naming one could hardly

establish order in the realm of such containers. If you wanted a cup into which to pour some tea and for lack of names all you could say was "Give me a container for liquids," someone unaware of the type of liquid and of the purpose in your mind might hand you a tumbler or even a bucket.

So naming lifts out of the common rut to purposeful identity, and also establishes a relationship between identities, thereby instituting order.

As we have seen, Soul with its overall purpose of resurrection lifts everything to a specific value or true identity, and here, operating as Spirit, it provides the means for establishing that identity and thus introducing order.

Order Is Essentially Spiritual

But why is Spirit connected with order? Think for a moment what contributes most to disorder. If we should say a materialistic outlook, see how true that is. A sense of confusion and helplessness, with the disorder which ensues, will always follow an undue contemplation of the merely material side of any activity.

In a home with a sense of orderliness, one will always find present the real *spirit* of home; the house is not just being used as a place to sleep, whilst the interests of its inmates lie mainly outside it. The quiet, unobtrusive order speaks to one of the very spirit of home which produced it.

Again, when there is a sense of quiet and efficient order in a business, there is always present the true *spirit* of business, expressed by everyone from the principals downwards; whereas in a business which someone has thrown up without a sense of service to the community, but merely with the hope of speedy gain before closing it down and starting another, one seldom sees that orderliness, either in the keeping of the stock or the habits of the staff.

So Spirit impels order through the development of spirituality in all degrees of that development.

The criterion of spirituality should and must be, not a mere confession or impression of faith, but a devotion to setting one's

life in order according to the reckonings of fundamental life-principles, all based on and derived from the one basic Principle.

Order through Distinct Identity

And now let us return to the fact of which we may not have been fully aware until these teachers drew our attention to it, and that is the importance of naming and also the fact that naming is a source of blessing.

Think, for instance, what a blessing it is in a foreign land with a foreign language to understand how to name things in order to share with others their meaning, identity, and purpose.

So to name is to bless, and Spirit and spirituality is that which blesses, even as blatant materialism brings the opposite of blessing.

Looking at this verse, then, we can see the distinct tones, or, if you will, colours, which indicate that which is more crisply symbolized in the phrase Soul as Spirit.

Do not let us forget that it is a game we are learning, and these are all rules of the game, and we cannot ignore any of the rules if we are to enjoy the game. Here, for instance, we may have thought lightly about names and identity, and yet think what would happen if there were no names, no distinct identities, and you and I and all of us were wandering units with no name by which to be known and no specific family or group with which to be associated.

Of course, the true sense of naming is nothing to do with the Christian names and surnames by which we are called; those are only the labels by which we know particular individuals in whom we have recognized particular thought-qualities, specific identities. True naming is a spiritual process of identification which holds each one as just that much different and distinct from all the rest and makes him real and vital and important to us for that very reason.

Think for a moment of an obviously impossible condition in which no one recognized anyone else, and all was a homogeneous mass of units completely uninterested in each other.

Intelligence would cease and all purpose would die; the vast calculus of the interplay of each unit with all the rest would no longer exist; the intellectual would be void, language unknown, everything nameless, and of course life itself would become extinct.

The Interplay of Identity

Is it not wise, therefore, to see the importance of specifically defined identity and the great wellspring of interesting purpose that immediately leaps into being with this recognition?

Take your own self. You are known; you are a particular unit named, identified, and necessary to the whole; and then, coming closer, you are loved, wanted, and would be very much missed if it were possible, which it is not, to erase you from the map of Mind. Because you are different from all the rest and all the rest are different from each other, you and everyone else are needful to God, for without you His expression would lack one specific unit. If it lacked that, it would lack some part of itself and therefore be incomplete; but God the All maintains His completeness, and therefore He keeps you and loves you, for Love must love its own allness, even in every least detail.

As you rise to-morrow, the whole earth is just that little bit more complete and the day just that little bit more beautiful and blessed. As you walk out into the world, another specific, slightly different, and never-could-be-duplicated character-expression has arrived among all the other specific, slightly different, and never-could-be-duplicated character-expressions. And so the great inter-related play of intelligence goes on.

This divine, infinite, and infinitesimal identification of each one of the all impels a sense of order, a huge reasonableness, an immense calculus of intelligent activity which constitutes the highest intellectualism, even whilst it includes and works through the simplest avenues of recognition. It involves all the warming and happifying experiences which follow such recognitions and every evaluation we make of those around us—first close at hand and then in the expansions of a true Christianity out and about and encircling all.

Jesus and the Woman Taken in Adultery

Some such revelation of the interplay of true identity must have radiated from the Master when he brought a sure sense of it to the woman taken in adultery and also to her accusers.

In the account given by John in the eighth chapter of his Gospel we have an illustration first of misnaming and then of truly naming individuals. The scribes and Pharisees brought the woman before Jesus and misnamed or misidentified her as a sinner who should be stoned to death. If we had been there, we should probably have misnamed the scribes and Pharisees as malicious. They also so misnamed and therefore misunderstood Jesus that they thought he would be fooled by this attempt to name man as good or bad according to the narrow definitions of physical morality.

As soon as they came into the presence of the Master, a process of renaming began to take place. Jesus condemned neither the woman nor her accusers, and it seems that he identified with the dust itself, but not with man, the immorality to which the scribes and Pharisees were pointing; we are told that he "stooped down, and with his finger wrote on the ground, as though he heard them not."

We then read that "when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her." On due reflection and in the light of the Master's supersensible reasoning these words could be properly interpreted only as meaning, "Because you *are* without sin, you cannot have either the inclination or the ability to see sin in anyone else and so to condemn them." For each of those "he's" without sin was certainly there, even as the true individuality of everyone, the true "he," is always present; and that "he," being without sin, without any line of erroneous thinking, could not possibly direct against anyone what it did not possess—it would have no "stone," or false calculus of reasoning, to cast.

Jesus was asking the scribes and Pharisees, in effect, if they would care to name or identify themselves first, and when they were awakened by his challenge to do this, it was not their self-condemnation which caused them all to move from the scene,

for self-condemnation nearly always causes a man to strive to uphold or excuse his position. No, it was the atmosphere,—the distillation of this pure sense of identity in which the Master held all men,—which encompassed their thought and arrested it in its negative processes. It revealed to them such a better sense of their own selfhood, their *own* name or identity, that they were satisfied; and so there was no element left in their thought which could seek to excuse itself by throwing its own self-condemnation onto another in order to avoid the effects of what we term conscience. Those who had tried to be accusers were relieved of all the self-accusations of sense, and so had no material from which to fashion an accusation against anyone else.

Since they were renamed and therefore relieved themselves, nothing remained in their thought to give entity or identity to a quality which no longer troubled *them*. It is always self-condemnation which causes us to condemn another; and in the ratio that we are cleansed of self-depreciation, self-condemnation, or any of the limits of mortal selfhood, we can no longer by any means see in another that quality for which we condemned ourselves.

So those who had been accusers “went out one by one,” glad to leave a position in which they realized they had never truly been. The woman was thus left alone with this Master thinker. Jesus then simply asked her, in effect, if any man (any state of consciousness) was present to go on naming or identifying her falsely—“Woman, where are those thine accusers? Hath no man condemned thee?” And when she was able to reply, “No man, Lord,”—neither in her own self nor in the selfhood of anyone else,—the mythical name with which sensual reasoning had tried to identify her was lost to reality. She was found as she had always been, named normally as good, the offspring of a God who *is* good. Every one of us must find himself so named.

Jesus ended his remarks to the woman with the words, “go, and sin no more,” which could surely be rendered, “go, and never make the mistake again of thinking that you, the child of a God who is obviously sinless, could be a sinner, either by inclination or in practice.”

When the true identifications which the Master introduced

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caused these scribes and Pharisees to find their own specific "names," this freed them from the strains and stresses induced by the previous false naming, and also led them to become responsive to the activity of the Cause itself as it embraced them all. They found *themselves* and this finding naturally brought joy and relief, so that they responded by playing their part in recognizing the true identity of others; and thus they joined the great interplay of all identities, with its vast theme of universal blessing.

Is it not evident, then, that a Soul-directed naming resurrects from the disorder of merely sense-dictated naming into that atmosphere of ordered blessing which true identification brings?

THE THIRD DAY (1): THE RULE OF ATTENTION TO DETAIL

Finally we arrive at the verse whose meaning we know from our order of the symbols must be defined by the phrase Soul as Mind. Here Soul's purpose is climaxed.

The verse reads: "*And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.*"

Throughout this story of Soul we have seen developed the necessity of a true sense of identity, so that each of us may realize our own specific selfhood; and now in this section we are shown that we must give proper attention to all the detail of idea which does so define it. And with the emphasis on idea the tone of Mind is naturally introduced. We cannot properly identify anything unless we are acquainted with the details which go to make it that thing—whether it be a great symphony or a simple implement. How much more must this be true of the identity of man.

We know that the waters typify the elementary or leading-up thoughts which must be employed in reasoning before we arrive at definite conclusions. In this verse, then, we come face to face with another rule which is emphatic in its demand upon us, and that is the rule of attention to detail if we would allow the appearance of the "dry land."

Tidiness in thought-processes is essential to the marshalling of evidence towards a clear-cut realization. Sensualism is intrinsically untidy and loose. Soul is inherently tidy in every detail, and fixed and definite in purpose. Soul operating as Mind demands a meticulous gathering of ideas into the focus of specific purpose, so that they become dynamic and irresistible in creative force. Sensualism scatters its fire; Soul concentrates down particular channels through its activity as Mind. It marshals ideas into the platoons of an intelligence that carries all before it; the foe is dissipated by its inability to produce logic or reason and proves its own vacuity by that very inability.

We must cultivate the habit of letting all the "waters" or elementary thoughts be gathered together into the focus of idea in order that the idea can crystallize for us into some "dry land" certainty and conviction. If we ignore this intelligent method and try to establish conclusions by a haphazard procedure, omitting the detailed work, it leads only to "flashes in the pan," those rocket-height attainments with their subsequent rocket-depth divings, which plunge the individual or the society into such mental turmoil. Truly does the Scripture promise, "he that believeth shall not make haste."

The Master's Attention to Detail

How vital in the light of this become the silent eighteen years of the Master's life when after the brilliance of his intercourse in the temple at the age of twelve with the learned men of his day he went away to tidy his thought-processes in every detail. He gathered together the waters of his pure (although from the point of view of the final Science of all things, quite elementary) ideas, until when he did step forth before a needful humanity, the "dry land" which had appeared to him was dry land indeed, and he was immovably convinced in and by his Principle.

The power of his three-year magnificence was sustained at its high level by all the meticulous, intricate work of those eighteen years; during that period the delicate and beautiful detail was built into the almost completed structure of his great character, the

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earthly completion of which was not attained until his full overcoming of materiality in the ascension.

Because of this careful preparation, the final assault with all its supporting columns was assured of victory. From transfiguration to resurrection, and from resurrection to ascension, Jesus' steps were taken with all the dignity and calm of a man who knew that not one unit of the supporting forces could fail, for they had all been tested and proved in the quiet happiness of attention to detail.

At the end of those eighteen years of patient work, God, Principle, commended its man, the youthful Jesus, for after his baptism and just as he was entering on his three years of unparalleled success, we read, "And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased."

The Master was tidy in everything. His largesse never led to looseness. The feeding of the thousands was not complete until the seven or the twelve baskets had been filled with the fragments of a divine digest; all was gathered up for specific future use, and not one single lesson left aside as being unimportant because of the grandeur of the whole.

A sparrow, so insignificant to mortals that two of them were sold for one farthing, was patiently traced by him into the detail of his whole life's masterpiece. Even in the tomb the garments of yesterday's experience were gathered and laid tidily in one place.

Never Outdistance Your Supply Line

So here Soul ends or begins (whichever you like) its great theme by revealing one of the essentials of marching orders: watch the detail, love the detail. Even whilst the vast goal stretches before you, tend what you have, gather together the "waters" of all the elementary or leading-up thought-processes. Marshal even the least thoughts of goodness, and so by your fidelity you will "let the dry land appear." And how much more dry and firm it will be to him who has earned his way there, than to him who has tried to jump some detail and go ahead of his ability to stay the course.

To outdistance your supply line or build on a flimsy and unfinished structure is to take a terrible risk, for which we have

no warrant and for which no possible commendation could come from a meticulous God who is Principle.

Peter was a disciple who had to learn this very truth. His imagination flew out beyond his ability to sustain in practice his vision of fidelity—hence his three denials after the boast, “Though all men shall be offended because of thee, yet will I never be offended.” And when later the Master asked him three times, “Lovest thou me?” and was answered three times in the affirmative, he went on each time to order Peter to tend his flock. Does that not indicate that the remedy for all hastiness lies in application to the detail of tending?

Emotionalism is the dangerous flickering of the flame, which must yield to a steady glow of true sentiment radiating equally in all directions. The best way to ensure this is to occupy thought with a detailed and definite tending. You cannot be vague or up in the clouds if you are busy in a practical care—your thoughts must be precisely marshalled. And is not that just what this verse teaches through Soul as Mind?

Soul as Mind stands over each one of us wherever we are and holds out a calm, reassuring, and restraining hand; to yield to its patience is to learn how to enjoy where we are at this moment and to start with heavenliness in order to finish with heaven.

The Story of Soul

If we look back over the story of Soul, as symbolized in this third day of creation, we realize that we have learnt a great deal about our true identity.

We learnt, first, of Soul’s dynamic purpose for us of resurrection above the senses’ evidence into its higher realm of calm and certainty.

Then we were led on to a specific working out of this,—an understanding of our true classification, or spiritual gender, through the symbols of the grass, the herb, and the tree.

This became more definite still when we arrived at the third section and saw how to turn here and now from a self-centred to a Soul-centred outlook, and so enjoy a wider happiness.

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Next came the recognition of what a blessing is this true naming or identification and how it institutes the great ordered interplay of all identity.

And finally we have had the important rule of meticulous attention to detail, without which we cannot maintain the truth of identity in its sharpness of definition.

Soul has so much in store for us when we turn from sense and seek its sweet certainties as to who we are and where we stand in relation to all the rest. So should we not be wise and seek those certainties?