

# The First Day

---

As we arrive at the last day symbol of this story,—last, that is, according to the way we have been travelling, but first in chronological order,—we come to some of the greatest rules of all those we need to know if we are to enjoy our game of life and play it as it is meant to be played.

The overtone of this day could not be bettered in its symbolism of Mind, for no better word than Mind could be used to define the great Cause of the activity revealed here, with its tremendous command, “Let there be light.”

To be enlightened on anything, we must think; pure thinking, or true knowing, is accomplished through ideas; and ideas come from that Source for which the only proper term can be Mind when we are considering it in connection with intelligent ideas, just as the proper term is Love if we are thinking of it as the source of ideas of (say) affection.

## THE FIRST DAY (3): THE GREAT UNKNOWN MAN'S SUREST TRUST

So the overtone through the three sub-sections of this whole day is Mind, and since there are three such sub-divisions, the first we shall consider will reveal the qualities of Soul, for we are coming along the reverse way from that in which the verses were written and therefore deal with the chronological third section as our first.

Mind operating with the tone of Soul, then, is the pin-point epitome for the verse which reads, “*And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.*”

The “evening and morning,” the heart and soul, of this first day is to emphasize that God named light Day and darkness Night.

## *The First Day*

Here we come face to face with two of the profoundest rules that men have ever had to learn.

### **The “Day” of Intelligent Thinking**

We can usually accept quite easily the first rule, and that is that all true activity, all the “day” of man, is the expression or reflection of light, of enlightening and intelligent thinking; and to have a good day, a day that yields results, we know that the rule of intelligent or light-reflecting thinking must be obeyed.

Most men and women admit that for a satisfying span of activity, generally embraced within a time period which we call a day, they must play their part by contributing to the best of their ability a constant stream of thought-processes which are intelligent and normal.

A steady flow of such light makes for a bright and worth-while day, and any variation from this on either side of the scale will either detract from the brightness or add to it. A strong degree of variation may cause what would appear as “dark days” of our experience; or if the variation is on the other side, the days may be brilliant,—at times more brilliant than some would feel able to stand, for immense spiritual enlightenment may manifest a warmth which to those unprepared can be scorching.

Our “day” may be a mere candle compared with the fullness of the Source of light itself, but where we are, we must use that candle to the utmost. The Master said, “Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.”

### **“Night” Is Not Negative**

So much for the rule of the “day” as established by this verse. But what of that greatest rule of all, the rule of the “night”?

Night is generally and quite wrongly taken to be always a symbol of something wholly negative and undesirable. The human mind is not pure Mind by any means; in fact, it is so impure that it must have an opposite from which to measure values. Bad is

the opposite of good, it says, and then it measures the values of badness by the amount of departure from what it terms goodness, and the values of goodness from their distance from what it calls badness.

Following its erroneous course of worshipping more than one god, the human mind falls headlong into the error of assuming that Day, being good, has an opposite, Night, which must by its reckonings be bad.

It closes its eyes to the fact that in this Genesis story God, the one and only good, named, or identified, Night with the same mandatory joy with which He named Day. If it does admit this fact the human mind then tries to establish that God, good, knows evil. Even a little reflection based on such Scriptural passages as “Doth a fountain send forth at the same place sweet water and bitter?” or “Thou art of purer eyes than to behold evil, and canst not look on iniquity” will cause us to abandon such a foolish claim for the divine and perfect One.

The human mind must therefore be forsaken, and the logic of the divine Mind accepted, if we are to realize the import of the statement, “And the darkness He called Night.”

Wonderful words indeed, arresting us to recognize that we dare not dismiss “night” as something evil and not to be considered. In this Genesis record God considered it, and considered it so important that He named it with His other great activity of light which He called Day. To be intelligent, then, *we* must consider it.

We must realize also that in this brief Genesis story, which occupies no more than the first chapter and a few verses of the second chapter of that book, the writers were setting forth only the pure symbols of the Science which they later illustrated as dealing with all human conditions. They were not in this chapter concerned with any relative values or opposing propositions to this one pure Science, any more than an explanation of the values of the digits in arithmetic would deal with their workings when they come to be used to produce harmony and consequently to eliminate inharmony in that arithmetical realm.

The term “night” is certainly used in some instances in the

## *The First Day*

Bible to denote an absence of the light of intelligence, but then it is not the night which was recognized and named, forever given identity, by the Source of all intelligence, as here.

*This* night is God's night, and every individual on earth has to learn its meaning for his own safety and reliance.

### **Where the Human Mind Leaves Off**

We all admit and rejoice that we know as much as we do, and the healthy person uses to the best of his ability all that he knows. But what about the vast and still undiscovered wealth of knowing which lies before each individual, no matter what his mental level or in what subject he is interested?

He is completely "in the dark" about it, yet he knows that it is there, and also that it holds a billion times more than he has up to now cognized. That which is to him on his own admission merely darkness is also on his own admission an immense, unfathomable, and inexhaustible source of all future light.

Is not this the darkness which God named Night? Does it not teach a chastening and truly humiliating lesson? But what is more, is not this recognition of "night" the Comforter,—that which, rebuking our small sensual selfhood, yet brings to those who will accept it the great calm of a complete and utter reliance?

How often men do the best they know, and then when all human reason seems exhausted, they turn to each other and say, "Oh, let's go and sleep on it." In other words, "Let's admit that we don't know all, and that when we've done our part, there is always something higher, a greater-than-earth factor, which if allowed to have its rightful sway will bring us the answer."

The greatness of this factor should engender the relaxation which comes from a full trust, just as in some small way the immense amount of air around our sphere takes away all anxiety as to the supply for our breathing.

When we have done our best in anything,—be it in mothering or fathering our child, in business, or in (say) constructional engineering,—and have done this according to intelligent

processes, does not everyone come to the point where he has to rest his case,—the mother release her child, the father leave his son to make his way in the world, the business man launch his project in the world of commerce, the engineer trust his calculations as yet unproved?

All of them rest with a complete assurance because of that something which in this verse God names as always His,—His “night,”—for that reveals the point of demarcation between the creature at his best responding to the Creator, and the Creator doing His part, as He always does. Into His precincts the creature cannot trespass, but because he is aware of them he can enjoy infinite trust, infinite rest, and a proper peace.

The one Mind is forever saying, “You must understand what I am. I give you your ‘day,’ your glorious understanding and flow of ideas, which gives radiance to the hour and its need, but never forget that I am infinite Mind and that where your reasoning ceases, I go on. Where your present sight is dim, I shine. It is My night, and I name it; and in that realization you can rest.”

Whenever you think of the sheer greatness and vastness of being, you get carried on its currents and so work better than ever before. Does it not rest you if you admit that forces much greater than you can comprehend are steadily going on and taking care of all things?

If you go out at night, you realize that men may have gone to sleep, but that creation, life, and being have not ceased in one least degree. Then you may well ask yourself, “How can I outline how things shall come about,—I who am *in* the plan and cannot see the whole design?” But the one great Love knows its plan and will not by any means let it be disturbed.

We are all aware of this “night,” this greater than the greatest which as yet is known, but how often we forget the beneficial rule which it impels,—the rule of the recognition of Deity, and then the entire reliance on Him. Soul is always above even the best and most refined reasons of sense, and when men leave off, God usually begins.

More and more shall we be satisfied that ahead of us lies more than we shall ever fully discover. Beyond what we see lies more

than we see, always. The vastness about which we are in complete darkness is by its very presence and infinitude the greatest comfort and gives the greatest scope for hope.

### **A Balanced Basis for Thought**

Here, then, are set those tremendous rules which forever call a halt to the claim that man by his knowings can become a god. They stand as a perpetual rebuke to the notion that a mind science can be built up on the bases of men's enlightened thinking and ignore the vast Cause from whose depths every ray of light and intelligence has come. The allness and immensity of this never-to-be-fathomed Cause establishes a Science to which we come to kneel, and in it we may walk refreshed in a power superior to all that would oppose it.

Thus do we come to realize that the source of reason is finally not human, however high that human may attain: it is divine. So man is saved from trying to build a tower to heaven by gathering all his forces of reason and saying, "Look what *I* have done and what *I* can do," thereby leaving the Creator out of the picture.

Man derives all true reason from looking first to its Source and then assembling all the ideas which are thence evolved in scientific order; and so he enjoys a life endowed with wisdom from above, yet is not relieved for one moment from the necessity of expressing it.

Nothing is more wonderful or rings out more truly with the tones of Mind and Soul than this twofold statement that all that we know and have and are is "day," our "day," magnificent and God-bestowed, in whose splendour we as man can walk with stature noble and joy unmeasured, but that all that we also have and yet are still unable to grasp is "night," God's glorious "night," the unfathomable depth of the infinite One. It is forever beyond all finding out, yet always there, greater always than our greatest need or highest discovery.

So profound is this story of the true "day" and "night" that the human mind would miss the point. It would stumble on, either believing that it had no part at all to play,—no "day" of intelli-

gence which it was called upon to express,—or else would fall down on the other side and consider itself the whole cheese, embracing all light and with all thinking dependent upon it. Thus burdened, it would only end in the awful unbalance of the cry, “No God, no Cause on which to lean, from which to learn.” It would have no Source which, being the Cause of all the light we have, yet holds the hidden treasures which give the power to our present reason. For the future it holds infinite more of light to be had, and that again is empowered from the concealed Source behind *it*.

### **Jesus Kept the Balance**

Jesus knew all this, and worked unmistakably with these rules. He said, as we have seen, “I must work the works of Him that sent me, while it is day: the night cometh, when no man can work.” He kept a true balance between *his* part,—his clearest reflection of Truth in the daylight of scientific knowing,—and his Father’s part, the point where he rested his case on the logic of divinity, above all standards of earth.

When man learns to do his part as man, and carry it to the point where he properly places and unburdenedly leaves all that he knows to be true in the hands of a Truth that rejoices in it with the freedom of utter purity, then indeed will he accomplish with grace and power the sort of things that Jesus did. First, there must be the recognition of the call and challenge of “day”; and second, that great check on enthusiasm and yet comforter to our purpose, called “night,” must give a balance to our outlook which will endow us with the dignity of real manhood.

The Master knew what we need to learn,—that he could use his divinely-bestowed reasoning, his wondrous “day,” only up to the point where it linked him with the divine fact that already was. Thus having joined himself, as it were, through his reasoning to his Source, he realized that he must then give a full allowance to that Source. Such statements as “My Father worketh hitherto, and I work” and “my Father is greater than I” amplify this, and reveal the delicate balance of thought maintained by that greatest of all earth’s thinkers.

## The First Day

Again, when speaking of a future development of this infinite Science, Jesus said, "But of that day and that hour knoweth no man, . . . neither the Son, but the Father." This gives a clear indication that he recognized the unfathomable height, breadth, and depth of Mind; he as the most advanced of mankind was ignorant of its fullness and yet drew comfort and assurance from that very unfathomability.

The Master accepted the call upon him to reflect and express a full man's measure of that light or intelligence which God named Day; he also had a complete, unlaboured reliance on that mightier might, that immense and inexorable Source of the infinite progression of light, which these seers saw to be named by God as Night.

Is it not true that to-day we need to give more attention to the full significance of this term "night"? Should we not be more conscious of that divine Source, indefinable to sense, which constitutes the All from which our sweet measures of light have come, and yet whose vastness is so vast that we have to admit being in the dark as to its definitions?

### Coming Out of Egypt By Night

For an enlarged sense of this great "night," let us turn to the record in Exodus of the Israelites coming out of the land of Egypt by night through an experience which is called in the Bible the Passover.

To gain the lessons of this story, we must realize that Egypt symbolized the most advanced mental stages on this earth's levels. In Egypt was gathered all the culture of generations of human thinking, based on the assumption of the power and development of man without regard for his dependence on the one universal Mind or Cause. As used by these teachers of a *divine* Science, then, Egypt typified the opposite,—namely, a *physical* so-called science; and its high attainments in the realms of physicality were accompanied by the proportionate enslavement of the spiritual yearnings and qualities inherent in every man.

Israel represented those innate spiritual yearnings, and her way



out of bondage to this false so-called science was to recognize more fully than ever the vastness and reality of the one and only Cause, beyond and above every single man-made standard.

It was therefore at night, or in the full realization of the meaning of God's term "night," that the Israelites discovered how to come out of Egypt,—out of the so-called system of material processes. They learnt to cultivate and amplify to themselves an awareness of the very factor which Egypt was trying to demonstrate as unnecessary,—the vast Unseen, the All-in-all that is above all processes of the human mind. This, as we have seen, must ever remain to the creature in some measure obscure, always ahead for his increased discovery; it is a Source of ideas unfathomable and unmeasured in its resources and yet ever-present to supply the hourly need of his thought-processes.

Thus did the Israelites grasp the secret of freedom, the point where sense gives way to Soul, where Mind comes into its rightful place, and man, made more noble, nevertheless enjoys a true, unburdened, happy, and vigorous humility.

Is not the "Egypt" of to-day, the material science of the hour, endeavouring to deify matter by attributing to it the only power? Armed with formulæ and theories, it is battering at the doors of matter's inner cells in the attempt to discover the purposes of life and thence to serve them or else make *them* serve *it*.

In time it may well be that this will lead to a form of slavery from which those who have accepted it will at last break free. Then will there be repeated in the experience of the individual or the collective that mental turning which is described in this story of the Israelites' discovery of the only way to emerge from such bondage,—through an intelligent understanding and practice of all that is covered by the great term "night," as used in this Scriptural context.

Men will then be found looking away from matter, away even from the human mind, and turning to the Science of the infinite Mind; and with their basic admission of Mind's allness and matter's inherent nothingness they will allow that very admission to evolve for them the specific ideas that they need in order to be aware of the presence of that Mind, wherever they find themselves in an

## *The First Day*

apparent matter-world. So in this glorious “night” they will come out of “Egypt” like the Israelites of old.

No wonder these writers of the greatest textbook of all time continue the story of the Exodus with the words, “It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.”

If we, in this generation of those “generations,” will turn to that observance, we shall learn to ride the horse of human science before the horse rides us. We shall learn how to humble that horse; we shall see first how to make it subject to the divine Science of a higher order, and then dispense with it altogether and go over wholly to man’s rightful heritage. Then shall we reach the Promised Land of thinking based on spirituality alone—and yet more practical and sure than all the shadows of matter’s insubstantiality and unreliability.

### **Some Further Scriptural Corroborations**

But first, in the gloaming of error’s vacuity and the negative sense of night, we must learn more fully to respect, understand, and honour this true sense of night. It was named and identified forever by Him who caused Isaiah to write, “And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.”

Many, many other verses from Scripture unfold to us this real meaning of night. Daniel states, “He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him.”

In Exodus we read, “And the people stood afar off, and Moses drew near unto the thick darkness where God was.” Surely if this thick darkness represented something evil, Deity would not have been found there? In the immensity of the Science of Life, about which we are so much in the dark, is Deity to be found; and through study, contemplation, and quiet demonstration of what unfolds, we approach this “thick darkness” to gather light.

## *A Scientist Opens His Bible*

Luke gives a pen-picture of the great Master which reveals something of Jesus' method: "And in the day time he was teaching [he was allowing all his enlightened thinking to be identified or named as "day," the warmth of whose blaze reached everyone present, endowing them with a greater light than they had ever before known] . . . and at night he went out, and abode in the mount that is called the mount of Olives [he realized that he must replenish and refresh his thought-processes from the infinite Source of intelligence]. And all the people came early in the morning to him in the temple, for to hear him"—why? Because he had just come from that vast Source from which he knew that all his being flowed and which he also knew to embrace more than his own or anyone else's finest thinking could ever compass; but from that very "night" he knew too that any man can draw sufficient light to equip his own manhood fully.

The Psalmist felt the awe-inspiring and yet sustaining certainty of all this when he wrote, "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." Again he declared, "The day is Thine, the night also is Thine: Thou hast prepared the light and the sun," and also, "Day unto day uttereth speech, and night unto night sheweth knowledge."

Luke records, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Could that "night" be a symbol of vacuity?

Again, Nicodemus came to Jesus in the night of humility, bowing before the magnitude of something before unknown.

There are many more references which all point to the fact that this "night" is no negative thing, but the admission by man that his God is always much greater than him. Upon this greatness he is fully dependent, first for the present light which he can reflect in expressing an improved intelligence, and second for the

## *The First Day*

resting assurance that where he is still in the dark, he can wholly and scientifically trust the infinite Mind; it has given him every measure of light that he has already received and enjoyed, and it will continue to give him all the light that he needs.

Here, then, we have had one of those magnificent challenges to thought which cleanse the human mind from its heavy satisfactions and invigorate it with higher motives and diviner conceptions. Mind as Soul has declared its allness, and emphasized its basic rules in no uncertain terms. Man made thus wiser can do his part and yet realize such a Source, on which to lean and from which to learn, that his going can be unweighted with any sense of self or burden.

### THE FIRST DAY (2): DISTINGUISH BETWEEN THE SOURCE OF LIGHT AND ITS EFFECT

We now proceed with our next verse of this first (or to us the last) day symbol of the Genesis story.

This verse reads, "*And God saw the light, that it was good: and God divided the light from the darkness.*"

Here our symbols for God are Mind and Spirit, and we find Mind operating to divide its expression, or light, which expression it sees to be good, from its own vast selfhood as Cause or Source, which it knows to have for us the appearance of darkness.

Thus is the calculus of idea, or the activity of reason, established, for the basis of reason in any subject must be to see that the expression of that subject is the expression of the principle of the subject; it is the light or appearance to us of the underlying principle, and must therefore be seen as "good" and at no lower level.

To keep our reasoning or calculus of ideas correct, we must admit fully that that expression is not the actual principle, but only its *expression*. The expression and its principle are never merged into the sort of oneness where they are identical, but are at one in the complete accord of principle and idea,—a oneness that can

never be broken up and yet which leaves the cause and the effect distinct, and each important in its own distinctiveness.

So it is with God and man, Principle and idea. God sees His own expression, or light, and sees it to be good. This expression is man, but the Cause remains distinct as Cause, and the effect as effect. Thus God divides this "light," or expression, or true manhood, from the "darkness,"—from the immensity of His own being about which the creature is in the dark, except for his comparatively small yet fully sufficient reflection of some portion of its infinite allness.

### **Unity, Not Mergence**

Here, then, Mind demands another recognition of its mandate,—the clear separateness of the effect from the Cause, even whilst there is a perfect unity of these two.

Again we need to learn this lesson well. We must see why the Master said, "I and my Father are one," and yet why he also made such statements as "my Father is greater than I," "the Father that dwelleth in me, He doeth the works," and so forth. Jesus was one with the Father even as a chord in music is one with the principle that caused it, and yet is never the principle itself, but merely its appearance in sound.

Our right use of the calculus of idea depends on this recognition of a unity that is not a mergence, so that man never tries to usurp the prerogative of God, although he feels the power of being His actual expression.

If the effect could ever become the Cause, the divine order would be destroyed, for man would then be God, and the entire calculus of reason and revelation would fall into nothingness. But the Principle of all, which can never itself be seen, can always be seen, known, and expressed through its effect.

Even in music the actual principle can never be seen, outlined, or touched, but its constant effect defines to us its presence. The musician can express the principle and enjoy all the blessings this involves, yet he can never grasp that principle with his own intellect—if he could embrace it wholly, he would have become as big as the principle, an impossibility too absurd to consider.

## *The First Day*

Jesus said, "I ascend unto my Father, and your Father," and the advancing musician could say, "I go towards a closer expression of my principle and your principle of music;" but neither of them would expect this increasing unity, leading to an ever greater manifestation of perfection, to bring them to such a mergence with their Principle that they would lose their individuality and being. If they did, I doubt whether either would go on!

Mind as Spirit therefore demands that we recognize the true relationship between Mind and man and the clear distinctions which define it.

### **Jesus and Blind Bartimæus**

In the tenth chapter of his Gospel, Mark narrates the healing of the blind beggar Bartimæus, which throws light on this very demand.

The story goes: "And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

"And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus.

"And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."

Although, as far as we know, Bartimæus was not born blind, the very fact that Mark introduces the name of his father Timæus,—a name meaning "pollution,"—shows that he wished to imply that Bartimæus had inherited certain traits of character which polluted his clear line of vision and reasoning.

## *A Scientist Opens His Bible*

Certain it is that he was found by Jesus as he (Jesus) was coming away from Jericho, a city whose name still conjures up thought-pictures of sensualism with all its passionate egotisms. Bartimæus's own actions in this momentous episode of his life also show him to have been impulsive and strong of character, although in this case he used these traits to make sure that no one stood between him and that expression of unlaboured sight which he recognized in the Master.

Had Bartimæus's father had as clear an understanding of the relationship and distinction between God and man, Cause and effect, as is revealed in this Genesis verse, there would have been no pollution of thought-processes, no blindness in his reasoning, and so no subsequent physical blindness in his offspring. But according to a human analysis there had probably been an error of this kind, and it was here that Jesus' understanding of the facts of this relationship equipped him to overcome even the belief in such a lapse and its unhappy consequence.

To Jesus the prerogative of creation remained in the Cause, the only Cause there could be, so that any argument that a man could cause himself to think and act erroneously, and then suffer the results, was rendered null and void by this light and logic to which the Master adhered. His was the higher criticism of a divine analysis.

We all have to learn that man just has not the ability to sin, because he cannot be the cause of anything—not even of good, let alone its opposite! This distinction between the nature and office of Cause and effect has to be understood and maintained in all scientific processes. It is only when men attempt to reason without a clear sense of this distinction that they lose the line of light, become burdened with loads they are not equipped to carry, and so, reacting aggressively, push blindly against the divine order—often in such a manner as to cause physical blindness. For if men can become temporarily almost physically blind with rage, then other degrees of self-will can affect physical sight even more permanently—according to our human means of analysis.

On the other hand, the moment we reason as Jesus did, we see

that man, being only effect, has no power with which to think otherwise than in the way his Cause or Mind is knowing. All arguments and appearances opposed to this, based as they must be on some report from the senses, are just the old, old story of a liar and its supporting lies. The Master once exclaimed with the righteous indignation of scientific conviction, "Which of you convinceth me of sin?" and if we are truly scientific in our reasoning, we are bound to repeat his words.

### **Unlaboured Sight**

We can imagine the immense relief of Bartimæus as he became aware of a man whose consciousness radiated all the peace and poise of unlaboured sight, emanating from a recognition of the wonderful relationship of the son to the Father and the Father to the son.

No wonder Bartimæus called out to Jesus as the son of David, for there indeed was another son whose measures of success as a leader and a king had been first established and then fulfilled by his response to this pure relationship. Hear these words of this Psalmist of Israel: "For with Thee is the fountain of life: in Thy light shall we see light."

In Jesus Bartimæus recognized an even finer extension of these things. A study of the life of the Master shows that he always "divided the light from the darkness,"—that is, separated his own individual ability and responsibility to reflect light from his constant recognition that this ability flowed from the immense unfathomed Source indicated in the term "darkness" as used by these teachers.

Coming within the radius of the Master's divine distillation of calm, consecutive, confident thinking, Bartimæus dropped the tattered "garment" of his old egotistical and over-eager efforts. He learned the mental relaxation which causes light to flow and which comes from a true sense of man's relationship with the restful Mind.

When any man has this right relationship with that Mind, all the labour and the strain quite naturally goes, for he is no longer



burdened with the false sense that it all depends on him. So Bartimæus came to the feet of a new understanding of the Ego, and returned from it clear in his expression of his part as some intelligent individual manifestation of light and sight.

Man cannot be a little piece of Mind; he is not a little mind nestled in the one Mind. Mind stands sacred and alone, and we must remember the prayer, "Hallowed be Thy name." Mind as Spirit demands our recognition that we have no creative ability of our own; we are not personal creators in any degree, although we reflect the infinite ability of our Creator.

### **The Right Relationship of Mind and Man**

So we, like God, may see the light, and see that it is good (for in a final sense we are that light, we are the expression of intelligence), but the vast *Esse*, the Cause itself, alone can know itself in the inner secrets of its causativeness.

A ray of sunlight is one with the sun all along the line, and can never be separated from it. If anything comes across its "raying" to divide it from the sun, it simply remains on the sunny side—a useful lesson for us all. It is never cut off from the sun, and yet is never the actual sun, even at the point where it appears to join its source.

All the rays collectively go to make the whole *appearance* of the sun, and yet they are not the sun itself,—the source which causes light and heat to be, and from whose being all the rays by which we know it radiate in expressed glory.

In this verse of Genesis the great teachers who were aware of the prerogative of Mind (even as we instinctively are) were determined that we should recognize the clear line of demarcation between the magnificence of the effect, either as an individual part or as a collective whole, and that which can never be fully defined or outlined by man,—his Cause, the unfathomable Mind, the unsearchable *Esse*.

Our whole flow of reason, our calculus of idea, depends for its accuracy upon the full acceptance of this great rule established by Mind. It is not too much to say that all our inaccuracies are

## *The First Day*

due to an erroneous concept of this scientific relationship of Mind and its idea, Cause and effect, God and man.

Both are wonderful and perfect, yet one is just a little expression of the oneness of that All,—not a piece of it, for man is not a piece of God, or else all the pieces could come together to make God. Man is an individual expression of that unbroken whole and All which we call God.

Ponder this rule and make it your own if you would enter this great game of life properly equipped to experience its unweighted joys and unburdened workings.

Only an Atlas could feel the weight of a world on his shoulders, for only an Atlas would usurp the prerogative of Him who binds “the sweet influences of the Pleiades” and guides “Arcturus with his sons”; only a man trying somewhere to stand in God’s shoes could find his feet feeling like lead and his progress stalled.

Mind as Spirit invites man to learn of the division between Cause and effect and to maintain their separateness. Then can he be unlaboured in his own expression of light, knowing full well that the vast resources revealed in the true sense of the term “darkness” are behind him or supporting him in all his activity.

### THE FIRST DAY (I): THE ALL-INTELLIGENCE IS BOTH FIRST AND FINAL

Now we come to our final statement of this great symbol Mind, and although final from the way we have come, it is yet first. In fact, it is both first *and* final.

It is Mind expressing itself fully in its nature as Mind, and we may summarize it in the phrase Mind as Mind.

Simply yet profoundly the words of these new-old teachers speak to us: “*And God said, Let there be light: and there was light.*”

God said it when? When He became God. And when was that? There is no beginning to infinity. So Mind’s mandate calling for a full intelligence, or light, and having it at the exact moment of the call, has always been. There has never been anything but the light of full and perfect intelligence.

## *A Scientist Opens His Bible*

Even in the mathematical realm can anyone conceive of a time when the mathematical idea did not exist—undiscovered by man possibly, but non-existent? No! Time fades when we see that ideas which we have to-day forever were. Time is only a process of experience, as anyone will admit, and if the experience always *was*, without the need of a process, then time as we think of it never was, and therefore we can have the experience *now*.

Intelligence, or light, is here, fully and completely here. Mind, God, has always said, from its very nature as Mind, “Let there be light: and there was light.” And if this was *always* said, then there is no first time when it was said or expressed.

### **Man’s Eternal Being**

Here we come face to face with our own ever-was-and-is-ness, for we are that “light,” and as God never began being intelligent, He never began being expressed as man. He was and is always expressed, and so man was and is forever existent as man.

We must bow before this great rule of Mind’s eternal allness, adopt it in our thought-processes, and then wait for its supernatural truth to melt away our apparent inability to grasp its full meaning.

It is true because it is the only possible logic of a Science which makes God truly God because it assigns Him His allness for always and man truly man because it confers on him his true status as God’s expression. Therefore, since it is true, we must accept it, and then grow in experience towards its truth, until we *know* that it is true.

### **Jesus and the Man Born Blind**

Was not this the basis upon which the Master performed his remarkable healings,—healings which can be explained on no other possible basis?

Take, for instance, the healing of the man born blind, recorded in the ninth chapter of the Gospel of John. How was Jesus able to restore light and sight where they had never been humanly known, except by the realization that they always had been and that the blindness to this truth was all that had to go?

## *The First Day*

The story begins: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

The Master did not accept the picture of a man born blind through the loose living of his parents as a real analysis of the situation. That was the superficial picture, but it hid the deeper truth that even if the parents had been misguided in their expression of character and this formed part of their son's pre-natal experience, at most it was only the birth-throes of a higher selfhood.

We should be greatly helped in our methods of reform if we recognized that where badness is showing, there is actually the longing for its opposite, good. Unrest impels those breaks-through which we name "sin," but every such unrest is caused by desire, and *all* desire is prayer, although in many cases he who desires may badly misinterpret its means of fulfilment.

When good is breaking through to its rightful place, it sometimes temporarily agitates and cracks open the surface crust, but if we are wise, our eyes are on what is coming through and not on the superficial disturbance. Chemicalization nearly always presents a picture of turmoil, but the chemist has learnt to look deeper than this short-lived upheaval and to watch for the desired result. And so it is with the development of character. Paul, for instance, was made temporarily blind only because of his initial resistance to the immensity of the light that was dawning upon him.

The disciples' question here as to who had sinned strove to establish a source for the error and as such was part and parcel of the overall blindness governing the situation. Jesus' insistence on establishing in his own and all other thoughts the fact that there was one Cause only and that good, and therefore that its only outcome must be to the glory of it,—so that even here its "works" must be made known,—was the use of true sight; and this through the sublime strength of its reason permeated the whole atmosphere and overrode the ignorance, expelling it from any possible presence

in the thinking of those embraced by this revelation. Thus no thought was finally left to claim identity for that which never was.

Jesus outdated and outdistanced the possibility of sin by his revolutionary reply to his students. He took the whole thing back beyond the immediate parents, back beyond where there is no beyond, to the allness of All which is *here* and which excludes the existence of anything else.

That was the conscious awareness which this great man entertained, and the vast arena of his conception of this allness was filled with the infinite detail of the intelligent interplay of its ideas. He was alive with the infinitesimals of an infinite Principle, and so when some little human condition such as this tried to make itself felt and give itself identity, it could find no foothold in his consciousness—no place, no part, no power.

This was indeed light, this was true seeing, the reflection and inter-reflection of a whole intelligence, based on the one fundamental admission that God, good, is *All* and that that means that there is nothing besides.

A mathematician once said that if there were a room filled with arithmetical ideas such as  $2 + 2 = 4$  and the door opened and a little voice said, "I am  $2 + 2 = 5$ ," but in that room the only thing that was going on was those arithmetical ideas reflecting themselves and knowing themselves, the stranger would go out again. Later on, the door might open once more and the  $2 + 2 = 5$  might say, "I know I'm not real, but can I come in to be put right?" But the only thing going on in that realm of arithmetical idea would be the same conscious active awareness of itself in its infinite and infinitesimal responses to its principle. And so the door would close and never again open to that supposition. The peace and the calm and the assurance of light that *is* light and sight that *is* sight would remain inviolate.

Had we come into the presence of this master Metaphysician, this is what we would have felt in a far higher and deeper way. And so had we opened the door carrying the baggage of any false conception, truly should *we* have been welcomed in, but just as truly would all that baggage have been left outside the threshold of the door; that door is the door to consciousness, and because

consciousness is all, where and what is outside of it? Nowhere and nothing.

### **The Healing Takes Place**

Here the Master's consciousness must have been filled with the magnificence of Mind, with the infinite presence of the infinite light that has never been absent. With that consciousness he spat on the ground to express an enlightened contempt for the whole Adam dream that man is a creature of whom it could ever be said, "Dust thou art, and unto dust shalt thou return."

And so we read: "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing."

Whether by this act of spitting on the ground Jesus was expressing his disgust and contempt for the whole sensual presentation before him; or whether he was symbolically demonstrating that man never came from dust, nor was ever made of clay, slime, nor protoplasm; or whether he was challenging to the utmost the belief that sight could be in material eyes by his act of rubbing filth and grit into them (something which on an ordinary human or medical basis would be expected to produce the very opposite of any healing effect), there is one thing certain, and that is that the Master never employed any physical remedy to produce his healings, and therefore this particular process cannot be rightly interpreted in that way.

In this incident we can logically say that Jesus proved the belief of mortal origin and mortal history to be nothing more than an imposition, typified by a smear of clay, to be washed away in the great stream of the light that forever is and which in its eternity has never ceased to embrace its man. Jesus with superb discernment commanded the man to bathe in the pool whose name meant "Sent,"—in other words, to bathe his thought in the glorious yet submissive relationship of man to his Creator, of sent to Sender, and thus cleanse it of the ignorance that had blinded him in more ways than one to this timeless fact.

## *A Scientist Opens His Bible*

All intelligence, or light, is here, and that “hereness” always was, so that factually there is no “was.” Thus do the centuries break, time is no more, and man awakens to realize that this *is* heaven. Jesus’ words sound more familiar and understandable as we hear him say, “The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

The message of Mind as Mind, then, is this: if all intelligence is here, and it certainly is, why not accept it as such? Why not learn how to use that which is already here, rather than waste time trying to manufacture something which you believe will not exist till you have made it?

“Thou shalt have no other gods before Me” means in one sense that before any reasoning can begin, you must place that “Me” in the centre of the picture and admit the forever presence of a full intelligence. Thus if you really “let there be light,” you will find the following words fulfilled in your experience: “and there was light.”

### **The Story of Mind**

In this unfolding of the first day we have reached the conclusion and the climax of our Genesis story and have learnt something of the meaning of that light of intelligence which is the primary quality of the infinite Mind.

We have seen Mind operating first as Soul to name the light Day and the darkness Night. Oh, that great Night, with its unknown depths which what we know of light can never fully fathom and yet which as we accept them can become to us a source of wonderful peace and comfort!

Mind as Spirit next shows the clear separation between the light and the darkness,—between the distinct part which Mind plays and the distinct part which man plays, and the restful relationship between them.

Finally comes that tremendous statement, “Let there be light: and there was light,” which arrests us to realize the timelessness of light, its eternal presence in the “now” that ever was and is and ever shall be.

## **Beginning and Ending Are Obsolete Terms**

The mandate of Mind, "Let there be light," and its result "and there was light," now becomes at one with that seventh day statement, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

That "had made" and that "there was light" are one. They reveal that to allness there is no beginning and no process, and so to allness' idea or man there is likewise no beginning and no process towards perfection.

This first day, symbolized as it is so accurately by the term Mind, has the same story to tell as that seventh day, symbolized equally accurately by the term Love. And all the explanatory motions in between are telling the same story and are one. The story is of a full and perfect God here and now, with a full and perfect expression, or man and the universe, also here and now. That here-and-nowness has always been here-and-nowness, so the "has always been" has no meaning in actual fact and time becomes non-existent.

We have come through a whole and All by stages through which we have learnt how to define wholeness and allness to ourselves. We have travelled from "seven" to "one," but whichever way we journey, it is one story, the story of One, and that One grows upon us in its oneness; and as it does, so we ourselves become more of a one,—more individual, more distinct, more certain, more powerful. We become increasingly unlaboured, no longer exercised in establishing a oneness which always was and which we more clearly discern as we more clearly see His oneness and His always "wasness" and "isness."

## **Man Is God's Knowing of Himself**

If God, Mind, said, "Let there be light: and there was light," there is nothing to prevent man from saying it, feeling its presence, and being its presence. And to that light there is no opposite, no other element.



## *A Scientist Opens His Bible*

To accept it we have to work, but as we accept it, and in the exact ratio of our acceptance, our work ceases as work. We realize that God's knowing of Himself is us, and so with our spiritual sense we hear a voice such as the Master heard, a voice which says, "This is My beloved Son, in whom I am well pleased." How well pleased? Well, how pleased do you think God is as He looks at His own godliness and absolute perfection?