

THE

THREE HEAVENS

LEST THE reader may have the impression from the foregoing comments in this book that there is but one heavenly plane of consciousness and that it is the topmost (or seventh) rung of Jacob's Ladder of Life, which Ladder was set up on earth and reached to heaven (and upon which Jacob's angels both ascended and descended),—it should be stated that there are *three ascending heavenly* planes (Dan, Naphtali, and Gad), and, consequently, *three descending heavenly* planes (Asher, Issachar, and Zebulun). In attestation of these three heavens, it will be remembered that St. Paul spoke of his ascent to "the third heaven" where he "heard unspeakable words, which it is not lawful for a man to utter," his words being:

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the *third heaven* . . . and heard *unspeakable* words, which it is not lawful for a man to utter," II Cor. 12:2, 4.

It will be remembered that Jesus of the tribe of Judah (typing ascension) ascended in Judah, and that Judah as the fourth tribe corresponds to the fourth day of the first chapter of Genesis presenting the sun, moon, and stars, which God "set . . . in the *firmament* of the heaven," Gen. 1:17. Thus Judah must be the firmament with which heaven and earth were separated in the second day of the first chapter of Genesis. Therefore, as Jesus (after quenching all "*earthly* yearnings," S. & H. 314:5) disappeared to earth consciousness above the firmament (which Mrs. Eddy defines as, ". . . the scientific line of demarcation between . . . Spirit [heaven] and so-called matter [earth]," S. & H. 586:15), typed by Judah the fourth tribe, and the next

tribal plane above the firmament being that of Dan, the fifth tribe,—Dan is the *first* plane in *heavenly ascent*, or the *first heaven*.

In further proof of the fact that Dan is a *heavenly* tribe, the Scriptures record that the dragon appeared as a “wonder *in heaven*,” Rev. 12:3, and Mrs. Eddy from the sixteenth to the fiftieth edition of *Science and Health* defined the dragon (that was “cast out” of heaven, Rev. 12:9) as “Animal Magnetism,” and she has always defined Dan (in its negative phase) in the “Glossary” of *Science and Health* as “animal magnetism.”

In still further proof that Dan is the *first* plane of *heavenly ascent*, the first message that Jesus sent back to earth shortly after his ascension was to St. Paul while St. Paul was on the way to Damascus in pursuit of the Christians to the end of persecuting them—the Bible portraying his state of mind as “breathing out threatenings and slaughter against the disciples of the Lord,” Acts 9:1, such portrayal being a forceful expression of Dan as “animal magnetism.” In this state of mind, St. Paul saw a great light from heaven and heard the voice of Jesus saying, “Saul, Saul, why persecutest thou me? . . . I am Jesus whom thou persecutest . . .,” Acts 9:4, 5. (As Jesus was in the affirmative phase and St. Paul was in the negative phase of the same plane of consciousness,—for the affirmative idea is always present at the point where mortal mind is negating it,—the possibility of communication was established between them.)

Inasmuch as Jesus told his disciples that he would be with them always, even unto the end of the world, his next progressive manifestation to earth was to Simon Peter when Jesus called him to go to preach to the Gentiles, whom the Israelites regarded as “common and unclean.” It will be remembered that Peter had (in Bible language) fallen “into a trance” on the top of the house of Simon in Joppa, and in this “trance” of Peter, a sheet was let down from heaven containing “all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air,” and a voice said, “Rise, Peter; kill, and eat,” to which Peter replied, “Not so, Lord [Peter’s term for Jesus]; for I have never eaten any thing that is common or *unclean*,” Acts 10:12-14. This sheet was let down and drawn up three times before Peter was prepared to go to preach to the Gentiles—the message of the sheet being that all men are clean. Since the next progressive tribe beyond Dan, the fifth tribe, is Naphtali, the sixth tribe, this was undoubtedly the tribal consciousness in which Jesus appeared to Peter. Thus Naphtali is the *second* plane in *heavenly ascent*,

or the *second heaven*. As Naphtali corresponds to the sixth day of the first chapter of Genesis, where man has through purifying ascent reached the point of generic Truth, in which all men are pure and clean, it can readily be seen why Jesus said to Peter, "What God hath cleansed, that call not thou common," Acts 10:15.

It will be remembered that Jesus' next progressive manifestation to earth was to St. John, to whom he gave his highest prophetic revelation, and as Jesus held seven stars in his right hand, corresponding to the *seven* rungs of Jacob's Ladder of Life, when he appeared to St. John, it proves that this revelatory plane was the seventh, or topmost, rung of Jacob's Ladder of Life, or "the *third heaven*," typed by Gad, meaning "Science," as the female plane of consciousness. It was on this plane of "the third heaven" that St. Paul said that he "heard unspeakable words, which it is not lawful for a man to utter," and because he (contrary to St. John) feared "to utter" them, he, doubtless, descended on the same *individual* rung-conceptions (of Gad, Naphtali, and Dan) upon which he ascended.

Also since retrogression is an error, St. Paul's failure "to utter" these "unspeakable words heard" on the plane of "the third heaven" caused him to descend as many steps below his previous earthly vision as he had risen above it to receive his heavenly vision; for he fell to the plane of Levitical persecution on the third ascending plane, or rung of Jacob's Ladder of Life, corresponding to Levi, the third tribe, where he said that he was determined to know nothing but a crucified Jesus rather than a resurrected and ascended Jesus from whom he received his original revelation. On this plane of Levi, St. Paul was attacked, almost slain, thrown into prison, and finally fell to the point of appealing as a Roman citizen (under pagan law below moral law) to Cæsar for protection in order to escape an ambushment by opponents, who had threatened his life upon his prospective liberation. In other words, St. Paul not only fell from his heavenly height in "the third heaven" down to Dan, but from Dan through Judah to Levi—the tribal planes of Judah and Levi being even below his initial vision, which was described by him as: "But when it pleased God, who separated me from my mother's womb, and called me by His grace . . . *immediately* I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter," Gal. 1:15-18. Thus St. Paul received his revelation directly from heaven and not

even from Jesus' disciples—afterwards finding it at variance with their personalized concepts.

While collective church consciousness ascended on the same rungs of the Ladder of Life (Dan, Naphtali, and Gad) as St. Paul in order to reach Gad as "Science," it must descend on the broader rung-conceptions of Asher, Issachar, and Zebulun, because church consciousness at the highest point of ascent being Womanhood shares its vision with others (which St. Paul refused to do), for Woman symbolizes "generic man," S. & H. 561:22. And it will be remembered that while Gad, facing heaven, as "Science" is on the highest rung of the Ladder of Life, Asher is on this same plane but in a revelatory position, facing earth; for as Asher means "happiness" (that Mrs. Eddy says "cannot exist alone, but requires *all mankind* to share it," S. & H. 57:20), it is of necessity a church consciousness, which demands a revelator in order to gather others to its vision. Even the ascended Jesus, therefore, at the point of Gad merely symbolically *prophesied* through St. John "the unspeakable" things "which it is not lawful for *a man* to utter"—his prophecies being portrayed in such mystical symbols that only Woman (typed by Mrs. Eddy) could interpret or fulfill. On the other hand, church consciousness which had collectively ascended to the point of Gad as the heavenly vision of "Science" (typed by Mrs. Eddy in the First Organization of the Boston church), after hearing the "unspeakable words . . . unlawful for *a man* to utter," looked earthward as Asher and revealed these "unspeakable words" (in the fiftieth edition of *Science and Health*, that presented the descending City foursquare, and the onflowing position of "no temple therein" to "the city of our God" with "no boundary nor limit").

Thus Asher looking earthward takes the first descending church step from the highest plane of revelation, typed by the God-crowned Woman crowned with twelve stars, to church demonstration in Issachar on the *second heavenly descending* plane, corresponding to the *second heavenly* plane in *ascent*, or the sixth ascending rung of the Ladder of Life, typed by Naphtali, where the "male and female" ideas, that in church ascent were divided into "Truth" as typing "the male idea" and "Life and Love" as typing "the female idea," are by the completeness of Asher's own nature (which embraces the seven stars of manhood plus the five stars of womanhood) wed in the marriage of the Bride and the Lamb in heaven.

Thus Issachar as the demonstrable wedding in church consciousness of the heavenly "male and female" ideas descends to Zebulun on

the *third heavenly descending plane*, corresponding to the *first heavenly plane in ascent*, or the fifth ascending rung of the Ladder of Life, typed by Dan, where Zebulun as typing the City foursquare, which contains the twelve angelic tribal gates, brings back to Dan its (Dan's) *own "fowls"* of the fifth day of the first chapter of Genesis, that in the words of Mrs. Eddy had soared "beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love," S. & H. 512:1, and which Mrs. Eddy defines as "angels of His presence," S. & H. 512:9. These angelic consciousnesses took the place in heaven of "the dragon and his angels," whose places were found no more in heaven (Rev. 12:8) after the Reuben-consciousness lifted The Mother Church as Truth to its bridal estate in Asher on the heavenly plane of revelation, whose revealings were "unspeakable" and "unlawful for a man to utter." Thus the affirmative, or morning, light of Dan as a forever star on Woman's crown cast its dragonish, negating nature out of heaven, so proving that each and every consciousness in its morning light embraces the true idea needful to its own redemption and that "the greatest wrong is but a supposititious opposite of the highest right," S. & H. 368:1.

Zebulun as the third and last descending plane of *heavenly consciousness descends* to its Joseph potentiality on the *fourth descending plane*, or rung of the Ladder of Life, corresponding to the fourth *ascending rung* of the Ladder of Life, typed by Judah as the firmament between heaven and earth, at which point Zebulun *first appears to earth* as the descending City foursquare, the Biblical record stating, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," Rev. 21:2. Thus Mrs. Eddy defines the tribal consciousness of Judah, where Jesus *disappeared* to earth-consciousness and where the City foursquare *first appears* to earth-consciousness as, "A corporeal material belief progressing and *disappearing*; [and also as] the spiritual understanding of God and man *appearing*," S. & H. 589:23,—the Joseph element in Zebulun as an individual gate in the City four-square dissipating Judah as the firmament to *heavenly* consciousness.

Someone may ask why Zebulun at this point does not become Joseph in descent, just as Asher became Issachar, and Issachar became Zebulun. The answer is that the Biblical prophecy demands that the City foursquare hold its twelve tribal-gates' potentialities intact until it descendingly redeems all of the ascending tribes, which have fled earth as "matter." Were Joseph at this point to come into its own, it

would dissipate church consciousness before it had been completed *to earth sense* at the point of Levi, which premature dissipation would forever preclude the last objective footstep of church. Hence Joseph and Benjamin must first become active gates in the City foursquare before they can come into their own as typing "no temple therein" and "the city of our God," respectively.

Thus Zebulun as the twelve-gated City foursquare descends to Benjamin on the *fifth descending* plane, or rung of the Ladder of Life, corresponding to the *third ascending* rung of the Ladder of Life, typed by Levi, where the descending Benjamin element as an individual gate in the City foursquare, typing the indissoluble oneness of earth as "the male idea" and heaven as "the female idea," redeems the ascending claim of merely conjoined "male and female" consciousnesses *on earth*.

After this redemption of Levi, Joseph comes into its own expression—no longer as an individual gate of the City foursquare bound by walls of Zebulun, but as the expanding vision of St. John, which declared, "And I saw no temple therein." This vision dissipates the theological division typed by the walls of the City foursquare, which walls obstruct *to earth-consciousness* the oneness of the waters above the firmament and the waters under the firmament, typed by Simeon, corresponding to the *second* ascending rung of the Ladder of Life.

This dissipation of the walls of the City foursquare by Joseph on the Simeon rung of the Ladder of Life permits the expansion of the Benjamin element of the City foursquare to "the city of our God," which embraces the twelve gates of the wall-less City foursquare and has "no boundary nor limit." Thus boundless Benjamin expands Reuben, corresponding to the first rung of the Ladder of Life, as the subjective consciousness of "the city of our God" to infinity.