

**July 16, 2007 – Subject: Life.**

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from an article in – "METAPHYSICAL NOTES" of February 1950.

## **THE UNIVERSE OF SCIENCE IN WHICH MAN LIVES**

**DOROTHY ANN LOVELL**

### **The Absolute Standpoint of the Christ**

THE books of the New Testament dealing with the life and works of Jesus tell a story which reveals four different planes of consciousness. The lowest plane is that of the hypocrite, thought immersed in the dream of materialism while aping godliness. This thought was finally so stirred by that which exposed it that it attempted the murder of Truth. On the next plane thought is beginning to wake up. It has an honest desire to rise out of the dream of the senses, but faith has not yet arrived at the spiritual unity with Principle which enables the seeker to stand firm in times of persecution. The next plane is that of the pure thought of Jesus, the life-link between Spirit and the flesh, whose purpose of selfless love was to break the chains of animal magnetism by demonstrating for humanity the method, or way, by which it could be done. The fourth and highest plane is that of the Mind of Christ, the exalted perception of the divine infinite calculus that constitutes the universe of Science. While a few of his disciples caught glimpses of this calculus from the standpoint of the Word, Jesus was able to grasp it from the absolute standpoint which the Scriptures call "a new heaven and a new earth."

### **The Transfiguration**

At the commencement of his earth-mission, and again towards its close, the Bible story tells of a voice proclaiming the identity of Jesus as the Christ, and it was this conscious at-one-ment that enabled him to rend the veil of matter, with its self-constituted dimensions of limited time and space, and to experience, while still dwelling on the earth plane, the illumination of glorified being.

As the human experience of Jesus dimmed before the growing facts of reality, the wonder of that which was flooding his consciousness may be traced in the four unparalleled events known as the transfiguration, the crucifixion, the resurrection, and the ascension. His brief earthly career was drawing to a close, and the fleshly ties were breaking before the ever-growing perception of a universe of Spirit, when Jesus took his three chosen disciples up to the “holy mount” to be transfigured before them. His consciousness enabled him to see the new heaven and the new earth from the standpoint of the Christ in absolute Christian Science, but they were unable at that time fully to share the experience. Jesus, throughout his mission, had been fulfilling the Word from the standpoint of Life, – the fifth day of consciousness which was capable of being appreciated by men in that fifth thousand-year period of Bible history, – and it was from this aspect of fulfilment that the disciples were looking. They saw their Master talking with two men whom they identified as Moses and Elias, symbols of law and prophecy, thus illustrating the lifting up of the concept of moral law to a divine height of fulfilment, even to the level of Christ-living and Christ-loving, and proving that which prophecy foretells, even the “disappearance of material sense before the conscious facts of spiritual Truth.” (S. & H. 593: 4-5.) Human measurements were giving place to an eternal sense of Life that could not be touched by the finger of time nor taken away by the belief of death.

### **The Crucifixion**

Until thought begins to grasp the full meaning of the transfiguration experience, it cannot estimate the selfless love that caused Jesus to come down from his own glorified vision and face the crucifixion. On the mount he had shown to his followers the incorporeal nature of Life, Truth, and Love, in the measure that they were capable of grasping it; on the cross he was to answer the question, “What IS Truth?” by manifesting in a way that could be understood by humanity the divine nature of the Christ, Truth, Life, and Love. His life-purpose had been to reduce this Christ nature to human comprehension, and it called for the cross in order to make this possible. The essence of the Christ-spirit which enabled Jesus to triumph in forgiveness required this supreme sacrifice of self in order that it might be understood. When those who were standing by the cross saw the effect that Truth produced on error, they said, “Truly this was the Son of God.” In acceptance of what appeared to the mocking thought to be defeat, Jesus proved the dominion of the Christ, translating the depravity of the carnal mind – the thieving thought which would “steal away the treasures of Truth” (S. &

H. 241:10-11)-through the transitional qualities of the moral, into the spiritual understanding where mortal mind disappears and the universe of Spirit, which Jesus on the cross called "paradise," is gained. (S. & H. 115:19-116:5.)

### **The Resurrection**

The rending of the veil at the time of the crucifixion led on to the demonstration of Life and Love (Christianity) in the sepulcher. The whole experience in the tomb, as recorded in the Gospels, is alive with symbolism, which the unknown writer of the Epistle to the Hebrews uses so freely in his work. In the Book of Exodus is given a detailed description of the tabernacle which played so important a part in the religious life of the Hebrew people, with its outer court, its "holy place," and its "Holy of Holies," and during the three days in the tomb Jesus, in divine mercy, metaphorically passed through the, veil, which man-made ritual had set up between the worshipers and their God, and entered the sanctuary of Spirit, of Spirit, or "Holy of Holies," in order that all mankind might freely partake of the one divine relationship. It was in the "most holy Place or Holy of Holies, that Moses placed the mercy seat, the slab of pure gold that rested on the ark. At either end was a cherub, and it is significant that they and the mercy seat were made out of one piece of gold, thus prefiguring the three fold nature of divine Being. Between the cherubim was the place regarded as the meeting-point between God and man. When Mary Magdalene came to the sepulcher on the first Easter morning, before the dawn broke, she looked in and saw "two angels in white sitting the one at the head, and the other at the feet, where the body of Jesus had lain." (John, 20:12.) But he was no longer there. That of which the Psalmist had sung had come to pass: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim's, shine forth." (Psalms, 80:1)

Mary's plane of thought was still that of the seeker. At her point of advancement she was in the third day of Soul, and because she had not yet identified her ideal with Principle, she was experiencing an overwhelming sense of loss. It was not until she had turned away from sense testimony, and had begun to waken to the Science that had been demonstrated, that she was able to find her Christ. That turning of self is the point to which all thought must come. It is the selfless, impersonal love of Truth for Truth's sake that looks out from Principle and finds its ideal.

The nature of Life (the fatherhood which Jesus had manifested in

abundance throughout his career) and the nature of Love (the motherhood which was exemplified in the divine mercy that not only forgives but destroys sin) had brought forth his pure manhood in the shining light of divine Science. All that had constituted the flesh had been sacrificed. The wrappings of personal affection that had tried to bind him, even as they had bound Lazarus, had been put off and folded up in order that a higher affection might unfold to his followers. The stone, or false calculus, had failed in its effort to conceal Science from humanity, and a new and living way had been opened into the universe of divine ideas. Jesus had proved the death of the senses to be the only death and the birth of Spirit to be the only birth. “Marvel not that I said unto thee, Ye must be born again.” (John, 3:7)

The angel at the tomb had told the women, “behold, he goeth before you into Galilee; there shall ye see him.” Kadesh in Galilee was one of the six cities of refuge appointed by Joshua, and the word “Galilee” in its ancient meaning stood for a ring or circle. It was in the understanding of unity with the all-encompassing One, the circle of divine gravity into which all seekers for Truth are drawn, that the Christ would be seen of them. Of the dwellers in Galilee the prophet had said: “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.” (Isaiah 9:2)

During the period of forty days – the calculus of reality as applied to the human – which lay between the resurrection and the ascension, the nature of the Christ was translated in a form of pure humanhood. To Jesus the universe of Spirit, with its infinite possibilities, was so close and so real, that he came and went without hindrances of matter. First he was there; then he was not there. Now he was visible to his friends; now he had vanished to their sight. And all the time he was preparing them for the Christian work that they were to do. They were to “go into all the world and preach the Gospel to every creature,” demonstrating the power of the living Christ. The promise from the first had been that they would be made fishers of men, and now they were realizing how universal the nature of their work was to be, as symbolized by the great draught of fishes which John describes in such detail in the final chapter of his Gospel. The resurrection had proved that life was no longer to be regarded as a precarious flame that continues for a limited time than flickers out, but as an immortal fact of being, forever sustained by its own substance, and it was with this spiritual substance, this bread of Life understood subjectively, that they were to feed the sheep.

## **The Ascension**

At the point where the last glimpse of matter vanished, and the eternal consciousness of divine reality took its place, Jesus ascended. On the "holy mount" his vision had been of the Christ from the aspect of the Word (Life, Truth, and Love). On the cross it had embraced the Christ in its own office (Truth, Life, and Love). In the tomb, which culminated in the resurrection and the great forty days, he had seen the Christ from the aspect of Christianity (Life and Love), and at the ascension his vision included the whole range of absolute understanding, even the Christ from the aspect of Science (Truth and Love).

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts, 1:10-11.) Truth and Love, divine Science, was revealing to the disciples the fact that the ideal of all things was no longer to be sought objectively but to be found subjectively; no longer to be hoped for in terms of a future heaven, but to be found as the kingdom of heaven that is within.

The universe of Science is not a Utopian dream but a present possibility, as Jesus proved; a practical, operative fact before which all uncertainty, all struggle, all frustration, all fear, cease to dominate. In proportion as thought lays hold on this truth, the veil that claims to hide the ideal melts into nothingness, and man, weary for his heavenly home, awakens to the sublime fact that he never left it.

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