

Reprinted from the Christian Science Sentinel, September 13, 1999
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How consciousness relates to body

By Elise L. Moore

Every morning I hear a commercial on my favorite radio station. It starts like this: “How many times have you said to yourself, ‘If I could just take a little tablet,...’?” Then a pill is promoted for solving some physical problem. Or there's the local newspaper advertisement for quick surgical procedures to correct various physical defects, not to mention television ads promising instant relief from aches and pains. Perhaps prayer needs a bigger advertising budget.

I've found that, when radically applied with an understanding of divine law, prayer is the most effective method for treating physical problems. Yes, even more effective than popping a pill. Let me give an example or two.

Years ago I was hiking in the mountains. I began to experience the symptoms of altitude sickness. No pills, no pharmacy, no physical assistance on this mountainside! But prayer is always available. Turning wholly to God, I was totally healed within fifteen minutes and remained free for the rest of the trip.

During that same vacation, I was healed in less than an hour of a chronic bronchial problem that had plagued me for months. Friends had urged medical attention, but at best that would offer only temporary relief, and I wanted a permanent cure. So I chose to rely radically on prayer to correct the situation. During a half hour of singing hymns, I went from being unable to breathe deeply to singing in full voice. That healing occurred over twenty years ago. How grateful I am that I stuck with the concept of complete cure instead of settling for temporary relief!

What is the prayer that heals acute symptoms and cures chronic ailments? It is one's consciousness of God. To be conscious of God is to have an exclusive and radical awareness of Spirit. As Jesus put it, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind” (Luke 10:27). That doesn't leave mental room for much else, does it?

Mary Baker Eddy discovered the healing effect of becoming purely conscious of God. She wrote in *Science and Health with Key to the Scriptures*, the Christian Science textbook of healing, “Become conscious for a single moment that Life and

intelligence are purely spiritual, - neither in nor of matter, - and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well” (p. 14).

How do we become so conscious of God that physical symptoms disappear? First, by realizing that true consciousness is not human but divine. The human mind, or brain, doesn't heal. Divine Mind, God, does. This divine Mind is the infinite, supreme intelligence creating the universe. God, Mind, the creator of all and only of good, governs everything He creates. Divine Mind remains aware, or conscious, of all its ideas, and they are included forever within Mind. So it's in that divine consciousness that you and I actually live.

Christian Science defines *man* (each individual's true identity) as the idea of God. Divine Mind is always conscious of this idea as harmonious, healthy, pure, and perfect, for this is how Mind has created man. This man is not physical but the spiritual idea of God, made up of qualities not quarks. *Science and Health* shows man's relation to Mind this way: “MAN: God's spiritual idea, individual, perfect, eternal. IDEA: An image in Mind; the immediate object of understanding. – *Webster*” (p. 115). This view of God as divine Mind and man as Mind's idea is a foundation for spiritual healing.

From this basis, the next step is to turn our thought to divine Mind so that we are conscious of what God is and does. The word *divine* means of or pertaining to God, absolute or perfect, supremely good. *Human*, on the other hand, indicates positive aspects of character as well as weakness and imperfection. If we consider God as divine Mind but doggedly hold to a view of man as riddled with imperfection and weakness, healing will be elusive.

Logic falters when we begin with God as perfect Mind, divine Spirit, but end with man as imperfect matter. Instead, think of man as God's perfect, divine idea. This is essential to having the same Mind that was in Christ Jesus.

Jesus was continuously aware of God as the source of all good. He told his followers, “I can of mine own self do nothing” (John 5:30). Wasn't Jesus confirming that it was not his human mind that healed the sick and saved the sinning but the Christ, the divine idea of God, Mind? Christ was the divinity, or divine nature, of Jesus, whose unparalleled healing power was the result of his Christ consciousness. This is the divine consciousness that recognizes God as the creative Mind and man as God's perfect idea. And it's the consciousness we

express in fulfilling Jesus' command "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

The result of God's consciousness of man as spiritual idea and man's adoption of this divine consciousness is seen in a healthy, harmonious human body. To human view, the divine is manifested in a transformation of one's thinking and experience. Jesus demonstrated this in his healing and saving works: deformed joints were restored to normal and nonfunctioning organs returned to their proper operation. These healings, and many more, were effected as the divine consciousness transformed human thinking. Thoughts of inharmony and sickness were replaced with thoughts of harmony and health. This process of divinity blessing humanity is the divine method of healing taught by Christ Jesus and practiced by his disciples in all ages.

Mrs. Eddy discovered this Christ method of healing and wrote extensively about her experience with Christian healing in *Science and Health*, and in *Rudimental Divine Science* and *Unity of Good*, along with her other published writings. She found that, when radically applied, total reliance on divine Mind is safe and salutary. Summarizing the effect of the divine consciousness on human health, she concluded: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,' - a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

To preach deliverance to the captives [of sense],
And recovering of sight to the blind,
To set at liberty them that are bruised"
(*Science and Health*, p. xi).