

FIVE SMOOTH STONES

Our Power To Heal
Without Medicine
Through The
Science Of Prayer

by

Janis Hunt Johnson, CS



cs renewal

...SHARING PRACTICAL TOOLS FOR HEALING
WITHOUT MEDICINE THROUGH THE SCIENCE OF PRAYER.

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Author's note: All healings described in this book are my own, or I know of them first-hand in my circle of family and friends, unless otherwise noted. Nothing has been fictionalized in any way whatsoever. A patient's identity is often omitted to protect the individual's privacy.

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I. Title.

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“We each have a sanctuary —
stone by stone —
built from our prayers.”

— Martha J. Hine

*This book is dedicated
to my Mom,
Marjorie E. Hunt,
who first told me to write it —
and to my Dad,
Rev. J. Richard Hunt,
who first taught me
how to answer God's call.*

Contents

Introduction

Let's be logical.

THE BEGINNING — ONE MIND

Five Smooth Stones	11
The Word	12
Being Itself	14
Anatomy Lessons	16
Reflection.....	23

1 Cornerstone

Let's be rational.

THE LAW OF PRINCIPLE OBLITERATES AIMLESSNESS

What Is God?.....	39
For The Skeptic In All Of Us.....	39
What Is Principle?.....	41
What Exactly Is Prayer Again?.....	42
Credos After All.....	47

2 Keystone

Let's be sensible.

THE LAW OF SPIRIT ANNIHILATES MATERIALITY

The Realm Of The Real	69
The Falsehood Of Original Sin.....	69
Something Funny Happens On The Way To Free Will....	71
Atonement — Our Divine Childhood	74

What Is The Body?	75
Only Wholeness	78
One Cause And Effect.....	81

3 Philosophers' stone

Let's get real.

THE TRUTH ABOUT THE LIE

Seeking The Larger Truth.....	97
The Rule Of Inversion: Nothing Is Wrong.....	97
Zero, The Point Of Departure.....	99
Be Still.....	106
No "What Ifs" — Know What Is.....	109
The Human Condition(ing).....	112
Kicking Satan's "But..!"	114

4 Touchstone

Let's be practical.

THE LAW OF LIFE CONQUERS DEATH

Evolution.....	127
Mind Over Matter.....	131
Life's A Joy, Then You Ascend	133
Pioneers Of Thought.....	137
What Dreams May Come	139
Advancing Years.....	140
Consciousness Constructs The Body	142
Perfect Parenting.....	145
"What Is The Matrix?"	149

5 Capstone

Let's get radical.

THE LAW OF LOVE ELIMINATES FEAR

Love Abides	165
Fear — Not!.....	165
Hatred Has No Legitimacy.....	167
Compassion — An Unselfed Love	170
Forgiveness — The Way To Freedom	171
There Is Only This Moment	175
There Are No Enemies.....	178
The Answer Is Love	183
Paying Our Proper Debt.....	184

Completion

Let's be discerning.

THE OUTCOME — ONE SOUL

The Implicate Order — Soul As Hologram.....	197
God's Expression — Soul's Language.....	199
Progress Is The Law Of God.....	205
Give Up	207
Go On.....	210
By Grace Are We Saved	211
The Most Polished Stone.....	214
Namaste And Thanks.....	221
About The Author	223

Introduction:
the act of starting something new;
an innovation.

MIND

Let's be logical.

“Words are things,
and a small drop of ink,
falling like dew
upon a thought,
produces that which makes thousands,
perhaps millions, think.”
— Lord Byron, 1788–1824¹

THE BEGINNING — ONE MIND

Five Smooth Stones

Whatever your religious background may be, you're probably familiar with the Bible story of David and Goliath. Goliath was a Philistine with a large army preparing for an attack on the Israelites. He was “six cubits and a span” tall (that's over eight feet high by our modern measurements) — a menacing giant of a guy at any rate — with a great deal of armor, and a huge spear and shield. He stood at the top of a mountain shouting, trying to intimidate his foe to do battle.

When a young shepherd boy named David said he'd challenge Goliath, he rejected any armor or sword, saying, “I cannot go with these; for I have not proved them.” Instead he took his shepherd's staff, “and chose him five smooth stones out of the brook, and put them in a shepherd's bag” (I Samuel 17:39, 40).

When Goliath saw this diminutive young shepherd, standing there with only a shepherd's staff to defend himself, he laughed out loud. But David stood firm.

“You come to me with a sword, and with a spear, and with a shield,” David said, “but I come to you in the name of God. Today God will deliver you into my hands. And everyone will know that there is a God, and that God saves not with sword and spear: For the battle is God's, who will give you into our hands” (see I Samuel 17:45, 46).²

Then, against all odds, David — *expecting* to succeed — simply started out alone, running towards the entire army! And he put his hand in the bag, and took a stone and flung it, and hit that Philistine smack-dab in the middle of his forehead. And Goliath fell down dead. First try. Not bad for a kid. Saved his people with one clean blow.

I like this story, because whether historically accurate or pure legend,

I know it's true. I know that, even though I often feel like David facing Goliath, I can summarily defeat *any* problem I encounter, if I choose the right weapon.

Whenever I am challenged by any difficulty, large or small, if I stop ruminating, and recall David's faith and victory over Goliath the Philistine, I know a solution is within my grasp.

The Word

“Continue in the things you've learned and have been assured of, knowing of whom you have learned them; and that since you were a child, you have known the holy scriptures, which are able to make you wise.... All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the follower of God may be perfect, thoroughly equipped for all good works.” (see II Timothy 3:14–17)

In the deluxe 1930 edition of Webster's dictionary, one of the definitions for the word *Philistine* offers a quote from English essayist Augustine Birrell (1850–1933): “By a Philistine, I suppose we mean one who lives and moves and has his being in the realm of ordinary and conventional ideas.” Additional definitions say: “One regarded as antagonistic to those of artistic or poetic temperament; a prosaic person.... One temporarily inaccessible to or afraid of new ideas, especially to ideas whose acceptance would involve change; an active or passive opponent of progress or progressive ideas.”

All of us have encountered at one time or another “Philistines” of various kinds attempting to bully us — people, problems, or even physical ailments — threatening to conquer us. These challengers try to keep us from knowing the truth, from growing and progressing. We've probably even heard Philistine voices in our own head! And they can be very stubborn!

Sometimes, our problems may seem a lot bigger and even more frightening than Goliath and his whole army. How do you face the seemingly insurmountable obstacles in your life that shout at you from the mountaintop, and try to make you feel small, overwhelmed, and helpless?

In contrast to Birrell's parody, the Apostle Paul wrote that “we live, and move and have our being” *in God* (Acts 17:28). If we are indeed created, constituted and governed by God, what is our role as individual expressions of God's Infinite Goodness?³ What weapons are best for battling the evils of this world? In other words, where shall we go to choose our own “five smooth stones”?

First of all, we can take a cue from our Maker. God is All-powerful, All-

knowing, and All-encompassing. God is only Good. God knows there's nothing to worry about. God knows that nothing whatsoever can cause harm. In light of all this, just for the sake of discussion (since God really doesn't require anything) what would a Divine "sword and spear" be like?

Paul points to an answer: "the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). Along those same lines, the Apostle John begins his Gospel with: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Truly, The Divine One doesn't have any need for weapons. The Word is enough.

Accordingly, faced with a challenge, my "five smooth stones" most often come from an exploration into the meaning of the Word. When I say the Word, I'm not necessarily talking about the Bible or any particular religion's sacred texts, although I myself do most frequently include them as my study tools. I'm talking about all words, and the thoughts behind them. There are a lot more meanings to words than we ordinarily realize — until we start looking deeper, where we can discover a whole realm of ideas underneath — affecting our thoughts, our emotions, and even our health, actions, and interactions with others. In the Benedictine monastic tradition, *lectio* (Latin for "reading") is the daily practice of reading small passages of scripture and then milking for meaning any word or phrase that provokes the reader's attention.⁴ A reflective process, an honest self-inquiry through the exploration of words that speak to us directly can bring us to an awareness of what specifically needs to be dealt with in our lives.

In the original Greek, the term John used for "the Word" is *Logos*, meaning "reason or intelligence," either expressed outwardly in speech, or inwardly in the mind.⁵ If God actually is Reason and Intelligence Itself, as John suggests, then it makes perfect sense to follow an inquiry into the inward or outward expressions of that Reason and Intelligence. God is therefore *as close as our own thought*.

Ultimately, the Word is so powerful, It can change our lives, It can make the blind to see. Not just metaphorically. I mean literally. *The Word heals*.

Because the Word is, in a real sense, already our very identity, we can discover this power and prove it for ourselves!

As we begin each day, we can put on a lot of heavy armor that the world tells us is only logical — or, we can carefully choose our five smooth stones. We have the power within us to prevail — to fight any battle and win —

against any belief that there is some *other* power *outside* of the One and Only Omnipotent Omnipresent God. Which way will we choose to go?

I think the Bible is a pretty good book. It's a guide for living — often offering practical information anyone can use. Whether the Bible is history or myth is irrelevant. I happen to think it's a bit of both. Either way, like all ancient wisdom texts, the Bible contains *spiritual truths* we can utilize daily to make our lives better and to enrich the lives of those around us.

I grew up reading the Bible, in a Protestant Christian household, the daughter of a Lutheran minister.⁶ I have to admit the Bible is a major part of my personal culture. You may have grown up in a different religious tradition, or with no religion at all. But what's important here is the Word, which stands above all religions, doctrines, cultures, or time frames. There are indeed a good number of sacred texts in the world — books you may have treasured your whole life — containing words of wisdom that are meaningful and sustaining for you. If so, don't just leave them on the shelf. Embrace the ones that speak to you. Study them, guard them as your cherished guides. They can only grow more valuable as you grow.

My favorite book of all is the quintessential textbook on Mind-healing, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, the founder and discoverer of Christian Science, first published in 1875. Just by reading this book I was healed of severe chronic carpal tunnel syndrome, after doctors and herbal remedies had been unable to help. Right then and there I threw out all pills and medicines of every kind, even vitamins — and I've been much healthier and happier since.⁷

Believe it or not, for me, probably the most holy of all books is a really good dictionary! That, and a good thesaurus! As you read on, you'll see what I mean.⁸ I encourage you to utilize whatever brings you closer to the Word, in whatever your native tongue may be.

Being Itself

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:4)

With *Five Smooth Stones* I share with you my own journey of discovery — into what we are, what we can accomplish, and how we can improve our lives and the lives of others. I humbly join with anyone seeking truth, and it is my wish that together in this process we will leave behind any bias — religious, doctrinal, or otherwise.

Let's resolve to set aside the Philistine “realm of ordinary and conventional ideas” — without fear, and with a willingness simply to entertain some new

ideas. At least for a time, let new insights settle in and stay a while. Each new point in your understanding may be another smooth stone you'll want to add to your bag.

Here we can start with pure theology. *Theology*, taken literally from the Greek, means "The Word of God," and is not bound to any specific religious practice.

In the Bible story of Moses' meeting with God, when Moses asked for God's name, God replied, "I Am That I Am" (Exodus 3:14). In Hebrew, the phrase is *Ehyeh-Asher-Ehyeh*, which can also be interpreted as "I Am Who I Am," or "I Will Be What I Will Be." Some scholars even think that God was using a play on words, to say: "I am Being Itself; there is actually no word to describe Me."

Let's look at this exciting possibility. That God is Being Itself! God isn't only a noun. As Rabbi David Cooper says, God is a Verb.⁹ God is all-embracing, all-encompassing, the center and circumference of all Being.¹⁰

In the Jewish tradition, God's name is too sacred to be uttered, but many names have been used over the centuries by rabbis, including *Memra* (Aramaic for "The Word") and what the Kabbalists called *Ein-Sof* ("The Infinite"). In Islam, there are ninety-nine beautiful names for God (*Allah*), who, as The Prophet Muhammad declared, is One.¹¹

All this talk of God may make some people uncomfortable. For many of us, in our religious upbringing (or lack thereof), there has persisted the mythological notion that God is high and mighty, while we are lowly and clueless — even sinful. Generally the story goes that most of the time we wander around in the dark, bumping into the roadblocks and mysteries of life, while God, The Big Guy, sits on some King's throne somewhere, capriciously arranging things for His own amusement — still Zeus on some Mount Olympus. Most of us would rather choose to be an agnostic or atheist than acknowledge a God like that.

But let's assume that God is not humanoid. God is not a person, place or thing. *God is not corporeal*. None of us can see God physically with material eyes. God is not male or female, but expresses both qualities — as well as an infinite number of other Divine characteristics, which we are here to investigate. And God certainly isn't confined to any particular planet, but spans the entire universe, which most likely, physicists tell us, includes perhaps an infinite number of planes of existence as well.

So God doesn't much care about what religion you are or aren't. The Divine One is beyond all human opinions, and doesn't leave out any of us.¹²

It shouldn't seem so surprising that actually, the best thing you can do in

any crisis — or even in an everyday situation that rubs you the wrong way — is to turn to God. Try making prayer your *first* resort, instead of your last, and you'll see what I mean.

Prayer is a listening process. We don't necessarily have to do any talking. In fact, this is a good time to cultivate silence. God already knows all, and therefore knows us through and through. God gives us the answer as soon as we are quiet. As an ancient song says, "Be still, and know that I am God" (Psalm 46:10). No more opinions. No more preconceived notions. No more desperation. No more complaining. No more ruminating. No more clanking armor weighing us down. Listen. God is right here. Now. Telling us the truth.

Because all questions have been answered in The Infinite — whether mundane or complicated — once we are quiet and still, listening, seeking guidance, the answers we need will be provided to us. From what task to cancel in your overbooked day, to how to respond when someone points a gun at you, God *will* tell you the best course of action.

Anatomy Lessons

"We are at liberty to change our belief of things as often as we get new light. We should not let our vanity compel us to adhere to a proposition simply because we have taken a stand thereon. We should be willing to relinquish our former views and change our thought on any subject as often as wisdom furnishes us enlightenment.... Is a general less fit to lead his army because in the heat of battle he changes his tactics under the guidance of wisdom?... [We] are minutemen, armed and equipped to respond to any call of wisdom, always ready and willing to abandon personal views or opinions, and to allow that Mind to be in [us] 'which was also in Christ Jesus [see Philippians 2:5].'"¹³

If God is incorporeal, and God is All, then logically it follows that *man must also be incorporeal*. God is Mind. And *we are God's thoughts*.

Before we go any further, I want to explain the real meaning behind the word *man*. For most of my life, the use of this word often troubled me, because it seems to leave out half of humanity. Yet now whenever I come across the word *man* or *mankind*, I can instantly redeem the meaning by recalling the true definition: The word *man* actually goes back to the Sanskrit, *manu* and *manas*, meaning "mind."¹⁴ (The word *mantra* also comes from the same root, *manyate*, "one who thinks.") You can't get any clearer than that!

If man is incorporeal, what is matter? Matter is a human concept based on

the supposed evidence of the five senses. The very existence of matter, over the last hundred years or so, has been disproved (or at least seriously called into question) by many reputable physicists, even as I write this.

Even if you don't know anything about physics, you already know from your own experience that your senses can play tricks on you. A branch will look crooked at the water's surface when placed in a stream. The earth seems flat at the horizon, our sun "rising" and "setting" — yet we know we are actually on a spherical planet spinning in space at an incredible speed around a star. The Doppler effect makes the sound of a passing train sound different up close and far away. If you take a few minutes, I'm sure you can think of many other examples.

Because science has been long dominated by materialism, most of us were taught in school that everything is mindless matter, and that matter is made up of atoms — protons, neutrons, and electrons. But quantum physics tells us that matter is divisible further still, made up of other particles with fanciful names like WIMPS, zinos, leptons, gluons, and quarks, and even "virtual particles," which are not directly detectable but have measurable effects. Murray Gell-Mann, the scientist who coined the term quark from a passage in James Joyce's novel *Finnegan's Wake*, admits *quarks* are merely "mathematical entities."¹⁵ Physicist Paul Davies explains that the subatomic world is populated by all sorts of "strange objects" which we call "particles," but "[w]hat they really are, we do not know."¹⁶

Throughout this book I will bring out such examples from scientific inquiry to underscore that, at the very least: Due to overwhelming evidence, physicists nowadays must admit (many still unwillingly) that the nature of reality is not what we once thought it was. That means a whole new world of possibilities is now open to us.

We are living in the midst of a paradigm shift in thought, and its inevitable conclusion is the end of materialism. Discussing this issue at length in their book, *The Matter Myth*, physicists Paul Davies and John Gribbin observe: "However certain we are that our present picture describes how the [u]niverse *actually* is, we cannot rule out the possibility that some new and better way of looking at things, utterly unimaginable to us now, will be discovered in the future."¹⁷

Scientists also admit that there must be more than three dimensions, probably at least eleven in total, and perhaps more — so there is much more than only what we can see, hear, smell, taste, and touch. Particles have been shown in the laboratory to seem to behave on their own, in defiance of conventional time and space constraints. And the strange thing is, experiments have repeatedly shown that an electron is both a particle and a wave. Not only

that, it is actually “there” and “known” only when an observer is measuring it. Thus the nature of quantum reality shows that *nothing is real unless it is observed*.¹⁸ When it comes right down to it, if matter can be broken down into molecules, atoms, and then into smaller and smaller particles ad infinitum — then, any way you look at it, there’s really *nothing* left.

Even if we don’t fully comprehend or accept quantum physics, we may be willing to admit that at least there is some doubt as to what constitutes “reality.” So in this vast conundrum of inexplicable particles and/or nothingness, where does that leave us? Back at the basic premise — that All is Mind. Peter E. Hodgson, Head of the Nuclear Physics Theoretical Group at the Nuclear Physics Laboratory at Oxford University, once asked himself why all hydrogen atoms are the same: “They must be connected in some way, by a mind that designed and made them.”¹⁹ In 1969, physicist and Nobel Prize–winner Erwin Schrödinger asserted even more succinctly: “in truth there is only one mind.”²⁰

In 1971, Apollo Astronaut Dr. Edgar Mitchell took a trip to the moon and back. As he viewed the Earth suspended as a sphere in the vastness of space, he experienced what he described as “a grand epiphany,” and his life “was irrevocably altered”:

What I experienced during that three-day trip home was nothing short of an overwhelming sense of universal *connectedness*. I actually felt what has been described as an ecstasy of unity.... And there was the sense that our presence as space travelers, and the existence of the universe itself, was not accidental but that there was an intelligent process at work. I perceived the universe as in some way conscious.²¹

If, as these accomplished scientists suggest, there is only One Mind, how does the knowledge of this Divine Science affect us? Mary Baker Eddy, the healer²² who (re)discovered this Science back in 1866, wrote: “Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces material sense with spiritual ideas.”²³

But if we are ideas and not physical bodies, then are we mere gossamer — intangible, fleeting, lacking identity or purpose? On the contrary, our individuality is no less tangible because it is spiritual (i.e., incorporeal) instead of material. In fact, *if things are thoughts*, and we aren’t at the mercy of matter after all, then this understanding of our spiritual individuality makes each of us *more* real, giving us a truly formidable strength to be reckoned with, and thus enabling us to conquer any evil.²⁴

Isn’t thought tangible? When you dream, isn’t a table just as solid? A car just as fast? A kiss just as tender?

Dreams may be stories our so-called human subconscious uses to solve problems in our waking hours. But let's take that idea further: Our reality is a story of our own choosing. What we are conscious *of* is what *comes into* consciousness. A couple of quick examples: If you decide not to smoke, doesn't smoking eventually fade from your experience? If you have a toothache, and you watch a hilarious movie, during that time don't you forget your affliction? What possibilities does this suggest?

What we've long considered to be our physical body, knowable through the five senses, is actually *instead a manifestation of our thought*. Deepak Chopra, MD, a pioneer in the exploration of the mind-body connection, says that literally "a person's body is nothing but an expression of all the ideas [the person has] about it."²⁵ When we can understand this, then our bodies, our identities, become *more* substantial, not less. When we know that matter and so-called physical laws hold no power over us after all, we are then graced with the power of *the universal law* — to heal any problem whatsoever — *by adjusting our thought*.

Many great thinkers have put forth, in various ways, this same liberating concept, including The Buddha, who said simply: "we are what we think."²⁶ Astavakra, the eminent Hindu teacher and Advaita Vedanta philosopher (c. 100–300 CE), agreed:

If you think you are free,
You are free.

If you think you are bound,
You are bound.

For the saying is true:
You are what you think.²⁷

Admittedly the notion that thought is paramount isn't new. From 17th-century French mathematician and philosopher René Descartes, who uttered the phrase "I think, therefore I exist," and back to Greek philosopher Plato (c. 427–c. 348 BC), who searched for unity behind the changing sensations of the visible universe, we have been seeking ways to explain consciousness.²⁸

Now that modern science is reuniting with philosophy, slowly admitting that there is no conflict after all between the rationality of science and the once so-called foolhardiness of faith, we are headed towards a time of awakening — when we can be fully conscious of who we truly are, and what always has existed. If we become conscious for just one moment of the fact

that, because there is only Mind, each of us is an idea *inseparable* from the One Divine Consciousness, then absolutely anything *is* possible.

When we are suffering, if we rise above the specious material circumstances to the higher spiritual truth, we can see in reality that we are already rescued, already healed, already saved from heartache, danger, or sorrow. God, The Absolute, puts forth, and allows in, only good. Thus if we align our thought with God's, our mistaken acceptance of the problem will dissolve — disappearing into the nothingness from whence it came.

I want to make it very clear that *this book is not in any way about healing our lives through the human mind*. Willpower on our part is hubris — our own ego trying to make something happen. Maintaining our own willpower is a *denial* that there is a Higher Power, because we are declaring that there can be *more* than Infinite All, *more* than The One I Am. An arrogance on our part — asserting that each of us even *has* an individual human mind (ego) in the first place that could possibly *be* separate from the One Ego — causes only strife. It is by *yielding* to the One Mind that we experience permanent healing.

How can this yielding process be explained? If it is *not faith* healing (human-mind willpower), but rather healing through an *understanding* of reality (Mind power), then it must be scientific — which means it can be tested, demonstrated, learned, and practiced.

If we go back to look at the nature of electrons (acting as both waves and particles), this key aspect shows us that a particle of light visits all points along its path at the same moment, so there's *no distance* at all to cross the entire universe in an instant. This unified description of spacetime explains many physical phenomena, and is already “the accepted view of the physical world” for a growing number of scientists, according to physicists Davies and Gribbin.²⁹

Although many scientists are still ready to argue the point, Larry Dossey, MD, a physician of internal medicine and author of many books on prayer and healing, would agree. Dossey suggests that what physicists call the “nonlocality” of particles is the key to understanding consciousness. For me, the wave/particle paradox points to the unity/individual paradox. As Dossey further contends, prayer works over great distances because in actuality *there's no distance to cover*.³⁰ He comments on the controversy that persists in the medical and scientific communities, even in the face of convincing evidence: “the struggle over [the] nonlocal mind is often not a debate about actual evidence but a battle fought by the ego to maintain its sense of importance.”³¹

Sooner or later, we will have to come to terms with what quantum nonlocality teaches: Even widely separated particles cannot be considered independent entities.³² If this is so, says Dossey, then “[n]ot only does this

nonlocal view of consciousness connect us with The Absolute, it unites us with each other.”³³ What a blessing and a comfort that is — to see clearly that faith in prayer to heal one another (even over thousands of miles) is scientifically logical, and therefore can be proven and made practical!

Nonetheless, here’s how it goes most of the time nowadays, in a world still based on the premise that everything is made up of matter. When you are suffering from an ailment, a medical doctor, trained in conventional anatomy and pathology, believing that you are a physical being, examines all the evidence available to the five senses, inspects your nooks and crannies, and comes up with a diagnosis. The physician prescribes a drug, regimen, or activity that may or may not cure the belief you and the doctor both now have that there is a problem in a material body.

But if we look instead to the realm of Divine Science, on the other hand, where we recognize that All is Mind, then *anatomy*, as Eddy puts it, is defined as “mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin.”³⁴ The word *diagnosis* is Greek for “to know through” or “to distinguish.” So, what, then, is the metaphysician’s diagnosis? We ask: What does God know? — only wholeness, only unity, only health, only harmony. God’s diagnosis, knowing us through and through, is that *all is well*. A clean bill of health for all eternity. The Divine Mind thus distinguishes *the false supposition* of material discord from *the actual fact* that each of us has an uninterrupted alignment with the Divine — throwing out any disturbances as irrelevant. When we eliminate mistaken thoughts, right thoughts abide, and we are healed. This expert diagnosis, a thorough distinguishing between the real and the unreal, is true understanding — an understanding that heals.³⁵

So is it really possible to gain this elevated understanding? *Understanding* has the same literal meaning as *substance*, i.e., “to stand under,” from the Latin. Is our very substance — our essence, our underlying reality, our *understanding* — material or spiritual? When you know and prove the truth for yourself — that you are indeed an expression of Mind only — you will see that your rightful self is forever free of disease.

Why should we accept the common-view law, based in matter, that says viruses and other microscopic activities cause disease? Outdated human theories make the same mistake about a supposed mind (long believed to be located in the brain)³⁶ residing in a supposed body that 2nd-century astronomer Ptolemy made regarding the solar system. But his postulation, accepted for centuries — that the planets and sun revolved around the earth — didn’t change the fact, to be uncovered eventually by Polish astronomer Copernicus some 1,400 years later, that the earth actually revolves around the sun.

And just as modern astronomy has debunked the ancient belief that celestial bodies influence our lives, Divine Science corrects the errors regarding our terrestrial bodies — revealing our true identity as Mind’s reflection.³⁷ Thus, the microscopic world of bacteria, viruses, diseases, and germs has no more power over our lives than the macroscopic world of the stars does. So bodies either “in here” or “out there” are both erroneous notions of a power apart from the One Mind.

We as individuals are not bodies, each with a separate mind or soul inside. Instead, each individual is a unique idea, emanating from and inseparable from the One Mind. We must let go of any notion of an isolated human mind or self, which is only a supposition of a separate ego that doesn’t really exist.³⁸ There can be no separation of the One Mind from Its thoughts. There is only One Self — and each of us is a complete and unique facet of that One. Centuries ago, Astavakra echoed this view:

Child,
If you wish to be free
Shun the poison of the senses.

Seek the nectar of truth,
Of love and forgiveness,
Simplicity and happiness.

Earth, fire and water,
The wind and the sky —
You are none of these.

If you wish to be free,
Know you are the Self,
The witness of all these,
The heart of awareness.
Set your body aside.
Sit in your own awareness.

You will at once be happy,
Forever still,
Forever free.³⁹

ENDNOTES

THE BEGINNING — ONE MIND

1 From *Don Juan*, Canto III, Stanza 88, by George Gordon Noel Byron.

2 In this book, whenever I quote verbatim from the Bible, I am citing the King James Version unless otherwise noted. I have made every effort in my writing to modernize language, and to eliminate sexism, including all references to God as “He” — since God is not anthropomorphic. Therefore, I indicate any scriptural *paraphrases* as follows: (see [Chapter: verse]). The *verbatim* quotes from the King James Bible are simply listed parenthetically as: ([Chapter:verse]). Any other translations of the Bible are also indicated parenthetically.

3 See *Science and Health with Key to the Scriptures*, by Mary Baker Eddy. Boston: The First Church of Christ, Scientist, 1875, p. 316:20–21.*

* A note about all references to or citations from *Science and Health with Key to the Scriptures* (hereinafter referred to as *Sc&H*) or from any of Eddy’s writings: Each page of Eddy’s writings has line numbers printed in the margins. Therefore, whenever I refer to a page number from any of her works, it is followed by a colon with the line number(s), to make it easier for the reader to locate that particular passage. If only one line number is given, begin reading at the first sentence starting on that line, and continue to the end of that paragraph (even if the paragraph continues on to the next page).

4 *Illuminated Life: Monastic Wisdom for Seekers of Light*, by Joan Chittister. Maryknoll, NY: Orbis Books, 2000, p. 76. Hereinafter referred to as *Illuminated Life*.

5 See *A Commentary on The Holy Bible*, Ed. by The Rev. J. R. Dummelow. New York: Macmillan, 1973 (hereinafter referred to as Dummelow), p. 774 (paraphrased):

Logos — Two meanings in Greek: 1) reason or intelligence, expressed outwardly in speech; 2) reason or intelligence, expressed inwardly in the mind. Nothing is so close to us as our own thought. It is within, and is, in a very real sense, our identity, the self.

Also see *The New Strong’s Exhaustive Concordance of the Bible, Comfort Print™ Edition*, by James Strong, L.L.D., S.T.D. London and Nashville: Thomas

Nelson Publishers, 1995 (hereinafter referred to as *Strong's*), p. 54 of the *New Strong's™ Concise Dictionary of the Words in the Greek Testament with Their Renderings in the King James Version* (paraphrased):

Logos— Additional meanings in Greek: something said, including the thought; The Divine Expression, i.e., the Christ.

6 My Dad is Rev. John Richard Hunt, Evangelical Lutheran Church in America (ELCA), now retired.

7 Mary Baker Eddy has already written it all better than I can. Throughout this book I am sharing the same concepts presented by Eddy, from my own individual perspective. But the substance, a universal wisdom, remains the same: There is a universal law of Divine Science for healing. In 1896, Eddy wrote that this “Science of God..., named in this century Christian Science, is leavening the lump of human thought, until the whole shall be leavened and all materialism disappear” (*Miscellaneous Writings 1883–1896* by Mary Baker Eddy. Boston: The Christian Science Publishing Society, 1896, p. 166:23–26. Hereinafter referred to as *Miscellaneous Writings*.)

8 For a fun and practical study on the spirituality of words, read *God's Dictionary: Divine Definitions for Everyday Enlightenment* by Susan Corso. New York: Jeremy P. Tarcher/Putnam, 2002.

9 See *God is a Verb: Kabbalah and the Practice of Mystical Judaism*, by David A. Cooper. New York: Riverhead Books, 1997.

10 See *S&H*, p. 203:32–1.

11 See *The Oxford Dictionary of World Religions*, Ed. by John Bowker. Oxford and New York: Oxford University Press, 1997 (hereinafter referred to as *World Religions*), p. 48, 379, and 701. Background help on the Hebrew came from my friend, novelist David Richard Walter. For a good basic introduction to Islam, I recommend the booklet entitled *Islam Is...* by Pete Seda. Ashland, OR: Al-Haramain Islamic Foundation Inc., 2002.

12 See *S&H*, p. 192:6–10.

13 *God's Law of Adjustment*, by Adam H. Dickey. Boston: Christian Science Publishing Society, p. 15–16, 1971.

14 See *S&H* p. 525:7–16 for additional shades of meaning for the word *man* from Saxon, Welsh, Hebrew, and Icelandic.

15 *The Search for Superstrings, Symmetry, and the Theory of Everything*, by John

Gribbin. New York: Little, Brown, 1999 (hereinafter referred to as *Search for Superstrings*), p. 93.

16 *Search for Superstrings*, p. 51.

17 *The Matter Myth: Dramatic Discoveries that Challenge Our Understanding of Physical Reality*, by Paul Davies and John Gribbin. New York: Simon & Schuster/Touchstone, 1992 (hereinafter referred to as *Matter Myth*), p. 20.

18 *Search for Superstrings*, p. 153.

19 *Spiritual Evolution: Scientists Discuss Their Beliefs*, Ed. by John Marks Templeton and Kenneth Seaman Giniger. New York: The K. S. Giniger Co. & London and Philadelphia: Templeton Foundation Press, 1998 (hereinafter referred to as *Spiritual Evolution*), p. 58.

20 *Spiritual Evolution*, p. 35.

21 *The Way of the Explorer: An Apollo Astronaut's Journey Through the Material and Mystical Worlds*, by Dr. Edgar D. Mitchell, with Dwight Arnan Williams. New York: G. P. Putnam's Sons, 1996, p. 3–4.

22 *Note*: The second definition of the word *healer*, as defined in Webster's dictionary, is "Christian Science practitioner." Throughout this book, unless I qualify it otherwise, this is how I am applying the word.

23 *S&H*, p. 123:12–15.

24 See *S&H*, p. 269:14–20 and p. 317:16–20.

25 *Magical Mind, Magical Body*, a set of compact disc recordings of lectures by Deepak Chopra. Niles, IL: Nightingale-Conant Corporation, 1995. Hereinafter referred to as *Magical Mind, Magical Body*.

26 See *The Holographic Universe*, by Michael Talbot. New York: HarperCollins Publishers, 1991 (hereinafter referred to as *Holographic Universe*), p. 222. Talbot discusses at length the nature of thought to reality in light of quantum physics. See especially p. 138 and p. 220–222.

27 *The Heart of Awareness: A Translation of the Ashtavakra Gita*, by Thomas Byrom, foreword by J. L. Brockington. Boston: Shambhala Publications, 1990 (hereinafter referred to as *Heart of Awareness*), p. 3.

28 For a starter list of further study sources on these philosophers, see *Benét's Reader's Encyclopedia*, Fourth Edition, Ed. by Bruce Murphy. New York:

HarperCollins, 1996 (hereinafter referred to as *Reader's Encyclopedia*), p. 267 and 810.

29 See *Matter Myth*, p. 82–83.

30 *Reinventing Medicine: Beyond Mind-Body to a New Era of Healing*, by Larry Dossey, MD. San Francisco: HarperSanFrancisco, 1999 (hereinafter referred to as *Reinventing Medicine*), p. 27.

31 *Reinventing Medicine*, p. 29.

32 *Matter Myth*, p. 235.

33 *Spiritual Evolution*, p. 34. See also *Myths, Models and Paradigms: A Comparative Study in Science and Religion* by Ian G. Barbour. New York: Harper & Row, 1974.

34 *S&H*, p. 462:20–22.

35 See *S&H*, p. 505:21–22.

36 Many physicists today tell us that the human mind is not located in the brain, including Nick Herbert (author of *Quantum Reality: Beyond the New Physics*, as well as *Faster Than Light*, and *Elemental Mind*) and Peter Russell (author of *The Global Brain*, as well as *Waking Up in Time*, and *From Science to God: The Mystery of Consciousness and the Meaning of Light*). We'll consider this further in the chapter on the Law of Spirit.

37 See *S&H*, p. 122:29–6.

38 See *S&H*, p. xi:1–21.

39 *Heart of Awareness*, p. 1.

40 See *S&H*, p. 515:25–4.

41 “A New Year’s Wish,” *The Christian Science Monitor*, January 1–2, 2003, p. 19. [No author’s name given]

42 See *S&H*, p. 174:20–21.

43 For the whole story see “Disease Statistics — Or The Power Of Divine Law?” by Corinne Jane Teeter, in *The Christian Science Journal*, v. 114, no. 3, March 1996, p. 19–21.

44 See *World Religions*, p. 17 and 163.

45 *An important note:* All healings described in this book are my own, or I know of them first-hand in my circle of family and friends, unless otherwise noted. A patient's identity is often omitted to protect the individual's privacy.

46 *S&H*, p. 465:9 (italics mine).