

# Full of trouble?

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ONE spring, after a particularly harsh winter, we experienced an unexpectedly rapid thaw. As a result, the lake nearby overflowed the dam, and the creek behind our home flooded its banks. Our backyard became filled with the steady current of the stream, and our home flooded with several inches of water.

In the backyard sat a little henhouse, home for our three pet chickens. One of the hens had been roosting on two eggs for several weeks. Because the water was so high, I became concerned for their welfare and made my way to the henhouse. Although their house had a foot and a half of water in it, the chickens were safe; and much to my delight, I saw that one of the chicks had hatched and was safely tucked under its mother's wing. The other egg had the tiniest of holes in its shell. Upon returning to the henhouse a couple of hours later, I saw that both wings of our mother hen were snuggling little chicks!

Somehow, in spite of the severity of the flood and the work that had to be done to deal with its consequences, the discovery of the quiet activity going on undisturbed in the henhouse filled me with joy, refreshment, and readiness to meet the tasks at hand. I was able to proceed with the pumping out of our home, filled with gratitude for the fact that right where destruction appeared to be, Life, God, infinite good, was being expressed. Within twenty-four hours our home, yard, and family life were restored to complete normalcy—except for a musty odor; and within three days, even the smell of dampness was gone.

In *Science and Health* by Mary Baker Eddy we read: "Human experience in mortal life, which starts from an egg, corresponds with that of Job, when he says, 'Man that is born of a woman is of few days, and full of trouble.' Mortals must emerge from this

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notion of material life as all-in-all. They must peck open their shells with Christian Science, and look outward and upward" (p. 552). At times when human experience seems to resemble the perspective of life as "of few days, and full of trouble," it can be so helpful to realize that this view of life is not evidence of the one true Life, which is God, our divine Life. It is a counterfeit presentation of man's true, spiritual existence. It is life as

Life is not! And we have a right to see life as Life, God, creates it—indeed, to see man's being as it really is! Key to perceiving this spiritual sense of existence is overcoming the human tendency always to accept what we see at face value. This tendency is a subtle but aggressive form of mesmerism.

The evidence of material life (life subject to material conditions, evil circumstance, chance and change) that the five physical senses present as real is a misstatement of man's true, spiritual being as the manifestation of Life, God. This erroneous view of life, if accepted or left unchallenged, can leave one feeling fearful, joyless, and uneasy that just around the corner is coming another illness or challenge. This incorrect view of life, projecting man as subject to the fluctuating phenomena of the material world, is not an accurate statement of the genuine, spiritual man's true existence.

When the illusion of evil appears in human experience, it is our divine right to challenge such false testimony as being an inaccurate statement of the facts. Man is the image, idea, of God. All that is included in man's experience therefore must manifest the activity of divine Life. Life, being eternal, unchanging, harmonious, is not subject to discord, deterioration, destruction. Life, God, manifests in His creation the ceaseless flow of intelligent, healthy, productive ideas, which in turn are expressed in a harmonious life-experience.

To challenge the impositions of material sense testimony with an accurate and uplifting recognition of truth is not to ignore problems. Rather, this spiritual activity, termed prayer, serves to move the mesmerizing influence of a limited sense of life as material out of thought, and permits one to witness the influx of light and healing that comes with the spiritual sense of Life as God. This influx of light is the wake-up call of the Christ in consciousness, which serves to replace fear and false belief with a peaceful, health-giving awareness of the truth of being.

Mrs. Eddy gives a helpful insight in the Christian Science textbook into how such scientific reasoning in prayer works. We read: "Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight. . . .

"We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings—our efforts to find life and truth in matter—and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the Godlike man to reach the absolute centre and circumference of his being" (*Science and Health*, pp. 261–262).

Human experience need not be a perpetuation of the belief that life is mortal and material. We cannot afford to continue living from the mortal basis that life is "of few days, and full of trouble." We can rather be assured that as we peck open the shell—the belief in material life as all-in-all—with Christian Science, the laws of God, we may look outward and upward. These clearer, higher views can then bring into our everyday experience the solid evidence that inharmonious conditions are mere illusions and that Life, God, is immovably fixed good. ■