

# No Malpractice

## Martha Wilcox

Will you carry in thought four scientific facts that will help us in the consideration of our subject, "NO MALPRACTICE"?

First: Since Mind is one infinite, self-conscious Being, then everything in the universe exists because this Mind has unfolded Itself, out into all existing things, out into infinity.

Second: One infinite eternal Mind precludes the possibility of a lesser mind. Therefore, so-called mortal mind is never an entity or a mind, but is that which has no existence, does not fill space. It is ignorance or a false sense of the allness of God.

Third: We can "sense" things which we are not experiencing, which are not going on. For instance, we can "sense" that we are moving on a train that is standing still, or we can sense falling in our sleep. When we sense things which are not taking place at all, this illustrates what Mrs. Eddy terms false belief or false sense. Such is all mental malpractice. Mental malpractice is something that we sense, but which is not going on at all.

Fourth: Please bear in mind that the one infinite consciousness is every individual's consciousness. We do not have a consciousness of our own, any more than an individual ray of light has light of its own. The light of the sun is the light of every individual ray. Just so, Truth, being universal consciousness, is the consciousness of every individual.

But malpractice claims to be a universal consciousness with everything in a sense of reversion. It claims that this universal false sense consciousness is the false consciousness of every individual man and woman. This false claim is what we, as Christian Scientists, are to uncover as nothing and nobody.

We often hear Christian Scientists say quite glibly, "There is no such thing as mental malpractice." But to know theoretically that there is no malpractice, and then talk and act as if there were such evil going on around us, is of no practical value to the student.

### Conception of Malpractice Personal

We should understand that mental malpractice is false sense only, and not something that we are experiencing. Usually we believe that some person is thinking evilly about another person, thereby harming that person through this mental process.

But mental malpractice is entirely impersonal. A person has nothing to do with this false sense, and to be effectually dealt with, it must be so understood. Mrs. Eddy says, "Not to know that a false claim is false, is to be in danger of believing it; hence the utility of knowing evil aright, then reducing its claim to its proper denominator, nobody and nothing" (Mis. 108:11-14), and "then we are its master, not servant." (Mis. 108:24-25)

### Knowing Evil Aright

So-called mortal mind, which is all there is to malpractice, is a lie, "a bland denial of Truth." (Mis. 31:2) It is the assumption that life is in matter and that man is personal and material. So-called mortal mind, the ignorance of God and man as one Being, causes the sense of the opposite of Truth, or causes malpractice. And mortal mind or mental malpractice cannot disappear until understanding, or the reality of all things, appears in consciousness.

### No Personal Mind

There is no personal mind either as a claim or a fact. What appears to us as many minds, is the one infinite Mind disclosing Itself infinitely. We have no mind which we alone possess, but the one universal God-Mind is the mind of each one of us. And because of our ignorance of this one universal, impersonal God-Mind, there seems to be the one universal, impersonal claim of false sense appearing to us as many mortal minds.

## Awareness Is Mental and Spiritual

Everything of which we are conscious constitutes our consciousness. Everything is mental or is a form of spiritual sense. Everything of which we are conscious, even in belief, is a mental, spiritual fact in consciousness. All sense testimony, as sensations of pain or pleasure; all sensations of form, color, substance, and tangibility are modes of consciousness and are the infinite, spiritual sensations of the one Mind. They are Mind consciously Being; they originate in the God-Mind and are never of the world; never of a person or of the body, no matter what false sense testimony says to the contrary.

Our world is purely a sense world. All the circumstances, events, and experiences of our world are transpiring as consciousness. Our present sense world, in its actuality, is a spiritual sense world, but because of the belief of false sense, our present sense world appears progressively more real and substantial in the ratio that spiritual sense appears as our consciousness.

## The Relative Mode of Consciousness

Our individual consciousness, in its actuality, is a mode of absolute Truth, but at the present time, because of false sense, it appears relative rather than absolute. This is because of our ignorance of God and man as one Being. At the present time, in belief, we are all relatively the one and the same sense of limited consciousness; otherwise, we should have no awareness of each other as we appear today; we should have no point of contact, and we should not have the same sense world.

## The Universal Claim Impersonal

Mortal mind, or the universal false sense of things, is seemingly our individual false sense of things. Each of us seems to have a varying degree of the one and the same universal false sense and this results in me as false sense, or mass mesmerism, or mental malpractice. For example: my consciousness, in its actuality, is a living, conscious sense of infinite GOOD, but because of my ignorance of this fact, there is the mental malpractice or the false sense of limitation. I may sense only five dollars, but because my individual consciousness, in its reality, is the spiritual sense of infinity, I have the assurance that this malpractice or sense of limitation can be set aside, and that it is possible for me to have many times five dollars.

Since each of us has a varying degree of the one and the same universal false sense, John D. Rockefeller sensed the same false limitation that I sense. He, no doubt, sensed five million dollars, but because of conscious Infinity at hand, he sensed that it was possible for him to have many times five million dollars. Both John D. Rockefeller and I had one and the same sense limitation only in different degrees. This limited sense is not my personal sense, and it was not Mr. Rockefeller's personal sense, but it is the false, limited sense common to us all. It is mass sense, or mass mesmerism, or mental malpractice.

What appears as your world, appears as my world. What appears as my personal disease, is not personal but impersonal disease; what appears as anyone's personal hate or resentment, or injustice is impersonal hate, resentment, or injustice. The one universal, false sense of hate, resentment, and injustice operates consciously or unconsciously, as personal sense or mental malpractice.

#### Each So-called Mind a Universe

My individual mind is my universe, but my false sense which is a mass sense, or mass mesmerism, makes my individual universe the universe of all. We read in Cor., "There hath no temptation taken you but such as is common to man." (I Cor. 10:13) Likewise, there is no temptation that is common to mass sense or mass mesmerism that is not common to me. The good or evil of my individual universe is always impersonal. It is never my good or evil; but the good of my world is the universal, impersonal good that is God; and the evil of my world is the claim of universal false sense, or mass mesmerism or mental malpractice, which is common to all in varying degrees.

#### Error to be Handled as Impersonal and at the Point of Consciousness

All error must be handled as impersonal, as false sense, as mental malpractice. If we hear of theft or murder; if we sense disease or disaster; if we sense limited health or limited success; we are not conscious of these until they appear in our consciousness, but they existed in belief as false sense or mass sense, or mental malpractice, else they could not have appeared as our sense world.

To myself, I am not the murderer or the thief, or the sick man, or the disaster; the limited health, or the limited success; yet I sense these experiences in belief, and whatever I sense in my world as evil, is the one universal claim of false sense, or mass mesmerism, or mental malpractice, appearing at the point of my individual consciousness, and at no place else. And until I have awakened to the spiritual fact of the one Mind, as revealed in Christian Science, my universe will continue more or less to be a universe of false sense, or mass mesmerism, or mental malpractice. I am as much the murderer as he is, as I allow this false sense, or mass mesmerism, or mental malpractice, to be something in my consciousness instead of nothing and nobody. In proportion that I make a reality of a false sense or mass mesmerism or mental malpractice, I perpetuate my present sense world as such.

But when I return to my "Father's House," or true consciousness, I individualize my world in the ratio of my understanding of Truth. But so long as I sense error of any kind, it must be handled as impersonal; as mass mesmerism; as mental malpractice; as ignorance of God; as nothing claiming to be something or somebody, or claiming to be individual consciousness, or my world.

Because there is no evil, it is impossible for me to experience it, even in belief. I can only sense it in belief. In fact, I am always functioning as Mind, and I am experiencing only good that Mind is being.

### This Present State of Our Growth

At this stage of spiritual discernment, we cannot rest on the assumption that the apparent unconsciousness of error protects us from error; neither can we rest from our vigilance because error seems to belong to someone else. When an error appears in our world, it is mental malpractice being uncovered as our conscious or unconscious thought, and is a demand upon us to heal ourselves only, and we do this at our individual point of consciousness.

### Mankind Slow to Reform This World

The same unlovely traits of character and disposition; the same calamities and tragedies; the same limitations, which have been the world down the ages, are our present world today. And they will continue to be our world until we learn that the universal false beliefs or mass consciousness or mental malpractice, which claim to be

our individual false consciousness, are malpractice, and also learn that all false consciousness, being impersonal, can be overcome. We reform our (the) world only as we reform ourselves. We change our false sense of things only as we perceive and understand the allness of God, Good.

### Point of Our Own Consciousness

All false sense: war, famine, flood, lack, hate, all of which are the phenomena of our ignorance of God, and constitute mental malpractice, are met only at the point of our individual consciousness. This is the only place it can be met because it is the only place where it is going on, so far as we are concerned.

When we learn that Truth is uncovering the conscious and unconscious beliefs which claim to be our world, we will not look outside our own consciousness for the healing of murderers and thieves and lack and war and earthquakes and floods, which seem to go on as our world.

There is in reality no wrong-doer, no wrong-doing, no sick man, no lack, no war, no floods, even in belief. I sense these things in belief because I, individually, am ignorant of the Truth about these things, and it is ignorance that causes actualities which are ever present to be seen in reversion or as a "bland denial of Truth." (Mis. 31)

### What Thou Seest, That Thou Beest

All things of which we are conscious, even though appearing as the experience of someone else, are as much our experience as theirs, and as little their experience as ours and must be handled this way. When we clearly recognize that "What thou seest, that thou beest," this fact will heal all criticism, all condemnation and self-righteousness that we may be harboring in our thought.

Since everything is transpiring as consciousness, then all false sense or mental malpractice is at the point of our own consciousness. Plato said, "What thou seest, that thou beest."

### Universal Malpractice

Malpractice is purely wrong practice. Since Christian Science is the SCIENCE OF THE

ONE MIND, then malpractice is the acceptance of the suggestion of the belief of two minds which results in the belief of a matter body and a matter universe. This is the malpractice or wrong practice which is common to all.

It is not the suggestion or the belief that is the malpractice, but we malpractice when we acquiesce to the suggestion or the belief of two minds. All crime, evil, lack, sickness, and death exist as a state of consciousness only, and these are active in our individual experience as false sense or mental malpractice and appear in our consciousness because of our ignorance of ONLY ONE MIND.

### Nothing External to Consciousness

There is nothing external to our consciousness. If we seem to be ill, or seem to lack, or hate, it is because we have consented, consciously or unconsciously, to the suggestion that we have a mind apart from God. It is all purely a belief of two minds. We may not have consciously thought disease or consciously accepted beliefs that go with a mortal sense of existence; but if we do not consciously through accurate, scientific right thinking, assume the attitude of the one omnipresent, omnipotent Mind, we are not a law to our experience and anything which mortal mind believes may claim to be our belief.

### No Outside World

There is no outside world. Everything which we experience is in our consciousness and exists to us, according to our sense of the Truth about it. Since our understanding of God is man and is our world, then if our understanding of God is limited and imperfect, we shall be a limited and imperfect man or world.

The evil-doer that we seem to see outside of us, is no more an evil-doer than we are when we consent to or recognize the evil as an evil-doer, instead of recognizing the evil as nothing and nobody. The only way to handle malpractice effectually is not to malpractice. We should never personalize evil because evil is never a person, but is a lie about the Truth that is present. It is our ignorance of this ever-present Truth that is the malpractice. If the Christ-Truth is not present as our consciousness, then the lie or ignorance is present. There is no one to blame for our troubles; there is no enemy nor so-called organized evil. We need only blame our own ignorance or our own limited understanding of the one Mind which is eternally omnipresent and omnipotent.

## Acknowledgment of Good

We are either acknowledging God, Mind, in all our ways, or we are consenting to, or unconsciously accepting the prevailing beliefs of the world. Then we say to ourselves, "O Lord, how long?" And the answer comes back, "Just as long as you deny My omnipresence." To whine and complain as if something or somebody were doing something to us, unbidden and unknown to us, only adds to the confusion; for after all, we are merely the victims of our own ignorant and limited sense of God.

There is a tendency among Christian Scientists to look upon the one Mind as a lovely ideal to be attained at some future time, and then talk and act as if another mind is also going on. There is a tendency to hold to the belief or suggestion of two minds.

Mortal mind, or mental malpractice, invariably claims to have a channel or medium, always someone thinking wrongly. But when we reject the suggestion that mortal mind is an entity or a mind, we also reject the channel to the personal medium. One of the errors of our movement is the belief that somebody is malpracticing. But if we accept this suggestion, we unwittingly become a malpractitioner, in belief, because we are believing in two minds and this is a "bland denial of Truth."

Malpractice is not a reality, it is always a belief, and since there are no beliefs in infinity, and infinity is All, then we deal with malpractice as belief only. If someone is malpracticing on me, he is malpracticing on his own belief about me, therefore he is malpracticing on himself because he is malpracticing on his own belief.

What difference does it make if ten thousand so-called people are saying 2 and 2 are 5; this does not change the fact that 2 and 2 are 4. And if many people work erroneously, what of it? They cannot harm or change anything. Why? Because they can never get their thought beyond themselves, beyond their own beliefs. (See S&H 234:31-3) There is only one Mind and that Mind is the one Lawmaker, then there are no malpractitioners who are making laws that can affect us, and since there is only one Mind, there is no malpractitioner because there are not many minds. We never need to fear the so-called malpractitioner because there is merely a false belief about individual man. It is a great mistake to cause people to fear malpractice. Since our belief in malpractice and a malpractitioner necessarily exposes our own ignorance of God, then



the less we say about them, the better it will be for us and for others.

Someone asks, "Shall we take cognizance of the claim of malpractice or just ignore it?" There is a vast difference between taking cognizance of a claim and ignoring a claim. When we scientifically recognize the claim of malpractice as a belief or false sense only, this destroys the claim of malpractice. We shall always keep on top of the situation if we realize that the claim of malpractice is nothing and nobody; therefore we do not have to resist it. No matter what the claim appears to be, it should be recognized basically as fear. If we fear evil of any nature, then we are believing in it. The great thing is to be unafraid. The only Mind there is, is not afraid; and there is no other mind to be a channel for fear. We should deal with malpractice with the confidence that there is only ONE MIND, and this confidence is EMMANUEL OR MIND WITH US.

That which handles all malpractice is the fact that Infinity is ever expressing ITSELF, and that which represents Infinity is man, and man is always in accord with Infinity.