

CHAPTER XII — CHRISTIAN SCIENCE PRACTICE

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Indestructible life of man

9 The time approaches when mortal mind will forsake
its corporeal, structural, and material basis, when im-
mortal Mind and its formations will be appre-
hended in Science, and material beliefs will
12 not interfere with spiritual facts. Man is indestructible
and eternal. Sometime it will be learned that mortal
mind constructs the mortal body with this mind's own
15 mortal materials. In Science, no breakage nor dislocation
can really occur. You say that accidents, injuries, and
disease kill man, but this is not true. The life of man is
18 Mind. The material body manifests only what mortal
mind believes, whether it be a broken bone, disease, or sin.

The evil of mesmerism

21 We say that one human mind can influence another and
in this way affect the body, but we rarely remember that
we govern our own bodies. The error, mes-
merism — or hypnotism, to use the recent term
24 — illustrates the fact just stated. The operator would
make his subjects believe that they cannot act voluntarily
and handle themselves as they should do. If they yield
27 to this influence, it is because their belief is not better
instructed by spiritual understanding. Hence the proof
that hypnotism is not scientific; Science cannot produce
30 both disorder and order. The involuntary pleasure or
pain of the person under hypnotic control is proved to be
a belief without a real cause.

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Wrong-doer should suffer

1 So the sick through their beliefs have induced their own

diseased conditions. The great difference between voluntary and involuntary mesmerism is that voluntary mesmerism is induced consciously and should and does cause the perpetrator to suffer, while self-mesmerism is induced unconsciously and by his mistake a man is often instructed. In the first instance it is understood that the difficulty is a mental illusion, while in the second it is believed that the misfortune is a material effect. The human mind is employed to remove the illusion in one case, but matter is appealed to in the other. In reality, both have their origin in the human mind, and can be healed only by the divine Mind.

Error's power imaginary

You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being. Mortal mind is constantly producing on mortal body the results of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion. The most Christian state is one of rectitude and spiritual understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from dark forebodings regarding disease and then acquaint your patient with it.

Disease-production

The mortal so-called mind produces all that is unlike the immortal Mind. The human mind determines the nature of a case, and the practitioner improves or injures the case in proportion to the truth or error which influences his conclusions. The mental conception and development of disease are not understood by the patient, but the physician should be familiar

- 1 with mental action and its effect in order to judge the case
according to Christian Science.

Appetites to be abandoned

- 3 If a man is an inebriate, a slave to tobacco, or the special
servant of any one of the myriad forms of sin, meet and
destroy these errors with the truth of being, —
6 by exhibiting to the wrong-doer the suffering
which his submission to such habits brings, and by con-
vincing him that there is no real pleasure in false appe-
9 tites. A corrupt mind is manifested in a corrupt body.
Lust, malice, and all sorts of evil are diseased beliefs, and
you can destroy them only by destroying the wicked
12 motives which produce them. If the evil is over in the
repentant mortal mind, while its effects still remain on the
individual, you can remove this disorder as God's law is
15 fulfilled and reformation cancels the crime. The healthy
sinner is the hardened sinner.