

Aug 7 2019 SH

SH 581:4

ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness,
6 purity, and immortality, counteracting all evil, sensuality, and mortality.

SH 571:18–19

18 Clad in the panoply of Love,
human hatred cannot reach you.

The armor
of divinity

SH 561:22–27

The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence
24 of God and man as the divine Principle and divine idea. The Revelator symbolizes Spirit by the sun. The spiritual idea is clad with the radiance
27 of spiritual Truth, and matter is put under her feet.

Spiritual
sunlight

SH 458:20–25 (to 2nd .), 28

Sin makes deadly thrusts at the Christian Scientist as
21 ritualism and creed are summoned to give place to higher law, but Science will ameliorate mortal malice.
The Christianly scientific man reflects the
24 divine law, thus becoming a law unto himself. He does violence to no man. Neither is he a false accuser.

The panoply
of wisdom

He must prove, through living as well as healing and teaching, that Christ's way is the only one
30 by which mortals are radically saved from sin and sickness.

SH 330:25 The

... The notion that both evil and good are real is a delusion of material sense, which Science annihilates.
27 Evil is nothing, no thing, mind, nor power.
As manifested by mankind it stands for a lie,
nothing claiming to be something, — for lust, dishonesty,
30 selfishness, envy, hypocrisy, slander, hate, theft, adultery,
murder, dementia, insanity, inanity, devil, hell, with all
the etceteras that word includes.

Evil
obsolete

SH 407:29–2; 408:6–19, 22

There are many species of insanity. All sin is insanity in different degrees. Sin is spared from
30 this classification, only because its method of madness is in consonance with common mortal belief.
1 Every sort of sickness is error, — that is, sickness is loss of harmony.

Sin a form
of insanity

6 There is a universal insanity of so-called health, which mistakes fable for fact throughout the entire round of the material senses, but this general craze cannot, in a scientific diagnosis, shield the individual case from the special
9 name of insanity. Those unfortunate people who are committed to insane asylums are only so many distinctly
12 defined instances of the baneful effects of illusion on mortal minds and bodies.

The supposition that we can correct insanity by the use
15 of purgatives and narcotics is in itself a mild species of

insanity. Can drugs go of their own accord
to the brain and destroy the so-called inflam-
18 mation of disordered functions, thus reaching mortal
mind through matter?

A dislocation of the tarsal joint would produce
insanity as perceptibly as would congestion of the brain,
24 were it not that mortal mind thinks that the tarsal joint is
less intimately connected with the mind than is the brain.
Reverse the belief, and the results would be perceptibly
27 different.

SH 411:13–23

It is recorded that once Jesus asked the name of a dis-
ease, — a disease which moderns would call *dementia*.
15 The demon, or evil, replied that his name was
Legion. Thereupon Jesus cast out the evil,
and the insane man was changed and straightway be-
18 came whole. The Scripture seems to import that Jesus
caused the evil to be self-seen and so destroyed.

Evils cast
out

The procuring cause and foundation of all sickness is
21 fear, ignorance, or sin. Disease is always induced by a
false sense mentally entertained, not destroyed.
Disease is an image of thought externalized.

Fear as the
foundation

SH 414:4

The treatment of insanity is especially interesting.
However obstinate the case, it yields more readily than
6 do most diseases to the salutary action of
truth, which counteracts error. The argu-
ments to be used in curing insanity are the same as in
9 other diseases: namely, the impossibility that matter,
brain, can control or derange mind, can suffer or cause

Cure of
insanity

suffering; also the fact that truth and love will establish
12 a healthy state, guide and govern mortal mind or the
thought of the patient, and destroy all error, whether it is
called dementia, hatred, or any other discord.

SH 420:28

If it becomes necessary to startle mortal mind to break
its dream of suffering, vehemently tell your patient that
30 he must awake. Turn his gaze from the false
evidence of the senses to the harmonious facts
of Soul and immortal being. Tell him that he suffers
1 only as the insane suffer, from false beliefs. The only
difference is, that insanity implies belief in a diseased
3 brain, while physical ailments (so-called) arise from the
belief that other portions of the body are deranged. De-
rangement, or *disarrangement*, is a word which conveys
6 the true definition of all human belief in ill-health, or dis-
turbed harmony. Should you thus startle mortal mind
in order to remove its beliefs, afterwards make known
9 to the patient your motive for this shock, showing him
that it was to facilitate recovery.

Awaken the
patient

SH 423:27–29, 31–32

27 Ossification or any abnormal condition or derange-
ment of the body is as directly the action of mortal
mind as is dementia or insanity.

They are only phenomena of the mind of mor-
tals.

SH 103:29; 104:29–15

In reality there is no *mortal* mind, and conse-
quently no transference of mortal thought

30 and will-power. Life and being are of
God. In Christian Science, man can do no harm, for
1 scientific thoughts are true thoughts, passing from God
to man.

Our courts recognize evidence to prove the motive as
30 well as the commission of a crime. Is it not
clear that the human mind must move the
body to a wicked act? Is not mortal mind the mur-
1 derer? The hands, without mortal mind to direct them,
could not commit a murder.

3 Courts and juries judge and sentence mortals in order
to restrain crime, to prevent deeds of violence or to punish
them. To say that these tribunals have no
6 jurisdiction over the carnal or mortal mind,
would be to contradict precedent and to admit that the
power of human law is restricted to matter, while mortal
9 mind, evil, which is the real outlaw, defies justice and is
recommended to mercy. Can matter commit a crime?
Can matter be punished? Can you separate the men-
12 tality from the body over which courts hold jurisdiction?
Mortal mind, not matter, is the criminal in every case;
and human law rightly estimates crime, and courts rea-
15 sonably pass sentence, according to the motive.

SH 381:15

15 God is the
lawmaker, but He is not the author of barbarous codes.
In infinite Life and Love there is no sickness, sin, nor
18 death, and the Scriptures declare that we live, move, and
have our being in the infinite God.

Revelation xii. 7, 8. And there was war in heaven:
Michael and his angels fought against the dragon; and the
27 dragon fought, and his angels, and prevailed not; neither
was their place found any more in heaven.

3 These angels deliver us from the depths. Truth
and Love come nearer in the hour of woe, when strong
faith or spiritual strength wrestles and prevails through
6 the understanding of God.

To infinite, ever-present Love, all is
Love, and there is no error, no sin, sickness, nor death.
9 Against Love, the dragon warreth not long, for he is
killed by the divine Principle.

SH 514:26–2

Understanding the control which Love held over all,
27 Daniel felt safe in the lions' den, and Paul proved the
viper to be harmless. All of God's creatures,
moving in the harmony of Science, are harm-
30 less, useful, indestructible. A realization of this grand
verity was a source of strength to the ancient worthies.
1 It supports Christian healing, and enables its possessor
to emulate the example of Jesus.

Creatures of
God useful

SH 2:23 (only, to ?)

God is Love. Can we ask Him to be more?