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HEALING MEETING
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Isaiah says all that watch for iniquity are cut off for there is no iniquity with the Lord. All that watch for iniquity are cut off. That means that, ^{who} they watch for the evil, see the evil, are cut off from the good. Good is the reality, and to be separated from the good is to be cut off from all that is lasting, enduring, and unseal. Now it rests with man whether he shall be with the good, whether he shall be conscious of all good, or whether he shall be conscious of the negative side of life, the evil, that which is nonproductive. Now evil is always destructive. It is that sand that man is constantly walking upon and never making a firm foundation; it is the shifting sand of materiality, the shifting sand of the world. That is not good. Now wherever in the mind there is the thought of the reality of evil the man is cut off and he suffers just to that extent; cut off from the good, separated from that which exists as the Source of all harmony, of all peace, of all that we count good in our lives and in our world. Now this is a great, great lesson. This single text has more in it,

doubtless, than we can conceive . We haven't the knowledge to realize what a wonderful truth is here involved. A man who looks for evil, who allows his mind to dwell upon evil, is out off. The man is not only out off from the good, but under that law of thought he charges his own consciousness with that which is nature. He charges his consciousness with evil. Now if a man allows himself to be charged with evil, his mind surfeited with evil thoughts, he will begin seeing evil in everything. When he wakes in the morning he won't hear the birds sing, but he will begin to dread the work of the day and he will see in Nature everywhere something that is opposed to his well being, he won't see the good. ^{It} The morning is bright and sunny and he will say, "It is not." Well, now if there is no idea of an outlet in that man's mind he would see that there was so much good in the natural world that it would flood his consciousness, not only flood his mind, but his body would become flooded with the elements of good, and he rejoices having so much good that he would see good where there seemed to be evil. Now people say, "Now that isn't a good philosophy, it isn't a true philosophy, because

we know that these things exist. This is a natural world and we have to suffer the conditions of the natural world. We have excessive heat when it should be temperate." I'll tell you what does it. The human thought, not only our own thought, but look at the thought that has preceded us. For millions of years the human family have been thinking into the universal substance and have charged it with error, laws of error which have been disrupting. We are taught in this Book that in the beginning man ate of the tree of the knowledge of good and evil and he was driven out of the Garden or that place where the divine man was prepared for all of us, driven out, out off, because he insisted on thinking for himself. You know the greatest discovery made by man is that he has the power to create through his thought, to make conditions, that all conditions are the result of thinking, that the greatest of all discoveries, this discovery has not yet been comprehended by the world at large. Our editors and our business men don't realize yet this great discovery, but they are catching it here and there; they are using the law of suggestion to a degree and they are recognizing that there is a power in thought,

but that it is the fundamental power of all things they haven't yet accepted. When they do accept it there is going to be the greatest revolution in our world of thought, in our literature; old things are going to pass away in a day almost when the human family absolutely realizes that they are making their conditions. Now we are taught that we make our mind as to the knowledge that we have, as to the culture, as to the intellectual excellency, through our thought, but that we make the very cells of our bodies the busy world has not yet reached that point, but it is the Truth. Thought is the foundation of everything that appears, and when that dawns upon us, why the world takes on an entirely new character and when it does dawn upon us then we are brought face to face with this question of good and evil. Now as long as we see good and evil side by side, so long as we open ourselves to criticism of the evil, you can't have evil until you see it first, so long as we do this we are in that out-of world. I assure you that God is good. God is of too pure eyes to behold iniquity; God knows neither good or evil, and in our spiritual state where we really belong, in the presence

of the Infinite Mind, we see neither good nor evil. In other words, we see perfection. Now let us put ourselves in that state of mind where we see only perfection not only in our surroundings, not only in the people we come in touch with, but in ourselves as well. You mustn't see evil in yourselves nor in your neighbor. Jesus put down the law that we are very willing to pluck the mote out of our brother's eye, but we refuse to pluck the beam, that large thing which holds up the whole ceiling; if we take that out of our eyes when we are large with it, there is a large consciousness of evil when you see evil in others. That was the lesson Jesus taught in that parable, but we haven't up to the present time realized the fulness of that law. There is a greater step yet, and I say that is to see and pluck from our own eye even the mote that is there. Now this is possible, and when we reach that place where we can absolutely see only good, we will see with the
 it clear eye that has no consciousness of evil, that single eye. If thine eye be single thy whole body shall be full of light, but if thine eye be evil thy body shall be full of darkness. It is said by the metaphysicians who have carried this thought back to its

origin that the complexion of man is formed by his thoughts. If he thinks evil, if he thinks sensually, he will make a pigment in his skin that will darken. Now this, I am not laying this down as a law, but if we make our own minds and our own bodies by this thought, then it must be we are changing the character of our bodies through our thought continually, and where is the limit of this stage, where is the limit of this wonderful law? I couldn't say so far and then come other law. No, it is a universal law, and it is continually changing our thoughts and our bodies and everything is being changed by our thought, and the character will depend upon the ideas or the true status of our origin, our unity with that true status. Going back again to the original, we know that God is good. Now if God is good, man, his offspring, must be good. Now easy then to realize that all men are good. Now some people think when we make a statement of this kind that it is ^{necessary} ~~rather~~ for them to go right contrary to every condition with which they come in touch. Well that isn't true, it isn't necessary. You have but to drop into a state of mind which exists within you. You have that good mind. God has implanted in every man

the good fundamental. If you hadn't a preponderance of good in you, why you would disappear immediately, you wouldn't have an existence. It is the good that holds man in place. It is the good that makes you what you are. Well, now how much of that good exists? Why all that is real, all that is real in man is good, and the evil is simply a departure from good. Now that consciousness in the mind will so enlarge the good, you will come so in touch with your very own that the evil will disappear of its own inefficiency, of its own nothingness. Evil has no reality. It is simply a wrong concept in the mind, it is presuming that something exists in opposition to the real, the good, but is there such a thing as an evil condition? Why, no, certainly not. It doesn't have any origin, does it? Who created evil? Why, some people say it was the Devil. Well, who is the Devil? Well he is, it is evil with a "D" added. In other words, Devil is evil personalized, it is the assumption that there is personal evil, somewhere, but we find that evil only in personality, and where is personality? Why it is in man, the human family. It is distributed throughout the whole human race as a tendency to that

which is opposed to the good. Well now if that tendency doesn't have any foundation it doesn't have any foundation; it is a shifting ephemeral something that comes and goes; it is today and tomorrow is not. We can't make it permanent, because it has no reality. The things that are real, eternal, are the abiding things, the things that you want of life, of happiness, of good. Well why not take those things and begin creating a new world? Why not take the eternal good, holding to it, make yourself one with the Source of Being? It is an easy matter; it isn't hard. If you are just as faithful to the consciousness of good as you are to the quick word of criticism in thirty days you would transform yourself. You know you could take all of those dark spots out of your face if you would only see good, if you would see only the One invisible universal Substance as the One Good, always good. Why we believe in corruption. We believe in corruption when we eat our food. We are critical of it. "That isn't good," "I don't like the taste of that," "That is dirty," and this and that, why that is seeing evil, but you say, "How should I distinguish? I would be eating all kinds of things. One

One thing would taste like another." No you would find yourself discriminating with a fine spiritual discrimination, if you hold that all food is good, because I am guided by the Infinite Good, by my selection of the food, I see only good," why the good would draw itself to you like a magnet. Good attracts good, and you not only have good food, you select the right food, but if you add to ^{it} the thought of abundance, one might say, "Well I see the good is everything, but there isn't very much of it; there is only a little good in the world." You can't afford to do that, because you will be cut off from the superabundance of the good. Why God is good, and God is abundant good. Don't you want all you need? At least we will add to our consciousness of good, abundant good. Just hold now that God is my resource in the good food that I get every day and there is no limit to it, then you fulfill the law along that line; then let us apply it to our friends. Now this is where man falls short in good more than in any other one thing, and that is criticizing, seeing evil in other people, thinking he is surrounded by enemies of various kinds, that people are not friendly, that, well, people are doing evil. Why I

know people that think that busy men stay up nights to think evil thought toward them. I know women that think their neighbors are gossiping against them. Well now they have affairs of their own; they haven't time to gossip, busy men. (business men). They haven't time to stay up and talk about you. Very few people are really evil in their thoughts towards others, and the fact is that all the evil you think other people are thinking towards you is in your own mind, probably nine-tenths or all of it. Now that, if you will continue in it, will lead to an unbalanced mind. The insane asylums are filled with people who believe they have enemies. And how is that built up? Through their own thought enemy they have seen evil in others until it has become a great, well, like an evil genius (genii) created in them, that evil thought, until it sees evil everywhere. Now this must be put out of consciousness and we must see the good in all people and in all things. We must watch for the good. Why as I have told you a few moments ago, there is a great preponderance of good in everybody and nothing will bring it out so quickly as to talk about it and think about it. Why you are radiating all the

time that Spirit of Good, that Substance of Good, and the very Power of Good is going forth from you when you realize that you exist in a sea of Good. Why the whole universe is being carried forward by this Infinite Good and people that are lost out of that Good do so by their own volition, but the Good itself goes eternally forward and it will continue to go forward. Worlds come and worlds go, but this eternal Good goes on forever. Well, now let us put ourselves in the arms of eternal Good and no evil shall come nigh thy dwelling. This body is the temple. If you believe in the Good and affirm the good and act in a good way toward everybody and everything, no evil shall come nigh thy dwelling. Have faith in the Good; have faith in the good things; have faith in ~~the~~ everybody and everything; don't talk about its opposite; don't talk about or think about the evil conditions in your own body, because if you do you will see corruption, you will see disease, but I say don't talk about it, don't think about it. You remember the three monkeys. The first one said with its hands over its eyes, "Don't see evil." The next one has its hands in its ears and says, "Don't hear evil." And the next one

had its hands over its mouth, saying, "Don't talk evil." Now those three little symbols are representative and they are illustrative of just the attitude men should take in overcoming the tendency to see evil, to believe in the reality of evil. It doesn't exist; it doesn't exist. Only the good is true. We have eaten of that tree of the knowledge of good and evil and it has put us out from the Garden of the Paradise of God. Now it is a simple matter to get back again and that getting back is through seeing and realizing that we are the children of the Good Omnipotent Omnipresent Mind, and that Omnipresent Mind is continually showering us with its goodness. There is a center in you, a thought center that once touched with your mind will make you good, make you so good that you won't know yourself, you will be bubbling over with the joy of thinking good thoughts.

Yestorday a lady was telling me about going riding in a new automobile and said her husband said word that I wouldn't like to repeat, I presume. She suggested that he be patient and speak a word of encouragement to it. It was a new machine and consequently could be easily handled by good thoughts. It worked and he had only to turn the crank once

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