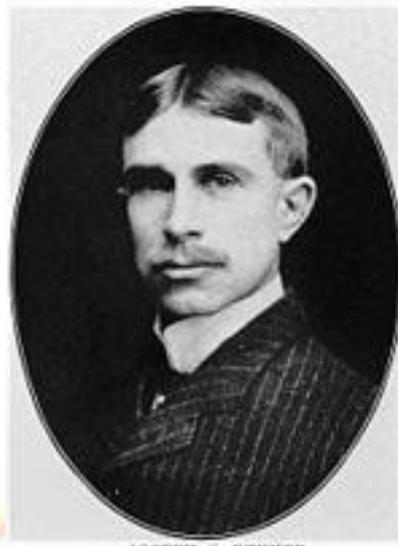


“THE EYES OF THE BLIND”

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In the adjustment of human affairs, we all have much to do to preserve and save the beings of our own creation.

None other than Christ Jesus said, “*Blessed are they that have not seen, and yet have believed.*” This is most true; blessed indeed is he who, having blindly and unhesitatingly put his hand in God’s, follows confidently the way He leads. Praise God for him. But what will you answer to that one who in deep anguish of spirit cries, “Why—why are these things come upon me?”

Why? Why?”

It is to these that I address my remarks. Was it not told of Solomon, who asked for an understanding heart, that he was given, not only wisdom, but all things? Now how can an understanding heart be gained? Through prayer—yes; but something more is required. And that is the facing of your human minds—your selves, and seeing them for just what they are; and when you have a true understanding of your selves, you then have an understanding of all humanity. For is not humanity *your* creation; does it not consist of your human selves? In other words, are you not responsible for mankind, for your own kind, your other selves.

Remember, when God looked on *His* creation, He called it *good*. Can you look upon *your* creation—*your* selves, and call them good? So I say unto you, be no longer blind but begin impartially and systematically to examine this self that you call you.

Now there always comes a time when man, having followed by faith, arrives at a place of Initiation where he is compelled to take stock of himself—as a son of God, if he would go onward and upward on the Path to the Kingdom.

He then realizes wherein he has fallen short, and how incapable he is now of possessing and controlling the Kingdom of which he is the heir, when he reaches it. Why is this? Having come this far, he can no longer blame adverse circumstances and various other outer hindrances, for he knows they are of his own creation. Then the fault must lie in himself—in some quality, lack, shortcoming or weakness of his human mind.

What does a man do who suddenly finds himself the possessor of a great fortune? If he is wise, would he not immediately take stock of all that he is and has, then of what he needs and wants; and then consider how best to invest his fortune to the greatest advantage? He would also consult others wiser than himself; but chief of all he would take stock of himself. So must you take stock of yourselves as sons of God, inheritors of your Father's Kingdom.

Let us now look on these creations—your selves. If you have come to or passed the place of the Dweller on the Threshold, you have seen and conquered the *big* faults that had prevented your going farther; just as when looking at your garden you perceive the huge weeds that stand out glaringly, and you immediately uproot them. The garden now may look fairly clean—from a distance; so you sow your additional seeds and wait expectantly for the blooming of the flowers. But what have we? Alas, a few flowers are blooming where formerly were the tall weeds; but the other seeds evidently fell among smaller and more tenacious weeds and were choked out so they could not come to bloom. Now a wise gardener would have pulled out all the weeds, both big and small and by carefully watching and tending his garden, would in due season have been rewarded with all the flowers of which he had dreamed.

So it is with you, aspirants on the Path; having eradicated the more glaring faults, you sit back and wonder that the blossoming of your efforts has not come in greater abundance. Now, dear ones, let us hold a mirror before your minds and see what prevents the harvest. Let us search carefully every hidden place, examine every motive, every desire, every thought, and then tear out and uproot everything that you, as sons of God, know is unworthy—all the weeds that limit and prevent your harvest of good, that prevents the manifestation of God in and through you.

Having gone so long, blind to your selves so much in evidence, this labour of extracting every tiny fault of self will prove a knee-bending, heart-breaking process; but it is worth it, for have we not Jesus' promise that "*The things that I do, ye shall do, and greater than these shall ye do in My name.*"

Dearly beloved, remember His Name! and what is His Name, but Love? Can you not plainly see that all the things He did you *shall* do, but that they will be done in the Name of LOVE? Love for God, which is also love for you fellowmen. Why should you not willingly serve your fellowmen? Are they not your own creations? *Are they not what you now see them to be in your human minds?* How can they change until you *see and know them as they really are*—in God's image and likeness, all-loving, all-good, and all-perfect? For is not God *All in all*, is He not all that every man is?

The time has come when every knee shall bow and every tongue shall confess it. You, as sons of God, knowing this great truth, must now compel your human minds to know it with you—and to *think, speak and act in that knowing*. So it is time to be up and doing—to forget self and self's ongoing in the redemption of your thought creations, which affect the whole human race—as well as your human personal selves.

It is this great truth to which each one of you have been blind. You have wondered at the outward appearance of yourself. Why have you ill health, why poverty, why these defects of the flesh? The Master was always beautiful. Why are not you the same as He? Know this, that the outer of you is but a reflection of your soul. What is your soul? It is your consciousness. What is your consciousness? It is the sum-total of the thoughts and beliefs about yourself that you are carrying around in your mind.

Then how can you be beautiful with that ugly picture of yourself you see in your mind? How can you be perfect in body, if you are not perfect in your soul? Do you know that the human mind expresses in the body only what you believe you are in your sub-consciousness?

Of course, your True Self, as a Son of God—what you are in reality—is wonderful, glorious, perfect; for you are *pure Spirit*. But if you do not have the *consciousness* of this, how can it express through your soul, mind and body?

Claim your heritage. Each day proclaim to your soul what you are in reality. When it becomes inbred in the soul—in your sub-consciousness, it will be reflected in the mind and in the body. Had the Master not known His heritage, could He have given us the truths He gave? But of course, you say, being God He was fully conscious of His Godhood. But did not He say we were *His Brothers*? Let us here and now accept this fact, *and act on it*.

Oh, my beloved, dwell on this day and night, and the power of the Indwelling Christ Spirit shall indeed transmute this flesh and you shall become like Him—knowing Him as He is and as you really are. In the Great Universal Mind of God, you *are* perfect. SEE yourself in His likeness, instead of that picture you now see in the mirror of your mind; and then DO the things He did through the great Love He came to express to, in and through you and all of God's children. In the name of Love all things are possible. Then no longer feed with the swine, but be up and about your Father's business—Love and Service for your brothers, altogether forgetting self, thereby serving Him Who has shown you the Way.

Be not blind. Having eyes to see, see and know this great truth. We are all children of the King of Glory, Who bequeaths to you His Wisdom, His Love, and His Power.

In the foregoing, I tried to tell you of your Divinity. That if you will *eat* of Christ's body (which is Spirit), and *drink* of His blood (which is Life), which means, will SEE always as He saw, and DO as He did, you will surely come into your inheritance.

To go a step farther, I say that if you will follow the teaching of the Work with which you are now affiliated, together with the reading and studying the words of the Master, Jesus Christ, following every step of the Way pointed, you can not help but come into the Kingdom. This Work (The Sun Center) reaches more hungry and thirsty *souls* than any one other teaching, because it is a Work of Love and Service and follows so closely that of the Master. And everyone who makes it possible that this Truth be more widely spread among the children of earth shall partake of the glory thereof.

You have often heard, Oh beloved, that "*As a man thinketh in his heart,*

so is he." If I should tell you that thoughts are almost, I might say, living realities, it may help you to glimpse the meaning of these words. A thought unleashes a force, the power of which ordinary man has not the faintest idea, for the magnitude of its power for good or evil depends only on the nature of the thought.

Especially is this so in this day, when all the dark forces are loosed on earth because man's evil thoughts, those of hatred, greed, oppression, envy, jealousy, and doubt. Could you see the effects of this terrible power used by man as they really are, you would be exceedingly careful. Not only are these effects being felt and will be felt in far greater measure in nature's reaction thereto, in the tempests, rain, floods, earthquakes, volcanoes, etc., but by the loosing of these agents of darkness, they will manifest in an ever greater degree in man himself—in disease, insanity, famine and plagues.

For let me tell you, thoughts are really at the bottom of all of these—they are what bring them into manifestation. Thoughts are actually magnets that attract to them everything of their kind. Watch therefore, I pray you, and see to it that your thoughts are magnets of Love, Charity, Peace, Joy and Good of all kinds, else your very thoughts turn on you as wild beasts and destroy you—their creator.

This brings us back to what was stated in the beginning of this lesson; by your thoughts shall you be known, for they can no more help out manifesting in your body and in your life than a rose-bush can help bearing a rose, or a violet plant a violet. It especially behoves you at this time to think as Paul said:

"Whatsoever things are true, whatsoever things are honourable, whatsoever things are lovely, whatsoever things are good, if there be any virtue, if there be any praise, think on these." For by your thinking are you judged and do you bring judgment on the earth, on your fellowmen, and on yourself.

For it is known by many that everything manifesting in the outer is a picture, or thought in consciousness. Is there a storm, with high winds, then know that it is but the storm forces let loose in men's minds; and that they go on and on in the world of consciousness until they return to their originator, their creator—man.

Now beloved, be no longer as one having eyes, yet seeing not. For though you have not seen and yet believe, I charge you now to *believe that you*

see; and your spiritual eyes shall be opened to see the things of Reality, which are Spirit and are Truth.

This earthly vision is but an illusion, a reflection, often distorted, of the Real or Spiritual; just as man being in reality perfect spiritually, in God's image and likeness, appears distorted in the imperfect mirror of his human mind, which seeing blindly believes in the reality of the mirage his mirror presents to this earthly eyes.

Can you not see that to worship God *in Spirit and in Truth* you will have to see as God sees, Who looked upon His world and called it good, very good? In the beautiful mosaic God put together, each piece is peculiarly shaped and is fitted into its particular place. Man may fool himself for a time, thinking *he* has placed himself where he is. But be not deceived, man of himself had nothing to do with it, but is so blind to the Will and Power of God that he sees his human self as *something wonderful that he* has created. Open your eyes and see that *everything* is God, *every plan of man* is God's plan, and all are intended for the working out and redemption of the human mind that man calls his self.

Can you not see how the very incompatibility of Spirit and self causes a conflict in the flesh and in outer appearances? See behind appearances. Be blind no longer, but with eyes of Truth see appearances as they are—nothing but the warring of the members (forces); and quickly get into the true consciousness that all is God, is of god, and for God.

Then see how quickly everything adjusts itself and harmony manifests everywhere; when you will truly say, "Not my will, but Thine, Oh God." And in saying this you will come into the true consciousness—which is *pure knowing and seeing*, and you will be what you really are—God's own image and likeness.

And I promise you then that *what your Spiritual eyes see, will manifest to the outer eye*. Let him who hath eyes to see, believe in verity and truth. Peace, and many blessings of God be upon you; and may the Spirit of Christ within bring you into oneness with Him, where you may see as He sees, no longer blinded by the delusions of the human separate mind.

OTHER PASTURES

The above was given to one of the workers at the Sun Center, and we consider it as belonging to all who are a part of the Work and as so important that all should receive it and thereby get the help that it provides.

It should be studied in connection with Lesson No. 64, on *Patience*, as it in a way supplements and completes its message; but we urge that each truth in it be stayed with until all of its wonderful meaning becomes clear, if you would get the benefit that awaits. You can see that these truths are given to those who have had the teachings and who are now being called upon to put their truths to use, so that they can soon reach the Kingdom and enter upon their Divine Heritage.

Having eyes to see, how many of you who read have seen the inner meaning of the deep truths in these Lessons—have stayed with them until you did see, *and then set about proving them in your lives?* This has been the burden of our injunctions for sometime past, and it will be continually impressed upon you until all wake up to the need of making yourselves do what you know you should do.

For more than anything else it seems necessary, with most of those seeking the Kingdom, for us to *stay close to them*, individually and as a whole, until we get them one by one to see the vital importance of *making themselves do* the things suggested and what they *know must be done* to reach the goal, and until *we actually see them doing it*.

You have only to “take stock of your self” to see how true this is; and therefore you will have to bear with us—who as your Brothers, having only the interest of our Master at heart in bringing all of His sheep into the pasture, permitting not one to loiter or stray away, so that His flock be kept intact—if we are so urgent in our efforts to keep you going forward to where He is waiting for you.

This is the task to which He has appointed us and to which we have set ourselves, and we are concerned only that we are obeying Him, knowing that He within each one of you will take care of the results, after we have done our part. What if the personality rebels, does not like thus being prodded and urged onward, and wants to escape into some enticing bypath or field? Our part is to tell them the truth, to show them the one sure and safe way.

If they still insist on following the way of personality and of self, then we must let them go—for the needed lessons that await in the disillusionment and suffering that will be theirs. Be sure He will make them see it all in His own good time and way. Not one of His sheep will ever be really lost. Blessed is he who knows that. But thrice blessed is he who seeks only to follow and please Him.

This perhaps is a good occasion to speak of those who have travelled with us this far, and who are also taking other courses of study, or are members of some occult order or society, or have found some teacher whose teachings are much like those of *The Impersonal Life*, and to whom they look for help and guidance. There are some of such, we regret to say—not because of the seeming defection, but because they are like those of the Master’s fold who think they can find more and better pasture elsewhere, and while they would follow Him and love the Impersonal teachings through which He led them, yet they do not want to miss what these other pastures provide.

So they are dividing their energies, even after partaking of all the Spiritual food—eating of Christ’s body, seeing Who Christ really is—that He is the Only Begotten Son of God *in every man*, the actual SELF of every man, the one and only Teacher who can and will teach them all things and lead them unto all truth—when they turn to Him in perfect faith and trust.

We know that such seemingly could not truly have understood this wonderful Revelation, or they would not have sought elsewhere for what can only be found within; for the way to find it surely was shown them in the Impersonal teachings.

What more are they seeking? Occult powers, a quicker way to self mastery, a *personal* Master or Teacher? Have they so missed the vital essence of *The Impersonal Life*, and the truths of Jesus Christ?

O beloved, if you would only study and stay with the great truths in the Lessons sent you until you get all of their inner meaning, you would not have the desire or the inclination to wander into other pastures—you would truly turn *within* and let Christ lead you all the way, and you would be concerned with no other thing but that you were listening to His Voice only, and were leaving self and its subtle temptations far behind.

We have had several write us in similar vein to the words of one who said, “I now know that God—Christ is here on earth in a *bodily form*, to bless and save all mankind. He is the True Principle and I *know* it. I thank you Father.”

We wrote, reminding her of the great truth that God is *All in all*, “that He cannot therefore be in just one man, and must be as much in you as He is in any man of earth. Above all things have you been taught not to look to a personality, but to seek and look only to the Loving Christ *within*. Did not our Dear Master say in words so plain that it must make you stop and think, “*Call no man your father upon the earth; for one is your Father, which is in Heaven. Neither be ye called masters; for one is your Master, even Christ.*” “Yet you are looking to an earthly man to be God, when God is *All in all*.

Even Jesus had to go away from His disciples and from the world because the world insisted upon worshipping Him, the *man*, and thereby failed to find Christ and God within themselves. Have all your studies and all His teachings and your faith in Him been for naught? Think, dear sister, before you lose yourself altogether in the illusion that is now enshrouding your mind. We are here only to help our dear once, and we send you these words of living truth for your help.”

Those who are trying to study other teachings while they are a part of this Work, will find that they are but scattering their forces and that they will be unable to make any headway Spiritually; for they are but dallying and have *strayed aside* into other pastures. As their acknowledged shepherd we must point them back to the true way.

If they still prefer their own way, it were far better that they separate from this Work and concentrate upon the other teachings until they get from them what they want. Those only *belong in this Impersonal Work* who are no longer seeking anything for self but who are making the finding of the Kingdom *first* and *supreme* in their hearts and lives, and who are preparing themselves for Christ’s service.

We know this after long experience—that no one can divide his interest and his energies and get anywhere. Therefore it behoves such to take stock of themselves to *see just what it is they are seeking*, so they no longer deceive themselves into believing they are truly seeking the Kingdom—when something else is first in their minds.

A CHANGE FROM THE PAPERS

Because of a situation that has arisen as a result of the new printer's and linotyper's code recently put into effect by the Government, causing us to face the necessity of paying nearly twice as much as formerly for the printing of the monthly Paper and the INNER LIFE Magazine, we have given much consideration to just what was best to do to meet the issue.

We finally decided to lessen the cost of production of the Magazine by using cheaper cover stock and smaller type, thereby giving room for more contents and enabling us to have an Impersonal Work Department and include therein each month the material intended for the Paper, thus combining the two and sending the Magazine, beginning with the June number, instead of the Paper.

This would give all those receiving the current Paper the advantage of receiving not only the monthly Impersonal message, but all the valuable truths in the Magazine, which will be found to be very helpful, even if not as advanced as those in the Impersonal Department.

In view of this change, we trust that all those who have been with us so long will not miss the Paper, but will be glad thus to cooperate and to help us secure many new subscribers for the Magazine.

For despite the fact that the Magazine is costing more to produce than formerly, we are reducing the subscription price from \$2.50 to \$1.50 per year, feeling that the truths in it are so important that they should be brought within the reach of every possible earnest seeker. Therefore, with the help of its friends and of those who are a real part of the Work and who wish to have it grow so that many thousands can receive of its benefits, it is hoped and believed that with this reduced price the subscription list and sales will in time be built up so that the loss of two-fifths of the income will soon be made up. To this end we do not hesitate to ask the support of all who have the interest of the Work at heart.

Please understand that this offer is only for those who have received sixty-five Papers, or who have travelled with us from the beginning so they are getting this May Paper. All others wishing the magazine will of course subscribe for it in the usual way.

Those who are already subscribers will be the ones who will not get the full benefit of this change—from a monetary standpoint, because there are quite a number who were not subscribers who will now receive the Magazine without extra cost.

But as all who have come with us this far are not in the Work for what they can get out of it, but for what they can do to help it grow and thereby to bless many more others; and as nearly all are now supporting the Work as their hearts dictate, we feel that former Magazine subscribers will be only too glad to aid further in this way, and those receiving it without cost will be inspired to assist more than ever before, because of learning what a wonderful medium of helpfulness is the Magazine.

