

MARY BLOUNT WHITE:

Letters From The Other Side (1913-1917)

1917



What Harry said last was not quite finished. I wish me to tell of the things we have learned about the Law. First, you must know that we here live in groups or companies, working or studying along much the same lines; people between certain character or brain limits forming one group, those above or below belonging to other classes among those of their own sort.

When one belongs to an active group or class, one has neither opportunity nor leisure to drift beyond or outside, since strictly adhering to the point in hand is one of the main essentials of progress. Without concentrated attention one could not expect to master a study of anything, or accomplish any actual work. This fact alone will account for much apparent ignorance along other lines of work or study. We attempt only that which is at the moment within our intellectual grasp. We advance a step at a time. We strive to take each step firmly, and with absolute mastery.

We arrive on this plane of life at many different

Growth, change is vital. Anything which tends to harden our outlines is suicidal. We are petrifying when we hold on to anything, either material, mental, or moral, after we get a glimpse of better things. We must leave our minds open to revelation, to change, to expansion. I feel we may have done you a wrong when telling you to hold to this or that form of work. Holding on to anything indefinitely is a dangerous attitude of mind. One's mind as well as one's heart should be kept expectant, ready to see the next lesson God presents.

creative power. As any soul opens his mind to truth, more light flows into him, through him. God is within each; but not all of God, only a fragment. The plan is to add to this fragment from without until it becomes greater and greater. By looking within we become aware of the nature of God or Life. Then we may recognize him when we see him without.

Do try, Sister, to rise above that angry feeling A. inspires. It is stupid for it hurts your own soul. A. can harm none but himself, unless the others allow hate and unkind judgments to enter into their own hearts. Only what is within can hurt us. No danger, no harm comes from without. Everything, good or bad, comes first from within our own natures. This attracts to itself either good or bad. Like seeks like.

see that the loss of sight always indicated brutal selfishness and injury of another. Why then were you stricken, when you were guilty of neither of these?

Harry always insisted that reincarnation would solve many baffling problems, did we only accept that theory of life. We knew there was no injustice in the universe, hence there must be somewhere a perfectly good and just reason for your loss of sight; a moral reason. There are no physical expressions anywhere without a moral of spiritual cause. So

peopled by students in every known stage of development. Those who pass the death gate may go directly beyond our reach, so that unless they happened to be personal friends in life, we never are aware that they are here. While no place here seems crowded, yet millions pass and repass. One might sit

flower. Truth is the most withering thing in the universe, and it requires the greatest courage to face the truth about oneself. No matter how humble we fancy ourselves, the discovery awaits us that we are

Not what you lost, but what you could not give! Not what any of us suffer, no matter where, for our personal privation, but what we are powerless to give others, is the illumination of the Law.

KARMA

The whole thing resolves itself into the vital question of how much eternal stuff any one soul possesses to live on indefinitely. We dissect a character as a student at a medical school dissects a body. We find that when a nature has selfishness developed beyond a given point he disintegrates. But one, no matter how heavily laden with defects other than that, evolves if he only has love of his kind strong within him.

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LOVE
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Love, or active sympathy with one's human fellow, seems to be the strongest fiber known. It passes all sorts of tests with absolutely indestructible quality, whereupon we conclude that this then is vitaly important to man's individual progress. No true thing is lost, but individuality is something one achieves and keeps only because one has at the bottom true love and sympathy for one's neighbor. To love one's neighbor as oneself is simply the law of self preservation, and I might add that if you don't do that your game ends right there.

"Them that has, gets." Yes, and those who have not the love referred to are promptly relieved of whatever qualities they have that are worth while. These can be taken and appropriated by any who have the vital spark which only insures continuous individual existence.

other result of honest human effort. What matters in any work is the spirit back of it, the love we mix with it. Now it is possible, as I say, to love every sort of work equally, and to turn from one to the other without altering one atom in the combination.

What is our pet work or preference? It results merely from our childish idea that good is limited. A child likes only one or two sorts of food at first. Gradually it learns that food is meant mainly to sustain life, and there are many sorts of food capable of that service. It is so with work. What any work is for is to develop the soul and help mould character. We begin by doing only what we find most attractive. Later, as we progress beyond the infant class, we see that any and all work is good, if it be needed, and that the need of the work, not the desire of the worker, is its *raison d'etre*.

Character grows in any climate, but only by the adult mind can this truth be perceived. Human beings continually seek congenial environment, the work they love; when all they need is a realization of the principles of human development, and the desire to evolve. It is imperative that each soul give his or her utmost, no matter what or how, the main thing being that we give to the utmost.

GOD
Beauty, we feel, is never a useless or ornamental thing. It is of deep and vital use. Trace anything back to its source, and one will find it a vital factor in the evolution or development of God. I know this sounds rather wild, but if God includes all life, then God is in the process of growth. Believing ourselves a part of Divinity, we study to understand the plan of this everlasting opening up and growing from the "in" outward, this continuous circling through life forms.

Of course it is simple and easy to say God is all, God is Life, God is Soul, and let it go at that. But within each unit we call individual there is a restless, poignant desire to know, to find out the why, and how, and when. No matter on what plane a soul may be, it is never content for long. The inward desire pushes it on to learn the enclosed truth, the

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See as one's soul is illumined by a glimpse of truth, it must assume the obligation of such illumination, must live it. No one is responsible, until he has comprehension. Only then does the "Law" begin to act. An unseen duty does not exist, but once perceived, it becomes imperative. That is why it is both stupid and unkind to judge another by our own standards. I am my own best judge, my only best judge. Can a child judge a parent? Can a criminal understand an Emerson? All great teachers have

THE WORK

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body bravely borne has no real loss to meet. But when a soul starves, it faces the only real death in all the universe. Look deeper. Judge more wisely in your charities. A flannel shirt is a pleasant gift in winter to a freezing pauper, true; but a word, a look of sympathy, may save a soul from moral suicide. I wouldn't have you stop giving shirts, but only ask you to realize that the kind and patient word, the charitable judgement, is vastly more important. The poor we have always with us, even if our associates be exclusively millionaires.

See that your charity is always alert, and your eyes keen to see another's need.