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and need to withdraw is still felt. These temples are sometimes left open that the light from a higher realm may stream through, bringing a concentrated blessing unto those who commune within.

Here too are temples wherein spirits may gather into congregations, and upon altars are set, not symbols of religion as you know them, but vessels of transparent light, mirrors which capture and reflect the concentrated light as it falls from higher planes. Through these pure mirrored surfaces light may shine to bless and illumine those who come to commune, worship, and to uplift their thoughts, desiring that even from this beautiful plane they may rise higher to gain experience in other realms of beauty, drawing forever nearer to the great Pure Light which is beyond the comprehension of man in his present state, but nevertheless seen by him in the spiritual vision when dwelling in the Summerland.

*Do spirits grow older there, as people age in earthly life?*

Within this realm there is no ageing, and in reality, no youth. There is the shining soul maturity of those who come carrying the burden of experiences garnered from many years of earthly understanding, but the body they use is free from age and stands in the beauty of its maturity. Those who grow from infancy or youth within the spirit realm, these too mature slowly to adult form, but they retain within the inner spirit the radiant purity of their joyful childhood.

Even as I try to lay before you the vision of this beautiful place, would it not be good to so order your lives that when you come to the ending of your earthly journey you pass swiftly into this place? So, day

by day, think not that what happens to you is of importance and grieve not over the actions which others extend to you, but rather think unto yourself: "The wisdom of the spirit lies not in what others do, but in how I react unto what others may do." \*

Order your life so that your reaction is always one of forgiveness, gentleness, peacefulness, lovingness. So will your spirit become lightened and brightened, and at the end of the journey it will be released, ready to rise into the realm of light where it may enjoy all the happiness, harmony and beauty which I strive so inadequately to clothe in the words of earth, that you may gain some faint understanding of the beauty you may all see one day.



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*Can you give us a description of that part of the Summerland in which...*

I would describe it in this way. There is a temple situated at the foot of a mountain, and running through the centre of this temple is a stream of pure water. Upon the sides of this flowing stream are mossy banks and little grottos in which Indian spirits may come to rest, to meditate and to draw fresh power ere some new ministry is undertaken on the earth. It is from this stream of healing or purification that the spirit known as Rushing River draws the influence he endeavours to impart through his medium, for the stream can be diverted, or used by any individual who so desires.

Also within this temple are kept scrolls which relate to the further work we plan to do, and special scrolls or books to which I myself may refer when giving a specific teaching on a subject unfamiliar to me but good for those on earth. This corresponds to a library, and is my place of study and meditation.

Within this temple is the hall of rest wherein many spirits still joined to their earthly bodies can come during sleep or entrancement, to absorb the atmosphere of peace and inspiration which may help them in their further progression. At the far end of this temple is a gateway of silver filigree. We only open these gates at special times of festivals or recreation, and when we do, it reveals a shining pathway by which we may go upward upon the mountainside to attend festivals of reunion. There we commune with those of a more advanced nature who give us a baptism of power, that upon our return we may bring fresh power to cleanse and harmonise the conditions wherein we work near the earthly plane itself.

Around this temple is a rolling grassland with trees; children come and go, and the souls of the weary sometimes come to rest here. It is not a permanent structure, but one we have raised for our special work, and when our time of service unto earth is completed, the temple will dissolve silently away.

*What about those who died defending their country? What do they do in the spirit life?*

Some of those who fought and swept the world with fire, after

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their loving, I would say. Keep on loving! Send it out and it will flow in a great circle of radiant light and some day it will return again to you, for nothing can be given but what eventually it must find its point of return. Round and round upon the great spirals of human progression, upon the great spirals of creative energy, round and round go the starry forms of light and the great loves of men and women, always meeting on higher vibrations, lifting, transmuting, changing all things, but always working according to the pattern and law of the great Creator.

*Life seems to hold such long stretches of drabness when nothing important happens.*

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\* It is not that which happens to you which is of importance, it is your reaction unto that circumstance. See always that your reaction conforms to the law of love, and give for unkindness, kindness; give for cruelty, forgiveness; give for darkness, light, and remember that the law of love is the law of giving rather than receiving. #

As you give forth your love in a richness of blessing, an outpouring of gifts, in healing and encouragement, you will find that the true joy of your life is in the deep inward satisfaction which is gained in giving the best you have unto those in need, and unto those who can receive. For in this giving forth in joy you live according to the true identity of your inward soul.

*Sometimes it seems however much effort we put into working for what seems right, there is so little to show for it.*

You will never see in your earthly world the results of your labours, for that which is done with spiritual intent is done unto the spirit, and may not be fruited upon earth. The man who builds for himself great wealth upon earth will reap the wealth of the earth, but the one who gives his labour in love and service unto others, to men and women who pass swiftly from his comprehension, such a one will only see the result of his sowing in the spiritual realm when the journey of earth is over. It should be that you in your wisdom will be content to labour, to love and to sow within the field of human life the seed of goodness, that your reaping may come by and by, for on the earth there is only the

shadow, while here within the spirit is the reality. Therefore your work must ever be incomplete. 2

The wise spirit says: "I live here within a world in which all is change, for that is the law of the Master Spirit. So I will not grieve either over gain or loss, either over riches nor yet over poverty, but rather will I seek in all things to accomplish with a loving spirit the labours which come unto my hand."

*Why is the earthly life so fraught with difficulty and frustration?*

Many of you who are learning your lessons in the great school of life question this. Your world needs to manifest the spiritual aspects of love, and the first of these is patience in order to help you lift your love on to a higher plane, the things you desire are withheld for a time that you may learn to wait in patience and in peace, for truly in patience there is peace.

Often the ways of the earthly life show forth this lesson, when the lover is separated from the beloved through war, economic stress, or the differences of race. By this separation the beloved learns patiently to wait. When a beloved precedes you into the life of spirit through disease or accident, because you know the spirit endures for ever, you wait patiently for months and years, quietly persisting in the knowledge that you will meet again with the coming of your own death.

So love teaches you patience and patience teaches you peace. In your development of the spiritual powers of healing and mediumship you need to learn their higher manifestations, but always you cry aloud saying, "Why does it take so long before the healing brings health and ease to the ones we desire to help?" It would be wiser to ask yourself: "Have I sufficient love for these sufferers to keep on healing in patience and peace? Is my love really for myself, in that I desire to see the result of my healing rebounding unto my own benefit and praise?"

To our vision patience fills the aura with a shade of gentle green, a colour to be seen in the world of nature where there is no hurry, no haste, for the grass comes slowly to fruition and the leaf unfolds in unresisting silence. This is the greenness of beauty in your world, and even so is it seen within the spiritual aura. When it slowly changes to these delicate green hues, we see expansion and strength coming there and we blend into that aura any other colour, for there is no clash

PATIENCE

reaction to take place, and in such a fashion your reaction must always be of a spiritual nature

*Is suffering necessary?*

It is true that you must pass through varying experiences in the daily life but you do not need to suffer; your suffering is simply your reaction to what occurs. Throughout your whole life there will be changes of pattern, for your children will grow up and leave you; your mother and father will one day be transferred into spirit. Sometimes other men and women will not understand you and you will react either with sorrow or bitterness to these things. But if you are wise you will say to yourself, "These are but experiences which come to every person; they come to develop strength within me." By accepting them, you do not need to suffer. You just endure them as a means by which your soul will be more highly developed.

*I have heard it said that suffering is ordained by God.*

God has not ordained suffering, but has ordained change, change which must come in every human life. But there is no need for you to suffer through these changes if you can accept them as experiences by which you learn.

*Surely suffering helps one to have compassion for another who suffers similarly?*

To answer this question we must understand what we mean by suffering, for surely the inner meaning is to endure agonising pain of mind or body, and I would say this is not necessary. People suffer because they try to withstand conditions arising in their life, but if they can accept these things as something through which they will learn, they may know pain and loneliness, they may endure separation, but they need not suffer in the full meaning of the word. Therefore, the soul by passing through varying experiences enlarges its understanding and gains in tolerance of others, but it endures suffering only because it will not accept.

SUFFERING

*As we pass middle age, many of us find our memory failing. It is very worrying. Will it hinder our spiritual development?*

This should not cause anxiety for it is part of the spiritual growth of the soul that it may learn how to forget as well as how to remember. Often we have to take souls who have newly arrived in the spirit life and deliberately teach them to forget. In the Halls of Forgetfulness where a soft, silvery grey light fills the atmosphere, those who need to have unpleasant memories eradicated from their minds rest for awhile in dim hospital rooms where slowly the consciousness sinks into rest, rest, deeper and deeper rest, until at last it begins to let go of its earth memories of pain and fear. When this period is completed, skilled healers will draw from the sleeping mind the residue of the memory. If such a one returns to earth to communicate, you may discover it does not remember dying or the seasons of pain, but comes back with remembrance of happy and joyful things. This lesson of forgetfulness is of great importance.

As you make your way through the many experiences of the daily life seeking spiritual unfoldment, the habit of remembering spiritual matters becomes established, but with it you may forget certain earthly things which no longer seem of tremendous importance to the spiritual mind. If you understood this with greater wisdom you would command yourself to remember or forget, saying: "This is of no value. I will let it go and forget it." Thus the consciousness would be uncluttered and free to remember that which is important.

In your schools the child and youth should be taught the value of forgetfulness. Too often when souls come newly to the spirit life they are tormented by remembrance of unimportant details of their mortal life. We say to them: "Forget it. Think upon the things of the spirit. Look to the glorious light and remember the new truths we are trying to teach you." But because the old habit of thought is so strong it will continue until it is at last transmuted.

As your pass from youth to maturity and thence to the closing years, try to apply this truth to your lives with wisdom, cultivating the memory of your spiritual consciousness, learning to forget the less important mortal things. Furthermore, this habit of not forgetting can create mental torment for those still in the physical body.

When you desire to help just such a sleepless sufferer, send unto them the soft, silvery grey colours of rest, deep rest, and impart into the