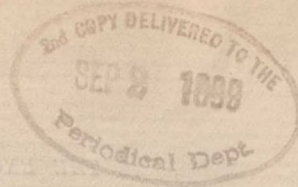


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# THE EXODUS

By URSULA N. GESTEFELD.

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## INCARNATION AND REINCARNATION.

From his fellow traveler the toiler may receive the impression leading to right conception of being, a stimulus in the direction of greater results in less time.

Let us put this proposition in the fewest and plainest possible terms. As existent souls we know only what we conceive. We conceive according to impression. Impression is due to stimulus. Stimulus is from environment. Environment is Nature. Nature is the orderly sequence of fixed factors compelled by what First Cause is. One of these factors is the plane of shapes, the phenomenal world, constituting the environment to which John Jones is born.

Stimulated by environment the soul's response to the stimulus is impression. The result of impression is conception. According to conception experience becomes. Therefore experience is first according to natural conception, and natural conception is according to natural impression.

True conception is according to subsequent impression, this impression and conception contrary to the natural. Any means that acts as a stimulus for true impression and conception is a mediator for the existent soul.

A boy may be at work upon a mathematical problem, and do all that is required for its right solution, with one exception. He makes one mistake. He must still toil and struggle before the true answer can be written.

You observe him at his work. You see where the difficulty lies, for you have been through the same experience. "See here," you say, "this is your mistake. Every time you have attempted this problem you have said five and five are nine. The mistake is in your addition, and at this point where I place my finger."

Are you not a mediator for him? From you he receives an impression counter to the one upon which he has been acting, that leads to his right conception; and his right conception enables him to solve his problem.

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*Last Published.  
Absorbed by "Mind"*



The one whose self-conception is "I am the Son of God," and who is proving by demonstration its truth, is the elder brother for his fellow-men, going before them in the way of proof that is as possible for them as for him.

"Is John Jones a parallel for every member of the human race?"

Yes. Nature knows no high and no low. The smallest possible fraction is necessary to the integrity of the unit. One-half is no more essential for wholeness than is one-millionth. As compared with each other when computing values one fraction is greater than another, but the loss of the smaller would destroy the integrity of the unit quite as effectually as the loss of the greater.

Each living soul, each personality upon which is bestowed a family name, wherever born, whether black, white, or yellow, of high or low caste, is a means for the natural manifestation of the nature of the genus, Man, and for the possible manifestation of Likeness to the Absolute.

This human breathing unit that has equal right with the saint or the millionaire to the common atmosphere, has also equal right to consciousness of the individual and common relation to the Absolute—the breath of life.

The fact of existence bestows this right, the family to which he is born has nothing to do with it, neither has his education or lack of it. His education may have much to do with stimulating him to a recognition of the right, but the right *per se* belongs to existence itself. Here, all men are "born free and equal."

The fact of existence is the same for all, the possibilities of existence are the same for all. Nature's constant repetition is her eternity. Creation, from the beginning that is the Absolute to the end that is the beginning, is repeated in the life cycle of the existent soul. This is Law that is no respecter of persons. Whatever the country, race, racial tendencies or conditions, each living unit has the same fundamental origin, and the same destiny to fulfil.

If a boy is to become a mathematician he must find and demonstrate abstract truth. Except he be endowed with capacity therefor, this is manifestly impossible. Granting the capacity he will repeat, as his own experience, the whole order that lies between the abstract unit and the demonstration of the many combinations due to its nature.

All who became mathematicians before him followed this course, fulfilled this order. All who come after him will do the same, however many new methods for the doing may be devised. No one who aims to become a mathematician can break the Law, all must obey it; any and all means, however they may differ from each other, must be adapted to it.



Boys of any and all races are bound by it because it is natural, it is what principle compels, it is due to the nature of the unit. They stand upon common ground, they have equal right to attempt and result.

Mother Nature has no favorites, neither has God the Father. They select no family above another as the only one to which shall be born the personality that may manifest the Son of God. They bestow this divine right upon all families, because it is the birthright of the individual soul.

They bring the species that may discover and observe the process of its own creation, and duplicate it as its own experience. They give equal capacity and equal opportunity to all. When he attempts to become a mathematician the son of the wealthiest and most influential man in the country has no advantage over the son of the poorest and most obscure, so far as the necessity that is Law is concerned. Where methods are involved he may have a great advantage, when these are judged by our standards, but the necessity for both is the same.

According to the New Testament the Great Example was the obscure son of an obscure carpenter, who, being deprived of the opportunities afforded by wealth and station, made the most of Nature's opportunity. As the Elder Brother, "going before to show the way" of attainment, he stimulates us to seek to walk in it, encourages us by the proof of what is possible.

Not Jewish history alone affords the only example of an Elder Brother. All races have had their Saviors, and all Saviors are means by which the Great Purpose speaks.

"If all alike stand at the bottom of the staircase when born into the world, how are explained the great differences in people?"

All personalities are alike as Nature's product, but are not alike as human products. The human products, the impulses yielded to instead of conquered, the tendencies set up and strengthened by repetition, that are contained in the combination named John Jones, make him different from other men in the neighborhood.

The various combinations that can be made with fundamental ingredients as a basis, plus the ingredients added by use of existence, manifest the infinite variety possible from the original Genus.

Mankind—all kinds of men—is necessary to the whole, though the whole man is not one of these kinds, or fractions. The whole is, and must always remain, more than any fraction. The sum of all kinds, one kind, as the highest, dominant over all the rest, can alone show forth Man.

Many kinds of men are climbing the staircase at the same time, many kinds are halting upon the same step, all kinds are moving toward the common destiny.



Men differ from each other as fractions in the unit differ from each other. As all fractions are alike in their relation to the unit, all being necessary to the integrity of the unit, all men are alike in their relation to being; and this relation gives them the individuality to which belongs the birthright of attainment.

Ten infants born on the same day are alike, and yet no two are alike. They are alike as products of Nature with common capacity for knowing self, and common destiny. As members of mankind, of a community and of a family, they differ from each other.

Two oak leaves are alike as leaves of an oak tree. Though there be forests of oaks no two leaves will be found exactly alike when compared with each other. Likeness with difference pertains to all species from least to greatest, and even to the highest of all comparisons, God and Man.

Everything depends upon the standard of comparison when we speak of either difference or likeness. The many kinds of men toiling up the staircase, the one kind descending the staircase, constitute the variety possible to the original Genus, plus the variety consequent upon use of existence.

Likeness bestows individuality, difference preserves it, existence redeems it.

"How does the theory explain the extremes of poverty and wealth, suffering and exemption from it, with no blame to one or credit to another, that abound on every hand?"

Though the fact of existence is alike for all, circumstances *in* existence may differ widely. As compared with each other they differ; as compared with our wishes they are desirable or undesirable. They are alike, or are all desirable, as a means to an end.

The circumstances attending the birth and growth of two children differ. One is born to poverty, the other to wealth. The child did not make the circumstances before it was born. It had nothing to do with them. They were ready and waiting, they were made by those who preceded it. The child was born to them, the circumstances were not born from the child.

The circumstances are a human product to which the child as Nature's product is born; and whatever they may be, however, from the basis of feeling and desire, they may be classified, they are a means toward the ultimate possibility of existence.

As compared with each other circumstances are not and need not be alike; yet as a means they are all alike. Whether a child be born to the circumstance of poverty, or the circumstance of wealth, neither the poverty nor the wealth can be an obstacle in its path, both can be helps on the way.

All depends upon the way the circumstance is met and used.



Poverty may be an obstacle in the way of gratification of desire, wealth a means of this gratification; but both the poverty and the wealth may be a means toward the enlightenment necessary for the fulfilling of destiny. When compared with this higher standard one set of circumstances is as good as another, for all are good.

Two boys who aim to become mathematicians go to school. This, we will say, is necessary. Is it necessary that they sit upon the same bench in the same schoolhouse, walk through the same streets and pass the same buildings on the way to it, wear the same clothes and use the same brand of pencil? The one great essential fact is the same for both boys, the circumstances in which it is demonstrated may differ without affecting the fact or the law and order of its demonstration.

We lay too much stress upon circumstances, and not enough upon our use of circumstances. We do not see their nature, meaning, and relation to ourselves, till we see principles. We do not see principles till we experience circumstances.

We classify them as painful and pleasant because we classify according to our feelings—sensation. They will be classed all under one head when we understand. They are all good for us, as a means by which we may gain understanding. Many of them are evil to us, while we are groping for the understanding.

Suffering is common to all existent souls because it is sensation. Pleasure is equally common and for the same reason. But what we call the amount of suffering or the amount of pleasure differs, for what one would enjoy another would dislike—again the infinite variety.

No one is to blame that he suffers, every one is to blame who continues to suffer, *as he did formerly*, because of the possibility that is his.

Continued existence must include continually ripening ability to dominate what has first dominated. This does not mean, necessarily, dominion over poverty by the acquirement of wealth, but the ability to make wealth out of poverty. It means to discover and eradicate the causes of suffering, which are always more interior than exterior, rather than to select the family and circumstances to which one "will be born in his next reincarnation."

"The sins of the fathers shall be visited upon the children" is a quotation that has been used as a threatening cudgel to keep us quiet under affliction, and submissive to "hereditary transmission." True it is that the tendencies set up and strengthened by our forefathers, what they have thought and done or have failed to do, constitute the circumstances to which we are born.

Circumstances are inflexible as effects legitimate to the causes that have produced them. There is no getting around the



fact that one is born to hard and painful, and another to pleasant, circumstances; but the living soul is greater than the circumstances, and can gain enlightenment and fulfil its destiny in spite of them.

To dominate what has dominated us is the great necessity and glorious privilege with which existence confronts us. For its accomplishment we experience the one before the other, and *all* is good. Justice prevails, for it results from the law of cause and effect and is impersonal.

One child is born in the slums, another in the avenue. Both are alike as Nature's products. They are unlike when human products have been added to natural ingredients. Both are to wrestle with these added ingredients, and with the circumstances pertaining to our standard of civilization.

As a matter of human opinion, poverty is a hindrance to one and wealth an advantage to the other. Why should one be blessed with wealth and the other cursed with poverty? Where is the justice of this arrangement? As a human being, is not the one born in the slums as much entitled to wealth as the other?

He is not born to the same set of circumstances, yet he is born with the same latent capacity for dominating circumstances by using them, whatever they may be, to the end for which existence and all it includes is a means.

This capacity is the equal of the capacity belonging to the one born in the avenue, for it comes of individual relation to First Cause, and not from the fleshly parents or the circumstances they have helped to make for their children. Is not this justice?

"Does this theory abolish physical death? If not, what is John Jones' state after death?"

This theory does not abolish physical death but explains it—when dealt with more exhaustively than present limitations allow. Remember that John Jones as a personality is a compound, that his physical body is but one ingredient in that compound. In the ratio of their relation to the eternal being, some of these ingredients are more enduring than others.

The period of endurance of the physical body is least of all. "Three score and ten" is the common description of its limit. It is the first and natural means by which the existent soul gains its impression of location and environment, the means by which it establishes relations for itself.

The physical body is the epitome of the physical world, and the means by which the soul experiences what it calls contact. Impression upon impression is made upon the plastic soul which in turn embodies them, or builds them into oneness as a subjective body.



The physical body is but the mold in which this invisible body—invisible to the outer sight—is formed. This invisible body—often mistakenly called the spiritual body because it survives physical death—is the embodiment of self-consciousness, and the quality of self-consciousness depends upon dominating impressions. At death the physical mold is dropped and the body formed in the mold remains.

John Jones is still alive and he has a body. But he did not find this body ready and waiting for him in another place or locality to which he went through the gates of death. He did not pick it up and put it on like a ready made garment. He did not cast off his physical coat of skin and then have a different coat brought to him to replace it. He simply became, in a measure, unclothed.

When jelly "sets" or forms in a mold, it can be taken from the mold and will retain all the impressions made upon it by the mold in which it has been formed. This jelly-form is unclothed when it leaves the mold. The mold was first, the jelly-form was the consequence.

This body which is John Jones' body after death is made in what is called his lifetime, is the consequence of that lifetime, and the physical body or mold is but the means by which it is formed. It is invisible to the sense that cognizes only matter in its grossest form, but were it seen—seen truly—it would be found to be the embodiment of the impressions collected during John Jones' lifetime.

Before physical birth, therefore, this body could not be; after physical death it is sure to be. Its perpetuity depends upon its quality. "As a man thinketh in his heart, so is he."

What John Jones, as a living personality, is at physical birth, is what has been made by God, Nature, and the human family. What he is at physical death is what he has made, or failed to make, himself, either consciously or unconsciously.

As the child is gradually formed in the mother's womb, the after-death John Jones is formed in the womb of this period of existence, and is born from it at death. Though John Jones is still alive, his aliveness—to coin a word—is not, necessarily, an intelligent or knowing consciousness of what and where he is. A new-born infant, though alive, and in that sense, only, conscious, has no knowing consciousness of what it is born to.

It is a great mistake to suppose that immediately after death "he has solved the great problem." Problems are not solved so easily, and the solution of the greatest of all problems does not depend upon death, but rather upon knowing what death is; a knowing dependent upon a greater knowledge that includes it. What and why is existence, is the problem to be solved first.

Death being but birth, and future existence the survival



of all that does not pertain merely to the first stage of existence, what is left behind as remains falls till it can fall no farther; or disintegrates, is resolved eventually into the original cosmic matter. It is not carried on, but is left behind as of no more immediate use.

When jelly is taken from the mold, the mold may be destroyed without in any wise affecting the jelly. Were the mold removed before the jelly was "set" the result would be different.

John Jones' state after death depends upon his state before death. John Jones belongs to existence, which has its first and successive stages; but his state *in* that stage is largely of his own determining; and his state, as cultivated and formed in the first stage of existence, determines his state in the next stage; for cause and effect rule throughout.

Consequently two men who die at the same time may not be together after death. If their interior states do not blend, they will not be together, though their inert physical bodies lie side by side. Condition determines locality.

John Jones, though a compound, is one whole. To what he attaches his sense of self, now, determines his future. To attach his sense of self to the perishable, is unwise. To attach it to the eternal is wisdom.

John Jones, equally with every living soul, asks himself the question—he can not help it—"What am I?" If he says of his physical body, of the mineral or the vegetable or the animal nature in him, or of any of the tendencies persisting in him from previous generations, "This is what I am," he attaches his sense of self to it, and it becomes, practically, John Jones, when it is possible for John Jones to become the Son of God.

According to his self-idea John Jones will become; it determines his state. He conceives of self, and his conception, lived to, determines his state. "He goeth to his own place" at physical death. To attach his sense of self, not to any one of his own limited ingredients, but to the Soul that informs the compound, and makes it living as it moves through on its way to Origin, is the course of wisdom.

This is the lesson of the New Testament, the message of the Messiah, the "good tidings which shall be for all men," for all men have this possibility.

"How are you thinking?" is the most important question to-day, for the conception of self determines the future. Not till it is immaculate is the future all it may be.

If John Jones' state after death is his interior condition before death, which then becomes unclothed; if the law of cause and effect determines the whole matter; if John Jones possesses individual power to use that law while it is using him,



then he may make his state after death what otherwise it would not be.

From this basis the conclusion is reached that, while the state after death is fixed as the result of changeless Law—the Old Testament—it is not fixed because of the possibility pertaining to the individual—the Power of the Whole.

The consequent conclusion follows, that use of the now is the most important thing under the sun.

“Is one lifetime sufficient for immortality, if immortality is the ultimate of existence?”

“One lifetime” is the first and natural stage of existence. Existence is what lies between eternally subsistent being, and the highest possible quality of self-consciousness.

The first stage of human existence is the womb in which self is conceived. No previous species is capable of this conception. The physical body, or “coat of skin” belonging to this stage, is the mold in which the existent soul’s body is formed. The pattern for this mold lies deep in the foundations of the eternal, and the pattern is preserved when the mold is broken.

The first stage of existence, therefore, contains all possibilities. Whether or no these possibilities become actual facts, depends upon the use of what it offers.

The first stage of existence has its actual facts. The existent soul *must* deal with the facts, *may* deal with the possibilities.

The facts are the differing natures contained in its own as their sum, the impulses and desires belonging to them; the phenomenal world, the physical body, and the relation to them; the tendencies pertaining to previous generations and reincarnated; the conditions ignorantly made and experienced.

Every living personality must and does meet and experience these, whether in greater or lesser degree according to our standard of judgment. These are the facts for which John Jones is not responsible. They are due to Nature, compelled by the governing Principle. But the possibilities, all that can be accomplished as the result of existence, stand at his right hand; and for failure to use them he is responsible. His course of action in this stage determines whether they remain possibilities still, or become actual facts added to the natural facts.

It is possible for that personality named John Jones to grow in “one lifetime” from the infancy of existence to its childhood, to its boyhood, to its manhood. This does not mean the childhood, boyhood, and manhood of this three score and ten years; the sunny locks of the child and the white hair of the man. It means the infancy, childhood, boyhood, and manhood of existence itself, its beginnings and its crown of maturity.

For existence has these stages, compelled by its nature, and



the infancy, boyhood, and manhood of "this life" are but the stages of one stage—genus and species, as it were. The infancy of existence has its own infancy and maturity, with the stages that lie between. However many and varying they may be, they belong all in one stage of existence itself. The great is repeated in the small.

Because all possibilities are now, as much as ever they will be, "now is the accepted time"; and John Jones may be born into the childhood of existence, and into the boyhood and manhood, while using the physical body that belongs to the first stage of existence. For these are interior, or subjective, while the physical body and environing world remain objective. He may be "in the world, but not of it," while those around him are not only in the world but of it, as well.

The process from subjective being to the highest attainable self-consciousness is not measured by years, but by stages. Certain stages must be accomplished, the manner of accomplishment determines the time.

Though it is five miles from A to B, and therefore five miles from B to A, the means of conveyance employed determines the time of transit. To walk the distance is to progress but slowly, and to dwell more in the circumstance of the moment than in the object and end of the journey.

Any one who perceives the nature and meaning of existence can tell John Jones what he has to do, and how it may be done. No one can tell him how long it will *take him* to finish the work, for this depends upon the means he employs and his own persistence and faithfulness. He has the power of choice, and no one can predict with certainty what he will choose.

So far as principles are concerned, any one who understands can state positively what is and what will be. Abstract truth can be made a positive statement. How one will apply it, and what means he will employ, is a matter of individual choice which is left open to conjecture.

All that pertains to the ultimate of existence is involved in the first stage of existence, and is *theoretically* possible for John Jones. What is *practically* possible for him to-day, depends upon what he did yesterday. If yesterday he saw the light at the top of the staircase, and *acted upon it*, he can do to-day what he could not do before. If yesterday the "true light that lighteth every man that cometh into the world" was uncovered for him and he acted as he saw, yesterday's remote possibilities have become to-day's more immediate possibilities.

What time and space are in themselves, or abstractly, is indestructible, but *for himself*, John Jones may practically annihilate them. The individual possibility gives dominion, *for practical ends*, over all that is abstract.

The distance from A to B remains five miles. The one



who walks covers it in five hours, the one who rides in an ox-cart, in four, the one who rides in a carriage in three, the one who travels in a railway car in two, the one who employs electricity in one; and if there be speedier means the time may be reduced to minutes and even seconds.

Practical result and the time in which it is gained, depend upon the means employed, the means upon choice, choice upon enlightenment and desire. Enlightenment and desire depend upon the experience that stimulates them, and this experience upon existence itself and what is natural to it, as inducing something to be avoided.

From the eternal God the Father that is the great First Cause, to the Son of that Father that is the Incarnate God, there is an unbroken sequence of cause and effect in which all belongs. The distance is fixed. The means of conveyance is optional.

The existent soul is the traveler from one to the other. The Soul moving through all species makes a soul's successful journey possible. The Soul's onward movement is impelled by dynamic Force. A soul's volitional movement is the personal force which, added to the dynamic, gives immortality.

"The Father worketh and I work."

The descent of the staircase is the possible practical annihilation of time and space. Descent is more rapid than ascent. Natural ascent precedes the ability to descend. Descent is the higher ascent. Descent and possible ascent are one. Because all possibilities of existence are involved in its first stage; because, therefore, "all men are free and equal," the hereafter, next year, and to-morrow are one. They will be for each what each makes them, through ignorant or enlightened choice of means.

In the conclusions reached from the premise of the Science of Being, our first incarnation is accounted for and emphasized, as it is not for the average reincarnationist. As said in the opening chapter, there must have been a first incarnation for those who believe they are now experiencing their fifth, sixth, or fiftieth, as the case may be; and the conditions and circumstances could have had no personal causation. To what, then, were they due when no personal Karma had been made?

The view that our first or natural incarnation as the first stage of existence contains all the possibilities of complete existence; that these possibilities for the individual stand side by side with the tendencies of a member of the human race, and of a family; that, therefore, it is now possible to use the law of cause and effect that, till such time, uses us, if sustained by logic and reason is more satisfactory, and more speedily productive of practical results.

We make Karma indeed. In "this life" John Jones makes



his own personal Karma which is added to the general Karma. The effect of his own thoughts and acts will be added to all natural effects of all operative causes, and he must deal with the sum total in the future.

But his future is interior to his present, not exterior.

He does not go away from a place and return to it. The first stage of existence is John Jones, who, consequently, never could have been "here" before; and he "goes away" only by growth, not by physical death.

Outwardly John Jones may remain what all other men look to be, while interiorly he may have far outstripped them and have reached the young manhood of existence while they are still struggling with the circumstances of its childhood.

This is the possibility for the individual that should be emphasized. Any teaching that fails to emphasize it, and even obscures it, is not the redeemer for mankind that it may aim to be. "The kingdom of heaven is within you" should be proclaimed in the temples and on the street-corners, for it is as true now as it was nineteen hundred years ago. As was said then, "And he who will may enter in," so it may be said now.

We have fallen in love with Oriental mysticism and neglected to look for and find the treasures of wisdom and power that lie at our own door. We have gone half-mad in our efforts to stock our brains and feed our heads at a table moldy with age. We are a new world, a new people, with a new religion—new as compared with what are called the ancient religions; and becoming disgruntled with our raw newness we have flown to them for satisfaction, and believed ourselves to have made most astounding discoveries.

Yet the Old Testament remains the Old Testament, even if clothed in unfamiliar garb. Charmed with the unfamiliar we fail to see that the New Testament is what we need most—emphasis of the power of the individual, above emphasis of the Law. And what we most need is at home with us.

"Thou shalt" is more potent than "Thou shalt not" when we have our eyes even a little open to the Great Purpose. Till then we need the Law, need its retributive justice. But having our eyes open a little, why should we accept a foreign Old Testament as the best guide in life? We will not if we are becoming individualized. If we are not, we must lean somewhere, and we are entitled to our choice of a leaning post.

Nothing is so cosmopolitan as Religion, nothing so provincial as a theological doctrine, a racial philosophy, anything too limited to take in the whole world. That which strikes home to the inner citadel, which speaks directly to a member of the human family, whatever his race, customs, or inheritance, and says, "*Thou shalt*," is the New Testimony that wins the world. It isolates him from his fleshly inheritance, brings home to him



responsibility, compels him to make effort for achievement instead of occupying a reserved section of the here and the hereafter.

With our monopoly of religion, doctrinal Christianity being the all and why, from our educated point of view, we may well wonder when we find its ethics in doctrines far older. Pagan and heathen become terms we are less and less inclined to use, the more we know, and admiration and appreciation displace our ignorant prejudice; for it was ignorant prejudice that made us call non-Christians by those names; and it is ignorant sentimentality that makes us raise thousands of dollars for "foreign missions" to-day.

The "blessed light of the gospel" cannot be carried into the darkness of what we are pleased to call heathendom if it is shut up in a dark lantern. "Thou shalt believe what I tell thee" is not the mighty "Thou shalt" that Jesus taught as a fisher of men.

No Scripture, however ancient and venerated, affords a more transcendent example for mankind, has more power to thrill and inspire the human soul to right ideals and effort, contains greater stores of wisdom, than our own. High above all Saviors of races stands the Savior of the world, Jesus Christ.

Admitting, for those who demand it, that such a character never lived, is not historically true, still, as a type, Jesus of Nazareth reveals to us our human nature, our possible divinity, the link between them, and how to make this divinity master of our humanity.

Through him, therefore, as the mediator, we come to The God; come to the end and aim of existence; come now, if we will. As with him, this coming is to be the fulfilment of law, not its destruction; living to it truly, but over it, not under it.

He is the Great Individual, Creation accomplished, finished, complete. In Him the Beginning and the End are at-one. This unity of the Unmanifest and the Manifest is for all. In Him is incarnate both Genesis and Revelation. He is the living Word.

If Jesus be considered a historical personage only, the Christ is dead and buried. If he is seen for what he more truly is, for what the Bible presents him, a type, confirmed by Science, if not by History, and made living and real by our inner life when we try to conform to the example, then the Christ is risen.

All Saviors will be seen as approaches to his perfectness; and all Scriptures of all nations will fall each into its appropriate place in the great scheme—presentation of abstract truth in such form as will preserve it, while it challenges the seeking power of the people for whom it is written.



## THE MASTERY OF FATE.

You have changed greatly in the last few years, have you not?

You used to live for the day, for self-gratification tempered with your duty to others; but now you try to live for the great all of which this life is only a stage. Your desires, thoughts, and feelings are quite different. The worldly goods and pleasures are not now enough for you.

An aspiration for what lies beyond them draws you higher. A few years have passed since you felt this new impulse, enough for you to look upon your old self with wonderment. It seems as if you never could have been what its face reveals, and yet, at that time, you did not realize any special lack.

You tried to discharge your duties to others, speak well of your neighbor, and keep square with the world. Beyond these you felt justified in doing as you chose, in living as best suited you.

But what a difference between then and now. What has made the difference?

You came into a knowledge one day, unexpectedly perhaps, of which you had not dreamed, and at once all was made new for you. You saw a meaning to existence, a meaning for yourself, why you were here, to what end all tends, and with a rush you went over to the metaphysical side of life. Now the physical side seems so far away from you, and you wonder how you could ever have been what you were.

But your experience has been strictly according to law, the law that governs existence and that has common application. First the natural, afterward the spiritual. You were what you were, naturally. You were born blind. You were blind from your birth. Your natural existence was blindness to the truth of being. Natural existence itself, or birth, because of its limitations, is a natural blindness that time and experience must deal with and remove.

When you got your eyes open to see, the glory was dazzling; and now you are threatened with blindness again. Not the old blindness but one equally an obstacle in the way of higher results for yourself.



This dazzling glory that shines around us when we have our eyes open to see it, this glorious truth of being, that we are whole and complete forever as God's image and likeness, is sometimes too much to be borne, and we need still another revelation to help us out of the next darkness.

You have become extreme in your views, have gone as far the other way. Once you would have had nothing to do with things metaphysical, would have ignored them all and turned your back squarely upon them. Now you are doing just the same thing in another direction. You are trying to ignore things physical, and to turn your back squarely upon them.

Like a pendulum you have gone from the extreme limit of one side to the extreme limit on the other. In both cases you are blind. One kind of blindness is better than another, perhaps, but it is best not to be blind at all.

Has it occurred to you that in refusing to give any place in your life to things material you have tried—and vainly—to disrupt the order of the universe?

True it is that your real being is the image of God, that your flesh and blood body is not yourself, that the material things constituting your sense environment may disappear utterly from your vision and have, therefore, no permanent reality. Though this is all true, it is not all that is true, and never had you more need of knowledge than to-day.

You are the pendulum trying to remain fixed at one extreme because you were once fixed at the opposite extreme. Your motive for the effort is good and worthy, but the direction in which it acts might be changed with advantage.

The point of equilibrium for the pendulum is the place of poise between the two extremes. Your own true poise will be found midway between the extreme of your old life and the extreme of the new whose glory has dazzled you.

The golden mean is truly golden, for it is the way of wisdom. In it she walks with firm feet and reverent mien, with calm upturned face, serene, untroubled eyes. In this path the light always reveals, and never dazzles. Try for this poise. Cease ignoring anything whatever. Look at everything, physical and metaphysical, in order to look through everything.

Parallel lines never meet. This is self-evidently true. Draw them for yourself and see how true it is, so: =====. Though they extend infinitely they will never run together. This is truth and truth is fixed. It never compromises, does it?

One of these lines represents what you are in the real of you, a spiritual being, eternal, never diseased or changed. The other line is materiality, what you, the real you, are not; the physical mold and body. What you are in the real of you, and what you are not, will never blend together as one whole.

While this is true, it is not all that is true, for you, as a



living soul, are neither of these lines; you are their point of unity. Now draw them again and add a third line, so:  $\equiv$ ]

The perpendicular line is yourself as a living soul. One of the parallel lines is your real being, the other your body and material environment.

You are, you see, related to both, and it is not wise in you to ignore either. Without you they can never unite. In themselves they are opposites. But *in you* they unite, because you are related to both. In you they find conjunction. You are to find each, and live toward each, according to the nature of each and your relation to it. In you they are to be reconciled, opposites though they are, because you are to be reconciled to both.

Begin at the left of the upper line, move to its end, and through the perpendicular line to the lower line, out on that lower line to its extremity on the left. You see that although these parallel lines do not, and can not meet, there is an open road from the left extremity of one to the corresponding extremity of the other. That road runs through yourself, the mediator between the two.

To see yourself as this mediator in whom these two lines meet, and understand why you are the mediator, is to find your true poise, the golden mean, the way in which wisdom walks.

You have friends who have not made the discovery that you have made. They are living in the old way, seeing all things through the old idea that they are made of matter, are subject to its laws, to all possible conditions of disease, sorrow, and pain. They look upon you as a "crank," think your "notions" the craziest under the sun, tell you to put your hand in the fire or eat arsenic and find out whether you are able to cope with matter or not.

You pity their ignorance and blindness, and consider them the deluded ones; and you stand each at opposite ends of the swing of the pendulum.

They do not know enough to know the relation of the metaphysical to the physical, and their own relation to both. You do not know enough to know the relation of the physical to the metaphysical and your relation to both. They need to learn what you have learned, and you need to learn more.

Though the parallel lines are forever distinct in themselves, *in you* they are not separate; and because you, a living soul, are their point of unity, you must deal with both. Therefore, do not make the use of material things a torment for your conscience. This is a great mistake. All things on both lines are yours, and you are God's. Not your employment of them, but the motive which determines *how* you employ them, is the all important thing. Till you learn this and act accordingly they use you, though you never touch them.



Because the force of your new impulse has carried you to the other extreme, you "want nothing more to do with matter." "Mind is all, and matter is nothing," you say; therefore you will depend upon mental means only, under all circumstances.

You make this a matter of conscience, and judge every one according to the standard that you have set up. If others do not do as you are doing, they are doing wrong. And all the while things material are related to you in spite of your attitude and conscience, and you are using them every hour in the day.

Look for the golden mean—as perhaps you will not so long as you make a matter of conscience of that which is purely impersonal because it is Nature. Though in your real being you are free from all conditions that pertain to materiality, in your self-consciousness you are not entirely free. You are still related to them, or they are still related to you, and in spite of your theory you can not yet do without them.

You mistake when you make use of material means for conditions pertaining to a stage of existence, a matter of conscience; when you demand of others that they shall act according to your standard. Not act, but motive for act, is a matter of conscience.

If you are using them in fear, because your whole dependence is in them, you are in bondage to them. The bondage is a mistake. If you are using them as their lawful master who says, because he understands relationships, "Suffer it to be so now," you are out of bondage, and all such use is lawful to you.

The modern metaphysical teaching is presented too much as a religion and too little as a science. Mistake in the application of the teaching is a consequence. You cannot be too positive in your feeling or statement that the spiritual reality of being is changeless and eternal, and the body you look upon is material and is not you; that neither matter nor existence can make conditions for your real being, which is conditional only by its relation to the absolute God. But you can be too extreme in your immediate application of this truth to the circumstances of daily life. You need to establish through yourself, in yourself, for yourself, the relation of the material to the spiritual, of one parallel line to the other. Though there be a great gulf between them, you, as a living soul, are the bridge over that gulf.

You have the right of choice; not choice of what anything is in itself, for that is compelled by the relation of cause and effect. But you choose what any and all things shall be *to you*. As this is your privilege as an individual, see that you grant it to others also. Your neighbor must follow his own conscience, not yours.



## THE BREATH OF LIFE.

(When one is condemned because he is not understood.)

I am able to stand, O Lord, for thou art my sure foundation.  
I am planted upon a rock and I can not be moved.  
Though the floods and tempests beat upon me I shall not fall.

Though I stand alone I am not alone. Thou compasseth me round about.

My fellow-men avert their faces as they pass by. They call me by a name of their own devising.

But thou callest me by thine own name, and the glory of thy face shines upon me.

Because thou lovest me, I love them.

I would show them thy glory, and naught that in their blindness they do can turn me from the way.

Thou hast waited long for me, I can wait long for them.

I know that I can serve thee truly only by serving them.

Thou art my great and sure reward, though they deny me.

Their eyes are holden that they can not see, but in thy good time their eyes shall be opened, and their feet shall find the rock.

They are but children, they shall yet know thee and be men.

Thou givest me both patience and power.

I walk in stillness and peace.

In my ears is no noise of battle.

All is Love, for thou art Love itself, and I am held with thee.

I feel no stripes, no pain.

I hear only thy voice—"This is my beloved son."

I feel only the clasp of thy hand, the sure embrace of thine arm.

In thy glory all is transfigured, and they are thine as I am thine.

Though I may stand on the mountain with thee, I can walk through the valley with them.

For me its darkness is illumined, for thou art my pillar of fire by night.

Thou helpest me to show them thy way, for thou makest me strong to walk in it.



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With this number THE EXODUS completes its fourth year of existence and says "Good-by" to its readers and friends. The purpose for which it was undertaken is accomplished. Demand for the teaching for which it was the medium has steadily increased, till the time devoted to its preparation must be given elsewhere. It has aimed at enlightenment for those who seek a way out of bondage. By its help many have found it. This result is its reward for effort. To such as have had their understanding opened, to all who are seeking help and encouragement, THE EXODUS says "For you, all is possible. Live to the highest you can now see and feel, and in time the possible shall become the present."

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