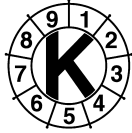


A Universal Perspective

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Alfred J. Parker

Founder

1897-1964

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Preface

As you carefully read and study this book, you will undoubtedly come to appreciate the universality of Mr. Parker's mind and recognize the universal truths revealed through his writings. Use the newfound knowledge to develop your universal potential and come to enjoy the beauties found in establishing individuality of mind and universality of purpose.

During Mr. Parker's lifetime the reference to man and mankind had a universal meaning that included all people. Rather than alter the original writings by changing all such references to humans and humankind, interpret these references as universal terms that include everyone on an equal basis.

Editor

A UNIVERSAL PERSPECTIVE

PROLOGUE

Perspective is one of the basic requirements for mental and spiritual progress. There are two kinds of perspective: the one, more generally related to vision—one's ability to discern a picture, objects, and detail, etc.; but the most basic perspective is one's ability to visualize things not seen by mortal eye, i.e., to discern what lies beneath the surface, partially concealed truths and meanings that are revealed through perspective and analysis. One cannot always see the intent of a thing, an experience, or an action, yet through a full and complete perspective, plus analysis of actions and experience, it is possible to discern the underlying reasons and often see the results before they have occurred. Without mental perspective one remains mentally and spiritually blind and lost to logic and reason. One should always be searching for reasons, especially those of life and of being, for man has his part to play in the evolutionary principle of life as he represents the balance of being through wisdom. To see is one thing, but fully to comprehend what one sees is something else, and is the key to spirituality.

Yours in Service,

Alfred J. Parker

A UNIVERSAL PERSPECTIVE

Perspective is as vital to the evolution of the mind as the adjustment of a pair of binoculars is necessary to clarify, extend, and broaden the vision of the user whose vision might otherwise be very limited.

Perception and Memory

Perspective enables one to see clearly and to perceive every little detail as well as the whole picture with such intensity that what one sees creates a sufficient impression upon the brain to become as a photostatic copy of the picture: a strong and clear memory throughout one's life. Poor memory springs from one's inability to perceive the details of what one sees or experiences; one's mind is not sufficiently impressed to create interest enough: the same way that a camera is not sufficiently focused to produce a clear and sharp negative. The result is a foggy picture, lacking detail. The focusing principle of binoculars or a camera creates the same results as one's ability to focus one's vision upon an object, a scene, a conglomeration of articles, or the picture of life in its varied ramifications. It is good to practise concentration upon objective things, for man must first learn to understand himself and the finite plane of which he is an integral part, and to observe the rhythms of nature working through natural law.

Combined with perspective is one of man's greatest attributes, *analysis*. One understands what one perceives only through analysis, comparison, and the ability to understand and relate one's perception. One may perceive and yet not be impressed sufficiently to remember clearly what one has observed. This situation is due to lack of mental concentration upon the details of the picture; one sees only negatively or generally, more as a meditative phenomenon, lacking the ability to focalize one's thinking or mind. This creates a very obscure mental picture, lacking reason and understanding. One with an obscure perspective could never gain in wisdom, for he would never fully understand the reason of his experiences and perspective, as one whose sight is impaired lives in a world of only half-reality without the ability to translate what he sees. In the case of poor eyesight, it is corrected through magnification, or by focusing and sharpening detail for perception. In the case of inner perception, it depends upon one's ability to perceive not only detail but the deeper things as related to life, and to perceive reason and logic rather than become lost in the actuality of the detail, for all things seemingly real are only finite form, representing a quantity of being, and are but finite symbols of an abstract power that motivates all life and represents the quality of being.

Details in an Intelligent Pattern

To develop perspective, one must concentrate upon every detail relative to the picture of life, no matter how minute, in order to teach the mind to pay attention to whatever is necessary for mental growth and clarity of thinking. It is only the focusing of the binoculars that brings detail into vision, and it is the detail that is the basis of the whole picture.

When confronted with a problem, a lesson, an experience, or a discussion, one must focus or concentrate one's mind upon the details which, when analyzed as to reason and logic, give a clear perspective that seems to fit into an intelligent pattern. When one discusses a problem, it is not always easy for that person to fit in all the details, to paint an absolutely clear picture; his description might be sketchy. It is only as one focuses or concentrates his mind upon the available details and realizes the specific points lacking that he is able to fill in the necessary details to form the complete picture and thus perceive the whole truth.

On the other hand, it is quite possible to get bogged down into mere detail due to one's inability to relate the details with the whole picture. This is also due to one's inability to understand the relativity of thought, how one thought can beget or motivate another thought; the consistency of thought determines the logic of the whole picture, and gives the finished product or the clear reason and logic underlying the subject.

One's perspective grows with age, experience, and education; his mind grows as it embraces new thoughts and new ideas, and seeks the logic of said thoughts for their esoteric meaning. Thus his mind always seeks reason behind all things, and as he observes the details of the problem, his mind learns to fit them into a pattern.

Perspective is like a wide lens camera; it increases the field of vision, but not always one's knowledge; i.e., one does not always benefit through what is perceived unless he seeks to understand underlying causes and also seeks balance and logic. Two people may perceive the same mental picture, and to one person there is no especial significance to what he perceives because of no analysis, no alertness of mind, and possibly no retentiveness of mind. The picture would be flat, objects or thoughts without proper dimension or relativity; whilst the other person's perspective would be vital with meaning because of complete detail and the person's ability to decipher and translate same.

Lazy Mindedness

Of course, seeing without knowing is incomplete, and so one's mind must seek an understanding of cause and effect, and of reason and balance. Many people develop lazy minds that lack concentration, analysis, and awareness; these are people who never seem to hear what is said and have to ask the speaker to repeat what was said, mainly because of lack of interest, negative thinking, lack of alertness, and the inclination to be lost in imagination and dreams. Such minds are never ready to receive and discern what is said, without repetition; this condition is sometimes attributed to deafness, although it is actually lazy mindedness due to lack of concentration. The mental impression of what is said is very hazy and indistinct; consequently memory is very poor. Things that remain sharp in one's memory are those that tend to shock one's mind into instant alertness. A dreamer loses control of his positive thinking and becomes slow in reception and impression; he rarely hears what is said in the first instance, and his mind has to grope; all of which puts him behind in conversation, and thus he adds but little to a subject under discussion.

A balanced mind is a co-ordinated mind; i.e., although one may be in retrospect, one's alertness instantly brings the mind back to a state of awareness, and instantly makes the mind aware and conscious of what is being said. One must be careful of mental habits because habit causes one to do things almost unconsciously; therefore, the lack of awareness is apt to cause one to say foolish things; i.e., to ramble in one's conversation and thus lack logic and reason. This state can have a very detrimental effect upon one's mind and thinking.

Interest and Analysis

The way to overcome this negative state of thinking is to find an interest in whatever is being said, provided the conversation is clean and not critical or gossipy. Interest is created through analysis. Endeavour to discover first the intent of the conversation, and to see the points from every angle; learn quick analysis through comparison of what is said to the point of logic and thus one derives the truth out of what is said. This allows a quick, analytical mind to see the truth and logic in the conversation, and the reaction in the mind creates the urge to respond, challenge, or add to the points; this is how one becomes a clever conversationalist and interesting to others.

A ready listener shows respect to others' conversational ability and thus cements friendship and understanding. Man is born to associate and cooperate with man in the evolution of human mind; thus everyone's thoughts and actions should be of interest as everyone represents mind, and it is the understanding and balance of mind and

thinking as a whole that will allow human progress. One should find interest in the pattern of universal thinking, but not become lost in the general concept. One must observe what is part of one's life, and not become completely lost in self, a state which often leads to insanity.

Often one hears the misconception of the statement, "Seek ye within," as an excuse for undue retrospection, or being lost in self. To seek within has no relation to self. "Within" means cause or reason of, for cause is the centre or nucleus of all thinking, even of life itself. One hears the remark, "One should take an interest in things." Interest sharpens thinking, analysis, and concentration. It causes one to look deeper into things and find the joy in learning.

Thinking, Speaking, and Writing

A noted educator recently remarked upon the need for better education for teachers of English and composition. He said that in recent surveys in many cities of the United States there was a woeful lack of writing ability among students, even in the higher phases of learning; that too much concentration upon science and chemistry is a backward step in education, as many graduated scientists did not possess enough knowledge of English, composition, and writing to write a five-hundred word treatise upon their scientific interests and make it properly intelligible. This situation also extends into the field of executives and leaders in many lines of endeavour. He said that writing is thinking in a tangible form, that if one cannot write properly one cannot think properly; thus lack of thinking limits business and professional progress, spoils self-confidence and initiative, and leads to confusion. Although one may proceed intensely along a certain line, say in science, one's inability to express one's thoughts and ideas would nullify the importance of his scientific findings.

It is deplorable that the very basis of thinking, language, writing, and composition is being so completely ignored in our educational system. This is possibly due to the fact that the advent of psychology in our school system has changed the learning of reading from the syllabic system to that of memory, in which one memorizes only through visual sense, thus leaving nothing to imagination or creative ability. One learns to memorize the word in its entirety and not the basic syllabic make-up of the word. Thus strange words create a mental block to the reader and writer. This situation has necessitated translating ancient classics and other good literature into vest-pocket editions, limiting good English to an easy plane of mind where the writer endeavours to limit his spelling to easy five or six letter words. Good vocabulary lends itself to flowing and rhythmic speech and written composition. The educator said that thinking, speaking, and

writing are synonymous, yet deplored the lack of knowledge of what constitutes thinking and mind.

A study of perspective and concept is vitally necessary to our educational system, for they are the basic laws of thinking, of perceiving, and of knowing; i.e., of seeing visually, and yet through a deeper perception becoming aware of the quality or meaning behind what one sees. Thus a proper perception based upon analysis and comparison through a generalized picture brings out awareness of underlying causes and basic reasons and laws governing what one perceives.

God, the Abstract

Suppose a philosopher and an individual whose religion comprised only that of faith and the concept of a personal God were discussing the matter of life and the logicity of beliefs. How could the philosopher prove that his knowledge of God, or the Reason of Being, was far greater, more explicable, and more real than the hypothetical personal form of God generally worshipped in our denominational forms of religion, and prove more conclusively the omnipresence and omniscience of God by seeing the God Principle working through all life?

This simile is intended to relate the sense of perspective, both visual and inner, with the degree of knowing called concept. Out of perspective evolves concept through awareness, analysis, comparison, deduction, relativity, and theory. These are the basis of creative thinking.

Before going deeper into our simile, we should first make clear the basis of the debate and concur that the plane or state of God represents the abstract part of life: expressing a quality apart from any object, depicting no recognizable thing, apart from all practical or actual conditions. The abstract represents a dimension apart from sense or knowing as objective. It is loosely termed in religious theories as "spirit"; being beyond human sense, it is as nothingness because it is not provable in actuality, except through relativity. This dimension, called the abstract, is the basis of theological theories and supposedly the dwelling place of a personal God, who is credited with human attributes and personal direction. Actually, the personality of God is an ambiguous statement because it destroys the abstractness of the abstract dimension, or makes known that which is unknowable and unseeable. In the Scripture, we read: "Ye have neither heard his voice at any time, nor seen his shape." (St. John 5:37) This is relative to the fact that one cannot see or relate form in the abstract.

In this comparison between the philosopher and the religionist we are dealing with the abstract versus the finite plane of dimension and form, or the reality of being. The philosopher maintains that the religionist's statement of the form and personality of God that must be accepted without actual proof is an ambiguous one because in the abstract there is no form; it is the complete opposite to that of the finite plane. The philosopher says that he is more capable of proving the existence of God as the manifestation of reason, of system and order, as the eternal basis of being, provable and omnipresent and manifesting in truth and wisdom.

Visualize both individuals standing upon a high prominence overlooking a beautiful scene. The religionist has been referring to God's plan, in which he has complete faith. Says the philosopher, "Who is God, and what is God's plan?" and through interrogation Mr. Religionist is forced to fall back upon faith alone.

"Is there not more in life to understand, more as a proof of the existence of God than just a mere statement of belief?" says Mr. Philosopher. "I cannot know God as a personality within the abstract plane; I cannot prove the existence of an abstract power beyond human sense, except as symbolizing the reason and reality of being through the divine plan called life. Can you understand this picture you see unfolding before your eyes, accepting the fact that it is the divine manifestation of life? Can you tell me how and upon what laws this thing called life manifests? Would you call it faith, or fact?"

Involution and Evolution

"I would like to explain the philosophical approach to life. As we stand and gaze upon this scene, we know it has been a part of this planet for aeons, notwithstanding the fact that it has disappeared under the ocean for a few thousand years at a time when Earth tilted upon its axis."

"Just a minute," says Mr. Religionist. "Do you mean to say that the ocean will cover this scene at some time? How foolish! I am sure that God would not subject man to such a calamity."

"Calamity!" says Mr. Philosopher. "That is not a calamity, but the expression of a natural law; it is a part of the law of involution and evolution, and of growth. This planet was made for man's habitation; it is an integral part of time, which represents mathematical gradations that measure the unfoldment of life or the divine power of being as they manifest the greater and lesser seasons of time. We, as individuals living such a short time upon this Earth, see and understand clearly only the lesser seasons such as spring, summer,

autumn, and winter, because they recur so often in our short lives. In the greater divine plan of life, these seasons rotate just the same, only in periods representing many thousands of years. We see this in the great ages of history, verified through the findings of great prehistoric monsters, of buried implements, and miscellaneous articles from prehistoric races. For instance, I know of an individual who discovered a completely opalized clam shell buried underground in the mountains. I have personally seen whole clam beds bulldozed out of the side of a mountain around the six thousand foot level. Would this not prove that the particular mountain at six thousand feet was under the ocean at one time, to spawn clam beds?"

Says Mr. Religionist, "I have never thought of our mountains being under the ocean. It is quite a gruesome thought, is it not?"

Duality of Being

"No," says Mr. Philosopher, "it is a natural law upon or through which this universe and our Earth has its being. This is called in our philosophy the duality of being; all life is dual."

"What do you mean?" says Mr. Religionist. "Has it two faces?"

"Yes," says Mr. Philosopher, "only we describe it as two phases. It sounds similar, does it not? You see, the basis of life is duality; for instance, in the universal picture representing eternity we see what is termed in your Christian theology as God, the father, representing the male or positive part of being, the reason and seed or creative power of life. And, as all seeds must have the Earth in which to propagate, so, as the opposite to God—the male or abstract part of life—we see the physical universe, of which our Earth is a part. The Earth represents the negative, or female, manifestation of life and is the direct opposite of the male, or the father. The male is the seed, and the female is the principle of fertility or the Earth in which God becomes involved to become clothed in flesh; the flesh is the Earth and termed in philosophy as Mary, the mother, representing the finite or material plane of being."

"Life must be made up of opposites to become a complete whole. It takes the earth and a seed to produce a plant that through its individual phases of growth encompasses all the seasons of nature from spring to winter, the two opposites in nature. Spring represents all forms of life coming into a new cycle or season of growth, shown particularly through plant life. Spring is the awakening of natural forces that have been dormant throughout the winter. Winter is the time when nature lies fallow, or sleeping, and absorbs the elements of the earth, building up the powers that are used by the soil to promote

growth for spring and summer. Thus as spring heralds the awakening of nature we see the law of evolution working, the coming into a new life or season, whilst the late fall sees the ripe seed pods dropping onto the ground to become buried by the falling leaves and involved in the earth during the winter; this symbolizes the involutory period. There must be involution to create evolution. There must be a winter and a spring. There must be a God-father, as well as a Mary-mother (Earth); this we call the duality of life, or the completeness of being. There must be a male and female to create life in all species except some bivalve species—and even they are male and female complete within themselves. So we must have the two opposites for comparison to prove existence itself, as for example in life we have the abstract plane, termed God, and his counterpart, Mary-mother (Earth); also summer and winter, both in the lesser, or yearly, seasons. The larger season I shall explain later in reference to the theory of the tilting of the Earth upon its axis, it also representing involution and evolution. There is north and south, giving us the axis upon which the Earth revolves; then we have day and night (positive and negative phases of life), white and black, hot and cold, sun and moon (positive and negative), up and down, air and earth; in human characteristics: happiness and sorrow, laughing and crying, love and hate, health and sickness, honesty and dishonesty, humbleness and ego, good and evil, wisdom and ignorance, knowledge and blind faith, and many others too numerous to mention. Thus we see that life is based upon the two opposites between which man must maintain the balance.”

Man Has Dominion

“This seems awfully complicated,” says Mr. Religionist. “Is it necessary to know all this just to believe in God?”

To which Mr. Philosopher replies: “Do you remember your Scripture, which tells us that man was made the steward upon the Earth and must have dominion? Would it be logical to place a man in a very vital position in the business world, a position in which he is entirely ignorant? Man must understand life, of which he is the most vital part, the channel for Divine Intelligence. You state your belief in a personal God, yet desire to remain ignorant of the real identity of your God as related to yourself and life. For centuries man has been satisfied to deify something that he does not understand. How can one be an integral part of something of which he is ignorant? If all is mind, then knowledge and wisdom are imperative to man's understanding of God. How can we, mere human beings, understand the omniscience of God without knowing the basis of our very being: the law through which finite life comes into being, and the relationship between the material and finite plane of existence and that of the abstract plane of Reason or Consciousness? I admit that one cannot

describe nor understand that which is beyond the human senses and knowing; one cannot describe what one cannot know, yet one can find logic, reason, and truth in the reality of God; i.e., the abstract taking form in life, to wit: reason becoming reality through natural law.”

“I still maintain that my acceptance of existence without question is all that is necessary for my belief in such,” says Mr. Religionist.

Our Father Which Art in Heaven

“Ah!” says Mr. Philosopher, “but you do state in your most important creed, the Lord's Prayer: 'Our Father which art in heaven,' which within itself, without a qualifying statement, represents an ambiguous remark because the abstract plane, being beyond form and sense, cannot be alluded to in the form of words, implying that God is form and existent in a place of being as heaven—in the abstract plane where there is no form, only Universal Consciousness.”

Says Mr. Religionist, “Your theories of life are very complicated and needless, don't you think?”

“Is not life itself very complicated?” says Mr. Philosopher. “Can man maintain dominion over something he does not understand? But, let me make myself clear in regard to the quotation from the Lord's Prayer: 'Our Father which art in heaven.' The ambiguity of the remark lies not in its essence, only in the false interpretation placed upon it; and the inference of a personal being in a definite place called heaven, in a phenomenon of life that lies beyond sense, form and place, i.e., non-objective. In its essence, which means quality of understanding, the quotation is vast in its potential meaning. It is actually a very qualifying statement of being, using reality as a means of definition.”

“I am trying to follow,” says Mr. Religionist, “but you will have to be more explicit.”

“Well,” says Mr. Philosopher, “do you remember that, in the beginning of this discussion, I attempted to show you that life works through the principle of duality, such as the Father-Mother Principle, the unity of which provides all creative power, and even life itself?”

“We are told that man is a microcosm of the macrocosm: meaning that man contains within his own being all the attributes of the universe, that he too is a duality within his own being, that his mind symbolizes the abstract plane, whilst his body is the negative and female part of his being. The mind represents reason, whilst the body is the vehicle of reality; i.e., the state of man's thinking is realized

through experience and circumstance in the world of reality. Man is dual and contains a higher and lower self; the higher is represented through a balanced mind and constructive thinking, whilst the lower represents the desires, emotions, and sense of feeling.

“It is man's duty to find the middle path of balance, that he might recognize the necessity of wants and desires as related to the senses; but he must also know that emotion deals only in sense and that mind, governed by reason and logic, must always decide the intent and the result of a desire, and thus add knowing to the sense of feeling, to a given point of balance. It might be justly expressed as man living in a world of materiality with its attendant desires and necessities, to which he must attach an ideal—a guiding light of intelligence to desire.”

Reason for Being

“Man must understand his duality and thus find the mark of balance between his higher and lower natures. He must keep his left foot upon the plane of reality, and his right foot upon a constructive ideal. The ideal is man's direction. If man is the universe personalized, then the remark, *Seek ye within*, is quite evident because man is the intelligence and creativeness of nature upon this planet. Man was made steward. If man represents the universe personified and is the only positive channel of conscious expression (being that there is no form in the abstract), would it not stand to reason that the quotation, 'Our Father which art in heaven,' must have a basic and positive meaning relative to man's relationship to God and to life?” says Mr. Philosopher.

“Do I understand you to mean that the quotation is a personal one, with a universal meaning such as God being the higher and guiding power of life through mind, reason, and wisdom?” asks Mr. Religionist.

“Ah!” says Mr. Philosopher, “I see that you are beginning to attach a reason to being, and can see the relationship between man and God, in conjunction with your personal beliefs! Let us translate the quotation. 'Our Father' is a statement of fact because *Father* is the male or positive power of nature, representing Divine Consciousness or the very reason of being. Man, being the universe individualized, contains within his potential the positive power of the abstract within his own consciousness. Man is the only channel through which Conscious Intelligence can manifest; therefore, he knows that God is the source of Consciousness manifesting within himself, i.e., provided he makes himself worthy. Thus does man learn to understand God through his laws. If man is the only channel of conscious and creative expression, then the highest part of man represents that point of divine

expression which is the heaven, or the place where God or wisdom dwells and expresses: thus, 'Our Father' (Divine Consciousness) 'which art in heaven,' (the state of consciousness within man.)

“ 'Hallowed be Thy Name': Name is language, the only power through which man expresses intelligence, through which he learns his relationship to God, to life, and to his fellow man. It is the symbology of life. All is God (divine), life and language; therefore nothing is more hallowed than man's source of expression, language, which constitutes name. Thus we see man's relationship to God and life.”

Says Mr. Religionist, “I see your point; man must know himself, his relationship to God, to life, and to his fellow man; thus does he have a better understanding of the powers that govern his being.”

A Divine Pattern

“How much more interesting is life when we see a definite divine pattern working through it, and we understand its relativity,” says Mr. Philosopher. “Let us take, for instance, man's relationship to life. All things are born or created within the phenomenon we call time, which is deduced from the movement of Earth around our universal nucleus, called the Sun. The revolutions, when divided and designated, show movement and time, and the movements designate the divisions of quality relative to time and quantity. Each movement designates a quality that is born relative to time, such as the seasons or lesser cycles of growth or unfoldment of life. The many finer gradations between spring and winter are the qualities of time. Thus is God both quality and quantity, positive and negative. Man, being a part of nature, is also governed by the law of growth through the cyclic periods called time. Through time there are the lesser periods or seasons; and the same is repeated in larger cycles or ages, bringing the different phases of growth upon Earth as shown in the recurrences of nature and species over the great ages.

“In man's short span of life he, too, is subject to the lesser cycles, and is also subject to the law of growth. Man is born into time physically, which constitutes his birthdate; and as time and quantity also have their quality, his birthdate represents certain universal qualities behind his time of birth; thus does man relate his birthdate to certain divine qualities or characteristics of being relative to time. All man's efforts are associated with time and growth, and are subject to the Cyclic Law. This explains the scriptural admonition that: “To everything there is a season, and a time to every purpose under the heaven.’ (Ecclesiastes 3:1) Would a gardener plant seeds out of season, Mr. Religionist?”

“If man is the only channel for Divine Consciousness, there must be certain aspects of mind or natural characteristics that enhance or confuse this divine expression; thus the authenticity of the admonition, 'Man know thyself,' to know of the many and varied forms of mental expression and characteristics manifesting through man. The gradation of these human characteristics varies from the lowest form of intelligence to those expressing the highest order of intelligence.

The Balance of Nature

“Remember, Mr. Religionist, that you remarked how gruesome was the thought of the Earth turning on its axis. Now I will relate the seasons of time, and the reasons affecting this old planet of ours and show you why, at some time in the future, this scene upon which we gaze may be miles under the ocean. As our old Earth turns upon its axis the theory is that ice builds up at both the north and south poles, but to a far greater extent at the south pole; the enormous weight causes the Earth to lose its balance and tilt, and thus as it tilts it affects the rhythm, causing an irregularity in its momentum; science has measured this marked irregularity in its turning.

“Winter and summer represent the two opposites in the seasons of nature. Winter is the negative aspect when nature becomes dormant, representing the involutory phase of life; whilst spring represents the forces of life awakening to life and growth, or the evolutionary phase of growth, the coming into being, the new life; this is the positive phase of life and seasons. This same expression of life takes place in the greater seasons or eras of time. As the spring and summer growth depletes it, the soil is required to lie fallow all winter to build up; the same principle applies to this whole planet, Earth.

At the present time of intensive cultivation, man is having to resort to chemical fertilizers to stimulate or enrich the soil and to stimulate growth. Man is discovering to his dismay that only organic elements can enrich the soil because they represent food to the soil and replace what has been used. Chemicals are only an artificial stimulation that tends to squeeze the last drop out of the soil's nutrition. These chemicals act on plant life the same as alcohol and drugs do on human life: they work to the extremes through false stimulation that causes dangerous reactions. Plants grow rapidly, but contain so little nutrition that they cause depletion of the body even though hunger may be satisfied. Thus we are substituting science for nature. This fact is due to the thousands of years that land has been cultivated without proper rotation of crops or sufficient natural fertilizer as food to the soil.

“On top of this problem, we have the erosion of the soil through natural causes: to wit, where rains and storms wash the soil away from higher ground into the valleys and thence out to the oceans by the streams and rivers, until only the subsoil is left; the top soil or silt is deposited in the oceans, and with it nature also builds up large deltas. Man's tilling of the soil and intensive cultivation are depleting the Earth, or planet, causing it to lose its productivity, and with the expanding population to take care of, farming becomes a major problem. This situation is intensified by the fact that degeneration of the human mind is interfering with the balance of the forces of nature; storms, floods, hurricanes, and cyclones are becoming greater in destructive power. Thus does humanity pay for its perfidy and ignorance.

“If one wants to find out what nation or race is the prime mover in creating the most confusion in the forces of nature and destruction upon Earth, find out which country is being punished the most through the uncontrollable forces of nature, through storms and natural phenomena. There are the scriptural admonitions: “For whatsoever a man soweth, that shall he also reap” (Galatians 6:7) and “By their fruits ye shall know them.” (St. Matthew 7:20)

“Great seasons of growth and cultivation must be taken care of; i.e., the depletion of top soil through degeneration and erosion, the silt being deposited upon the floor of the oceans. The deposit over thousands of years creates tremendous valleys and planes of rich soil—as the prairies on the American continent and other continents; also the underwater peaks of mountains become covered with rich silt or soil. Thus as erosion is taking place above water, so is the building up process taking place beneath the oceans; thus when the Earth tilts upon its axis, it covers the dry land with ocean, and the ocean bed becomes the existing world above the water. When the land dries out over thousands of years, it represents the starting of another tremendous springtime of life covering thousands of years. The period whilst the water covers the Earth as ocean beds represents the negative or winter time for that area of the Earth; thus the positivity and negativity of the cycles of nature affect the Earth's surface.”

“I see,” says Mr. Religionist. “If the Earth did not tilt upon its axis, there would be no new soil and man would starve upon a dead planet. It is a matter of the action of replacement; this is indeed an eye opener. Who would have thought of such a vast program of rehabilitation as being a natural law depicting the reality of God? Such a knowledge makes God seem so real and close, especially as one realizes how everything is taken care of so completely; it shows wisdom working through reality, through system and order.”

“Amen,” says Mr. Philosopher.

“The same great divine powers working through cyclic time and season upon Earth, through the natural law, work proportionately through man as being an integral part of nature and the natural channel for Divine Consciousness and intelligence upon Earth. Man is placed upon Earth to maintain the balance of nature. Man, or mind, is greater than all finite things; that is why he was created the steward and given dominion over all things. Thus we see the status of man and mind in relation to the natural laws.”

“How complicated is life,” says Mr. Religionist.

“Yet how complete,” says Mr. Philosopher. “Nothing is left to faith alone in the finite plane of reality; God is evident in all things in system, order, and continuity. As there are laws in the universe, so there are mental and spiritual laws governing the creation, growth, and evolution of the human mind.”

Discipline and Systematized Thinking

As a baby, one has only awareness and emotion through which to feel and give vent to expression. Every baby is aware of its mother and expresses satisfaction, irritation, anger, and desire through emotional expression. Then system and order should be established in the child through discipline. This means moulding the child's emotions and thinking as he develops into a constructive and progressive channel so that in time he will be able to discriminate between right and wrong, and then learn to discipline self. Thus, with a balanced mind he will become a thinking child and follow his natural path of destiny. Man and child's greatest endeavour is to be able to think logically, basically, and through reason, and thus establish his mind in truth. In early days of youth he is governed more through emotion than mind and logic, and lacks analysis and deduction; in this stage he learns through association and through example—and mostly through error he learns of his mistakes and weaknesses. Whether or not he learns to correct these mistakes, depends upon his ability to analyze, deduce, compare, and discipline himself to do what is right. It is natural for a child to want to do as he pleases because a child is in the formative stage of growth and must learn to use his bodily functions consciously; thus the natural concentration upon self, which automatically makes a child selfish, unless he is taught balance, i.e., in his desires and attitude toward others. This systematizing of the child's thinking is the duty of the parents, whose word must become the child's law.

Mother's Mind versus Child's

The animal plane is governed through instinct, a power that is so strong as to direct animal young immediately after birth so that they are almost able to fend for themselves. A human baby is completely helpless and has to learn in stages how to use every function except digestion and elimination, and with the latter, must be taught control through system. This learning stage, which lasts until maturity of the body, naturally causes the child and youth's world to revolve around self; thus the eternal challenge between a child's mind and its parents, particularly the mother's, whilst the child is in its babyhood. As the child grows older, it must be taught that it is one of a unit, that no longer is it living for self, but must take its own individual responsible part in all family activities and learn the lesson of association, of service to others, and of responsibility. This demand does not always fit in with emotional desires, and the result is the many emotional outbursts of temper and hurt feelings; these should be dealt with by looking the child right in the eyes and holding its gaze, and then speaking firmly and positively but not expressing any emotional irritation in your voice. One cannot command through the emotions; one only antagonizes the child. Homes where a child is shouted at become places of confusion and exhibitions of self will, with complete disrespect on both sides of the family.

The whole basis of life, even the movements of the planets and universes, is subject to the principle of system and order; anything else is confusion. All forms of training must be based upon system, for thus is order produced. An orderly child is a thinking child because he is closer to the natural law in his thinking and feelings. Some children are naturally more emotional than others, and require more personal attention; this is where more system and self-discipline are required in the mother. If a mother does not plan the growth of her child's mind, how can the child learn to discriminate between right and wrong, and what is constructive and destructive, or learn the lesson of giving: that "to live, is to give"? The early lesson, to overcome complete selfishness, is to teach the child pride only in the natural development of the body and selflessness of the mind through the joy of learning and doing. As the child grows into youth he must learn that he is an integral part of a community, even of the universality of the races: that all men are "One Breath, One Life, and One God." Thus he learns his at-oneness with life.

In this modern age we hear too much about complete freedom of the child's emotions: that he must not be restricted, and that enforced discipline will destroy the love between the child and parent. We are advised through publications that all people have a higher and a lower nature; and to maintain balance in a child's nature he should be

allowed to express his lower nature in fits of belligerency, temper, destruction, and downright revolution—at a cost of the peace of mind of all present. For this he should not be punished, but admonished mildly. Thus we do not start a battle of wills between mother and child. In any case the mother would always have to retreat to keep her face or dignity, not realizing that had the child's mind been taught discipline from the outset, it would never result in a battle of wills and displays of destructive emotion. Such displays show utter disrespect of the child for the parents and where there is disrespect, there can never be love. True love is selflessness, not demanding. A selfish child never becomes a thinking child because he does not use his powers of observation; his perspective is extremely limited to self desires, i.e., the things he sees for self comfort or aggrandizement.

Inner Vision

Man is endowed with sight, the same as all species; but man's sight is of a higher order, for other species see things and take them for granted, not having the power or intelligence to wonder what great divine power lies behind what they see or to know the workings of the natural laws. Man has an outer and an inner vision due to the fact that he is a microcosm of the macrocosm, i.e., the principle of duality personalized; he sees with finite vision yet senses through abstract awareness, which is his inner and higher nature as yet not developed as complete inner sight, because inner sight is not the result of a third or inner eye between the eyes—as ancient mythology would have us believe.

Inner vision develops through development of the mind, through perspective, analysis, and deduction. Actually “inner” does not mean inside the head, as through psychic channels, but means the source of or reason behind life itself. What we visualize is only finite or objective and represents quantity, but the true meaning behind life, or the basis of being, is Consciousness and wisdom—the true quality behind what one sees. For instance, our calendar tells us that the twenty-first day of March is the first day of spring, through the principle of time. Actually, what is spring but a divine quality of growth unfolding the beauties of life in all phases, particularly that of vegetation or plant growth? Why it does lies yet deeper, for all phases of life have their reason and duty of being. Thus we see that through perspective and deeper observation, we not only see visually but sense deeper things that exist behind our senses; and in our endeavour to penetrate into the beyond, we notice the relationship between quantity and quality, and thus observe the natural law in its complicacy.

Exaltation of Faith

It is the common mistake of most religious theories to deify faith to such a degree that it is thought of as far transcending mind: as though mind were at the bottom of the scale of being lost in materiality and evil and not fitted to perceive things divine; as though faith were Super-Conscious far above all mortal concept, and yet, strange to say, well within the reach of all minds, no matter how low or unintelligent. Apparently, faith is not as something almost unattainable, something that man must strive for through sacrifice of his lower nature and his mortal desires; it does not seem to be a priceless commodity, as one would imagine; and yet, it is the stock-in-trade of our modern civilization. It has become such a fetish that it is an obsession, a very valuable weapon to those who live off the gullibility of their fellow man. Man, today, is taught to have faith in everything: the butcher, the baker, the candlestick maker—including pills for everything, even little Willie's I.Q. Blind faith and McCarthyism¹ have almost reduced the American race to the status of robots, where individual thinking has become almost a non-entity.

It would appear that human mind is so unnecessary that we have reduced educational standards away below par, where executives and scientists have not the practical sense to write down their thoughts in an intelligible way; this situation exists, notwithstanding the fact that nowadays one needs a university diploma for the position of office boy. It would be much more truthful to say that education has dropped its standard and raised its prices. Everybody is almost forced to pass through university, but then, of course, universities have to live and, like all other institutions, make a profit. A university education does sound good, and it adds to national pride and reputation in this modern race for international standing as leaders of culture, despite the fact that it is common knowledge through publications that the standard of writing, spelling, and composition in all universities is appalling. Could this situation be because of man's exaltation of mere faith? Is man willing to sacrifice mind and intelligent human progress to faith? Our present civilization with its lies, deceits, racketeering, and the sacrificing of human life for a profit is a living example of the fallibility of blind faith. I say "blind faith" because nothing can be known or understood without mind; man learns only through mind. If this were not so, then why so much to-do about higher education? Faith without knowledge should be relegated to the sense of feeling, where it belongs: a sense of awareness that usually affects certain people in the region of the solar plexus, and is misinterpreted as especial divine dispensation—when it is only religious fervour in the

¹ McCarthyism is the practice of making accusations of subversion or treason without proper regard for evidence.

first place. When one is under its influence, intelligence and mental balance give place to fantasy.

“Is there such a thing as true, logical faith?” you may ask. The answer is, “Yes!” but the world is purveying the negative brand that requires the sacrifice of logic and reason, of Christian standards of living where human decency and mental and spiritual progress are becoming non-existent, where major nations are becoming lost in armament races—the path to total destruction. It is truly said, “By their fruits ye shall know them.” (St. Matthew 7:20)

Let us look at the picture of life with sane, logical deduction, for how can man be sane without a mind? How can man think while within his mind he substitutes for thinking, faith alone? Does not our modern national advertising base its success upon the promulgation of faith: in brands, business methods, names, and false presentations? Even the most fantastic schemes find their fruition in advertising propaganda. I suppose it is much easier to sell faith than mental development.

Reality of Reason

Where does faith stand in its relationship to life, to the emotions, mind, and spiritual progress? I imagine that almost everyone who reads has come to the conclusion that everything is in mind; mind is the channel between Universal Consciousness and the finite plane of being. There could be no intelligence, no awareness of life, no concept of nature or of a divine power called God, without mortal mind—absolutely nothing—for there would be no use for existence without a channel of consciousness. Is not existence the very reality of Divine Consciousness or intelligence? Are we not told, “As above, so below”? Is not man the eyes, ears, and mouthpiece of God upon Earth? Could man create a heaven upon Earth without conscious knowledge of what constitutes a heaven? Is not God the very reason of existence itself? All of life with its laws of being, with the plan of mental and spiritual unfoldment known as God's Plan, is the very reality of Reason; this is why man was made steward, for there must be a channel for Divine Intelligence to allow intelligent progress for spiritual fulfilment. To create balance and progress out of ignorance and confusion requires logical intelligence.

Faith and the Mind

How far could science have gone with faith? The only faith a scientist has is in his own mind and ability; the greater his ability, the greater the faith; or perhaps better yet, the greater his mind and ability, the less faith he needs. Faith is merely a quantity and quality of belief;

one cannot have faith without first a mind because faith must be a thought, or it would not be known. All intelligent manifestation comes through or out of mind. Faith is not a quality of knowledge; it is only a sense of feeling or an awareness; it is nothing, without mind. Mind is the only creative power in the universe that man knows; all things come and are known because of it. There could not be spiritual unfoldment without it; in fact, there would not be anything, not even the universe. Mind represents the concept of life of God; Consciousness becomes aware of finite life, of all existence, through the channel called mind. Where there is no concept, there is no life, no reality of being. What is little paltry personal awareness or faith, alongside of mind, the channel of *knowing*, the only channel through which man could conceive and know God? Has not mind alone created all concepts of life, all theories, religions, and philosophies, including all sciences?

Channel of Knowing

Faith, as the average man understands it, could be classified almost alongside of instinct—something that is felt, but devoid of conscious intelligence or logical knowing. One's very sense of feeling is nothing until translated into intelligence through mind. Unless a thing is logical, it is nonsense. Let us look closely into the picture of life, and we see as the two opposites in Divine Consciousness (known to Christians as God), the source of involution and the goal of evolution, the highest thing man can conceive, whilst the lowest thing is the Earth or the finite plane of existence; and the lowest form of life above the physical is man's emotions, or sense of feeling and awareness, just above that of animal instinct. Above that of emotion, we have the human mind, whose duty it is to translate emotion into intelligence and reason. It is the channel between the finite plane of physical and mental reality, and the abstract plane of Divine Consciousness. This does not mean that everyone's mind is a through channel to Divine Consciousness or God—far from it—but potentially it is, provided man removes the obstruction which, of course, is ignorance. Evolution of the mind toward spirituality is through the channel of knowing; thus “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.” (Proverbs 4:7) The Scripture also tells us, “... do the first works ...” (Revelation 2:5) How can man perceive and conceive God when he does not understand himself and all the natural laws and phenomena that go to make up life? Thinking frees man from ignorance, mental darkness, and confusion.

Reason and Being

Earlier in this article I explained that what one perceives is not always as perceived, that there is always an underlying cause behind all things that must be deduced through logic and analysis. I explained that perception of a scene does not always bring to light the natural laws and phenomena of growth and expression that created the reality. God, the Reason of Being, is always in conjunction with being itself; i.e., being always contains its reason. The reality we see, but the reason must be sought out or discovered. As man searches for truth and logic, his perception and concept deepen and he opens up a new world of thought; he sees with deeper vision and thus dispels illusion and false concept; he realizes that life is not always as it appears to be, that he must always seek reason and logic behind all things, including his concept of religion and God. I remarked earlier that God is found manifest in being, that the reality of God is found in his works through natural law and the workings of mind, through the principle of time and the law of growth, and through the Power of the Word.

When one looks at nature and sees only a finite picture, without reason and cause, one's concept is limited through limited and distorted vision. To be aware of God means we must see him, not in form, as St. John tells us in the Scripture, but see his works made manifest in life in all its phases. Thus God is not left to imagination and blind faith. To see and understand the workings of God is to know God as far as man is able; for we read "Ye have neither heard his voice at any time, nor seen his shape." (St. John 5:37) Through his works is he made manifest.

Negative Faith

There are two kinds of faith, which could be designated as negative and positive; the negative is merely an emotional awareness or a disturbance in the sympathetic nervous system in the region of the solar plexus, oftentimes causing a disturbance in the stomach, a nervous tension that disturbs the digestive functions; this condition can often cause intense moods of depression and can be intensified through imagination, mystery, fear, or religious fervour, which is only an emotional disturbance that often manifests in uncontrollable speech and cries. This can happen to anyone of a highly-strung, nervous, temperamental disposition. It does not require any study or effort and could happen to any primitive or other individual who might lack emotional control. It does not require mental development. This perhaps is the reason it is so popular; because to those lacking knowledge and principle it could be an easy path to God. It requires no study, self-sacrifice, or conscious effort; thus the least intelligent can feel important. Many such individuals eventually reach a nervous

breakdown. The awareness they feel is not a spiritual phenomenon, as many of them have never grown mentally beyond the point where they lost their temper, gossip, use deception in their business dealings, or lack control of their tongues; they are just types of people who mix religion with business and their personal life, merely to belong to something. This is emotion based upon ignorance. These people firmly believe that mental development is a detriment to spiritual development. In the first place, they have not the will nor the desire to develop their minds; secondly, they do not know or believe that spirituality is a mental development and attainment, but evaluate God and spirituality as a panacea for all human problems. They know nothing of self, the relationship of emotion to mind, of mind to life, and eventually mind to spirit attainment. In most cases their emotional awareness becomes an obsession for which they pay in limited vision and suffering. To this plane of mind there is no perspective and no concept; all is faith, with no justification.

Positive Faith

Emotion in man is an energy expressing through the senses. It functions as in a sense of feeling in its many forms: happiness, excitement, sorrow, hate, sex, jealousy, love; it also gives vital power to the brain, as a stimulus. Thus emotion is a vital power that can be constructive or destructive depending upon mental balance and control, and man's knowledge of the natural laws that govern man's being. The first lesson a child should learn is the laws governing human existence relative to one's body, emotions, and mind, including dietetic laws for health. A child must learn to harness emotion and direct it to the brain through conscious effort; in this way he creates positive thinking as a protection against outside mental thoughts, forces, and obsession. Thus he nullifies human emotional weaknesses and sharpens the mind and its powers of observation and deduction; and as man obeys the admonition to "seek and find," new vistas of thought begin to open up—logical and basic thoughts. Man reaches a new and positive plane of perspective and concept, and awareness comes from a new and controlled plane of transcribed intelligence based upon understanding and not mere emotional faith. This new faith brings a deep state of knowing with it, and thus the whole of nature becomes God in reality. God is known through his works. Mind indeed is the pathway to God.

A Spiritual Ideal to Every Phase of Life

When man has discovered this principle and applied himself to it, we shall have true Christianity upon Earth and all of man's works shall be godly, even man's business affairs. Business is not evil, it is only man's concept; because man has not learned to accept it as a finite

necessity and has not attached spiritual ideals to it, it has no objective except to make profit at any expense, even the lives and happiness of millions of unfortunates. Man should be governed through and by wisdom, not by the top twelve families in international finance, whose golden rule is profit and more profit.

If emotional awareness of God were sufficient to spiritual unfoldment, we would have seen a spiritual democracy ages ago, for spiritual ideal must enter into every phase of human life. One cannot conscientiously go to church on Sunday mornings and then come home to fight over a burned roast or other trivial things. One should never show any sign of temper at any time, despite the jingo of psychology which endeavours to mislead one into the belief that marriage cannot progress upon tolerance and understanding but needs habitual show of temper upon both sides to add colour and flavour—and for the sheer joy of making up. It is as foolish as saying that man can dispense with harmony and balance in music. Temper is subject only to man's lower emotions and as such is destructive in every sense and not to be condoned under any circumstances. Ever since the advent of Freud of Vienna, the world has been going to the dogs through his theories of unlimited and unlicensed expression of emotion in all forms, under the misconception of psychology and psychiatry. He is the cause of the fallacy of the great American home where childhood and teenage rule supreme, where parents are mentally relegated to the scrap heap of antiquity.

What the world needs is a new *perspective of perspective*, i.e., where one knows that every quantity has a quality, that every being or reality has a reason, as have all human problems. Let us perceive the cause of all things, which knowledge is sadly lacking in our so-called Christian civilization. Life is effect, but man must fully perceive and understand the underlying laws governing reality or effect before he can be faintly aware of the all-pervading power called “God” by Christianity. One cannot approach universal wisdom or Consciousness except through the channel of conscious mind, for mind alone is the channel to universal fulfilment or Consciousness.

How Does One Develop Perspective?

It may seem that this article has deviated from its original title, in its content, but I shall show you that perspective covers a far greater field than hitherto discussed. “How does one develop perspective?” would be a moot question. I would say that as it is based upon vision, both outer and inner, one should first develop a full appreciation of visual perspective; to do this necessitates a greater expression of concentration, enabling one to cover more detail as one sees but little in a casual glance; this should become a must in all things so that it

becomes a natural habit. People will then remark, “My! You see everything, don't you? Nothing misses your gaze.” The same applies to a conversation: listen intently, with interest, provided the conversation is constructive; listen to what is being said and endeavour to learn the intent, noting the tone of a voice and how the speaker is endeavouring to colour his subject, whether his expression carries positivity and conviction or whether you note insincerity, whether it is a simple statement or containing too much ego. One then learns to analyze so quickly that one is able to know what the speaker is going to say before he says it; this is because speech follows a great deal of continuity, and one learns to follow the thread and to anticipate what is coming. It is so easy to become lazy-minded and to lack concentration, so that one has to ask for a repetition of the speaker's previous remarks.

There are four factors that make up good speaking; they are: articulation, inflection, gestures —facial and otherwise—and logic; they all help to tell the story faithfully. Good mental habits sharpen and quicken the mind, and develop observation. Observation is perspective in a more personal and limited way. Perspective does not stand for only a visual picture, as of a scene, but also looking deeper and further into a subject, setting one's horizons further back to include other aspects of a subject, a more detailed and complete picture. This allows one to speculate upon cause and effect. Through analysis, one thought begets another.

Man's Heritage

Every human brain is as a receiving radio set; it receives impulses through the mind, which is a channel—or should be—for Universal Consciousness, to the degree that the mind is balanced. Were a man's mind completely balanced through the observance of the natural laws, through dietetic principles (for a perfectly healthy body through a clean bloodstream), and through knowing the proper relation of deep breathing to a healthy body and the vitalization of the brain cells and clarity of thinking, then would he be living his spiritual destiny. Thus would man truly be the eyes, ears, and mouthpiece of Divine Consciousness upon the Earth, and God would reign supreme in the hearts and minds of men; life would be a veritable heaven upon Earth. For this was man born; this is his stewardship. God, the Principle of Universal Consciousness, is the Reason of Being, and every individual born upon this Earth has a reason for being: to be a channel for this divine power. Each has the very reason of his being within himself; he is the reason and should be the reality of it, but herein lies the reason of human degeneracy from man's birthright.

When Consciousness becomes involved in life it has reversed its status from a state of allness to a state of oneness of individuality and personality. Thus is man separated from God Consciousness with its Allness, and represents only a seed or a minute fragment of the whole. Through the growth of this seed of individual consciousness through the balance and growth of mind, where mortal mind is lifted above the mundane or common things of life to a more universal concept, mind rises above mortal concept; and thus is the link between mind and Universal Consciousness forged. Man is now growing toward his heritage as a God-man upon Earth: the steward.

Balanced Perspective

Such mental growth comes through greater perspective: when man visualizes his potential, sees a logical reason of being, and seeks to understand the law governing his very being and the evolution of his mind to a greater and higher plane of existence. Through perspective and logical, analytical deduction, man can learn to understand the underlying principles of life so that he may live an exemplary life finding peace of mind and expressing love and service, and thus eliminating all the problems, confusion, and obstacles that beset the path of the average individual.

One of the main tragedies of this life is mental blindness; it is a major epidemic. There are two kinds of blindness: the first is physical blindness, loss of sight; and the second is blindness of perspective, or no inner vision. Even a physically blind man may have inner vision or perspective. It is not always what exists upon the surface that is important; it is the meaning or reason behind things that has the greatest influence. Many with perfect vision have but little perspective; i.e., they see only a generalized picture that leaves but very little mental impression and they overlook the detail that makes up the picture; on the other hand, there are those who become lost in the detail and overlook the overall picture. They cannot see the woods for the trees. There is a proper relationship between the whole picture and the detail. There is a balanced perspective to every picture or subject. Everything upon this Earth is only a material symbol of a greater power that lies behind it; reality is the outer expression of the inner power, *Reason*, and man should always look for the reason behind things, for only in this way can he understand life. Unless one understands life, one cannot direct his efforts to coincide with nature's laws.

Perspective and Analysis

A moot question is: “In what way do we relate outer and inner perspective?” A simple illustration is: when you perceive a scene, ask yourself what laws are working behind the picture that would give more reality to what you see. Let us take, for example, a tree, and you could ask yourself: “For what was this tree created? What phenomenon is working under the surface?” You have probably read that when a country is depleted of its forests the rainfall pattern changes, and droughts will destroy the productivity of the soil. A tree sends its roots down deep for moisture, and sends this moisture to the leaves where it evaporates into the atmosphere, causing humidity. Man needs humidity; it moistens the air and the membranes through which we breathe, reducing dryness and fever of the nose and later the bronchial tubes, and allows man to breathe more easily and to absorb moisture through the skin. This helps man to retain the fluid balance in the body. In a hot, dry climate, man has the tendency to dry up and wrinkle somewhat like a prune. The moisture evaporating through the leaves goes to make up cloud formations which, through condensation, drop upon other places as rain and thus does nature compensate. This is just one of the phenomena one observes through perspective and analysis. One must always look for cause behind effect; as we are admonished, “Seek and ye shall find.” (St. Matthew 7:7)

Our finite plane of existence symbolizes quantity and dimension and is perceivable through the senses, but the motivating power of life and the quality of being is the very reason of being; thus we seek to understand life and God the Principle. We seek deeper than visual perception and observe the motivating laws instigating the changes in nature (as through time, growth, and seasons), the necessary laws governing the evolution of life, and the progression of human mind from a mere mortal state of existence to a God-like perception where God's plan becomes a reality upon Earth, and mind becomes One with the Father or Divine Consciousness.

Let us learn to look with seeing eyes and open minds, for as the old hymn tells us: “God is his own interpreter, and he will make it plain.” It also says, speaking about life, “The bud may have a bitter taste” (the bud stands for growth and experiences of life, whilst man seeks fulfilment), “but sweet will be the flower,” meaning the joy of fruition, of completion, when man's mind has risen above mere mortal existence, when truth, love, and service will motivate human existence.