



Learning is central to the plan of salvation, to our happiness in mortality, and to our eternal progress. In this chapter, a basic and flexible framework for learning about gospel learning is introduced and explained. The framework includes three basic elements: doctrines, principles, and applications.

#### Doctrines

A gospel doctrine is a truth—a truth of salvation revealed by a loving Heavenly Father. Gospel doctrines are eternal, do not change, and pertain to the eternal progression and exaltation of Heavenly Father’s sons and daughters. Doctrines such as the nature of the Godhead, the plan of happiness, and the Atonement of Jesus Christ are foundational, fundamental, and comprehensive. The core doctrines of the gospel of Jesus Christ are relatively few in number.

Gospel doctrines answer the question of “why?” For example, the doctrine of the plan of happiness answers the questions of why we are here upon the earth, why marriage between a man and a woman is ordained of God, and why the family is central to the Creator’s plan for the eternal destiny of His children. The doctrine of the Godhead helps us to understand why we are to become perfect even as our Father in Heaven and His Son Jesus Christ are perfect (see Matthew 5:48; 3 Nephi 12:48). The doctrine of the Atonement explains why Jesus Christ is our mediator and advocate with the Father (see 1 Timothy 2:5; Doctrine and Covenants 45:3).

The doctrines of the restored gospel are found in the standard works of The Church of Jesus Christ of Latter-day Saints, in the teachings of the living prophets and apostles, and in the authorized declarations and proclamations of the First Presidency and the Quorum of the Twelve Apostles. Ultimately, however, only the President of the Church and the Quorum of the First Presidency have the authority to define the doctrines of the Church.

Each of the first three articles of faith emphasizes a fundamental doctrine of the restored gospel of Jesus Christ. Both the content and sequence of the doctrines presented in the articles of faith are instructive. For example, the first article of faith focuses upon the Godhead.

“We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost” (Articles of Faith 1:1).

The second article of faith highlights the plan of salvation and the role of the Atonement in overcoming the consequences of the fall of Adam.

“We believe that men will be punished for their own sins, and not for Adam’s transgression” (Articles of Faith 1:2).

And the third article of faith focuses upon the plan of salvation and the role of the Savior’s Atonement in overcoming our individual sins and mortal weaknesses.

“We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel” (Articles of Faith 1:3).

Gospel doctrines are a supernal source of power and influence for good. President Boyd K. Packer has explained:

“True doctrine, understood, changes attitudes and behavior. The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior. Preoccupation with unworthy behavior can lead to unworthy behavior. That is why we stress so forcefully the study of the doctrines of the gospel” (“Little Children,” 17).

Two important words in President Packer’s statement should be highlighted. First, true doctrine changes attitudes and behavior. True suggests doctrine that comes from God and is correct and accurate. The sources of such

doctrine are the authorized teachings of the Lord's anointed servants and the scriptures. False doctrines, personal opinions and speculation, and gospel "hobbies" do not and cannot produce the same righteous effect upon our outlook and conduct.

Second, true doctrine that is understood changes attitudes and behavior. Interestingly, President Packer did not teach that simply knowing true doctrine changes us. Rather, doctrine must be understood. As we discussed in chapter 2, the word understanding in the scriptures frequently is linked to and associated with the heart and refers to a revealed result or conclusion. Thus, true doctrine confirmed in the heart as true by the witness of the Holy Ghost changes attitudes and behavior. Knowing true doctrine is necessary but is not sufficient. Understanding true doctrine both in our minds and in our hearts is essential to righteous attitudes and actions.

Basic gospel doctrines are the spiritual foundation for all that we learn, teach, and do—and Basic gospel doctrines are the spiritual foundation for all that we learn, teach, and do—and a vital source of power and strength as we strive to become what the Lord would have us become. For example, the eternal importance of gender and of eternal marriage can be properly understood only within the context of our Heavenly Father's plan of happiness. Emphasizing the institution of marriage without linking it adequately to the simple and fundamental doctrine of the plan cannot provide sufficient direction, protection, and hope in a world confused about these vital issues. A knowledge and testimony of the plan of salvation lead men and women to hope and prepare for marriage in the house of the Lord, strengthen their commitment to honor the covenant of eternal marriage, and overcome fear and uncertainty that cause some to avoid or postpone marriage. As we learn from the teachings of Alma, God gave unto the children of men commandments after having made known unto them the plan of redemption (see Alma 12:32).

In the times in which we do now and will yet live, only the restored gospel of Jesus Christ provides the answers to the eternally important why questions—the questions of the soul. Answers to all of the why questions we might ask have not been revealed, but the answers to the most fundamental why questions are readily available in the doctrine of Christ.

### Principles

A gospel principle is a doctrinally based guideline for the righteous exercise of moral agency. Principles are subsets or components of broader gospel truths. Principles provide direction. Correct principles always are based upon and arise from doctrines, do not change, and answer the question of "what?" Many principles can grow out of and be associated with a single doctrine, as illustrated in Figure 1.

A principle is not a behavior or a specific action. Rather, principles provide basic guidelines for behavior and action. For example, the fourth article of faith states,

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost" (Articles of Faith 1:4; emphasis added).

The first three articles of faith identify fundamental doctrines of the restored gospel. The fourth article of faith, however, links principles—as guidelines of what to do—to doctrine. The first two principles that flow from the doctrine of the Atonement are faith in the Lord Jesus Christ and repentance. The Atonement explains the why, and the principles focus upon the what. Thus, the principles of faith in Christ and repentance provide the necessary guidance so the Atonement can become efficacious in our lives.

Elder Dallin H. Oaks illustrated the importance of principles in his teaching to the Aaronic Priesthood holders of the Church in a general conference priesthood meeting. He described the principle of non-distraction and indicated that a holder of the Aaronic Priesthood would never want to do anything in appearance or behavior that would distract any member of the Church from his or her worship and renewal of covenants. He also emphasized the related principles of orderliness, cleanliness, reverence, and dignity.

Interestingly, Elder Oaks did not provide for the young men a lengthy list of things “to do” and “not to do.” Rather, he explained the principle with the expectation that the young men and their parents and teachers could and should use their own judgment and inspiration to follow the guideline.

“I will not suggest detailed rules, since the circumstances in various wards and branches in our worldwide Church are so different that a specific rule that seems required in one setting may be inappropriate in another. Rather, I will suggest a principle based on the doctrines. If all understand this principle and act in harmony with it, there should be little need for rules. If rules or counseling are needed in individual cases, local leaders can provide them, consistent with the doctrines and their related principles” (“The Aaronic Priesthood and the Sacrament,” 39).

The Prophet Joseph Smith emphasized the guiding power of principles when he was asked how he was able to lead and govern the Latter-day Saints so effectively. He answered, “I teach them correct principles, and they govern themselves” (quoted by John Taylor, *Millennial Star*, 15 November 1851, 339).

### Applications

Applications are the actual behaviors, action steps, practices, or procedures by which gospel doctrines and principles are enacted in our lives. Whereas doctrines and principles do not change, applications appropriately can vary according to needs and circumstances. Applications answer the question of “how.” Many applications can grow out of and be associated with a single principle. In Figure 2, please note the large number of behaviors and specific action steps that grow out of the principle of faith in the Lord Jesus Christ.

The principle of non-distraction as taught by Elder Oaks, for example, can be applied appropriately as Aaronic Priesthood holders avoid extremes in clothing, haircuts, speech, and behavior. The potential and specific types of distractions to be avoided obviously may vary from Alabama to Africa to Argentina. Although the principle always remains the same, the applications may vary according to need and circumstances.

### Using the Framework

The framework of doctrines, principles, and applications is a flexible tool that can be used to enhance our gospel learning and can be a useful aid as we apply the principle of prayerful inquiry and the pattern of asking, seeking, and knocking.

Please do not view and use the framework as a rigid set of definitions or as a formula that leads to “correct” answers about which applications and principles are associated with particular gospel doctrines. In fact, some readers may eagerly anticipate an appendix at the end of this book in which an authoritative and exhaustive categorization of doctrines, principles, and applications is presented. However, no definitive list exists that correctly identifies and classifies all gospel doctrines and principles. And frankly, such a list would be of little value. Rather, the purpose of the framework is for you to explore, to experiment, and to exercise faith in the Lord as you learn for yourself “the doctrine of the kingdom” (Doctrine and Covenants 88:77) and come to “know of the true points of [the Savior’s] doctrine” (3 Nephi 21:6) by asking questions and searching for answers.

Some doctrines, such as the nature of the Godhead and the Atonement, clearly are doctrines that answer the question of “why.” And some principles, such as faith in Jesus Christ and repentance, are principles that directly answer the question of “what.” But some gospel topics seemingly could be categorized appropriately as either doctrines or principles. For example, is obedience a doctrine or a principle? Is scripture study a principle or an application? These are precisely the kinds of searching questions the framework is intended to help us identify and explore.

If one uses the plan of happiness as a doctrinal starting point, then obedience can be interpreted as a principle linked to the plan (see Figure 3).

However, if obedience is used as the starting point, then a different series of questions must be addressed and different answers are obtained (see Figure 4).

If one uses the principle of “treasure up in your minds continually the words of life” (Doctrine and Covenants 84:85) as a starting point, then using the method of researching specific topics in daily scripture study may be viewed as an application (see Figure 5).

However, if scripture study is used as a principle and as the starting point, then a different series of questions must be addressed, and different answers are obtained (see Figure 6).

Please do not become frustrated by the fact that what appears to be a doctrine in one example may legitimately be considered to be a principle in another illustration—or a principle as an application. Doctrines, principles, and applications are not discrete, separate, and unrelated truths that can easily be arranged in a chart or a spreadsheet. Rather, they are often overlapping and interrelated truths, as shown in Figure 7.

Remember that the primary purpose of the framework is to help a learner employ the pattern of asking, seeking, and knocking. Do not be too concerned or worried about quickly finding the right answer. Rather, focus upon asking the right questions. If the questions are right, then we are much more likely to obtain inspired and insightful answers as we work, ponder, search, and pray.

#### In What Ways Does the Framework Help Me to Learn?

At this point in the chapter, you likely are asking yourself a valid and important question. In what ways does this framework help a person learn and live gospel truths? Some perspective about the distinctive dispensation in which we are living can help to answer this vital question.

The greatest and last of all gospel dispensations was introduced through the Prophet Joseph Smith. It was necessary in this final dispensation “that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed . . . in this, the dispensation of the fulness of times” (Doctrine and Covenants 128:18). The Prophet Joseph explained, “All the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, shall all be had in the last dispensation, . . . bringing to pass the restoration spoken of by the mouth of all the Holy Prophets” (Teachings: Joseph Smith, 511).

Joseph further proclaimed that preparatory to the Second Coming of the Lord Jesus Christ, “the dispensation of the fullness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed” (Teachings: Joseph Smith, 510–11). As the Apostle Paul declared, “In the dispensation of the fulness of times [God will] gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him” (Ephesians 1:10).

Thus, the overarching purpose of this concluding dispensation is to gather together in one all things in Christ. Let me suggest that the principle of gather together in one applies in a practical way to our daily learning and living of the gospel.

Some members of the Church seem to compartmentalize the restored gospel into a lengthy list of things to do—as separate and unrelated “applications” to be accomplished and checked off. Daily scripture study—check. Personal and family prayer—check. Tithing—check. Family home evening—check. Temple attendance—check. Home and visiting teaching—check. But the purification, the joy, the happiness, the continuing conversion, and the spiritual power and protection that come from “yielding [our] hearts unto God” (Helaman 3:35) cannot be obtained merely by performing and checking off all of the gospel things we are supposed to do. Consistently completing the various tasks without experiencing the mighty change of heart and becoming more devoted disciples will not produce the spiritual strength we need to withstand the evils and opposition of the latter days. Rather, the power of the Savior’s gospel to bless and guide us comes from the connectedness and interrelatedness of its doctrines, principles, and practices. Only as we gather together in one all things in Christ can we diligently strive to become what God desires us to become (see Matthew 5:48; 3 Nephi 12:48). And the framework of doctrines, principles,

and applications is a tool that can help us investigate and learn about the interrelatedness of gospel truths and practices.

As we learn and link the revealed truths from all dispensations, we receive eyes that can see and ears that can hear (see Doctrine and Covenants 136:32). The gospel is not a routine checklist comprised of discrete tasks; it is a magnificent tapestry of truth “fitly framed” (Ephesians 2:21) and woven together.

The principle of gather together in one can aid us in changing the conventional checklist into a unified, integrated, and complete whole and in receiving the transforming power of the gospel of Jesus Christ in our daily lives. Let me provide several examples of what I am suggesting.

In our homes and classes, we frequently learn about the great plan of happiness, the infinite Atonement, moral agency, individual accountability, and sacred covenants. Typically, however, these vital doctrines and principles are considered separately rather than in relation to each other. As we gather together in one these eternal truths, we see and hear more clearly our relationship to the Father and the Son, our divine potential and destiny as sons and daughters of God, the nature of eternal progression, and the simplicity, order, and beauty of the Father’s plan (see Alma 42:4–9, 14–23).

In our homes and classes we frequently discuss and learn about sacrifice, obedience, and consecration. Typically, however, these important principles are considered separately rather than in relation to each other. As we gather together in one these related truths, we see more clearly the pathway of discipleship and hear the admonitions to come unto the Savior, to bridle all of our passions (see Alma 38:12), “to perform every word of command with exactness” (Alma 57:21), to strip ourselves of pride (see Alma 5:28), and to “offer [our] whole souls as an offering unto him” (Omni 1:26).

In our homes and classes we frequently emphasize the importance of regular scripture study, personal and family prayer, and Church attendance. Typically, however, these important practices are considered separately rather than in relation to each other. As we gather together in one these complementary habits of holiness, we hear more clearly the priesthood injunction to “receive the Holy Ghost.”

We recognize these sincere practices as essential in inviting the Spirit of the Lord into our lives. Studying, praying, and worshipping are not isolated and independent items on a checklist of things to do. Rather, each of these righteous practices is an important element in an overarching spiritual quest to fulfill the mandate to receive and retain the Holy Ghost. Fundamentally, all gospel teachings and activities are centered on coming unto the Savior and having the power of the Holy Ghost in our lives.

In the Church we have quorums, auxiliaries, effective programs, and inspiring meetings. Typically, however, organizations and functions are considered separately rather than in relation to each other. As we gather together in one all of the program purposes and reasons for gathering, we see and hear more clearly the role of these vital activities in knitting our hearts “together in unity and in love” (Mosiah 18:21) and in caring for the temporal and spiritual needs of our brothers and sisters. Programs and meetings are not events to be managed; rather, they are opportunities to minister to individuals and families.

Priesthood authority, priesthood keys, and eternal truths have been restored to the earth in the dispensation of the fulness of times. The fulness of the Savior’s gospel and the work of His Church have been reestablished and are rolling forth throughout the world. Today you and I have vital roles to play in enlarging the borders of Zion (see Doctrine and Covenants 82:14). In this final dispensation we are responsible to gather together in one eternal truths about the Father’s plan and the Savior’s Atonement, about ordinances, covenants, discipleship, and the constant companionship of the Holy Ghost, and about knitting our hearts together in unity and in love by fulfilling our divine duty to serve and rescue the one.

The framework of doctrines, principles, and applications can assist us in asking, seeking, and knocking in such a way that we more effectively gather together all things in one, in Christ—in this the dispensation of the fulness of times.

### Important Questions to Ponder

Consider the following question—and answer it honestly and candidly. Please do not quickly give the obviously appropriate answer or the response you think you should give. Take a few moments to reflect on “things as they really are” (Jacob 4:13) before answering.

“In your living of the gospel of Jesus Christ and in your serving and teaching both at home and in the Church, have you focused primarily on doctrines, on principles, or on applications?”

I have asked this question of tens of thousands of members of the Church, including priesthood and auxiliary leaders all over the world. The consistency of their answers is stunning. My posing of the question typically engenders a few moments of awkward silence. And then heads begin to nod and with knowing smiles come the responses, nearly always: “applications.” It is interesting to me how reluctant members usually are to acknowledge the actual answer to this question—even though the answer almost always is recognized immediately.

### Now please ponder some additional questions.

“Why? Why do many members tend typically to focus on applications more than on doctrines and principles?”

Here is a sample of some of the answers I have received to this follow-up question.

“Focusing upon applications is easier.”

“Applications are more tangible.”

“I can control applications.”

“I can accomplish things quicker by focusing on applications.”

“My professional experience has taught me to get things done and make things happen—so I gravitate to applications.”

“I am not comfortable teaching doctrine.”

“I do not know the doctrine well enough to teach it with confidence.”

Somehow we seem to be drawn to applications as the primary way to “fix” things, to make life better, to be “doers of the word,” to achieve desired outcomes, and to help the Church operate effectively. And far too often we emphasize applications without the necessary understanding and divorced from the doctrinal context.

We may focus on applications because we like to believe and feel like we are in control, We may focus on applications because we like to believe and feel like we are in control, because we have confidence in our own experience and expertise—“the arm of flesh” (2 Nephi 4:34)—or because we are only doing what we have seen other teachers and leaders do. We may think as we serve in a quorum or auxiliary, “I am going to make this happen; I am going to manage this the right way.” We all would do well to remember that The Church of Jesus Christ of Latter-day Saints is the Lord’s Church, and He is able to do His own work (see 2 Nephi 27:20).

I find it both noteworthy and troubling that in the dispensation of the fulness of times, a season in the history of the world during which all things are to be gathered together in one in Christ, many members are exasperatingly engaged in creating ever longer lists of detailed and disconnected gospel applications.

Whatever the reasons, emphasizing applications to the exclusion of fundamental doctrines and principles does not produce spiritual power, protection, and direction. To be clear, I am not suggesting that doctrines and principles are wholly and routinely ignored; rather, I am suggesting that applications, such as some of those presented earlier in this chapter as items on the lengthy “to do” lists of many members, tend to receive disproportionate and excessive attention. I also am not suggesting that applications should never be studied, learned, or taught. Appropriate applications are necessary but can never stand alone. What is needed is a balance among doctrines, principles, and applications. And for many conscientious and diligent members, a serious imbalance exists.

Consider the basic responsibility of Melchizedek Priesthood holders to serve as home teachers. What do you think would happen if each man in a congregation of 100 elders and high priests were invited to write down on a three-by-five card the doctrinal reasons for home teaching? Would the answers be similar or different? Would the same scriptural references be used to support those answers? Or would the answers vary dramatically? My experience suggests that many men can describe how to home teach; far fewer can explain why we home Consider the basic

responsibility of Melchizedek Priesthood holders to serve as home teachers. What do you think would happen if each man in a congregation of 100 elders and high priests were invited to write down on a three-by-five card the doctrinal reasons for home teaching? Would the answers be similar or different? Would the same scriptural references be used to support those answers? Or would the answers vary dramatically? My experience suggests that many men can describe how to home teach; far fewer can explain why we home teach.

Men in the Church who do not perform their priesthood duty as home teachers are not lazy; they simply have not understood the relevant doctrine and principles. Such men undoubtedly have been both taught and told. They may know that a home teacher is to watch over, be with, and strengthen (see Doctrine and Covenants 20:53)—but they have not learned, they do not understand, and they are not intelligent (as the word intelligence is used in the scriptures).

If a man understands—both in his mind and in his heart, by the power of the Holy Ghost—the doctrines of the plan of happiness and of the priesthood, then he will be a faithful home teacher. Always! The reasons, the purposes, the answers are found in the doctrine. An understanding of true doctrines and correct principles will improve behavior more effectively than the study of behavior will improve behavior. The answers always are found in the doctrines and principles of the restored gospel of Jesus Christ.

Let me recommend one additional question that can be helpful in a wide range of situations and circumstances. Given that true doctrine, understood, changes attitudes and behavior, and assuming you are a priesthood leader who is concerned about effective home teaching, you might ask yourself the following question:

What doctrines and principles, if understood, would change the attitudes and behaviors of brethren who are not fulfilling their duty as home teachers?

Consider how this simple question can be used as a starting point for almost any issue or concern. And imagine what could happen if husbands and wives, parents and children, priesthood and auxiliary leaders, and members of the Church humbly invited the guidance of the Holy Ghost, forthrightly counseled together, and diligently worked to answer questions (such as the examples that follow) by asking, seeking, and knocking.

- What doctrines and principles, if understood, would change the attitudes and behaviors of a man or woman who is struggling with or addicted to pornography?
- What doctrines and principles, if understood, would help me to strengthen my marriage?
- What doctrines and principles, if understood, would change the attitudes and behaviors of endowed members who are not presently worthy to worship in the temple?
- What doctrines and principles, if understood, would help me prepare for marriage and family responsibilities?
- What doctrines and principles, if understood, would protect our children from worldly pressures to violate the law of chastity?
- What doctrines and principles, if understood, would change the attitudes and behaviors of members who are hesitant to open their mouths and share the gospel?
- What doctrines and principles, if understood, would change the attitudes and behaviors of members who are not regularly studying the scriptures?

The answers always are in the doctrine and principles!

“And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God” (Alma 31:5; emphasis added).

Note that it was the virtue of the word of God and the preaching of the word, or the Note that it was the virtue of the word of God and the preaching of the word, or the doctrines and principles of the gospel—not simply clever applications—that led the people to do that which was just. There is no spiritual power or enduring impact from

even the most innovative and impressive applications if they are divorced from the fundamental doctrines and principles of the restored gospel. Conversely, applications built upon, arising from, and connected with a firm foundation of fundamental doctrines and principles provide great spiritual power.

As Ammon explained, “Behold, how many thousands of our brethren has he loosed from the pains of hell; and they are brought to sing redeeming love, and this because of the power of his word which is in us, therefore have we not great reason to rejoice?” (Alma 26:13; emphasis added).

The answers always are in the doctrines and principles! And the doctrines and principles need to be in us!

### Summary

As Nephi concluded his explanation of why Christ was baptized, of the importance of following the Savior into the waters of baptism and receiving the Holy Ghost, of enduring to the end, and of repentance and baptism as the gate to the strait and narrow path, he declared:

“And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen” (2 Nephi 31:21; emphasis added).

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We are blessed to live in a day when the gospel of Jesus Christ has been restored to the earth, even the dispensation of the fulness of times. Available to us are eternal truths and guidelines, priesthood authority and keys, sacred scriptures, and living prophets, all of which will enable and fortify us to “withstand the evil day, having done all, that ye may be able to stand” (Doctrine and Covenants 27:15). And with great blessings come great responsibilities. “For of him unto whom much is given much is required” (Doctrine and Covenants 82:3). Thus, each and every member of The Church of Jesus Christ of Latter-day Saints bears a personal responsibility to learn and live the truths of the Savior’s restored gospel and to receive by proper authority the ordinances of salvation. We should not expect the Church as an organization to teach or tell us all of the things we need to know and do to become devoted disciples and endure valiantly to the end (see Doctrine and Covenants 121:29). Rather, our individual responsibility is to learn what we should learn, to live as we know we should live, and to become what the Master would have us become.

And the answers always are in the doctrines and principles!

1. What can and should I do in my learning and serving to achieve a better balance among doctrines, principles, and applications?
2. What can and should I do in my learning and studying to “gather together in one all things in Christ”?
3. What doctrines and principles, if understood, would help me press forward in becoming what the Master would have me become?



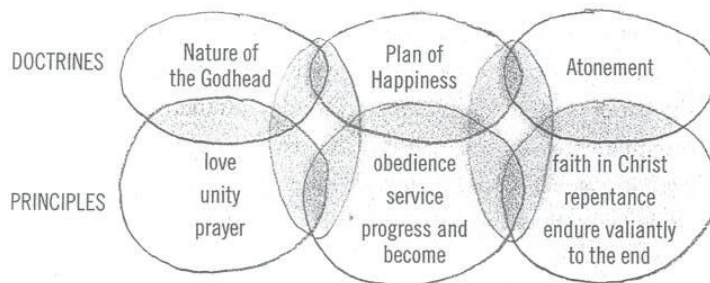


Figure 1

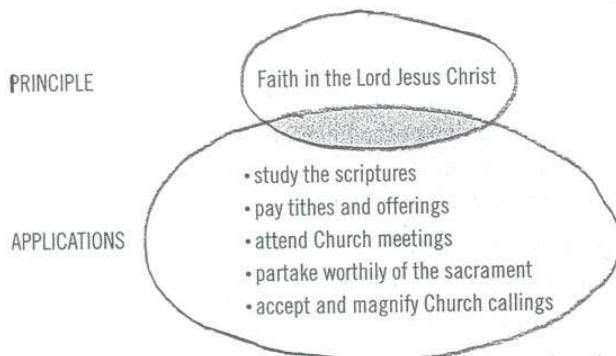


Figure 2

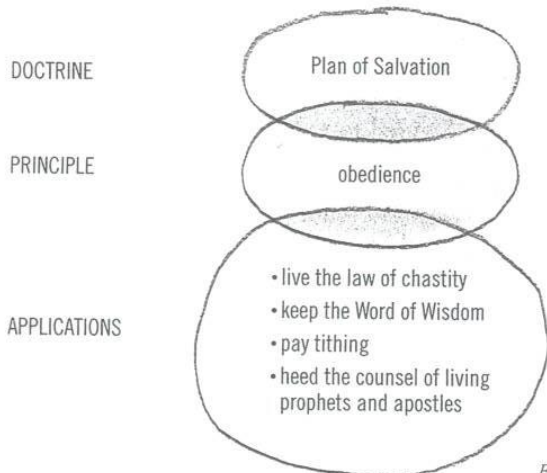


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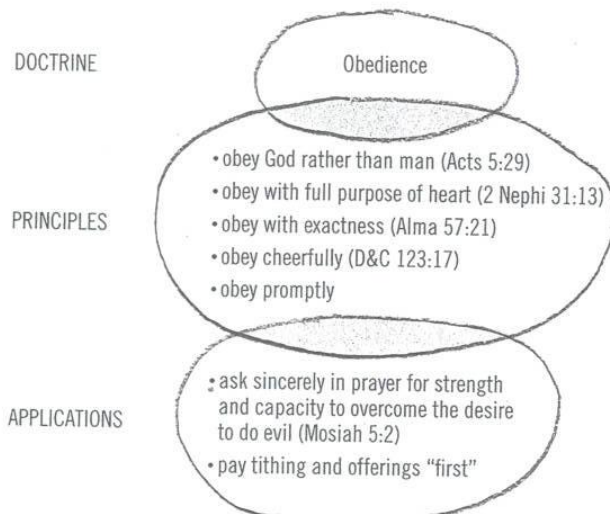


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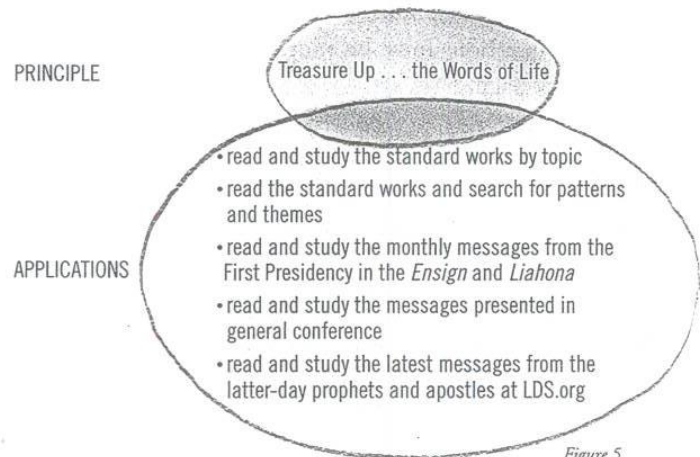


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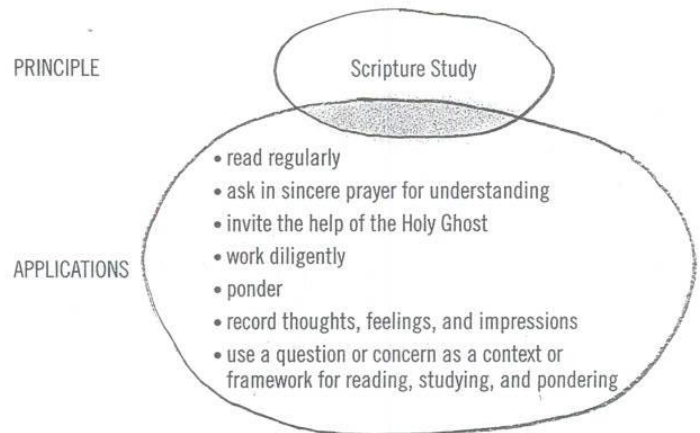


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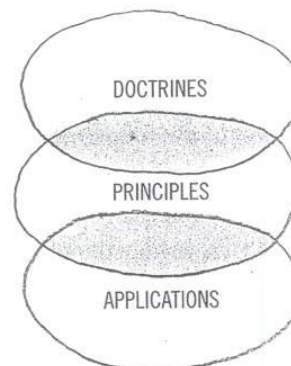


Figure 7