



The Child Culture Series

Part 2



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The Child Culture Series

The *Child Culture Series* is open to both Rosicrucians and non-Rosicrucians. It offers three basic courses of study, one dealing with the prenatal period of expectant parents, and two for families with children under five years of age.

The *Child Culture Series* is sponsored by the Rosicrucian Order, AMORC, a philosophical, educational, public benefit organization, internationally known as the Ancient Mystical Order Rosae Crucis. Devoted to the investigation, study, and practical application of natural and spiritual laws, the purpose of the Rosicrucian Order is to further the evolution of humanity through the development of each individual's full potential. Our goal is to enable everyone to live in harmony with creative, cosmic forces for the attainment of health, happiness, and peace.

By seeing to the proper education and training of children, we can effectively change our society in a positive way. It is far easier to set the standards we desire at the onset of life rather than somewhere farther down the path.

There may always be some difficulty in arriving at a consensus as to what those standards should be. The model adult should be kept uppermost in mind. What do we want the end result to be? When we have determined that to everyone's satisfaction, the methods of arriving there fall almost naturally into place. We can probably assume that the ideal end result is pretty universal in scope, as is the Golden Rule. We expect people to be kind, understanding, knowledgeable, honest, fair, and healthy. So, even in a world of differing values, it's not too difficult for us to determine what our model should be.

It remains then for us to instruct our children, from the earliest possible moment, in the art of living a life with these qualities. What a child learns to be, the adult will be.

This is our interest, and we hope it is yours.

It is with pleasure that we greet you as participants in Part 2 of the *Child Culture Series*. We who know the nature of the study are happy with you in the anticipation of what is coming. This course includes constructive information for the parent or guardian, to serve as a foundation for child guidance. It also contains suggestions and helpful activities that may be put into direct and immediate use, if the need is present.

We have designed these lessons to be read ONE EACH WEEK. It will be to your advantage to follow this guideline and take the time to think about and meditate upon each lesson during the course of a week.

Cordially and sincerely,

THE CHILD CULTURE INSTITUTE

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Introduction

The Mystery of Life

Do you realize that of the great events in the lives of all living beings, the coming into life is the most mystifying? Perhaps if we understand a few things connected with the coming into life, we shall have a better realization of what occurs at the passing. As a material science, biology may coldly present the chemical actions and reactions that are responsible for the growth and development of the microscopic seed that eventually becomes enlivened with vitality and consciousness; but no scientific viewpoint or analysis can rob the process of the beauty and wonder of the unseen divine laws that are generally unknown.

In the prenatal course issued by the Child Culture Institute, lessons for expectant parents deal with the prenatal influence that can be directed to assist the development of the unborn child. We want to call your attention to the fact that a most wonderful, marvelous, and almost incomprehensible demonstration of the higher laws of the universe takes place at the time of birth.

At the time of birth, a soul enters into the completely formed and delicately molded physical body of the child. This soul is invisible. The physical body of the baby is composed of all the material elements that are called "the dust of the earth." Throughout his entire life, the child's body will be replenished hourly through the digestion of material things of the earth so that it can function as a part of our human expression. But that body is not the whole of the child. The body is merely the outer shell. Mothers and fathers well know that their pride and joy are not because of the little physical body, but because of the soul consciousness and heritage contained within it.

We want to remind you that the child is a dual expression. There is the physical body composed of earthly elements, which are no different from those composing a beautiful rose or an oak tree, and there is an individuality, a self, that is just as complete and important as the physical body.

The physical body has a brain that is made up of earthly matter and is so closely connected with the material elements of this earth that it can suffer and become diseased, injured, and destroyed. Eventually, it must dissolve again into earthly elements and cease to exist. This brain becomes the center of the outer self of the child. This outer self with its brain comes into the world at birth with built-in instinctive responses as its physical heritage. Yet it must learn much of what

it is ever to do. It must begin with the most crude experiences, the most awkward attempts, and most often the most futile trials to do the things it must do as part of its work on Earth.

On the other hand, within this body is that Inner Self, that soul consciousness, with its invisible mind that is not located in any particular part or organ of the body. It cannot be seen or measured, injured or destroyed. It never becomes diseased or abnormal, and it never experiences the changes that the brain and body must pass through. This invisible mind and consciousness, constituting the *real* self, the Inner Self, the personality of the child, is not an ignorant consciousness. It is not a physical individuality like the brain and body of the outer self.

This Inner Self has unbounded faith, power, and wisdom, but it finds itself within an untrained, inexperienced, and uneducated body directed by a brain that begins its life with only hereditary imprints. As the Inner Self and the outer self become conscious of each other in the first months of realization, a contest begins between them. The Inner Self, desiring to guide and direct the child in order to express her inherent tendencies and talents, finds itself in conflict with the requirements and desires of the outer self.

Picture this contest, if you will, as two rulers each seeking to do their own thing—two personalities striving to rule and direct, two heads to the same body, two great forces striving to assert themselves. In any way you picture it, it represents a problem that the child himself is incapable of solving. The child must be guided, directed, and helped by someone else.

Here is where the parent or guardian assumes an important responsibility. Without guidance, it may be impossible to give the necessary help. The average child in humble circumstances suffers through the inequalities of life because she lacks the special advantages of those who are born with material means. Yet, fundamentally, all children are born equal in Cosmic Essence, consciousness, and the great heritage of life itself. What can be done to aid the child during the first months of earthly life?

This is the point that will be taken up in Part 2. In the meantime, we would have you recall the early days of your child's life. Did you note the first indications of developing understanding and comprehension? Recall how your child first tried to communicate his or her needs to the outside world. Pay special attention to the learning process that is going on in your child's mind. What do you notice? What do you remember?

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- A most wonderful, marvelous, and almost incomprehensible demonstration of the higher laws of the universe takes place at the time of birth.
- A child is a dual expression. There is the physical body composed of earthly elements, which are no different from those composing a beautiful rose, and there is an individuality, a self, that is just as complete and important as the physical body.
- The physical body has a brain that is made up of earthly matter and is so closely connected with the material elements of this earth that it can suffer and become diseased, injured, and destroyed. On the other hand, within this body is that Inner Self, that soul consciousness, with its invisible mind that is not located in any particular part or organ of the body. It cannot be seen or measured, injured or destroyed.
- This Inner Self has unbounded faith, power, and wisdom, but it finds itself within an untrained, inexperienced, and uneducated body directed by a brain that begins its life with only hereditary imprints.
- As the Inner Self and the outer self become conscious of each other in the first months of realization, a contest begins between them. The Inner Self, desiring to guide and direct the child in order to express her inherent tendencies and talents, finds itself in conflict with the requirements and desires of the outer self.
- During this week, we would have you recall the early days of your child's life. Did you note the first indications of developing understanding and comprehension? Recall how your child first tried to communicate his or her needs to the outside world. Pay special attention to the learning process that is going on in your child's mind. What do you notice? What do you remember?

Lesson 1

The Inner & Outer Self

In the introduction, we spoke about the contest that goes on between the inner and the outer self of every child, youth, and adult. We want to help you visualize this duality of selves so that it will be clear in your mind. It is absolutely necessary that you consider your child as more than a mere physical being.

If appropriate, if you have a chance to talk to a mother, father, or guardian of a young child about that child's habits and tendencies and the difficulties of child rearing, explain that the child is dual, that he has two personalities—one, the Inner Self, and the other, the outer. Explain, too, that the child is having as much difficulty from within trying to take care of the outer self as the parent is having trying to take care of two personalities in one. This will open the door to interesting discussions and may bring some light to the minds of others and help them to understand why they should be more lenient and sympathetic with their children. Perhaps they will want to take up the same study that you are finding so interesting and helpful.

Now we shall discuss a simple method for visualizing this duality. Have you ever visited a museum or some place that had ancient metal suits of armor? Most were made of heavy metal, finished in bright silver on the outside, and so complete that once inside not a bit of the person's flesh could be touched from the outside. Even the small holes for seeing were guarded with heavy glass to protect the eyes. The person would be covered with heavy metal from the finger tips to the end of the toes.

This suit of metal was made to respond to every wish of the person inside. The wrist could bend, every finger could bend, and at the elbows, shoulders, ankles, knees, hips, and neck there were means provided for bending in every direction. The metal was extra heavy and strong in the areas protecting the vital parts of the body, and the parts were connected in such a way so that it was easy to run and fight.

Picturing this suit of armor, think of our earthly existence in this body of flesh and bones. The body is wondrously made. No person has ever been able to make a piece of machinery so perfect as the human body. The mechanical movement of the human eye alone is a marvelous thing, beyond the comprehension of any man or woman. The human ear is another.

But as great as this human body is with all of its mechanical means for running, jumping, working, and playing, it cannot do anything of its own accord. It has no more personality, consciousness, or intelligence of its own than the old metal armor. It is to be operated, directed, and controlled by the intelligence within. The human body does have a brain that acts as mechanical control room, directing the flow of electric power and energy to the various parts of the body to make it move. But this brain is a part of the material body itself. At birth, it can only obey instructions given to it from within by the Inner Self or from outside by parents, teachers, or others.

Inside the human body, therefore, is the real master, the real intelligence, the real self, just as a real person was within the ancient armor. The warrior had one advantage, however. He could make the outer metal body obey him because it had no brain of its own that could hear and obey instructions from anybody on the outside. We do not have that advantage unless we give it to ourselves by training and understanding. We allow our physical body with its brain to become influenced by the things we hear, read, and see. Yet, all the while the real self within, with its infinite intelligence, understanding, inclinations, and desires, is trying to maintain real control of the physical body. It strives to make the physical body obey it and carry out its highest ideals and desires.

Now think of your child as such a dual being. The brain that is part of her physical self has not learned the lessons of life, but the self within that body is still just as potent and mighty a ruler as is the brain. During the early days of childhood, the two sources of intelligence or understanding—the mind within and the brain of the body—are equal in power and both of them control the child. But how long does this equality last? That is for you to decide.

Are you going to lead your child wisely? Or are you going to allow that Inner Self to become enslaved and imprisoned to such an extent that it will never be able to hear its own voice, know its wishes, or give credence and obedience to the things it desires and commands? A person dominated by the outer self and the brain becomes an unsympathetic materialist. This person suffers failures, and sorrows follow that individual throughout the course of life.

The master within your child's body strives to keep the body perfect, wholesome, strong, vitalized, and contented. This is where the control of mind over matter has its real expression and manifestation. This is the point that philosophical and metaphysical systems try to impress upon the minds of adults. The immortal, Cosmic mind of the self within the body knows nothing of

disease, pain, sorrow, failure, or sadness. These things are all of the mortal self, the outside self, and the brain. In the balanced person, the outer self is always a tool, a servant to the Inner Self; the Inner Self will not permit suffering, disease, or pain if it has complete control and direction of the outer self. It is only when the outer self is permitted to rule that it acquires what we might call a “superiority complex,” thinking of itself as being all there is, all that is great, and all that is real. Then an individual begins to suffer, and they experience the mortal things of the flesh, which are unpleasant, undependable, and unrefined.

Training the child should begin early so that the child does not acquire a false understanding of the outer self. There is a time when your child, like all children, sees, hears, and feels impressions and pictures that are labeled fantasy. Perhaps the child is told that these things are not real, that they should be ignored or cast aside as purely illusionary and fantastic. Continual repetitions of these statements cause the child’s brain and outer self to become convinced that what he has seen and felt is wholly imaginary.

The child comes to believe that these impressions are fallacies. This is the mistake that becomes a serious hindrance to an individual’s spiritual and cultural development. The belief that only the things that we hear with our human ears, see with our human eyes, feel with the human flesh, taste, or smell are dependable and true is a sad mistake. It is the materialistic viewpoint of life. It shuts out truth. It shuts out love. It shuts out life. It shuts out the spiritual principles. It shuts out inner inspiration. It shuts out imagination. Then what have we left? The mortal things—the passing, transitory things that are gross, crude, sad, sordid, and cruel.

Do not misunderstand. We are not referring to spiritualistic matters, to spirit manifestations, and things that are claimed to be seen and felt in séance rooms. We have no interest in these things or time to consider them. We are referring to that immaterial, unseen, invisible force that constitutes life and that even science has not been able to see or measure. We refer to the Soul Essence, to mystical inspiration, to the Cosmic urge, and to those things that we have as a natural and true heritage.

A child who begins to believe the materialistic creed of recognizing only the things that she can see, feel, hear, taste, or smell with the senses of the outer body is doomed to disappointments. This child misses much of the better things of life. It is never too late to correct this wrong impression. Thousands of adults have wiped away that belief and allowed the Inner Self to regain

partial control of their beings. But it is far more difficult to reawaken and reestablish that inner control and inner consciousness than it is to maintain it and keep it active during childhood.

As you watch your child playing, studying, reading or doing any other activity, remember that there may be a contest going on between the Inner Self and the outer self. Remember that when your child is quiet and good, the Inner Self is victorious for the time being. The Inner Self is always ready to cooperate to restore proper conduct, understanding, and control.

Think about these things in the coming weeks. Our next lesson will outline a technique for using this understanding for the guidance of your child.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Every child is dual, he has two personalities—one the Inner Self and the other, the outer.
- As great as the human body is with all of its mechanical means for running, it cannot do anything of its own accord. It is to be operated, directed, and controlled by the intelligence within.
- The master within your child's body strives to keep the body perfect, wholesome, strong, vitalized, and contented. This is where the control of mind over matter has its real expression and manifestation.
- Training the child should begin early so that the child does not acquire a false understanding of the outer self.
- The belief that only the things that we hear with our human ears, see with our human eyes, feel with the human flesh, taste, or smell are dependable and true is a sad mistake. But thousands of adults have wiped away that belief and allowed the Inner Self to regain its partial control of their beings.
- As you watch your child playing, studying, reading or doing any other activity, remember that there may be a contest going on between the Inner Self and the outer self.
- Think about the duality of personalities within your child during the coming weeks.

Lesson 2

The Master Within

In the last chapter, we referred to a person inside a suit of armor as a metaphor for the Inner and outer self. Let's consider this metal suit once again. Imagine that there is a person in the metal suit. While we wouldn't be able to talk to and direct the suit itself, we would be able to talk to the person inside the suit. Speaking slowly and distinctly, we could say, "Raise your right arm. Raise your left arm. Walk forward." Then the person inside the suit could make the suit move according to our wishes.

Did you know that you can use this same principle in talking to your child? Let us tell you what we mean. Inside your child's body, there is the *real* self. We have taken the liberty of calling that self the *Master Within*. We want you to become familiar with this term since we plan to bring the Master Within into outer expression during this course of study.

We want you to know that our system has been tried and used for many years by parents, private tutors, and instructors of children. Keep in mind that, although we are avoiding any sectarian, religious viewpoint, we shall not say or propose anything in these lessons that will conflict with any fundamental religious morals or ethics.

We want you to acquaint your child early on with this Master Within, the real self, whom your child will gradually learn to express outwardly. To the child, there is something fascinating about the thought of there being a master within herself. Immediately, your child will associate the idea with a mystical principle and will probably feel proud and happy to know that there is something greater about her than previously realized. The thought may make her feel more safe, more courageous, or more independent, and when you explain that this Master Within is going to make her wise, healthy, and strong, she may be more fascinated.

From the time your child is an infant, there is a way for you to talk to this real self, this Inner Self that we call the Master Within. It is exactly the method that we would employ to talk to the person inside the suit of armor. Of course, the metal suit has no ears with which to hear and no brain of its own to misinterpret or perhaps disagree with what we say. Since it cannot refuse to give attention or obedience to any commands, the person within, the real Master Within, hears what is said and evaluates the direction or command, making sure that there is no resistance, contradiction, or interference on the part of the outer metal form; that is to say, the person inside

the armor evaluates the directions and only complies if the movement will not cause harm to the metal armor nor to himself or herself.

However, when you talk to a human being, it is not easy to reach the Master Within without encountering resistance, interference, or misunderstanding on the part of the outer self. This outer self of the human being, whether child or adult, has ears, a brain, and a will of its own. If the brain disagrees with the things you are saying, it is ready to challenge you and deny your authority. In such a case, the Master Within never gets the message, or, if the Master Within does get the message, it is not able to act upon it because the outer self has determined to have its own way. Usually, it is the outer self that wins.

However, as noted, there is a way to talk to this Inner Self without interference. This is especially easy to do with children. The process consists of talking to the child when the child is asleep.

Have you ever considered what sleep really is? The truth of the matter is that when a child or an adult is asleep, it is only the outer self that is asleep. It is the only time when the Inner Self has a few minutes or hours of complete control of the body. We can easily imagine that this Inner Self is happy to find the outer self so tired that it is willing to lie down, go to sleep, and stop interfering with the constructive, creative work that the Master Within wants to do.

We'd like you to think of sleep as being a condition of only one of the two selves. The Inner Self never tires. Therefore, it never requires sleep. This Inner Self is immaterial and immortal. It continues to work ceaselessly and untiringly. It does not tire of directing the beating of the heart, the action of the lungs, and the activity of the liver, the kidneys, the bowels, and other organs. Think of what would happen if the Inner Self said, "I am tired, and I am going to stop regulating the heart so that I can rest awhile."

When the outer self gets tired, it must sleep and rest. One of the first things that this outer self puts to sleep is the weary mortal brain, which we are accustomed to think of as a wonderful, tireless piece of machinery. When the brain goes to sleep, it loses all control of the outer self. It stops interfering with the Inner Self. It stops its willful refusal to do the things it should and remains inactive. During sleep, the Master Within is still wide awake. At this time, it has more control of the body than when the body is awake.

Therefore, it is when a child or adult is asleep that you can stand or sit at the side of the bed and talk to her quietly. At such a time, you will be talking not to the outer self, but to

the Master Within. This Inner Self hears and understands every word. It remembers all that is said and agrees with everything that is *good*. It puts all of your suggestions that are good and constructive into application.

Parents have found that they can break children of the habits of biting their fingernails, bed-wetting, using profanity, telling lies, and stealing by talking to them when they are asleep. By telling them that certain things are harmful and unnecessary, they have found that the Inner Self has brought about marvelous changes, not only when their children are awake, but also during sleep if certain conditions exist that require changing. Things told to children while they are asleep are registered in the permanent storehouse of memory and are never forgotten. It is not like things that are told to the outer self that may make some impression for the moment but are soon forgotten.

Two or three such talks with the Inner Self of your child will bring about a permanent change in his outer expression. By using this method of teaching, it should be possible to teach your child many wonderful things. Decades ago, this is what the U.S. Government found in teaching men Morse code. Those who were taught during sleep remembered it so perfectly when awake that, after two or three lessons, it seemed as though they had studied this alphabet for six months or more.

We are going to show you how you can use this principle in teaching your child. All through this course of instruction, we are going to ask your cooperation in many ways. One of the things we would like for you to do is to see that your child goes to sleep at night after a prayer and a few tender moments of companionship. Your child's last thoughts before going to sleep should be peaceful and loving. At bedtime or naptime, your acts and words can become a blessing and a benediction that will hover over your child as a protecting influence.

We ask that you have your child ask the Inner Self for guidance at bedtime if she is old enough. If your child is very young, however, you may make the request yourself. After kissing your child goodnight and making her comfortable, leave the room.

If you wish to talk to your child, go to his bedside an hour or so after the child has gone to sleep. Without turning on a light, sit down by the bedside and hold your face eight or ten inches from your child's face. Do not allow your breath to reach the child, and do not disturb the child by touching. In a soft voice, call your child's name two or three times. Then say, "This is Mother" (or Father, or whomever you may be). Without waiting to see if your child makes any

response, say whatever it is that he should do during the following day. It goes without saying that you will never say anything that is bad, wicked, or even dangerous. With this said, also be reassured that if, for some reason, an individual did try to say bad things at this time, the Master Within would ignore the instructions. The Inner Self will only follow instructions that it knows to be good and sound.

Although it is all right to enumerate things that are not to be done, your instructions should be given in positive statements. For example, “Today, you threw your cup and broke it because Mother did not come fast enough. You told Mother that Sister did it. Next time when you want something, you will be more patient and give Mother time to come to you. If you should break something again accidentally, you will tell Mother that you did it yourself.”

This example is to impress upon you that the subjective mind to which you are speaking does not respond easily to negative commands. By negative commands or instructions, we mean, for example, “Do *not* throw dishes and break them. Do *not* tell an untruth by saying that your sister broke them. Mother will *not* punish you if you tell the truth.” By analyzing these statements and comparing them with those above, you will notice that the first example is not only stated positively, but also it is specific and exact in details.

The session should not last longer than two or three minutes. Then tell your child to continue to sleep well and softly say, “Goodnight.” Walk quietly from the room and let the child continue to sleep. It may be that occasionally your child may answer you with a “yes,” “no,” “I will,” or something similar. It is unlikely, however, that your child will recall that you talked to her during the night. It is best not to tell your child that you have used this method because then the child may anticipate your talking to her another time and may outwardly interfere with the message reaching the Inner Self. If your child should remember some of what you had said during the night, you should say truthfully, “Yes, I did tell you some things last night.” Then leave it at that. You do not need to say you are making a system of it or that you are using it to overcome the outer self’s reasoning and interference.

Test the method as outlined in this chapter in order to see what effects result from it. These results should manifest within a few days or a week. Gradually, you will become better acquainted with the personality within your child and can help it control and master the outer self. The goal is to educate the inner master as well as the outer master of your child so that the two will cooperate with each other.

Parents should be aware of the full import of the child developing a sensitivity to their inner voice. This development involves the opening of internal sense organs, such as the pineal gland, and it must be kept in mind that, as this sense faculty is opened, it also invites impressions that have no meaning to the child. It is similar to opening the eyes or the ears. They collect all light or sound impressions, but the child learns through training to discern between the meaningful and the irrelevant. It is the same with the psychic, or inner sense faculties. The child may start receiving impressions that puzzle or confuse him. It should definitely be explained that your child should disregard anything that is not relative or positive in nature; that not all impressions are from the Master Within. As in all things, this inner sense must be developed in moderation and true understanding, so that the child does not become burdened with floods of impressions he cannot shut out.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Inside your child's body, there is the *real* self. We have taken the liberty of calling that self the *Master Within*. We want you to become familiar with the term since we plan to bring the Master Within into outer expression in this course of study.
- Acquaint your child early on with this Master Within, the real self, whom your child will gradually learn to express outwardly.
- When you talk to a human being, it is not easy to reach the Master Within without encountering resistance, interference, or misunderstanding on the part of the outer self.
- However, as noted, there is a way to talk to this Inner Self without interference. This is especially easy to do with children. The process consists of talking to the child when he is asleep.
- The truth of the matter is that when a child or an adult is asleep, it is only the outer self that is asleep. It is the only time when the Inner Self has a few minutes or hours of complete control of the body.
- One of the things we should like for you to do is to see that your child goes to sleep at night after a prayer and a few tender moments of companionship. Your child's last thoughts before going to sleep should be peaceful and loving.
- Have your child ask the Inner Self for guidance at bedtime if she is old enough.
- If you wish to talk to your child, go to his bedside an hour or so after the child has gone to sleep. Without turning on a light, sit down by the bedside and hold your face eight or ten inches from your child's face. In a soft voice, call your child's name two or three times. Without waiting to see if your child makes any response, say whatever it is that he or she should do during the following day. Remember to use only positive statements.

Lesson 3

Mental Methods of Directing

In the previous lesson, we gave you instructions in regard to talking to your child during sleep so that you can give advice and instruction to the Master Within. We suggested that for several weeks you continue this practice to see what results.

We hope you are studying one lesson each week. In Part 3 you will find story-lessons for your children that will help them to think and act with the highest ideals and motives. It is necessary that you understand the basis of our system and what we are trying to do. We hope to change your thinking and understanding somewhat so that you can be a living example of the ideals that you wish to instill in your child.

There is no doubt that already you understand your child better. It will be beneficial, also, if you can instill some of these ideas into the minds of the other members of your family, so that they can keep them in mind too. Like most parents you probably do not discuss murders, suicides, and sordid crimes in front of your child. Discussion of business troubles, financial problems, depressing matters, and worries should also be avoided. However, as your child gets older, do not refuse to discuss these things if your child brings them up. What's important at all times is your attitude.

When speaking of people or things, always try to find something good to say so that your child will know that there is a predominance of good in the world rather than evil and sorrow. The time is coming soon enough when she will have to contend with the opposite of good and pleasure. Through these discourses, we shall endeavor to prepare your child's mind so that she will be able to approach tough obstacles and sorrows with optimism and strength. In the meantime, if we can lead children to understand that evil and sorrow are the exceptions to the rule, then we shall have laid a sound foundation. Read these chapters thoughtfully and if you find something in them to put to immediate use, you should do so. Also, continue to use the method of talking to your child while she is asleep as suggested in the previous lesson.

Dr. Marvin Earl Cox, one of the early founders of the Child Culture Institute in San Jose, California, expressed himself in regard to mental methods of directing children as follows:

“As a scientist and humanitarian, I have endeavored to lay down principles that I know from experience will bring the most desirable and lasting results to all who are interested—mother

and child, teacher and pupil, all who share the greatest and most sacred trust that can be placed in the hands of humanity, that of molding the mind of a child and directing it in the way it should go to reach noble manhood or womanhood.

“It might be said that some of the methods or principles given in the lectures of the Child Culture Institute are of too slow a growth to bring results when desired. But any and all great growths are slow. We are only to do our part in influencing the lives of children by applying the methods and principles laid down. In good time, this will bring about the results desired.

“In advocating mental methods, I do so with the determination to bring about a more desirable and complete control of oneself, thereby making a more lasting impression on the child. It is desirable to bring out without physical force that feeling of at-one-ment between all whose privilege it is to govern and those who are governed. I find in the pursuit of my life work (which is to assist humanity in the proper development of the threefold nature of man—physical, mental, and spiritual—and bring out of the great eternal Spirit, which is all and in all, a universal love that will bring all humanity into perfect harmony, or at-one-ment) that nothing mars one’s lifework so much as the lack of mental control.

“The responsibility of training a child is no light or unimportant task, especially if the parents are not in perfect harmony in their ideas of rearing a child and in their love for children. The inharmony between parents is felt by the children and will follow them all through their lives. Therefore, if you bring a child or children into this life, sacrifice everything to keep harmony in the home for their sake. It means their safeguard, strength, and foundation for future happiness.

“Yet, actually, it should never be necessary to make a sacrifice to keep harmony in the home. Harmony should be natural. If you cannot provide harmony and maintain it in your home, do not have children. Parents should know exactly when and under what circumstances they want their children. Expecting a child should never be an occasion for surprise or disappointment. The emotions experienced should be of joy and pleasure instead of remorse and sorrow. The knowledge that a child is to be born should bring calm, restful peace that is a joy to all who may be so fortunate as to experience it. Children are too precious to handle except with the greatest love, care, and discretion.

“Young souls, like tender plants, are sensitive and easily hurt. It is necessary that they receive much sincere love from those who care for them and are responsible for their education.

The children who have received the right kind of love in the home and know how to appreciate it by passing it along to others are never those who go astray or have a hard time in this world.

“Therefore, do not be afraid of loving your child too much. Show your love by taking an interest in his or her play, work, playmates, thoughts, and aspirations. Learn to read your child’s every action, tone, thought, word, and deed if you would help the child build a character that cannot be destroyed because it is built on a solid foundation. Such a character cannot be built any other way, and a child so fortunate also develops rare and exceptional mental and spiritual qualities.

“Have children learn the lessons of moderation while they are young. Eating, working, playing—in fact, all things—should be done moderately by both old and young. If they have hobbies, see to it that they are worthwhile. Help them to place their ideals high enough so that an effort to reach them will always be required; or, better still, establish goals that cannot be reached too soon but must be strived for constantly.

“Before they reach these goals, they will have formed other still higher ones. They will constantly be living at their best, putting forth their best efforts to attain whatever their aims in life may be. They will have something to work and live for, and they will know that they have their place in life to fill, that they have been placed here for an express purpose. Such children will feel that it is good to be here. They will get the most out of life and not only be happy themselves, but also will be able to make others happy.”

We suggest that you meditate upon the following selection from Kahlil Gibran’s *The Prophet*. If you will read it as your last thought before retiring, it will serve to guide you in your work as a parent or guardian.

“ ‘Speak to us of Children.’

“And he said:

Your children are not your children.

They are the sons and daughters of Life’s longing for itself.

They come through you but not from you,

And though they are with you, yet they belong not to you.

You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.
You may strive to be like them, but seek not to make them like you.

For life goes not backward nor tarries with yesterday.
You are the bows from which your children as living arrows are sent forth.
The archer sees the mark upon the path of the infinite, and He bends you with His might that His
arrows may go swift and far.
Let your bending in the archer's hand be for gladness;
For even as He loves the arrow that flies, so He loves also the bow that is stable.”

From *The Prophet*, by Kahlil Gibran,
(Alfred A. Knopf, publisher)

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- We want you to be a living example of the ideals that you wish to instill in your child. It will be beneficial, also, if you can instill some of these ideas into the minds of the other members of your family so that they will keep them in mind too.
- When speaking of people or things, always try to find something good to say so that your child will understand that there is a predominance of good in the world rather than evil and sorrow.
- Young souls, like tender plants, are sensitive and easily hurt. It is necessary that they receive much sincere love from those who care for them and are responsible for their education. Therefore, do not be afraid of loving your child too much. Show your love by taking an interest in his or her play, work, playmates, thoughts, and aspirations.
- We suggest that you meditate upon the selection from Kahlil Gibran's *The Prophet*. If you will read it as your last thought before retiring, it will serve to guide you in your work as a parent or guardian.

Lesson 4

Early Guidance

Before we go further into the matter of training your child, it is fitting to devote some time to the subject of home life. It is the home environment that will most likely determine the habits a child will form.

In our prenatal course, Part 1, the home environment is given considerable attention. The importance of the home is not a new idea, for as early as the Periclean Age of ancient Greece in the fifth century BCE, it was thought that the emotions of the mother, her dominant thoughts, and her environment affected the unborn child. The Greeks, therefore, established a cultural program for the mother to help build the esthetic and psychic nature of the child.

It is the purpose of the Child Culture Institute in Part 2 to continue guiding the parents along the lines that they began before the birth of the child. However, the prenatal course is not a prerequisite for the lessons that follow. Early guidance as a safeguard against the acquisition of bad habits is, after all, the easiest and most painless teaching. Once a habit is established though, it can be changed only after a careful analysis of its cause and the substitution of a more constructive habit.

One of the first requisites for a good home is that the parents set the example that they desire their child to follow. Children learn by imitating what they feel, see, and hear. Often parents are not aware of what or how much their child may be experiencing. Even nursing infants are capable of experiencing and demonstrating complex emotions. They are sensitive to the kinesthetic and touch sensations aroused by the mother's handling and form an impression as to whether they are loved or not.

Statistics show that the majority of delinquent or troubled children come from so-called broken homes. We do not limit the term to homes where there have been divorces or separations. It applies as well to homes where one of the parents has died. Included in this category, also, are those homes that are not really homes although both parents live in them. Such homes are merely houses to eat and sleep in, places lacking the warmth and affection required by children for satisfactory character development.

A child needs to feel loved and wanted. If children do not have the affection in the home necessary to provide a sense of security, they will seek for it elsewhere as soon as possible. The

child will respond to the urge to fill a need or void in life without knowing what the void is or how it can be filled. An unguided child may go innocently and blindly into experiences that are detrimental to proper evolvment.

Parents sometimes compare one child with another, pointing out inequalities and weaknesses. Such comparisons may create an inferiority complex. Certainly, they do not add to the necessary feeling of being secure, for a child can be made to feel unwanted and unloved by a parent's thoughtlessness.

Perhaps your child resembles a relative whom you dislike. This does not mean that she will acquire the relative's habits or develop the relative's characteristics. The soul personality is the true master of the body and has nothing to do with relatives so far as the child's personality and character are concerned. Children need thoughtful guidance from adults so that their inner personalities can express themselves.

If you do not want your child to acquire certain characteristics, do not allow yourself to be conscious of them and do not outline them in the child's presence. Your child may unconsciously acquire them because of your fears and concentration upon them. By thought, word, and deed, you must help create your child's personality as you wish it to be. As a parent, this is not only your privilege but also your opportunity and responsibility. Within each human being is the soul of perfection that seeks to express itself as *personality*. It is up to parents and teachers to create the proper situations for children so that the children can express outwardly the inner qualities of perfection.

How to find a middle path in dealing with their children is probably the most confusing problem parents have to solve. Over-praise, overstressing their desire for the child's perfection, and too much anxiety concerning the child's welfare can be as damaging to the personality as neglect, harsh treatment, or misunderstanding. Occasionally, a well-behaved, serious child is merely repressed and, consequently, unable to face life normally because of parental over-attention.

The two things that are essential to a child are security and love. Conditions within the home such as ill health, pressures from work, anxiety over finances, lack of outlets for relaxation, and little or no provision for cultural enjoyment impair a parent's ability to provide the best possible home environment. If you are experiencing obstacles in your life at the moment, believe that they are temporary and that you will overcome them while you strive to provide the best for

your child, then even if you cannot provide your child with the perfect home, you will be showing your child the strength of optimism and determination and, with your constant effort, in spite of the obstacles, your child will know love and security.

Playtime and, later, Story Hour (see Part 3) allow an excellent opportunity for establishing a bond of sympathy between mother, father, and child. A child needs guidance, but must be allowed a certain amount of freedom. There must not be too much supervision. If children are too protected, they will grow up lacking in self-reliance, courage, and initiative. If children are too restrained, neglected, or made to feel inferior, they will be afraid to venture out and interact with other people in an appropriate manner.

One of the earliest opportunities for training children in self-reliance is to allow them to take on aspects of self-care: getting dressed and undressed, hand washing, and eating. Children may be taught to say simple prayers, and so forth. Praise will help to give children self-confidence. To teach initiative to children, they may be allowed to select the toys for playtime, pictures to look at, music to listen to, or the story to be enjoyed. But expecting too much of your child or forcing the child to do things that are beyond his ability will lead to frustration and discouragement.

During the Story Hour, there will be plenty of opportunities for your child to respond with motions and activity. As soon as your child is able to clap hands, she can learn to “pat-a-cake.” Later, your child can tiptoe or sway while acting out suitable stories or rhymes. Rhymes help to develop a sense of rhythm and provide opportunities for mental and muscular coordination. Your child can rock with “Hush-a-bye, Baby,” or move to the rhythm of “Rap-a-Tap-Tap.” You will recognize many other actions that can be taught in connection with current rhymes and stories.

If you find yourself needing more guidance, there are many good books on childcare. Ask your pediatrician to recommend some good ones. There are also many wonderful articles in parents’ magazines and on the Internet.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- It is the home environment that will most likely determine the habits a child will form. One of the first requisites for a good home is that the parents set the example that they desire their child to follow.
- Statistics show that the majority of delinquent or troubled children come from so-called broken homes. These homes may have just one parent or both parents, but these homes are merely houses to eat and sleep in, places lacking the warmth and affection required by children for satisfactory character development.
- If you do not want your child to acquire certain characteristics, do not allow yourself to be conscious of them and do not outline them in the child's presence. Your child may unconsciously acquire them because of your fears and concentration upon them.
- The two things that are essential to a child are security and love.
- Playtime and, later, Story Hour allow an excellent opportunity for establishing a bond of sympathy between mother, father, and child.
- A child needs guidance but must be allowed a certain amount of freedom. There must not be too much supervision. If the child is too protected, she will grow up lacking in self-reliance, courage, and initiative.
- One of the earliest opportunities for training a child in self-reliance is to allow him to take on aspects of self-care: getting dressed and undressed, hand washing, and eating.
- To teach initiative to your child, she may be allowed to select the toys for playtime, pictures to look at, music to listen to, or the story to be enjoyed. But expecting too much of your child or forcing the child to do things that are beyond her ability will lead to frustration and discouragement.

Lesson 5

A Child's Environment

Since the home environment is of paramount importance in the life of a child, we cannot stress too much the matter of creating a home atmosphere that will serve as a foundation for the proper nourishment and growth of your child's threefold nature—the mental, spiritual, and physical—and the unfolding of the inherent potentials within these expressions.

In the interest of family happiness and the cultivation of a harmonious home environment, we quote from the discourse “Can Happiness Be Universal?” by Ralph M. Lewis, published in the *Rosicrucian Forum*:

“Each member of a family can experience a sense of righteousness in conformity with his or her conscience. Each can find pleasure in exercising his or her talents, no matter how they may vary. Certainly, happiness exists in a home in which, for example, the parents and children are pursuing a hobby of radio construction or photography in their home workshop or playing musical instruments and sharing an interest in painting or writing.

“The true way to transmit happiness to others is to help them to find lasting pleasure. This is done by helping others to discover their talents and awaken their latent abilities so that they can experience the joy of creative activity.

“As Rosicrucians, we are aware of the effects of our auras upon those of others. If we allow ourselves to become depressed or irritable, it affects those in close association with us. Radiant happiness is likewise contagious. It is stimulating to the auras of others. If we are cheerful, others experience pleasure in our presence. Happiness, however, being a personal experience, requires certain incentives and action on the part of the individual. It must come about because we place ourselves in a position to receive it. We cannot enjoy an excellent meal without preparing it or, at least, arranging or planning to partake of it. We cannot experience mental happiness without some ideal, some objective, that we have formulated and that can be realized only by making the effort to attain it. We cannot experience spiritual happiness without contemplating the Inner Self and reflecting periodically upon our moods and feelings so that we can understand our psychic urges.

“We must avoid endeavoring to find happiness by living passively, attempting to avoid the rigors of life and the responsibilities of doing. Happiness consists of knowing more of rather than

avoiding all the irritations of life. It is an extremely negative attitude to wish to retire from the turmoil of life. Speaking figuratively, such people believe that if they could lock themselves within glass houses far removed from all the experiences of life, happiness would be theirs. By the same type of reasoning, we might say that a man who is asleep is happy if he does not dream since he experiences nothing then to make him unhappy. This was the erroneous philosophy of the ancient Cynics.

"Although partially true, one of their statements was greatly distorted in practice. This statement was, 'You, Antiphon, would seem to suggest that happiness consists in luxury and extravagance; I hold a different creed: to have no wants at all is, to my mind, an attribute of godhead; to have as few wants as possible, the nearest approach to godhead.' This, as I have said, has been carried to extremes. It was interpreted to mean that humans should not concern themselves with government, patriotism, and family responsibilities; that they should not fight for what they believe to be right. All such actions or desires were thought to interfere with the nonresistant state of mind, which they called *happiness*. Obviously, if persisted in, such an attitude would disrupt and ruin society."

Reflecting on this last paragraph, it should be realized that every member of a family has a responsibility toward their home, community, state, nation, and, ultimately, the world. Also, we would like to call your attention to a term used in this excerpt—the *aura*. For those of you who know little or nothing about the aura, we wish to explain that everyone radiates from themselves a magnetic field, which is called the *aura*. The magnetic field of a room or a home is constituted of the auras radiated from those who live there. One member of a family is constantly subjected to the influence of the auras of the other members. Whether this magnetic field of the home has a negative or positive effect upon the individual depends upon the thoughts, health, and general emotions of the members who make up the aura of the home. A faultfinding, discouraged person radiates a negative aura; a cheerful, optimistic person radiates an aura that is positive.

Pause to analyze yourself at times to ascertain what quality of aura you are contributing to your home. You may control your words and deeds; but unless you also control your emotions and thoughts, your radiated contribution to the home can be negative. Discord within the home is as though each individual is vibrating to a different note on a violin or some other musical instrument, thus causing an unpleasant overall tone. It is the duty of each member of a family to

try to adjust his or her vibrations so that they will be in harmony with or identical to others in the home. This can be done only by an effort of the will to avoid negative qualities.

We wish to make clear that each of us has the power to control or change the quality of our magnetic field, or aura. As this possibility is realized and a conscious effort is made toward perfecting the magnetic quality of one's personality, progress in this direction becomes easier. Some start humming or whistling or, better still, they tell a joke to turn the tide of unwelcome emotions such as anger, disappointment, or self-pity into laughter. Others play the piano or some other instrument. Some go to the theatres to see an inspiring movie or some watch a funny television program. Still others read or engage in their favorite hobby. Activity is a way to divert negative thoughts and to rechannel them positively.

Morbid thoughts and feelings of discouragement can be controlled by changing one's activity. Emotional stability, an uplifted consciousness, and a cheerful outlook on life can be maintained. There are those who not only achieve this for themselves but radiate it into the auras and lives of all those they come into contact. Not only do their radiations affect all other living things—human, animal, and plant life—but also inanimate objects. We offer the following to show how the aura can affect such objects:

“Objects are affected when they are exposed to intense emotional stimulus. Of course, the physical composition of the object, so far as its form, shape, substance, and color are concerned, shows no alteration. It would seem, however, that the radiations of the human aura emitted under intense emotional stress do create an auric condition in the molecular structure of an object in the same way that an article becomes impregnated with an odor to which it has been exposed. A person having such a supersensitivity, which we call *cryptesthesia*, becomes conscious of the vibrations radiated by the object. Everybody is sensitive to some extent to these vibrations.

“Such vibrations are received by the individual's autonomic nervous system through his or her own aura and thence become translated into grosser vibrations, which produce emotional reactions corresponding to a minor extent to those had by the original or last owner of the object or the person having had the closest contact with it. This is not a superstition but a psychic phenomenon that requires intelligent analysis. The phenomenon should not be subjected to the ridicule of the scoffer. The scoffer has probably never had such an experience so he or she cannot conceive of its possibility. Some persons are incapable of hearing auditory vibrations beyond a

certain octave. Yet it would be ridiculous for them to deny that others with a keener sense of hearing are able to perceive them.” (From “Shall We Disturb Old Things?” *Rosicrucian Forum*.)

Hospitals and various institutions organized for the treatment and curing of diseases use devices for the study and analysis of radiations, or electrical waves, emitted by the human body. For example, the neurons of the brain, that is, the brain cells, generate a minute electrical energy. This can be detected in a material way by a sensitive instrument called an electroencephalograph or, more commonly, an EEG machine. Normal brain activity causes smooth waves of this cellular energy. Photographic records of the wave patterns can be made and used for diagnosis. They are especially helpful in the study of mental activity and the diagnosis of epilepsy and sleep disorders. The electrocardiogram, or EKG, or ECG, is another instrument for detecting and measuring fine electrical pulses emanating from a human being; this machine measures the electric pulses that regulate the beating of our heart.

At the conclusion of this lesson, it should prove enlightening to meditate upon the nature of these radiations that your own being is contributing to your home, office, neighbor’s home, church, and theater. Analyze the magnetic environment of your home, the radiations that your child is absorbing. It’s also worth paying attention to the magnetic environment of the school or daycare facility that your child attends. All children are highly sensitive to such vibrations. If you find that the place where your child spends a good part of the day has a negative environment, it’s extremely important that you take steps to either change the environment itself or see that your child is placed in a different environment.

It is your thinking and your moods that perhaps are the greatest controlling factors of your personal magnetic field. Naturally, the food you eat, the amount of sleep you get, and your general health play their part also. In your being, you are like the Sun. Are you like the Sun in creating a bright day for those in your home, or do you habitually shine behind clouds? It is in your power to choose.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Since the home environment is of paramount importance in the life of a child, we cannot stress too much the matter of creating a home atmosphere that will serve as a foundation for the proper nourishment and growth of your child's threefold nature—the mental, spiritual, and physical—and the unfolding of the inherent potentials within these expressions.
- The true way to transmit happiness to others is to help them to find lasting pleasure. This is done by helping others to discover their talents and awaken their latent abilities so that they can experience the joy of creative activities.
- Everyone radiates from themselves a magnetic field, which is called the *aura*. The magnetic field of a room or a home is constituted of the auras radiated from those who live there. One member of a family is constantly subjected to the influence of the auras of the other members. A faultfinding, discouraged person radiates a negative aura; a cheerful, optimistic person radiates an aura that is positive.
- Pause to analyze yourself at times to ascertain what quality of aura you are contributing to your home.
- We wish to make clear that each of us has the power to control or change the quality of our magnetic field, or aura. Some start humming or whistling or, better still, they tell a joke. Activity is a way to divert negative thoughts and rechannel them positively.
- Objects are affected when they are exposed to intense emotional stimulus. Everybody is sensitive to some extent to these vibrations.
- It's worth paying attention to the magnetic environment of the school or daycare facility that your child attends. All children are highly sensitive to such vibrations. If you find that the place where your child spends a good part of the day has a negative environment, it's extremely important that you take steps to either change the environment itself or see that your child is placed in a different environment.

Lesson 6

Harmonious Meal Time

We mentioned in a previous lesson the influence of parental behavior on a child and the child's susceptibility to his environment. In the following lessons, we shall analyze some common behavioral challenges and offer you some suggestions and ideas. We shall begin with table behavior.

Mealtime for the family may be a time of joy and unity or it may be the scene of a common battleground. If it is the latter, the aftermath for the child may be indigestion or some other stomach ailment.

A child's eating habits and attitude toward food most often reflect the habits of her parents. When infants are brought into close contact with an adult, they perceive the adult's emotional state and respond to it in a consistent manner. That is to say, if you have an aversion to bananas and are disgusted at the site of a banana, your child will pick up this response and will probably dislike bananas as she grows older.

An unfortunate trend for families these days is to grab meals on the go or to eat at separate times due to conflicting schedules. One of the best things you can do for family harmony, now and in the future, is to eat at least the evening meal together. Turn off the television, set the table, and gather together at approximately the same time each evening for the family meal. If you establish this custom while your children are still quite young, you'll be able to resist the pressure of busy schedules and social activities later on.

It helps immensely to pay special attention to food preparation and service. Flowers and music enhance the enjoyment of mealtime and are conducive to relaxation. Although not confined to mealtime, institutions such as schools for children with special needs use music for therapeutic purposes. Even children who suffer from abnormal tensions are said to benefit particularly from soothing music such as lullabies and hymns. Exciting music only produces greater nervous and muscular tension.

The best recommendation for mealtime is to keep thoughts and conversation harmonious. Often, mealtime is the only time that a family gets together for discussion. Instead of being cheerful and conducive to good digestion, however, the atmosphere at these times is often charged with the emotional stress of tragic news, work problems, financial difficulties, or health worries.

Where there are children in a family, it is wise not to discuss food at the table but instead to simply take it for granted as something necessary that is to be enjoyed. No doubt, you are familiar with the numerous *don'ts* that safeguard your child from bad eating habits.

- **Do not keep correcting the child.** Constant correction makes one self-conscious and nervous.
- **Do not force or coax a child to eat when he does not feel hungry.** Missing a meal now and then does not harm anybody. Lack of appetite may be due to fatigue or overexcitement, or perhaps due to eating between meals. A child may have a cold coming on. If so, merely watch the symptoms without a show of anxiety or worry. If you do allow your child to skip a meal, make sure that he does not snack on junk food later to make up for it. Provide a nutritious snack if necessary.
- **Do not expect too much from a child.** Nor should you expect too little. A six-year-old should not eat with her hands in most cases. A three or four-year-old may occasionally use the hands as feelers since the sense of touch is one of the first tools that the child uses to become acquainted with the world around her. The child does not suddenly outgrow the habit of *touching*. Gradually, the spoon is given preference to the fingers. Encouragement should be made without scolding or drawing attention to the breaking of a rule. “Now that you know how oatmeal feels, here is a spoon for you to use,” should be sufficient as a reminder. At about the age of three, most children can use eating utensils acceptably.
- **Do not embarrass or humiliate your child.** Avoid correcting a child in the presence of adults or other children. If a correction is absolutely necessary, do so with kindness and a soft voice.
- **Do not center the conversation upon your child.** Also, do not expect him to sit speechless.

- **Do not keep your child at the table too long.** When the child is through eating, excuse her even though the rest of the family has not finished.
- **Do not use dessert as a punishment.** Do not withhold it in response to bad behavior; nor should you offer it as a reward. That is not the purpose of food.
- **Do not send the child to bed hungry as a matter of discipline.** This, too, is not the purpose of food. In other words, you cannot expect a child to have the proper attitude toward food if you build up wrong associations in connection with it.
- **Do not mention the word *nervous* at the table.** Don't use that word anywhere else, for that matter—unless you are deliberately planning to disrupt the nervous systems of those who live in your environment, especially children.
- **Do not fuss about your child's eating at the table.** It is not only the child who does not eat whom psychologists consider a challenge. There is also the child who over-eats. If the child is constantly told to eat more even after he is full, the child may develop a tendency to overdo, ignoring the important signals of his body.
- **Do not make a big deal of allergies.** If no mention is made of father's not eating strawberries, for example, it may be some time before the child notices that he does not. It is well to realize that a substitute can be found for almost any food to which one member of the family is allergic so that the whole family can enjoy eating without discrimination being made for one member. The preparation of special foods for one can stimulate the desire in others to demand special attention. The undesirable qualities of selfishness, domineering, showing-off, and so forth, quickly take root.

After all of these prohibitions, one may wonder what one *may* do. The things to do are very simple. What we wish to emphasize is that the parents must set the example that they wish the child to follow. However, they should not expect her to achieve the level of adult perfection.

- **Ignore some of the child's shortcomings and accidents.** Even adults sometimes spill milk, drop forks, or take too big of mouthfuls.
- **Know your child's appetite.** Learn to judge your child's capacity and do not serve him more than can be eaten. Children differ in capacity. Some are able to eat much more than others. Some prefer lighter food and less of it.
- **Make your child comfortable at the table.** See that the chair is the right height and the utensils are not too cumbersome.
- **Wash up before meals.** Be clean and neat when you present yourself at the table and see that the child is likewise washed and tidy. Even before the age of three, she should be able to wash up unassisted, although you may have to remind the child to do so.
- **Relax before eating.** If your child is high-strung and in the habit of playing too hard, it might be well to plan a ten- or fifteen-minute period of relaxation shortly before mealtime. For this purpose, music such as Brahms's *Lullaby* or Beethoven's *Moonlight Sonata* may be played. Or the child may play a quiet game. If your child has seen a dog or cat taking a nap, he may play the game of pretending. Imitating a kitten curled up in front of a fireplace, purring happily and contentedly, is nerve-quieting. Children easily identify with animals, and they love to express themselves in the activities of their pets.

As a matter of analysis, review the table habits and attitudes toward food of the various members of your family, including yourself. Decide what trait may or may not be due to early training. Study the likes and dislikes of your friends and their behavior toward food. You will recognize much infantile behavior that has carried over into adulthood.

It might be interesting to analyze whether certain individuals have carried over habits and mannerisms from the infant state or whether they have merely reverted to infantile behavior after reaching adulthood. It would be interesting to consider why this has occurred.

This week while thinking of the points mentioned in this lesson, make it a point to add one or two books on child psychology to your reading list.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Mealtime for the family may be a time of joy and unity or it may be the scene of a common battleground. If it is, the aftermath for the child may be indigestion or some other stomach ailment.
- A child's eating habits and attitude toward food usually reflect the habits of his or her parents.
- One of the best things you can do for family harmony, now and in the future, is to eat at least the evening meal together. Turn off the television, set the table, and gather together at approximately the same time each evening for the family meal.
- Flowers and music enhance the enjoyment of mealtime and are conducive to relaxation. Exciting music only produces greater nervous and muscular tension.
- The best recommendation for mealtime is to keep thoughts and conversation harmonious.
- There are many things you can do or avoid doing in order to make mealtime harmonious. Some of these things include not using food as a punishment or reward, ignoring accidents and mistakes, and not forcing a child to eat when he or she is not hungry.
- This week think of the points mentioned in this lesson, and make it a point to add one or two books on child psychology to your reading list.

Lesson 7

Taming Temper Tantrums

One of the first challenges to deal with in developing the personality of your child is the demonstration of temper. If allowed to increase in strength, temper demonstrations will result in more serious demonstrations, commonly referred to as tantrums.

Anger in its lesser or greater degree, depending on the extent of the aggravation, has a psychological basis. In its first stages, however, there are only fits of anger. Where does this anger come from? The nervous apparatus of a child is set to do something that requires energy. The energy is ready to be expended and the mental command for action has been given when someone suddenly orders, "Stop!" What is to become of the power behind the engine? The switch is on; the passage is blocked. The child, unable to control the power, allows it to explode.

This same energy that was intended to supply the power for climbing on top of a table, for example, or for some other action now is utilized in kicking and crying. When this happens, walk out of the room to allow the energy to exhaust itself.

If not given attention, little fits of anger do not become serious. Demanding obedience from a child when he is angry, or teasing or ridiculing the child, often results in increasing anger until it reaches an uncontrollable stage. Feeling helpless, the parent yields and the child, having conquered the opposition or the cause of friction, will be tempted to try the same method again. It is of the utmost importance, therefore, that the child be safeguarded against the opportunity of a first experience of a tantrum working to his desired end.

However, if that first experience has occurred, the thing to do is to analyze the cause and use every precaution to prevent its recurrence, thus allowing the child to forget the incident. When the opportunity for anger presents itself again, provide a better outlet for it. If possible, bring about a distraction. Many parents use the method of distraction instinctively without realizing its basic significance.

It is to be remembered, also, that a tired or undernourished child or one who does not get enough sleep is subject to emotional outbursts such as crying and anger. Always look for the cause of the trouble and then remove it. Every manifestation, whether good or bad, has a foundation. A condition cannot exist without roots any more than a plant can survive without roots.

It is interesting to consider what happens physiologically in a siege of anger. Anger influences the adrenal glands, a pair of ductless glands located above the kidneys. Since they are vascular, there is much blood carried to them. The adrenal secretion is carried away in the blood stream to all the tissues of the body. An emotion such as anger or fear creates an excessive discharge of this secretion. One can readily see, therefore, how the body is affected by the emotions of fear and anger. Everybody has at one time or another experienced the aftereffects of anger—headache, loss of appetite, or a general feeling of discontent.

It is true that the manifestation of anger may not be given a serious thought until it has gained such proportions that it becomes classified as a temper tantrum. A tantrum is defined as a fit of ill temper, an expression of anger. Nearly every child has had at least one tantrum because she was made to do or not to do something. The cause is not within the child. A condition, another child, or an adult is usually responsible.

Once a tantrum has been tried and found to bring about a desired end, it will be tried again. However, it is sometimes possible to avoid a tantrum by suggesting some distraction such as a new or favorite game, a ride, or a walk. The suggestion should not be offered as a reward or a compromise, but should be presented matter-of-factly as a part of the plan for the day or as a surprise. Since it is difficult to distract a child once his anger has reached the point where the mind no longer seems to hear or reason, the emotion should not be allowed to reach that stage.

If a serious case of recurring tantrums has already developed and the parents are unable to recognize and remove the cause, a doctor, psychiatrist, or child guidance counselor should be consulted. It is impossible to find a permanent cure unless the cause is discovered and removed.

In one case of recurring tantrums, the seeming reasons for the tantrums were not always the same. Once this child of seven refused to go to school. The mother compromised by allowing her to stay home one day if she would go to school the next. The next morning, the child got ready and went to school as if nothing had happened. Of course, school was not the cause of the tantrum.

In another incident, the little girl refused to have her hair combed. The mother attempted by various persuasions, none of them physical, to have the child yield. In her despair, though, the mother threatened to cut the child's hair, of which the little girl was very proud, for it was unusually long and was worn in braids. Cutting the hair short would have simplified the problem of having it combed and braided. Since frustration or opposition causes irritation and anger, the possibility of having the hair cut short created even greater opposition. The condition proved

alarming to all present, for the child reached the point where she could no longer speak or cry, and her nose started to bleed. The hair, of course, remained uncombed.

Then something rather strange happened. As those present watched this little mite of humanity in the throes of an overpowering emotion, a feeling of great compassion came over them. It was sensed by the child, soothing her like some understanding, mothering spirit. Gradually, she quieted and relaxed. Later she demonstrated much affection for her mother, who wisely did not discuss the incident again. The hair was not mentioned until some hours later when the child herself brought a comb and asked her mother to comb it. The child's hair was not the cause of the tantrum.

The possible cause of the child's tantrums was considered. The mother remembered that they began when she was about four years old. When the home conditions were analyzed, it became evident that the child's life was filled with disappointments and frustrations. She had no playmates her own age. She was trying to fit herself into the company of her sister's friends, who were about four years older. The result was that she was not considered old enough to do this or to do that. She was considered a hindrance and a nuisance by the older children.

The mother now realized that the child had been made to feel unwanted and neglected. Thereafter, the mother attempted to remedy the situation. The older sister was talked to and became more understanding. Also, a younger playmate came into the situation. So far as we know, that was the last of the child's tantrums.

It is suggested that you reread Lesson 5 of this course, explaining the aura, the magnetic field of things, including the human being. After you have thought about the vibratory nature of the magnetic field, or aura, and realize that it is dependent upon the health and the thoughts of people, you will be able to comprehend how an emotional condition produced by compassion toward the child relaxed the tension under which she was suffering. You will understand, also, how the quality of the aura of an angry parent only adds fuel to the aura of a child who is already struggling under the influence of temper.

If you have a child who has developed a case of tantrums because it fulfills her desires, it will be helpful for you to develop a sympathetic attitude toward the child's problems. Through meditation and contemplation, you will be able to find the cause and thereby the cure and be ready to go to the child's bedside to talk to her Inner Self as explained in Lesson 2.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Anger in its lesser or greater degree, depending on the extent of the aggravation, has a psychological basis.
- Where does this anger come from? The nervous apparatus of a child is set to do something that requires energy. The energy is ready to be expended and the mental command for action has been given when someone suddenly orders, "Stop!" What is to become of the power behind the engine? The switch is on; the passage is blocked. The child, unable to control the power, allows it to explode. This same energy that was intended to supply the power for climbing on top of a table, for example, or for some other action now is utilized in kicking and crying. When this happens, walk out of the room to allow the energy to exhaust itself.
- It is of the utmost importance that the child be safeguarded against the opportunity of a first experience of a tantrum working to his desired end. However, if that first experience has occurred, the thing to do is to analyze the cause and use every precaution to prevent its recurrence, thus allowing the child to forget the incident.
- If the opportunity for anger presents itself, provide a better outlet for it. If possible, bring about a distraction.
- It is to be remembered, also, that a tired or undernourished child or one who does not get enough sleep is subject to emotional outbursts such as crying and anger.
- Anger influences the adrenal glands, a pair of ductless glands located above the kidneys. Since they are vascular, there is much blood carried to them. The adrenal secretion is carried away in the blood stream to all the tissues of the body. An emotion such as anger or fear creates an excessive discharge of this secretion. One can readily see, therefore, how the body is affected by the emotions of fear and anger.
- Remember that people are affected by others people's emotional conditions, thus compassion toward an agitated child can relax the tension. You will understand, also, how the quality of the aura of an angry parent only adds fuel to the aura of a child who is already struggling under the influence of temper.

Lesson 8

Breaking Bad Habits

Many are often engrossed with the question of how to break a bad habit. Of course, it is best not to form one in the first place, for its correction is said to take twice as long as establishing a good habit. Here is where parental guidance for the preschool child receives its greatest test. A child is not born with bad habits, and, up to the age of about three, the child has very little opportunity to form any bad habits outside of the home.

It is important to consider how habits are formed and what they are in order to understand the mental processes involved. Textbooks on psychology devote much space to the formation of habits. In our daily routine, we are constantly forming habits. Under proper guidance, this process can be entirely constructive. When one is focused on forming good habits, there is little time left for acquiring any that are harmful.

The early activities of an infant constitute the establishment of habits necessary to objective living. The child is busy learning to adjust to the world into which he has been born, acquiring habits pertaining to sleeping, eating, exercising, and the functioning of the bladder and bowels. Later, there will be habits related to speech, walking, and so on. Children should not be forced into activities for which they are unready; and only those who are able to make direct observations can decide whether or not the child is ready for a specific activity since children do not develop at a uniform rate.

A habit is the unconscious repetition of an act. Although normally we consider it to be a process of the mind, it is so only in the sense that the mind exists in all the cells of the body. In other words, many habits are a system of muscular activities. It is said that if a chain of motions accompanying a habit can be broken, much is accomplished toward breaking the habit itself.

For instance, if a child has formed the habit of thumb-sucking, keeping the hands busy at some other activity can overcome the habit. It is not only for its evolutionary benefits but also for its curative values that rhythmic activity is advocated for self-expression. That is why nonsense jingles and Mother Goose rhymes are recommended for young children. Their value lies not in the thought conveyed but in the opportunity for physical and emotional expression through dramatization. Clapping, skipping, and speaking are exercises in physical and mental coordination.

Playing with large blocks is another all-absorbing activity, and it is indispensable in modern nursery schools.

When is a habit a bad habit? The answer depends upon whether the effect of a certain habit is detrimental to the health and well-being of the one manifesting the habit or to those who must share the environment. If the habit is detrimental to someone, then certainly that habit should be replaced by a desirable one.

If worry is added to the habit, it only makes it that much more difficult to eradicate. The first step toward conquering a habit, therefore, is to reason about it. Analyzing a habit and its effects generally reveals that it may not be as serious as it was thought to be. The lessening of the habit's importance as a problem eases the mind and makes forgetting about it or the substitution of another easier. The important thing is to substitute another activity for the habit which one wishes to break. Above all, set a good example since children and even adults are great imitators.

To suppress a habit in oneself by sheer willpower or to force another to suppress one rarely works. It only fixes the habit deeper within the consciousness. The substance of the habit is not eliminated but is left to grow in the inner mind. In time, it must work its way out. If it cannot do so in the former way, it will, by the force of its own power, create another activity that is perhaps just as bad or even worse than the first undesirable habit.

Often, too, actions are labeled *bad* that are perfectly normal for a child of a particular age. A child cannot be expected to conform to adult patterns. The child may track up the floor with muddy feet without any motive of meanness or disobedience. The child needs to be reasoned with, of course, but acts of this sort should not be labeled *bad*. Tracking the floor may seem natural to a child until the reason for an objection is learned. It may be that it was done unconsciously. A child of eighteen months is considered old enough to be talked to reasonably.

Much confusion may arise in the mind of a child as to what is good, what is bad, and why. For example, the child may be admonished ten times a day for ten different offenses that are not fundamentally bad, but are merely annoyances for one reason or another, such as: he makes too much noise; she cries too easily; he does not want to share his toys; she gets herself dirty; he refuses to be dressed; she has fits of anger, etc.

Actually, there is no such thing, in and of itself, as *evil*. All power, or energy, which makes it possible for a living being to act is of the Cosmic. It becomes evil only when a human misuses or misdirects it. The voice that owes its existence to the Cosmic can be heard as a beautiful song or

a stream of foul words, depending upon the individual's motive. So far as a young child is concerned, even foul language is not evil since the child is only imitating what was heard. Therefore, punishing a child for the use of bad words is to misdirect Cosmic energy. It can result only in confusing the child's mind since he has no knowledge of why the use of certain words is undesirable.

The problem of profanity was discussed briefly in our prenatal course. We wish to repeat now that a teacher has a serious problem in having to deal with a small child who uses profane words. The teacher knows that the child has no sense of wrongdoing and does not know the words are bad, having learned them from a parent or another adult. But the teacher cannot allow this sort of vocabulary to spread among the children. At the same time, the teacher realizes that the child's faith in her parent is being undermined at an age when complete confidence in a parent is needed. When corrected, the child loses the feeling of security in the home environment and becomes the victim of inferior feelings, lack of self-confidence, loss of courage, and many other emotions that are detrimental to successful expression. There is no doubt that many parents are totally unaware that they themselves have contributed to their child's problems.

A child may be asked to be good, but does not know exactly what that means. Many a child of five is convinced that he is bad. That child has already acquired the foundation for an inferiority complex, with self-confidence in personal achievement already undermined. That child faces the challenges of life fearfully. In one of the future lessons, the subject of fear will be discussed. It is the cause of many of the maladjustments that are carried into adulthood.

Records of child problem cases indicate that children who have been severely punished for tantrums have stopped the tantrums through fear of such punishment but reverted to bed-wetting or some other infantile behavior. Punishment for falsification has resulted in speech defects. The paralyzing effect of fright or even the sense of guilt associated with speech and acting can inhibit normal speech expression.

In conclusion, we wish to stress the importance of setting a good example for a child. Where a problem has already taken root, an effort should be made to replace the bad habit by a good one. The child should not be made to realize that she is manifesting a behavioral problem, for this tends to fix the problem more firmly in the consciousness. Praise the child for constructive efforts, ignore failures as much as possible, and continue to use the technique of speaking softly to your child's Master Within during the evening hours after your child is asleep.

We trust that these lessons are of interest to both mother and father. We suggest that both parents analyze their personal habits and the possible consequence of them where the child is concerned. Perhaps your voice is shrill or harsh; you tend to be untidy; you worry about your diet; you habitually complain about work or being tired; or have annoying table manners. Make a list and do something constructive about your own negative habits. Honest self-evaluation is a first step toward self-improvement.

Everyone who is born takes the first breath of life and breathes into his or her system that Cosmic energy that starts the soul personality to vibrate in attunement with the Cosmic vibrations and rhythm existing at that time. According to ancient observations, each person continues to vibrate in attunement with the rhythm established at the moment of their birth.

This concept is explained fully in the book, *Self Mastery and Fate with the Cycles of Life*, by H. Spencer Lewis. If you have not read this book, you might find it helpful in understanding your child's emotions and feelings. It is a guide to self-analysis and will help you as well as the other members of your family to discover inner potentials and talents. It is available available for free at www.rosicrucian.org/texts.

Summary of This Lesson

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- In our daily routine, we are constantly forming habits. When one is focused on forming good habits, there is little time left for acquiring any that are harmful.
- The early activities of an infant constitute the establishment of habits necessary to objective living.
- A habit is the unconscious repetition of an act. Many habits are a system of muscular activities. It is said that if a chain of motions accompanying a habit can be broken, much is accomplished toward breaking the habit itself.
- When is a habit a bad habit? The answer depends upon whether the effect of a certain habit is detrimental to the health and well-being of the one manifesting the habit or to those who must share the environment. If the habit is detrimental to someone, then certainly that habit should be replaced by a desirable one.
- The first step toward conquering a habit is to reason about it. The important thing is to substitute another activity for the habit that one wishes to break.
- Much confusion may arise in the mind of a child as to what is good, what is bad and why. Therefore, be careful when calling something “bad” or simply telling the child to “be good.”
- There is no such thing, in and of itself, as *evil*. All power, or energy, which makes it possible for a living being to act is of the Cosmic. It becomes evil only when a human misuses or misdirects it.
- Praise the child for constructive efforts, ignore failures as much as possible, and continue to use the technique of speaking softly to your child’s Master Within during the evening hours after your child is asleep.
- Make a list and do something constructive about your own negative habits. Honest self-evaluation is a first step toward self-improvement.

Lesson 9

Using the Imagination

How much should a child be encouraged to use the imagination and what part does it play in normal living? The following passage from a *Rosicrucian Forum* article provides useful insight into these questions:

“The person without imagination would be only a receptive organism, a mere recording machine. Some tape recorders are able to play back; that is, by the throwing of a switch it makes audible the matter that has been recorded by it. The person without imagination would be quite like this apparatus. She could perceive a variety of impressions through her senses and record them in memory. She could play them back upon impulse through association of ideas, but she would be merely speaking or writing the original impressions that she has had. The future state to her would remain a void, neither fearful nor inspiring. Like others, of course, she would have consciousness of a future moment. However, it would have no character, no quality, no kind of reality. To her, the future would be simply a state in which something could occur.

“The world of such an individual is very definitely limited by the range of his objective faculties. Beyond what he can see, hear, feel, taste, etc., immediately, nothing can exist to him. The past has a specific nature. It is composed of his experiences. The present is composed of those experiences that he immediately realizes. The future, though, must always be dark to him. In the realm of time, the mind of such a person can embrace nothing more than the past and present.

“Further, such an individual is always wont to ridicule fantasy and the products of imagination. A book, a motion picture, or a play that does not incorporate that which is in the realm of her actual experience is severely criticized. She cannot embrace it, for she is incapable of emotional response to anything that does not exist as a reality to her senses. She must be continually moved by the world, by the receipt of external impressions. She cannot generate sensations within her own mind that will cause her to act upon the world.

“The person with imagination creates a world within his consciousness into which he can move and experience sensations that are impossible for the one without imagination...Imagination is the logical extension or development of an idea. It is *mental creating*. In its final result, it may produce a new and complex experience. In its beginning, however, it is composed of elements that are already known.

“Without imagination, human advancement would have been negligible. The better way of everything would have had to be accidentally discovered. It would never have been sought for because it would never have been realized.

“Imagination consists of visualizing an ideal that eventually can be experienced as a reality. If I look upon a desert area and visualize it as covered with verdure and divided into an acreage of orchards and vineyards, seeing in my mind’s eye the water of a distant mountain lake being brought down to it by a series of irrigation canals, I am then imagining.

“If we are born with varying degrees of the faculty of imagination, it might be said, then, that some of us can never hope to have an imagination equal to others. That is quite true, but each of us can develop her imagination. Each of us can even exceed the faculty of someone who ordinarily would have greater imagination but who more or less has allowed the faculty to become dormant.” (From “Developing Your Imagination,” *Rosicrucian Forum*, Vol. 14.)

Without imagination, creative expression would not be possible. A good education stresses the development of creativity and imagination. It encourages the use of large crayons to draw with and clay with which to model and construct. Also, it encourages children to tell their *own* stories. The stories may be narrations of actual incidents or imaginative tales inspired by pictures. Children may be asked to relate what happened on their way to school, at a birthday party, or during playtime.

A child in nursery school is the center of his own universe. The child naturally views his primary caregiver as the next most important person in the universe. Therefore, scrapbooks with pictures of children and children with their mothers or fathers are excellent for stimulating story conversations.

Pictures can be cut out from current magazines and old greeting cards, and the scrapbooks can be made from construction paper. The child should be allowed to help with the cutting and pasting. Try this project of scrapbook-making. A child between two and three years of age is not too young to begin this activity. At story time, as training in initiative and self-confidence, the child should be encouraged to make a selection of which page in the scrapbook to use.

We hope that you will gain many hours of pleasure and at the same time promote your child’s creative and imaginative faculties by our suggestions regarding scrapbook-making and the use of pictures for stimulating the child’s imagination.

Test your own imagination by taking a few minutes to watch the clouds on a day when they are white and billowy. Attempt to see in them various formations—a face, a tree, a tower, an animal. If you cannot visualize such forms, perhaps your creative imagination needs developing, also. To extend the exercise a step further, draw what you see on paper with a crayon or soft pencil. If your child is old enough, allow the child to attempt these exercises with you.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Imagination is the logical extension or development of an idea. It is *mental creating*. In its final result, it may produce a new and complex experience. In its beginning, however, it is composed of elements that are already known.
- The human being without imagination would be only a receptive organism, a mere recording machine. The world of such an individual would be limited by the range of his or her objective faculties. Beyond what can be seen, heard, felt, etc., nothing could exist to the person.
- The person with imagination creates a world within his consciousness into which he can move and experience sensations that are impossible for the one without imagination.
- Without imagination, human advancement would have been negligible. The better way of everything would have had to be accidentally discovered. It would never have been sought for because it would never have been realized.
- A good education stresses the development of creativity and imagination. It encourages the use of large crayons to draw with and clay with which to model and construct. Also, it encourages children to tell their *own* stories.
- Use pictures to make a scrapbook with your child. Have your child pick a picture from the scrapbook and tell a story about it.
- Test your own imagination by taking a few minutes to watch the clouds on a day when they are white and billowy. Attempt to see in them various formations—a face, a tree, a tower, an animal. If you cannot visualize such forms, perhaps your creative imagination needs developing, also. To extend the exercise a step further, draw what you see on paper with a crayon or soft pencil. If your child is old enough, allow the child to attempt these exercises with you.

Lesson 10

Creative Expression

How do you feel about Santa Claus? What about fairy tales? Imaginary playmates?

In the past, there was much opposition to filling a child's mind with imaginary or seemingly imaginary things. However, a more tolerant and wholesome attitude is evident today. This may be because students of psychology realize the value of imagination for creative work. They recognize its importance for human progress and evolution. They also realize the dangers resulting from the damming up of the stream of creative energy for which the faculty of imagination is the natural outlet. The only danger in a child dwelling in an imaginary world is overdoing it or in the child lacking the ability to distinguish between the real and the unreal. The responsibility for the proper guidance of a child's thoughts and activities, especially before the age of four or five, rests with the parents.

It is through the imagination that all material things—houses, bridges, railroads, airplanes, ships, engines, electric lights, computers, clothes, books, pictures, and music—have acquired form and existence. These things start as creative thought that has been given an outlet. There are those who dream but whose mental creations remain in the mind. This constitutes a stagnation of the personality and a retreat from the world of reality or actuality. From early childhood, natural creative powers within the being should be encouraged to take some form of objective or outward expression so that a balanced personality will be developed.

It is said that many unsuccessful adults are those who in childhood and adolescence failed to open up their mental channels for creative expression. Consequently, they do not create but rather imitate what they see others do. Such activity does not lead to the full expression of the inner personality.

Adults often discourage the very imaginative child from telling stories that have no factual foundation because they fear cultivating the habit of telling untruths. However, if a child is forbidden to tell a story, the creative process continues silently; that is, it is being denied an outlet. To relieve or correct this situation, the adult should strive to be a cooperative companion of the child. The child's story should be given its correct identity by labeling it as one similar to those that are told in books. A parent or teacher may amplify parts of the story and help dramatize it. In

this way, the creative powers of the child are given an outlet and the creation is separated from reality. It is not confused with the world of actuality.

Sometimes a child has a dream and truly believes that what was dreamed happened yesterday. As soon as the confusion in the child's mind is recognized, an understanding parent can succeed with a little patience in separating the real from the unreal. The child will soon understand and learn to distinguish between the actual and the dream world.

During childhood, the existence of a visionary or fairy world is common. This is especially true of the very imaginative child. The child often *sees* sights and *hears* sounds that are different from the usual. At night, for example, lying in bed in a dark room, the child may be conscious of beautiful lights and other impressions usually not to be seen in the daylight. When the child speaks about them later, she should not be told that they are imaginary. Putting faith only in what can be seen, heard, or felt by the outer objective senses makes materialists out of people and stops the expression and development of the Inner Self, or inner consciousness.

The child who has seen beautiful lights and objects in a darkened room can become confused when told that they do not exist. If deprived of this fairy world, which brings so much contentment and happiness and which persists in spite of adults' denials of it, the child may become fearful and even terrorized, or may continue to dwell in this dream world secretly to the detriment of the natural outward expression of the personality. This is one of the arguments against a purely factual education for children.

The old-time Santa Claus, who has been branded an object of deceit by those who are fearful of the effects of imagination, still abides with us although in a somewhat modified form. He no longer limits his mysterious visit and entry through the chimney to Christmas Eve only, but arrives days early and parades through stores and down the streets. As a symbol of love and generosity, his purpose is to bring gladness and spread the spirit of unselfishness. His outer form is a symbol of the retiring of the personal self into the selfless and impersonal spirit of goodness and generosity. He is the outward material expression of the Christmas spirit; and, in this sense, he is not a deception.

As far as imaginary playmates are concerned, psychologists used to attribute them to loneliness and stress. However, the recent consensus is that imaginary playmates are a normal part of development. Imaginary friends encourage creativity, help the child to learn social and verbal

skills, and even help the child to distinguish between right and wrong. While, most imaginary playmates are healthy, the child should also learn to socialize with his own peers.

Since the playmate may not be imaginary but instead may be psychic—a possibility that is recognized by the metaphysician but is not understood by the average psychologist—we offer the following quotation for your further enlightenment:

“It is not always easy to determine whether or not the playmate is purely a product of the imagination or truly a psychic companion. In either case, there is no reason to assume that the child will be injured mentally or otherwise by this association. For that matter, a child can be more easily injured by a companion in the flesh whose morals and ethics are undeveloped than through hours of fun and play with an invisible playmate.

“The great ‘original sin’ was humans’ refusal to listen to the ‘still small voice within.’ We learn that the human tendency to shut out the spiritual, divine things in life and put faith entirely in the gross, material world without has led us away from the path of light and Cosmic understanding.

“As little children, perhaps each and every one of us enjoyed close attunement with the Inner Self and even had contact with certain conditions in the psychic realm. In the majority of cases, however, we were taught to look only to the material, tangible things about us. We were told that nothing is real that we cannot see, hear, feel, taste, or smell. Our current contact with mysticism and psychic phenomena, however, has led us to attune the material side of our being with the already developed Spiritual Self. We strive to balance ourselves by becoming as aware of the Inner Self as we are of the material world about us.

“We find generally that a child between one and four years of age is conscious of psychic conditions and has psychic experiences. After that, she begins to submerge this spiritual nature and becomes engrossed with material things and experiences. The average child is very sensitive and is easily hurt or embarrassed. If the child speaks of her psychic companions to parents who lack proper understanding and they laugh or say that it is just imagination, the child gets the impression that there is something wrong, that she is different from others and perhaps mentally unsound. It behooves every parent to be careful when answering a child’s questions lest serious injury be done that may lead to lasting complexes. An inferiority complex is easily developed in this way.

“Naturally, a child should be helped to develop his latent tendencies. The child should be guided in the selection of associates. For instance, if you learned that your child was playing with another who showed unethical and immoral tendencies because of a poor home environment, you would take steps to prevent the association. You probably would even try to help the other unfortunate youngster. Certainly, though, you would direct your own child in such a way as to prevent any serious harm befalling him.

“Insofar as psychic companions are concerned, you should give your child the same sort of advice and guidance as recommended in regard to imaginary playmates. Remember that it has never been shown that such companionship is harmful. On the contrary, it has been known to be very beneficial. We know from our studies that much of the material side of life is not what it appears to be. We far too often receive a distorted view of our surroundings and frequently misinterpret our material experiences. It is the *realization* of a condition, experience, or thing that is important and not what it actually is. Thus an experience in the psychic realm is just as important and real to the child as any experience in the material world.

“It is as well to encourage the child in these psychic experiences as in those of material life. Thus you help the child to gain the utmost out of life. You prevent an early loss of spiritual contact. Keep in mind, too, the benefits that stem from an active imagination and inner sight. These faculties are very active during childhood and they should be kept alive if possible.

“An adult who has lost the faculty of imagination lives a very dull life. One who has the ability to retire for a few minutes into the world of imagination returns to her surroundings refreshed, happy, and prepared for further worldly ordeals.” (From “Children’s Psychic Experiences,” *Rosicrucian Forum*, Vol. 14.)

Is there any need to be concerned about a child having too vivid an imagination? Do we need to be concerned about the influence of comic books, television, video games, and movies?

Psychologists agree that fantasy is a constructive aspect of a child’s exploration of reality. In fact, fantasy assists the child in solving the problems of reality. Techniques of self-expression, such as drawing, sculpture, writing, drama, and various forms of imaginative play are essential if the child is to adjust to the real world. He or she projects fantasy upon comic book characters and stories, with the pictures and words representing various approaches to reality.

It is, of course, necessary to pay attention to the content of anything your child uses for entertainment. Take video games as an example. When a child approaches something with genuine interest, that thing can become a tool for teaching.

While no child should be encouraged to spend his day in front of the television, or computer, playing games, it is possible to seek out games that contain instructive and inspiring matter. There are video games that teach science, math, reading, and problem solving. Seek out video games that focus on such subjects. While there are many video games that are violent and inappropriate for children, there is also a great deal of subject matter that is diversified, interesting, and informative. The same can be true for comic books and television programming.

Every teacher knows that it is becoming more difficult to persuade the average child to read. In general, books do not have the fascination that pictures have. Some educators, however, feel that using too much visual aid in teaching can get in the way of a child developing her imagination. Reading and telling stories encourages the child to use the imagination and develop mental images, a practice that enhances creative abilities. There are good reasons to use a balance of reading and pictures when instructing and entertaining a child. A balance between these teaching methods will encourage thought and develop the child's long-term ability to create ideas.

Our course would be incomplete if we neglected to mention the value of humor. Most magazines for children devote some space to humor, which is conveyed both by pictures and by words. For the fun of the preschool child, there are the Mother Goose rhymes and nonsense jingles. Many animated television programs are prepared especially for children, but make sure you pay careful attention to content.

When life becomes too difficult, various forms of neuroses can develop. For adults as well as children, humor can provide a potent release of tension. Most people watch TV or go to the movies to relax and forget pressing problems. Although these vehicles of entertainment have been subject to much condemnation, rightfully they must be placed in the same category as books. Just as there are valuable books, so are there valuable movies and television programs, and some literature can have as bad an influence as some movies and television programs.

However, since we are dealing principally with children here, the effect of movies and television must be considered from that angle. It is deplorable that there are so few movies that are really suitable for the young child. Thousands of children view adult performances in movies and

television. The result is that they are frequently introduced to adult emotions, violence, misfortune, and tragedy at far too young an age.

While we encourage the use of various media in the education of your child, we recommend that you pay attention to the kinds of movies and television programs that your child watches and avoid those that encourage or glorify violence or that contain adult themes.

Before concluding our discussion of the imagination in children, we need to consider dreams. Dreams are filled with clues about what is going on in a child's life.

It's a good practice to talk to your child about his dreams on a regular basis. Dreams often contain hints about a child's conflicts, problems, and desires, and through analyzing dream content you may gain some insights into your child's state of mind.

You may find, for example, that your child is yearning for more affection, for a more beautiful environment, or for sympathetic understanding. You may find that your child has questions that can be easily answered or concerns and fears that can be easily allayed. Too rigid discipline or unreasonable requirements may cause fear in a child. In a dream the fear might take the form of an animal or a robber.

We encourage you to find ways to make bedtime a pleasant experience for your child. Consider playing soothing music, such as Brahms's *Lullaby*, Mozart's *Cradle Song*, Schubert's *Cradle Song*, or Beethoven's *Moonlight Sonata* as your child drifts off to sleep. You might try reading an inspiring story or poem as part of the bedtime ritual. However, bedtime patterns should not become so fixed that your child is absolutely dependent upon them. For the very young child, a simple prayer is often the best preparation for sleep.

Another relaxing or sleep-inducing exercise is repeating to your child a lullaby. Pick a lullaby that you remember liking as a child. Say it first in normally strong tones; then repeat softly; and lastly whisper it. Each time, speak slowly and distinctly. Listen to your voice and make it as pleasant as possible to the ear.

Watching mystery thrillers on television at bedtime or reading sordid stories is obviously undesirable. Yet we all know many adults and even children who do so habitually. Why not experiment by selecting special bedtime fare and watch the improvement in your child's health and spirits?

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- From early childhood, natural creative powers within the being should be encouraged to take some form of objective or outward expression so that a balanced personality will be developed.
- It is through the imagination that all material things have acquired form and existence. These things start as creative thought that has been given an outlet.
- Those who fail to open up their mental channels for creative expression do not create but rather imitate what they see others do.
- Santa Claus is a symbol of love and generosity, his purpose is to bring gladness and spread the spirit of unselfishness. In this sense, he is not a deception.
- Imaginary playmates are a normal part of development. Imaginary friends encourage creativity, help the child to learn social and verbal skills, and even help the child to distinguish between right and wrong.
- Reading and telling stories encourages the child to use the imagination and develop mental images, a practice that enhances creative abilities.
- For adults as well as children, humor can provide a potent release of tension.
- It's a good practice to talk to your child about his dreams on a regular basis. Dreams often contain hints about a child's conflicts, problems, and desires.
- We encourage you to find ways to make bedtime a pleasant experience for your child. Consider playing soothing music or reading an inspiring story or poem as part of the bedtime ritual. For the very young child, a simple prayer is often the best preparation for sleep.

Lesson II

Physical, Mental, & Spiritual Education

Hand in hand with education of the senses by practical means, a child should be taught the beauty, truth, and goodness of all things. Take a flower, for instance. Teach your child to observe the beauty of each petal, the wonderful craftsmanship, its usefulness, etc. Place it under a microscope and show how marvelous are its color and form. Let the child smell the flower and handle it and thus learn to utilize the senses of smell and touch. Teach your child to appreciate the beauty of nature.

The use of objects to teach begins in the home and continues into kindergarten and elementary school. No stronger suggestions can be given than by the means of the senses of sight and touch. The most common object in the hands of an intelligent, loving parent or teacher becomes a thing of beauty and interest to the child.

When giving explanations or suggestions, do not become discouraged by the many times you may have to repeat them, for a child's mental faculties are not fully developed and the meaning of spoken sentences is not always understood. If you have taken a foreign language you can understand this need for repetition, it is not only required at times for full comprehension, but it also helps to build the vocabulary and improve pronunciation. Therefore, repetition and frequent explanations are necessary.

As a rule, the tendencies of human nature are good, and on this depends much of your success in training your child. The will is strengthened by exercise, which is only possible if children are allowed to make decisions for themselves. Obedience to parents and teachers should be taught; but the will should also be permitted to function to assure spiritual, mental, and physical growth. This is what should be aimed at, for without exercise no mental faculty can be developed.

Always treat children with courtesy, for this will help to develop their self-respect as well as their respect for others. Every child should be taught to obey, and when it seems uncommonly hard for her to accept direction, the parent should give the child the reason why obedience in the particular situation is necessary. The willpower of the parent has to act in connection with that of the child until she can reason properly for herself. The child may not

understand the reason at the time, but it will be impressed upon the mind so strongly that it will return in the future and the child will understand.

A spoiled child is one who is always allowed to have his way. The child is not taught to govern his inclinations. A child who is raised this way may grow up with an undeveloped willpower which impels him to follow their own impulses blindly no matter in what direction they may lead or what the consequences may be. Repeated suggestions should be used with a child from the time that he is able to understand them. Together with reason, love, and gentleness, such direction will conquer a more stubborn nature. In years, the child will thank you for not having allowed him to always have their own way.

Care should be taken in the presence of a child not to say anything that you do not wish to have acted upon. The more often you site a child's faults, the worse those faults will become; likewise the more you praise good points and qualities, the better the child will become. Although at the time you may not notice the effects, repeated suggestions will certainly take effect after time, since the subconscious mind hears and stores everything that comes to it and transmits it to the conscious mind when needed.

When considering education, it is easy to forget that the body must be trained also. Some systematic course should be devised for exercising the muscles that combines recreation and effectiveness. Outdoor activities are especially recommended. We cannot expect to have a perfectly formed tree unless its branches and trunk are shaped, trimmed, and pruned. Neither can we expect to see a perfect body without equalizing its development and shaping it until its growth is complete. This can be done only by exercise and muscle development.

The study of the development of the human body has come to be an exact science, and there is little excuse in this day and age for not exercising and developing the muscles in order to become graceful, strong, and healthy.

The ancient Greeks were noted for their unexcelled beauty, which was directly traceable to their national system of physical and mental training. Whoever studies the history of Greece, her government, the development of her social institutions, her literature, and, above all, considers the beauty and glory of her women and men—famous in state, philosophy, oratory, poetry, and sculpture—must be convinced that these elements of national greatness were produced by a national system of education based upon physical culture.

Prior to 1860, most colleges paid little or no attention to scientific and practical physical training. It was not until an instructor noticed the gradual physical decline of some of his students and questioned the practice of overemphasis of the faculties at the expense of the physical and spiritual that departments of physical education began to be established. Now in most colleges and universities the teaching of athletics and health is required. Of course, physical education is given in most elementary and high schools as well. It may not be readily apparent how this physical development bears upon the moral nature of youth, but it is this development that gives a child the courage to do and dare. It is a special characteristic of the athletically trained. Instead of the animal powers being developed alone, as might be supposed, purity, strength, and beauty of character are developed as well.

Children who are performing a physical activity such as rowing, running, dancing, or playing in a particular sport are not only exercising muscle and skill but also must have courage and resolution. While developing the physical part of themselves, they are developing their character to a great extent as well. Proper physical development makes people strong physically, mentally, spiritually, and morally.

Without doubt, such physical training will do much for the health and longevity of the child. We cannot say too much in favor of this equal culture of the three-fold nature. However, if physical culture becomes a mere mechanical performance, it soon grows tiresome and monotonous. If presented interestingly and with appreciation of esthetic values, it will be carried out enthusiastically.

No better physical training can be had than a child simply playing. Let your child carry forward her own training in either a room or outdoors, attired in loose-fitting clothes that allow every muscle full movement. Make this training a pleasure instead of a dreaded task.

In education, there should always be a balance between the mind and body, and an understanding of the relationship between the two. There is absolutely no excuse for anyone to not be well-read along any desired line since books and periodicals are available on all subjects. Some will say that they have no time to read. To such, we would say, "Use your spare moments." We do not mean that you should work all the time; but a few moments at mealtime or in the evening will work wonders if applied systematically.

A person who works in a physically demanding job would be rested by this kind of mental exercise. However, one who performs mental tasks all day should take the same amount of time

for developing and maintaining the body. Let us teach our children that there is time enough and to spare for becoming whatever they will. No matter what that may be, remember that “where there is a will, there is a way,” and always time enough and some to spare.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Hand in hand with education of the senses by practical means, a child should be taught the beauty, truth, and goodness of all things.
- No stronger suggestions can be given than by the means of the senses of sight and touch. The most common object in the hands of an intelligent, loving parent or teacher becomes a thing of beauty and interest to the child.
- Always treat children with courtesy, for this will help to develop their self-respect as well as their respect for others.
- The more often you site a child's faults, the worse those faults will become; likewise the more you praise good points and qualities, the better the child will become.
- When considering education, it is easy to forget that the body must be trained also. Some systematic course should be devised for exercising the muscles that combines recreation and effectiveness.
- The ancient Greeks were noted for their unexcelled beauty, which was directly traceable to their national system of physical and mental training.
- Children who are performing a physical activity such as rowing, running, dancing, or playing in a particular sport are not only exercising muscle and skill but also must have courage and resolution. While developing the physical part of themselves, they are developing their character to a great extent as well. Proper physical development makes men and women strong physically, mentally, spiritually, and morally.
- In education, there should always be a balance between the mind and body, and an understanding of the relationship between the two.
- Remember that "Where there is a will, there is a way" and always time enough and some to spare.

Lesson 12

Childhood Fears

Childhood fears often play a central role in adult health, habit, and character problems. In fact, some adult cases of panic disorders have even been traced to childhood fears. Fear is even sometimes the cause of ill-health among children. So it goes without saying that childhood fears must be taken seriously.

Encourage your child to tell you about the various things that he has experienced or heard during the day. In this indirect manner, you may be kept informed as to what is happening to your child physically, emotionally, and intellectually. Some parents establish what they call a “quiet time” at bedtime. Then the parent and child relax and talk things over in soft light or darkness. In this way, the child’s mind is cleared and relieved of all worries or anxieties of the day, allowing the outer self to attune more perfectly with the Inner Self during sleep.

Often a seemingly disobedient child is merely fearful. This is true, also, of the child who repeatedly says, “I can’t do this” or “I can’t do that.” This same child may be the one who, having reached high school, responds to the teacher’s call for a presentation with, “I am unprepared.” Often these children are found to have carefully prepared notes. After hours of worry and reasoning with themselves, however, their fear makes them incapable of presenting in front of the class. A zero mark or a reprimand only adds to the problem. The understanding teacher may instill confidence by seeing the written work before presentation time and praising it. The fear of presentation may then be lessened considerably. Discussions in twos, threes, or larger groups in an informal manner aid self-conscious children to express themselves without fear.

A child’s fear may cause an upset stomach, vomiting, or diarrhea since fear suppresses the activity of the gastric glands. Fear may lead to restlessness, nightmares, and sleepwalking. The suppression of the functioning of these glands may cause indigestion and poor appetite, which could well be followed by anemia and vitamin deficiencies. Food eaten under emotional stress may be vomited almost immediately.

Since fear has a connection with psychic development, it is important that it also be considered from this angle. By *psychic*, we mean that we are equipped with an inner, or subconscious, mind that is attuned to the Cosmic Mind. It is in our power to utilize this source of divinity within us, but fear hampers psychic development.

There are those who would not argue against the development of the muscles of the legs and arms through regular exercise. Yet these same people do not consider it necessary to attempt to develop the psychic, or Inner Self. They believe that it may even be dangerous. A little thought, however, would verify the fact that the greatest men and women have been those who learned to use all of their potentialities to the fullest extent. When we realize this, fear of exploring and developing the unseen fades away and a new world is opened up to us, a world that assists the evolvement of our soul personalities. Misconceptions hinder progress.

There is actually a great deal that you can do to help your child deal with fear and approach the various phases of life with an open mind. Sympathy and understanding provide a sense of security. A child who is guided properly does not hide suffering but discusses fears and worries with her parents.

In guiding your child, take care not to make light of or ridicule fears. Your child's confidence must be retained, for it is an essential tool for guidance. Accept the reality of your child's problems. Then, the remedy is likely to suggest itself. An example of this is a story we heard of a three-year-old girl on a picnic in a grassy, wooded region who became terrified by the squirrels running through the tall grass. This was her first acquaintance with squirrels and she felt that personal harm might come to her from them. Screaming, she ran for protection to the nearest adult.

The child's problem was accepted. To create confidence, she was handed a slender twig and told to use it if anything came near her to harm her. She ran away reassured, happily waving the twig. "Now, I'm not afraid," she said, and she wasn't. A half hour or so later, she dropped the twig as something unnecessary and played unafraid.

If your child is afraid of a situation that may or may not occur in the future, discuss with him ways that he can handle the situation, similar to the little girl and her twig to keep away the squirrels. This will help the child to develop an inner strength, and soon the child may realize that the fear is unfounded.

Human beings often become sick in mind and body from the fear of some disease or condition, although the fear may be wholly unfounded. Worry and fear set up a force that can culminate in the very condition that is feared. Loss of self-confidence undermines the ability to think constructively in order to surmount the problem, if there is a real one.

Fear may be defined as *an anticipation of the unknown*. It is strictly emotional. We do not fear what we are able to analyze and understand. Herein lies the value of education. Self-confidence and the power to achieve come from the conquest of superstition. By having experienced the power to achieve through mental creation enforced by willpower, we are able to face problems without fear of defeat. We become the creators of our own destinies.

It is the mystical approach to the Cosmic Mind within us, a mind permeating all things, that gives us understanding. "As we gain understanding, things fall into their proper order like parts of a jigsaw puzzle. Nothing remains outside of its proper order. Fears and doubts disappear, for we do not fear that which we understand. We know how to overcome or master what we understand. When we understand something, its true nature is known to us. There is no confusion; consequently, doubt must disappear. With understanding, we experience the Oneness of the Whole, the Absolute." (The *Rosicrucian Forum*, Vol. XII)

Before closing this discussion, it might be helpful to consider other child problems that often have their origin in fear. The problem of telling falsehoods must not be considered as stemming solely from fear. However, it may be, and often is, the result of the fear of punishment or ridicule. It may be, also, the child's method of protecting herself or someone else. Children learn to falsify by imitation. Honesty and frankness, therefore, should be a part of the home environment.

There are also recorded cases where speech difficulties developed because of emotional conflicts and a sense of guilt. A child may stammer or stutter while laboring under emotional stress. If the condition and cause persist, a habit may become established and an actual speech defect may develop because of the loss of control over certain nerves and muscles. Stuttering may also develop from organic difficulties. If such is the case, the child should get the attention of a specialist. Sometimes, however, it will be found to be only a temporary affliction. Children subject to severe parental discipline or expectations may have a tendency to stammer. A situation of embarrassment as well as the fear of punishment may cause stammering.

Recent research suggests that genetics also has a role in children who stutter, as sixty percent of children who stutter also have a family member who stutters. Imitation may also play a part. In one case, there was a boy whose speech became worse and worse. It was soon discovered that the driver of the school bus stammered. The boy was fond of him and conversed with him driving to and from school so often that the boy picked up the driver's speech patterns.

If a child begins to manifest a speech problem, his attention should not be called to it, since self-consciousness and fearing to talk will only make matters worse. Avoid excitement and hurry. If the child is of school age, encourage group reading rather than individual reading. Exercises that tend to develop general rhythm are valuable. We recommend dancing, swimming, singing, and such exercises as blowing bubbles or the blowing up of toy balloons or even of paper bags to help breath control.

If your child is very young, you may find the Mother Goose rhymes helpful for teaching correct articulation. Their appeal to the ear is conducive to repetition. They also have value as a part of rhythmic activities, providing opportunities for tiptoeing, handclapping, rocking, marching, etc. Part 3 of this course includes other suggestions on how to incorporate rhythm into your child's activities.

Allow your child to be self-reliant. Ordinary activities, such as learning to dress or to use a spoon, provide opportunities for mental and muscular coordination so essential to balanced development. Never nag or hurry a child unduly, especially if he or she is lacking in coordination.

If your child has already realized her speech defect, you may encourage the child to cooperate in efforts to make improvements. Ask your child to do deep breathing for breath control (four or five deep breaths in succession twice a day). Also, try the exercise of whispering, rather than reciting, rhymes and catchy poetry.

In all problems, a child, as well as an adult, should learn to first recognize the problem, then to face the problem, and, finally, solve the problem. In this way, life will become fun, a great game, and a challenge. When one challenge has been mastered, then the desire comes to master a more difficult one. Encourage the child to attempt what you know he can do. The child's curiosity and love of exploring will take him to the next or more difficult step. A normal, healthy, happy child will seldom attempt anything beyond his ability or strength.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Fear may be defined as an anticipation of the unknown. It is strictly emotional. We do not fear what we are able to analyze and understand. Herein lies the value of education.
- Childhood fears often play an important part in adult health, habit, and character problems. They must be taken seriously.
- Encourage your child to tell you about the various things that she has experienced or heard during the day. In this indirect manner, you may be kept informed as to what is happening to your child physically, emotionally, and intellectually.
- A child's fear may cause an upset stomach, vomiting, or diarrhea since fear suppresses the activity of the gastric glands. Fear may lead to restlessness, nightmares, and sleepwalking.
- Fear hampers psychic development.
- In guiding your child, take care not to make light of or ridicule fears. Your child's confidence must be retained, for it is an essential tool for guidance.
- When we understand something, its true nature is known to us. With understanding, we experience the Oneness of the Whole, the Absolute.
- The problem of telling falsehoods must not be considered as stemming solely from fear. However, it may be, and often is, the result of the fear of punishment or ridicule. Children also learn to falsify by imitation. Honesty and frankness, therefore, should be a part of the home environment.
- In all problems, a child, as well as an adult, should learn to first recognize the problem, then to face the problem, and, finally, solve the problem. In this way, life will become fun, a great game, and a challenge.

Lesson 13

Sex & the Creative Life Force

Because of erroneous conceptions acquired during childhood, few adults are able to face this all-important phase of life with a pure mind. There is a major need for proper education and a correct approach to the subject of the creative life force, which is a part of every living thing. It is essential, therefore, that a child be helped to acquire a pure-minded attitude toward this natural part of life.

For most parents, the most difficult of a child's questions pertain to the fundamental laws of nature. Parents are mistaken if they think these questions can be evaded or that a child is too young to understand. When such questions are dodged, the child merely finds someone else to ask, often an older playmate. Needless to say, this opens the door to misinformation or even seriously undesirable information. If the child is not set at ease or satisfied in regard to these questions, he will suspect that there is something secret or questionable about the subject of sex. The child's curiosity will be increased, which can lead to dangerous misconceptions.

A child of three is not too young to ask where she came from. Children may demand to know why they are different from a sibling. It is up to parents to answer just enough to satisfy the child's curiosity and no more. Telling the child too much may lead only to confusion.

When it comes to sex, mystery, confusion, and suppression can lead to problems. A child is not interested in the emotions surrounding the subject of sex, but may well be interested in the simple facts of life.

It is natural for children to explore their own bodies. Just as babies play with their toes, in the same way and with the same attitude, a child may play with other parts of the body, including the sex organs. Excessive indulgence in this practice is not desirable, of course, any more than is thumb-sucking. But what should you do about it? Above all, *don't* turn this innocent exploration into a big deal, treating it as a sin or a "bad" act. It is important that parents do not create a sense of guilt with regard to sex or the sex organs. You can do the same kinds of things you would do if your child was inordinately focused on thumb-sucking—provide a distraction and other things to do with the hands.

Do not shy away from answering your child's questions about sex. Unsatisfactory answers to a child's questions may lead to unsatisfied sex curiosity. Such curiosity develops most easily in

a family where the children are all the same gender. As a rule, there is a lack of interest in sex differences among children of both sexes in a large family where an older sibling often assists the younger ones to bathe and dress.

It used to be customary to take children to museums where sculptures could be viewed and a matter-of-fact attitude established toward the differences between the male and female bodies. This method may appeal to you if you are having difficulty approaching the subject. Nursery school teachers report that the curiosity of a child regarding the physical differences of the sexes seldom lasts more than a day or two, after which there are no more questions or comments.

When your child first discovers sex differences and asks about them, it is sufficient to answer simply that most little boys are like that or that most little girls are alike and that is why they are girls, etc. The time for further explanation is when additional questions are asked.

In stressing the point that a matter-of-fact attitude be cultivated toward sex matters, we do not mean that a child should discuss the subject anywhere and with anybody. Children need to learn that some topics are sacred or private. For instance, one goes into the bedroom to sleep. One goes into the kitchen to prepare a meal. One goes privately into the bathroom to attend to physical needs. One does not go into the living room to take a bath, for instance, nor does one ordinarily sleep in the kitchen. One acts according to custom or what has been accepted by thoughtful people as being good manners. You can use these kinds of examples to explain why it is not appropriate to discuss sex except in private and with one's parents.

As to curiosity regarding procreation, children may learn at an early age that the plant grows from a seed and a bird or a chicken from an egg. Farm children or children who have pets learn at a very young age that the baby calf or puppy grew inside his mother. Most child psychologists feel that when a child asks about his physical origin, the child is ready for the simple answer that the child "grew inside Mother." How the baby got in there need not be discussed until the child asks. But when the child does ask, answer the question simply and truthfully.

If parents stay in touch with the inner thought life of their child, the child will be spared the necessity of seeking knowledge about these subjects elsewhere. That child will not acquire guilty feelings and will not receive erroneous or vulgarly expressed information from other sources.

The most harmful attitude toward sex is the feeling of guilt. A wise parent will retain the confidence of the child and encourage discussion of perplexing matters without giving cause for

worry and shame. Care should be taken not to suppress questions. If a child discovers that a parent has been secretive, an attitude of secretiveness toward the parent will be instilled, which can break down communication. Therefore, always speak to your child truthfully and openly, and you will be establishing a bond of trust for the moment and for the future.

Summary of This Lesson

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- It is essential that a child be helped to acquire a pure-minded attitude toward the subject of the creative life force.
- For most parents, the most difficult children's questions pertain to the fundamental laws of nature. Parents are mistaken if they think these questions can be evaded or that a child is too young to understand. A child of three is not too young to ask where she came from.
- It is up to parents to answer just enough to satisfy the child's curiosity and no more. Telling the child too much may lead only to confusion.
- When it comes to sex, mystery, confusion, and suppression can lead to problems. A child is not interested in the emotions surrounding the subject of sex, but may well be interested in the simple facts of life.
- When your child first discovers sex differences and asks about them, it is sufficient to answer simply that most little boys are like that or that most little girls are alike and that is why they are girls, etc. The time for further explanation is when additional questions are asked.
- As to curiosity regarding procreation, most child psychologists feel that when a child asks about his physical origin, the child is ready for the simple answer that the child "grew inside Mother." How the baby got in there need not be discussed until the child asks. But when the child does ask, answer the question simply and truthfully.
- If parents stay in touch with the inner thought life of their child, the child will be spared the necessity of seeking knowledge about these subjects elsewhere. That child will not acquire guilty feelings and will not receive erroneous or vulgarly expressed information from other sources.
- The most harmful attitude toward sex is the feeling of guilt. A wise parent will retain the confidence of the child and encourage discussion of perplexing matters without giving cause for worry and shame.

Lesson 14

Surplus Body Energy

In our last chapter, we discussed the guidance of the very young child in the discovery of sex and sex differences. We stressed the importance of a natural attitude to the matter of sex. Not only is the child's attitude important, but the creative energy itself must be controlled and given wholesome outlets. Otherwise, the child may feel helpless to cope with overwhelming emotional stress.

It is essential to correctly use the creative energy, or life force. Before we discuss the constructive use of this energy, however, we shall analyze this creative or life energy. This energy is a part of every living thing.

Science teaches that energy is never lost or destroyed. A person may try to move a large stone and not succeed, but the energy they used is converted into a pushing, pulling, or lifting power even though there was not enough force to move the stone.

Energy is said to be something that cannot be created. It exists in the bodies of all animate things. The more energy there is, the more power, or force, there is to exert. When one becomes tired, one's energy has not been used up. There is still energy going towards maintaining bodily functions, perhaps some physical or mental activity, and certainly into maintaining body warmth. Energy can also be stored in the body, in the form of fat.

In exercising, certain changes take place in the body through chemical reactions. Exhaustion results if the exercise has been intense enough. This is because the organs and glands that keep the body in a normal state of balance have been active. The process is a matter of transmutation, change, or conversion from one thing to something else. A comparison would be the transmutation of gasoline in the process of running a car. The gasoline is the potential energy that needs to be released by burning in order to run the car. It is changed into another form of energy.

For properly balanced emotions and wholesome living, it is necessary that the creative energy, or life force, be used in wholesome activity. It is also important that it not be allowed to stagnate in the body but be given a natural outlet. To be absolutely happy one must find joy in living and in work. Otherwise, the pituitary, adrenal, and sex glands become less active, and

general stagnation of the whole system develops. It is essential that normal glandular activity be maintained.

Assuming that there is normal glandular activity, it is necessary to know how to use this energy constructively. It appears that most human beings have a surplus of energy that is not used in maintaining the mind and body. This surplus force may often express itself as sex energy. Unless it is controlled, it may run counter to the individual's highest good.

In children, if this energy is turned in the wrong direction or suppressed, nervous problems or even more serious symptoms may develop. Attempts at segregation of the genders may lead to violent and often silly attachments when the opportunity for mingling finally arises. This is one of the arguments for coeducational schools, where opportunities for matter-of-fact associations lead to a more balanced emotional reaction to the companionship of the opposite gender.

An attempt is being made in our schools to use this surplus energy so that it will not be misdirected or used destructively. It finds an outlet in games and various forms of athletics. The creative arts—music, painting, poetry, and writing—also serve as outlets. Their importance, however, is not generally recognized as a top priority. It has been said that if all high school students were allowed to express themselves adequately through music, art, and science, there would be no juvenile delinquency.

Unfortunately, the arts, which we usually think of as drawing, painting, and music, are the first courses to be eliminated from a school system if lack of funds or a teacher shortage develops. Since such deplorable conditions have occurred intermittently over many years, the result is generations of children who grew up and will grow up without the benefit of self-expression.

In all utopias, or ideal states, that are depicted in literature, the educational program always includes the arts and music as essentials. It has been said that the nucleus, or spiritual fire, of the cell is actually fed through the arts. We believe the arts to be *essential* to the spiritual growth of children and should be included in every school system. To suppress music must be looked upon as a sin against the soul, for music is the voice of the soul. It transcends creed, nationality, and race and speaks to all in a universal language.

Aristotle said: "Music has the power to modify the character of the soul; and if it has this power, we must make use of it and educate our young by it." We stress, then, that the child should be given music from the beginning. We refer, of course, to appropriate and inspiring music. Too much television or radio is apt to desensitize a child to good music. In homes where the television

or music is constantly blaring, necessitating loud voices for communication, the ear ultimately loses the ability to hear soft or low-pitched sounds. We recommend a judicious selection of programs and that music not be played overly loud. Musical training, fortunately, is available in most schools, and we strongly advise enrolling children in music lessons early on.

If encouraged, the child will respond to rhythms that to an adult often are not perceptible. Babies in high chairs will rock their bodies in time to the rhythm of household appliances. They will respond to rhythmic sounds of all kinds. With a little imagination, parents of the very young child can provide rhythmic activities that will provide endless entertainment.

A child also finds rhythmic expression by means of the voice. Even before becoming interested in the meanings of words, children are interested in tone and voice modulation. The effects of sound on a child's nervous and emotional structure are far-reaching.

As soon as the baby becomes aware of sounds, parents should encourage interest in them. Almost from the beginning, infants and very young children enjoy simple lullabies and nursery rhymes. Later, singing, reading, and reciting provide constructive entertainment.

Remember that all of life is founded on rhythm. The planets, stars, rain, wind, rivers, the rotation of Earth, the beating of the human heart, and breathing—all move rhythmically in harmony with the universal rhythm.

In Part 3, you will be given stories and activities to use with your children that will encourage rhythmic expression. Words, sounds, and movements are provided for this purpose. We also suggest self-expression through crayons and paper work, as drawing and coloring are outlets for the creative energy and assist children to develop emotionally.

Aside from these stories, there are endless activities that can help your child become aware of different sounds: the tick of the clock, the hum of the car engine, the sound of the wind, the toll of the church bell, and numerous other sounds. Have a daily quiet period, during which your child may listen and tell you what he or she hears. On a farm, of course, sounds are especially interesting. In a matter of minutes, there may be heard the crowing of a rooster, the caw of a crow, the whistling of the wind, the mooing of the cow, and so on. But city sounds can be equally stimulating to the child. We recommend encouraging your child to enjoy and imitate a variety of sounds.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- It is essential to correctly use the creative energy, or life energy. This energy is a part of every living thing.
- Energy cannot be created or destroyed. It exists in the bodies of all animate things.
- It appears that most human beings have a surplus of energy that is not used in maintaining the mind and body. This surplus force may often express itself as sex energy. Unless it is controlled, it may run counter to the individual's highest good.
- We believe the arts to be *essential* to the spiritual growth of children and should be included in every school system. To suppress music must be looked upon as a sin against the soul, for music is the voice of the soul.
- Musical training, fortunately, is available in most schools, and we strongly advise enrolling children in music lessons early on.
- With a little imagination, parents of the very young child can provide rhythmic activities that will provide endless entertainment.
- All of life is founded on rhythm. The planets, stars, rain, wind, rivers, the rotation of the Earth, the beating of the human heart, and breathing—all move rhythmically in harmony with the universal rhythm.
- Have a daily quiet period, during which your child may listen and tell you what he or she hears. We recommend encouraging your child to enjoy and imitate a variety of sounds.

Lesson 15

Behavior

Behavioral challenges in children develop for a variety of reasons. Dealing with these problems is a vast and complex topic. Whole volumes have been written on the theory behind the development of children's behavioral challenges and possible solutions. A comprehensive treatment of this topic is well beyond the scope of this booklet, but we do offer a few suggestions here for approaches that may prove helpful.

Too many scenes arise between parents and children that reflect a clash of wills. The child will not give in and the parent insists that he must. A lack of understanding is the basis of this type of behavioral challenge. It is well to keep in mind that a strong will in a child is desirable. Parental control must be exercised for guidance and not for suppression.

A too rigorously controlled child will grow up lacking in originality and initiative. The child's initiative is well developed at the age of two. If that initiative is repressed, stifled, or killed, years may be required to rebuild it, or it may be lost entirely. A spirited, curious child is normal. These qualities should be guided and not discouraged. To be a success in life, a child will need a courageous spirit. Willpower, the ability to reason, and self-confidence are absolutely essential. These things must be nourished and developed in children, not suppressed.

A child needs affection. This is even more necessary than food and clothing. A shamed, punished, frightened, and humiliated child may develop a feeling of worthlessness and grow into adulthood handicapped by inferior feelings. A child should be made to feel that she is essential to a home instead of being made to feel like an inconvenience or an unnecessary expense. The child needs to share both the work and the play in the home and have some part in family planning.

There is always a reason for every problem relating to child behavior. This reason can be determined if the parent takes the time to discover it. Sometimes children's problems stem from faulty or incorrect reasoning on the part of the child. And sometimes problems come from misunderstandings on the part of the parents. If behavioral challenges are severe and you can't get to the bottom of the cause, seek professional help.

A well-adjusted child has strongly developed interests, hobbies, and social activities. Juvenile delinquency is often caused by improperly directed activities of children during after-

school hours. The complete training of a child does not consist solely of the hours in school and those spent with the parents. One hour on the street with misguided children may undo months of careful training at school and at home. This presents a serious challenge for the parents. It means that they must utilize their time with their children to sow seeds that will take root and will not be easily disturbed by association with other children.

Walt Whitman, the mystic poet, called attention to the impressionable nature of the child:

“There was a child went forth every day,
And the first object he look’d upon, that object he became,
And that object became part of him for the day, or a certain part of the day,
Or for many years or stretching cycles of years.”

Keep the door of companionship open between you and your child. Encourage your child to share with you what he saw and did during the day. During the Story Hour, reserve a few minutes for your child to be the storyteller and you, the listener. In telling you what was said and done and with whom, your child provides you an opportunity for guidance. Praise the good points of this report and give the negative as little direct attention as possible so as not to give these aspects of the day undue importance.

Eliminate undesirable conditions by substituting something constructive. The best method to help the very young child unlearn something is to help the child to forget. Some situations pass away by being ignored; others need a substitution of interest. Many things may need to be simply removed from the child’s immediate attention. Sometimes, reasoning is necessary so that an impression will not become permanently lodged in the subconscious mind; in this case forgetting would not eliminate the trouble.

A busy child does not normally become a disciplinary problem. If possible, visit a well-organized nursery school and learn from watching active, happy children busy at the work that has been planned for them. You will understand, then, what may be the matter with children who are forced to live in and conform to homes that are built and planned solely for adults.

One undesirable trait in a child is stealing. It is usually the result of unfulfilled desires or a feeling of want, insecurity, or neglect. A child needs to own something, to possess something that is particularly her own. At first, the so-called stealing or appropriation of something that

belongs to another may be done innocently and may not be associated with guilt. If the child's motives are misunderstood and she is punished at the same time, confused, the child may continue secretly to take the property of others. If the problem is confronted with gentle and loving understanding, it can often be eliminated at the first try.

The following is an incident that can serve as an example. A father discovered a woman's watch in the possession of his three-year-old son. Upon questioning the child, it was learned that a few days earlier during a visit by the family to a neighbor's home, the child had come upon the watch left lying on a table. Having a fascination for watches, the boy brought the watch home without informing anyone and placed it among his belongings. One of a number of children, his secrecy undoubtedly was due to the fear that the other children might take the watch away from him. There was no sense of guilt or wrongdoing.

The father explained to the boy that the watch belonged to the woman, who would miss it and worry about its loss. He stated that the boy himself must return it to put the woman's mind at ease, and he explained how necessary it is to respect property rights and ownership. Because the father explained the matter with love and not in an accusatory way, the child's emotional reaction was a sense of pride in getting to perform the act that would correct an unfortunate situation. He accompanied his father happily to return the watch. The lesson had no need to be repeated.

We hope that fathers as well as mothers are taking these lessons to heart and using them with their children. Fathers who help in storytelling, block-building, ball playing, doing paper cutouts, making airplanes, or even dressing dolls are ultimately rewarded by their children's admiration and devotion. Anything that the father does for them is of special significance to children. Why should he not make the effort to be a companion to his children if he realizes that by doing so he is contributing permanently to their character and happiness? It is the cooperative effort of both parents that provides happy childhoods and develops balanced, self-confident, and successful adults.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- There is always a reason for every problem relating to child behavior. Sometimes children's problems stem from faulty or incorrect reasoning on the part of the child. And sometimes problems come from misunderstandings on the part of the parents.
- A clash of wills is due to a lack of understanding. It is well to keep in mind that a strong will in a child is desirable. Parental control must be exercised for guidance and not for suppression.
- Willpower, the ability to reason, and self-confidence are absolutely essential. A spirited, curious child is normal. These qualities should be guided but not discouraged. To be a success in life, a child will need a courageous spirit.
- A too rigorously controlled child will grow up lacking in originality and initiative.
- A child needs affection. This is even more necessary than food and clothing.
- A shamed, punished, frightened, and humiliated child may develop a feeling of worthlessness and grow into adulthood handicapped by inferior feelings.
- Keep the door of companionship open between you and your child.
- It is the cooperative effort of both parents that provides happy childhoods and develops balanced, self-confident, and successful adults.

Lesson 16

Meaning of Religion

Misconceptions regarding the meaning of religion and what constitutes the religious life have been the basis of much tragedy and suffering in the world. Homes have been broken. The right to marry whom one wishes has been denied. People have been burned at the stake, and wars have been fought in the interest of personal, biased, and narrow views on matters pertaining to religion.

It was the limited and slowly unfolding human mind that created the many and diverse paths leading to an unknown goal that came to be called heaven. From ancient healers, who in good faith applied the principles that came to them in a traditional manner, to highly evolved mystics, who through practice and illumination attained a clearer vision of the purpose of existence and learned to apply natural laws, human beings have been seeking to unite with this Cosmic source. Because there is only one Being, the many winding paths must meet eventually at one destination. In the realization of this truth lies true brotherhood and sisterhood.

For humankind to realize brotherhood, sisterhood, and a world at peace, it is essential that our relationship with the Cosmic be given a prominent place in education. This training should begin in infancy. The infant, so recently arrived from the spiritual realm, is naturally in close contact with this high plane. It is a sacred duty of parents to protect this attunement so that, as the child contacts the outer world and makes the necessary adjustments to physical life, the harmony between the soul personality, the spiritual side of the child's nature, and the outer personality is maintained.

If the child is taught early to understand and appreciate the law of inner harmony and is encouraged to attune with the Cosmic through thinking, prayer, and even physical activity, the spiritual attunement of infancy will remain and will become a channel for unfailing and correct guidance throughout life. Wise parents will see that this contact is not weakened by neglect. Later, they will train the child to sustain this relationship so that the purpose of life may be served.

It would be practically impossible to grow insensitive to the high vibrations of the spiritual world if one remained always conscious of the fact that the Cosmic is everything, that it was and is the energizing part of all that exists in the universe: the trees, flowers, grass, animals, birds, rocks, water, stars—and all the people in their various stages of evolution.

To keep this consciousness of the unity of all things awake, it is an easy matter to be thankful for the sun's warmth, for water to drink, for food to eat, and for sleep at night in order to rest the mind and body and to permit the soul personality to attune with the spiritual realm. It should not be difficult to teach the child that every thrill to beauty—be it to a flower, a color, a song, music, or perhaps merely a word—is a spiritual experience. Therefore, it is wise to cultivate beauty as a part of the mystical expression. To express appreciation for joys received serves to uplift the consciousness.

Anyone who is a student of the Rosicrucian Order, AMORC, knows that we have established a period each day for meditation for members and non-members alike. Anyone who wishes to participate as recipients, servers, or both, may do so. This meditation may be held wherever one is—in the field, garden, shop, home, work, indoors, or outdoors. It may be held for consolation, peace, strength, fellowship, health, illumination, or prayer. *Liber 777*, describing this universal Celestial Sanctum where all minds may meet, is available at www.rosicrucian.org/podcast/?s=liber+777.

Liber 777 also explains the Law of AMRA. Those who have knowledge of this law and wish to abide by it never fail to share their blessings with others. Such action constitutes a part of true mystical living. It is never the aim of the Rosicrucian Order to discourage those who belong to specific religions; rather, it furnishes through its unbiased teachings additional assistance to those who wish to live their religion more fully.

The Celestial Sanctum is a universal, nonsectarian ideal, free from creeds and dogmas and as tolerant and broad in its aspect as the human conception can be. Many people have derived a great benefit from contact with it. Children are also encouraged to visit the Celestial Sanctum. Most children get very wonderful contacts of symbols, colors, pictures, and music. They often enjoy making drawings of these and keeping them in scrapbooks. Parents should remember that these are the sacred and exclusive property of the child. If she expresses a desire to show some of these drawings or impart some or all of a contact to either parent, then the parent should treat this confidence with all the sacred sincerity that it truly warrants.

The reason for Celestial Sanctum contacts for children is to get them to establish a habit of daily attunement with the Cosmic while they are young. Whenever possible, they should have a Sanctum—some sacred spot of their own, where they may go at any time for attunement with the

Cosmic to ask for guidance or to express appreciation for Cosmic blessings. This Sanctum may be in their room or any other place where they will not be disturbed.

To many people, various philosophical sayings serve in the spiritual sense as practical aids to understanding and richer living. “Do unto others as you would have them do unto you, ” and “As you sow, so shall you reap,” are examples. The attempt at better living may be summed up as the observing of the law of balances. The child may comprehend and observe this law early. An unkind word may invite an unkind word. Overeating may cause pain or at least discomfort. Recklessness may result in an accident. Depravation may bring about crime.

In nursery schools, the law, “Do unto others as you would have them do unto you,” should be stressed. When the question is asked, “Would you like to have John hit you?” The answer is invariably, “No.” “Well, then, don’t hit John. It hurts.” This statement is readily accepted and settles many difficulties.

A child may comprehend more readily than a grown person that prayer is attunement with the Cosmic. The child learns readily that a prayer may be said aloud, whispered, or merely thought in the mind, anywhere and at any time, and that attunement will be made. When we are in trouble and the Cosmic does not seem to respond, it is because we need to learn to listen. It is simple to commune with the Cosmic, since it is inside of us as well as outside of us. A child easily comprehends that we feel sorry and unhappy when unkind things are said because the Cosmic in us looks out through our eyes and breathes with our breath. It is also not difficult for the child to understand that the Inner part of us lives on when, through injury or disease, the body must die.

Since in this lesson we have briefly touched upon a number of natural laws as aids to living a true religion, it would be incomplete not to mention reincarnation. Although many people find this doctrine difficult to accept, profound thinkers more and more are becoming convinced of it as a rational principle of life. It means, of course, that the soul personality is born and reborn in human form many times and seeks expression in many new outer personalities. In other words, at each birth, the soul personality takes on a new outer personality and acquires for itself new wisdom through life’s experiences. Over a period of ages, it becomes a master personality, expressing the inherent perfection of the soul. Many prominent people have expressed a belief in reincarnation.

By accepting reincarnation as a philosophy of life, we see the shortcomings of others through more kindly and sympathetic eyes, realizing that there are many rungs on the ladder of

evolution. The younger soul personalities cannot be expected to reach the top at once. They require many rebirths in the school of life. There comes a time in human evolution when “high school” is reached and even the “university,” each rebirth representing a steppingstone and an opportunity for evolutionary growth.

The strength, power, and capabilities of the inner, or subjective, personality of each human being are rapidly becoming public knowledge. It is this personality that we are striving to educate and not the brain of the physical body. Our next lesson, which is the last of Part 2, will deal with the education of this immortal soul personality. The education and training of your child is to become a part of his *inner* personality, the part of your child that has survived the ages and will last for all eternity.

What is gained in this lifetime will be used in future lives, in ages to come. If you have not accepted the doctrine of reincarnation, we are not asking that you do so at the present time. You may consider it merely a challenge, something to weigh in your heart and mind and to consider. Your belief—or lack of belief—in reincarnation will not have an impact on the outcome of these lessons. However, you must admit to yourself that your mind in its present evolutionary development does not yet possess all knowledge. With that in mind, you will not dismiss the doctrine of reincarnation as a possibility. All we ask is that you consider it as a possibility.

Summary of This Lesson

Below is a summary of the important principles of this lesson. It contains the essential statements that you should not forget. After you have carefully read the complete lesson, try to recall as many of the important points as you can. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- From ancient healers, who in good faith applied the principles that came to them in a traditional manner, to highly evolved mystics, human beings have been seeking to unite with the Cosmic source.
- For humankind to realize brotherhood, sisterhood, and a world at peace, it is essential that our relationship to the Cosmic be given a prominent place in education. This training should begin in infancy.
- If the child is taught early to attune with the Cosmic through thinking and prayer, the spiritual attunement of infancy will become a channel for correct guidance throughout life.
- It would be practically impossible to grow insensitive to the high vibrations of the spiritual world if one remained always conscious of the fact that the Cosmic is everything and all the people in their various stages of evolution.
- To express appreciation for joys received serves to uplift the consciousness.
- Children are encouraged to visit the Celestial Sanctum, so that they can build the habit of daily attunement with the Cosmic while they are young. Also, encourage your child to make drawings of their experiences after visiting the Celestial Sanctum.
- Whenever possible, children should have a Sanctum—some sacred spot of their own, where they may go at any time for attunement with the Cosmic to ask for guidance or to express appreciation for Cosmic blessings. This Sanctum may be in their room or any other place where they will not be disturbed.
- The attempt at better living may be summed up as the observing of the law of balances. The child may comprehend and observe this law early. The law, “Do unto others as you would have them do unto you,” should be stressed throughout childhood.
- It is also not difficult for the child to understand that the Inner part of us lives on when, through injury or disease, the body must die.

Lesson 17

Education for Immortality

“Education not for a lifetime, but for immortality” should be the slogan for the work of the Child Culture Institute. We’ve made efforts in these pages to demonstrate and prove the existence of a spiritual, or inner, self—a personality projected from the soul that comes to the human world to learn and to serve.

In the prenatal course (Part 1), we impress parents with the fact that the time to begin the education of a human being is before birth. We give practical help to prepare parents for the coming of the child.

Throughout this course, we’ve stressed the importance of home life and the environment in the child’s life. Would any understanding parent be willing to risk the child’s first five years of life to haphazard influences? It is to the special needs of the child of preschool age and to the parents that the teachings of Parts 2 and 3 of the Child Culture Institute are dedicated.

Deciding when the education of a child begins is of first importance. We say that the time is *before birth*. Next in importance is to decide how the child is to be educated. The key principle to remember is that all knowledge, all wisdom, is already inside the child as a potential.

Educating the child, then, is not giving the child something to add to the conscious part. It is, rather, inspiring, awakening, and motivating the power that is already possessed by the child. In other words, we recommend helping the child to grow inwardly and, as a consequence, to express outwardly. This process may be likened to nurturing a seed. We do not create a seed or add anything to its potentialities. We merely provide the moisture and the necessary environment of sun and soil to cause an awakening and growth of that which already lies within the seed. This seed can then evolve into whatever it is capable of— leaves, trunk, roots, flowers, and fruit.

Up to the present, education in general has not provided the environment and inspiration needed for the proper growth of the human being. Authorities have neglected to give attention to the all-important emotional aspect of human existence, which constitutes a direct path to the soul and is the balance needed for the intellect. In other words, in addition to a head, humans also have a heart, and both need to be kept in balance. We must educate the head, the hand, and the heart of the child, that is, the *whole* child.

Unfortunately, emotional and spiritual education has not kept pace with material education. In school, children learn all about atoms, electrons, chemical elements, and all the forces of nature, except one. Students do not learn how to control their thoughts and emotions. They do not learn how to invite wisdom and embrace virtue as an ideal.

During the Middle Ages, the time of the condition of scholasticism, all inquiry on the part of the student was forbidden. Students were expected to merely learn and accept the conclusions of the monks and church leaders on theological dogma. This educational system prohibited the reasoning and inquiring mind from functioning as such. Teachers themselves were prohibited from considering new ideas. Unfortunately, this attitude is still with us in all too many institutions of learning and with many teachers.

The Child Culture Institute encourages the question and answer method, as do most modern teaching methods.

We quote from “When Are We Educated?” by Ralph M. Lewis, which appeared in the *Rosicrucian Digest*:

“The student who rests content with the facts that have been given—what he or she has read in textbooks and has been told by professors and instructors—is capable only of regurgitating the information. That student can only recite what he or she has been told. From a psychological point of view, that student remains uneducated. He or she is not educated in the sense of having a personal development. True, that student has been taught; but the intellectual powers have not been awakened. That student has not been actuated to use all of himself or herself.

“The earliest schools for children of which there is any historical record were in ancient Egypt. Whether by accident or intent, they employed the psychology of education. One ancient papyrus, the *Prisse Papyrus*, named for the Egyptologist who discovered and translated it, tells of the education of the children of the kings and nobles. It also relates that even the peasant children were permitted to attend these schools if they displayed an aptitude and a desire for learning.

“The papyrus recounts that the children were sent to the ‘House of Books,’ which was the term for school. The House of Books was the *temple*, for the Egyptian temples were also the schools of the time. The children began to attend these temple schools at the age of four or five. The priests of the temple, who were also the teachers, read to the children from papyrus scrolls as the children sat on the ground or on stones laid down for this purpose. They were taught hieratic, or sacerdotal, writing, the sacred priestly writing of the time. They recited the essentials of

arithmetic and geometry and were also obliged to recite the liturgies, prayers, and some of the temple rituals.

“What is most important to us is the method of applied learning used by these early priest-teachers. This was obviously intended to develop the personal, helpful, and practical powers of the student, as well as to provide him or her with many facts. Every child of the older groups was assigned an administrative function in the temple schools; that is, the child was taught to imitate certain of the temple duties of the priests and adults who were responsible for the care of the temple. The child was obliged to use what he or she learned in the school in the performance of fictitious duties. For example, the child wrote imaginary business letters as though he or she were an official of the temple communicating with an official of another temple.”

In the story-lessons of Part 3, which you are ready to begin if your child is old enough, you will find the method of applied learning demonstrated. From time to time, there will be incidents included that your child can imitate and put into practical use. You will, of course, encourage your child to dramatize the lessons. Later you'll show your child how to apply what has been learned in a practical manner. These incidents may be the lacing of shoes, the dusting of a chair, the feeding of a pet, the saying of grace at mealtime, the planting of seeds or bulbs and caring for them, or the chanting of a few lines.

You do not need to tell your child that the stories are intended to teach these things or that this is the purpose of the Story Hour. Children learn best by the indirect method of teaching. If subjects and incidents are made interesting, they will respond enthusiastically and spontaneously, feeling that they are acting to please themselves, which is, by far, the best motivator.

It is a psychological truth that children do not like to be urged or even coaxed to do someone else's will any more than do grown-ups. This natural rebellion or clash of wills is often the cause of disobedience. The truth is not that the child wants to disobey, but that the adult is using the wrong approach.

Try your method or procedure on yourself. Would you obey a similar command were it directed to you in the same words, with the same attitude, and with the same tone of voice you used when you commanded your child?

Many parents can be helped to be reasonable and understanding by remembering that within the child's body is an inner personality, the Master Within, who was described so

graphically in the opening chapters of Part 2. It is this inner personality who must be approached and dealt with.

Remember that within every child is great potential waiting to be realized. We hope that with your guidance and help, your child will be able to express his or her inner personality outwardly, find a balance between his or her many aspects, and grow up to live a happy and harmonious life.

Cordially and sincerely,

THE CHILD CULTURE INSTITUTE

Summary of This Lesson

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- Throughout this course, we've stressed the importance of home life and the environment in the child's life.
- Deciding when the education of a child begins is of first importance. We say that the time is *before birth*. Next in importance is to decide how the child is to be educated. The key principle to remember is that all knowledge, all wisdom, is already inside the child as a potential.
- Educating a child is inspiring, awakening, and motivating the power that is already possessed by the child. In other words, we recommend helping the child to grow inwardly and, as a consequence, to express outwardly.
- We must educate the head, the hand, and the heart of the child, that is, the *whole* child.
- In the story-lessons, which you are ready to begin if your child is old enough, you will find the method of applied learning demonstrated. From time to time, there will be situations included that your child can imitate and put into practical use. You will, of course, encourage your child to dramatize the lessons. Later you'll show your child how to apply what has been learned in a practical manner.
- Many parents can be helped to be reasonable and understanding by remembering that within the child's body is an inner personality, the Master Within.