

Spiritual Education for Children

Paul Solomon Reading 0327 - R - 0252 - CH - 0001, Virginia Beach, VA, 04/11/74

You have before you the group studying spiritual education for children. You will see the ideas and purposes of this study group and will comment on the direction their research should take in developing better understanding and methods for teaching children, especially concerning spiritual development.

Question 1: *How might parents best prepare for a soul entering and how might universal laws best be applied for this preparation?*

Answer 1: Yes, we have this group as comes and the witnesses gathered here who share the common interest and we would find in this manner, that in understanding those universal laws applied in the conception, the carrying, the allowing of an entry of one into this plane, you will find these occurrences: That from that moment of inception, what is within the thought before conception, you see, in that moment of inception and we speak of the bringing together of those two who will provide the vehicle for the entry, from this joining, this bond between the two.

We find the first beginnings of that will be the vehicle of the soul entering through these; that preparation for conception, that preparation for the providing of the vehicle, that a soul should enter this plane, must begin even in the meeting of those souls who would come together in such a manner and for such purpose; and consider that all that these two shall bring between them in activity, in thought, in word, in deed, do set in motion that field of force, that activity, those conditions under which a child would and must manifest to them.

Then these should be a portion of the awareness from first moment of the joining together, even in considering those bonds of marriage, you see. Then be aware that within the conception and following, that as there are gathered seed, you see, there gather those souls, those sparks of life, and as well there gather the consciousness, that soul's records, that soul's attitude, that that he is the individuality, gathering about the seed; but as well a portion of the individuality of the soul, the personality, that which he will become is being built and added to that cell, that spark, with every thought, word, deed, purpose, activity of the parents, you see.

Now, this awareness must be, must become, in the preparation of a spiritual vehicle, a spiritual vessel was this awareness that allowed the entry of the Christ into a body, and if you would understand that perfect preparation for the entry of a soul, see that that was done in that time, for the child Mary was prepared before that time even of possibility of conception, even before that time of entering into that you call pubescence, so that her consciousness from earliest childhood was made aware of her responsibilities for being a vessel, a vehicle, that will carry a vessel, a vehicle through which the Christ would manifest in this world.

Let every young lady, let every female child be so aware of that possibility within herself that if from earliest childhood, "I make of myself that vessel, that vehicle, becoming aware that every activity, every thought, every deed, every particle of food that shall enter me, shall affect and become a portion of any soul that I shall allow to enter into this plane through my body, my consciousness, my vehicle"; and preparing herself then as a perfect vessel, a perfect vehicle, so then shall she give those conditions that might allow the entry of a master soul, you see, or one who would attain thereto.

But let it not be the responsibility only of the mother, but let every male child know, "All that I build within myself provides possibility for the greater building of one who shall follow, and so it is my responsibility that I build within myself that which will allow one greater to come after me." Then when would you begin preparation for the entry of a soul? Certainly it could not be begun too early.

Now, during the carrying of that child, be aware that all those tendencies expressed within the parents and those things that they would be exposed to will have that effect upon the consciousness, for the consciousness is present and the mind is aware during this period. It would be as if, should you form an image, a picture in the mind of that occurs, you would see a soul fastening itself, its force field, to the force field of the mother and sharing her thoughts, her body.

Connected as well with the father, and we would see this soul, this child, that that shall enter the child, as being a bond, a connecting link between the mother and the father, and it is this child, the consciousness of the child, that forms that you have called a sympathetic bond that will allow for the sympathetic illness, you see. Then be aware of His presence during all that time of the development of the fetus. Not that he would be in the fetus, for rarely would it be so until the drawing of the first breath.

But all those thoughts, those images, those attitudes will become a portion of the force field through which he will manifest, and become a portion of his personality, thoughts, and attitudes. Then be responsible for sharing all in love during that time. Know that he is built from the thoughts, from the worship, from your relationship with the Father and let that be the prayer between you, "That I might be that vessel, that vehicle through which a perfect expression of God might enter, and let nothing that I do harm or prevent his growth, his perfect opportunity to express Christ in this world." So it shall be.

Question 2: *How might we best serve those entities incarnating during these periods of change and aid in their development?*

Answer 2: Especially by becoming aware that with all these predictions of dire consequences and changes in the earth, and famine and fear, that there should be hope, trust, faith within you, realizing that all these things are but a purging of the place that the Master loves, and would not come, did He not so love. All these then are expressions of the hand of God, purifying His world, and in this sense may be seen as a beautiful thing. And if you would understand these changes that come about the earth and the groaning and pain that she experiences, then compare it with that you have

spoken of here; with the pain and travail of the labor of the mother bringing forth the beauty of a child.

So see this earth, pregnant with the beauty of her Master, and suffering in travail, in labor. But that suffering in itself comes as a thrill to the expectant parents and so it should be to you in this day who bring children in this aspect of the earth's development, for she enters now into the labor that will burst forth into the glory of God as His kingdom is born on this earth. See it in this manner; so shall you prepare the children for that they shall see and experience and be a part of.

Question 3: *Is the Biblical admonishment of "He that spareth the rod hateth the son" to be taken literally, or is there a better method for discipline and/or punishment?*

Answer 3: Could be taken literally in this sense: That as there is a bond of love between the parent and the child, there need only be the most fleeting look of disappointment on the face of the parent and the child is admonished, is punished, if you would; for he would feel pain in having disappointed one he loves. Yet if there be a feeling of lack on the part of the parent that he must express force or control, then should that be done; yet that greater would be consistency in the application of that that is done. That is, not that a child would be loved one minute and hated the next, not that there be stern discipline by one parent and petting or lack of discipline by the other, for such confusion will bring the greater turmoil.

If there is the necessity to resort to physical punishment, it is a lack and a fear within the parent, knowing no better way, and feeling that he must gain control. Now seldom it would be that one would even know when such should be applied; but especially see it in this way: That never, ever, should a parent discipline or speak or approach a child when there is within him anger that would express. For anger often takes form of possession, or that is, that that is highest within you not being in control, there is that that is lower in control, and one controlled by that lower within him is of that moment possessed by that lower within him, and in such condition should not approach a child, who may very well accept such controls himself, thus becoming susceptible to those same conditions, you see.

Then pray, pray always before applying discipline of any nature, whether it be of the rod or of a scolding; and be aware of this among you: Those who would condemn one who would strike a child, yet you would scream or scold, be very aware that a child can be scarred and hurt much more deeply by the expression of hate and anger, even if the voice be not raised, but only through the eyes or even through the heart, than he can be by the physical striking. Be aware that that could be done to the body is the least of the harm that could come to a soul.

Then it is that in your heart that will make the greater difference in the discipline of the child, and your purpose for applying it. For you will find, if you study and observe the self, that most often it is that that hurt the ego or your self identity that caused you to

lash out at the child, and not at all that best for his soul growth. Then careful, attune yourself with the Master first, and so often you will not find the need of discipline at all.

Question 4: *What is the first step for Inner Light Consciousness to become involved in spiritual education for young children?*

Answer 4: The purification of those who would present. For see it in this manner: That as you would begin putting together a program for teaching spiritual awareness and development for children, you will find those children very much aware of that thought and condition of the heart of him who would teach, and very little would need to be said in such a course for a child under the age of fourteen, or thereabouts, you see. For as you teach a child of this age to relax and to turn within, if that teacher be spiritual and have contact with the highest within him, and if he invoke the presence of the Master in the presence of these children he would teach, so will they know and grow far more from the attitude and from the presence than from any word that might be spoken.

Then in the dedication of the self, and those teachers with whom you would entrust such a precious responsibility would you begin. Then seeing that those would approach with love and would know that it is not the said but that felt in the heart that would be the greater teacher in these situations, especially with children. Then begin in this manner, in this approach, that you would teach these the ability to be confident among one another, knowing, knowing one another well; sharing, touching, having dedicated the hands, the heart, the touching, the physical handling by the teachers and transfer much of the consciousness, much of the consciousness to those children and lift them and bring them close. There should be a great deal of touching among the children, one of the other. Then following such touching, would you relax together and nap; even.

During those periods of the napping, there should be, very carefully, those words concerning the Master, always positive affirmations, read and spoken, but be careful – never should there be programming of any kind, restricting or structuring the personality this way or that or the other in these times, but only those pleasant affirmations of confidence and presence of the Highest. Never in these times speaking a belief or a concept that they would or should express, but only positive affirmations toward the Highest in this time.

Allow them, that these should express among themselves, that they see and feel and are aware of concerning love, not speaking of those things of spirit or spirits, or those things concerning the psychic or such; nor even encourage the development of these, other than the caring one for another, and you will very quickly find expressions of one concerning the way that another feels, and a caring for the other. It is this that you will develop; and those psychic tendencies or those tendencies of one to be aware of the other and his feelings, his thoughts, will show forth but in a positive manner, not judging one another; and encourage that never should it become so, but only love, caring for one another.

For it is the caring that will develop the need, and the ability to understand. That you will concentrate then on developing among them will be these things; the ability to understand one another, to love one another, to relax in one another's presence through the relating one to another, and with the touching, the sharing. The discipline, the development of discipline, by doing things in a proper and order fashion, you see, and confidence within the self, knowing self to be of the highest, the identification with the Father. These things do and you shall develop children to the consciousness of the Inner Light.

Question 5: *How shall we approach dream study with children age 3-6 and age 7-14?*

Answer 5: In all of these, whether of one or the other age group, begins first by encouraging the telling each morning. Ask and encourage the telling of details, each detail, you see. Give no thought or instruction in the beginning concerning the interpretation of such, but rather build the awareness of the importance of dreams by discussing. Go into no attempts in the isolation of symbology or such with these children. For would lead to greater confusion and these symbols will change often as they grow, becoming invalid then, you see. Rather, stress only the importance of listening within the self, and often you will find those that you will understand as coming as warnings, that is, there will be the fearful things coming in dreams, and you will understand and see these as symptoms of fear here or there, or those things that have been misunderstood, and hidden in the subconscious come to the surface as threats. And where there is fear, sow seeds of love, but encourage the telling only of these, the sharing; and share yours as well with them that there be a discussion daily.

As these become older then, from age 7-14 or such, then suggest and encourage that they record in a journal and follow these daily, maintaining contact with the self and understanding the self, and again, give little direction in the interpretation of such, for if these be done then daily and followed daily, there will be that contact with the self and the understanding and examination of self that will give these innate awareness for the listening to the symbol, to the interpretation and your attempts to give assistance in the interpretation and understanding will most often confuse and mislead. Then give, rather, only the encouragement in the recording and the reciting, the consideration, always causing these to know that they best will understand the self through listening to the language of the self through the dreams.

Question 6: *Could you please comment on aspects of cause and effect and grace in respect to spiritual education for young children?*

Answer 6: Rather better that you consider those things of Grace than so much of cause and effect. For those laws of cause and effect, if left alone, will be understood, will be demonstrated, will be so often observed; and in the observing will these become known and ever do. But it is the law of Grace, so often misunderstood; and children should ever know and be taught even in the discipline that if there is understanding of that they have set in motion, then the effect of that set in motion may be averted because of the

understanding, you see. The laws are not so complex. It is their simplicity that causes them so often to escape the understanding.

For see the law of Grace in this manner: That if you have set in motion a particular thing and leave that you have set in motion to come to fruition, so it will do. But if there is that that awakens the consciousness to the consequences of that set in motion, then the wise man will take steps to avert those consequences either by undoing that which he has done, or by placing himself in a different position so that he is not present for the outcome, you see.

That law of Grace is as simple as that. By becoming a man who did not, and would not, and could not commit the deeds that would have recurred to me, or that I would have been subject to, or to pay for the sanction of the law; by becoming that different man, by rising above, I then become not the man judged against; therefore, not guilty, then not punished.

Children, as well, should learn and be taught that "As I love, so shall I be loved"; and how often the opportunity comes in working with children that as they would feel, as one would feel unloved, or uncared for, then that opportunity presents itself to say, "Look, there's another feeling unloved. Now that you know how he feels, why not give your love to him and so shall you receive in return."

Now, in this manner do not teach both the law of cause and effect and the law of Grace by the application of law, and (the taking of) the law of cause and effect to a higher purpose, for Grace is the fulfillment of the law, the satisfaction of the sanction of the law. But, if this be applied in the life of the teacher and if the understanding be there in the parent, it shall be a portion of the understanding of the child.

Question 7: *In relation to the highest spiritual ideas, how should sexual education be approached.*

Answer 7: For most must be faced and dedicated within the parents. It is not possible that those with distorted views and feelings of fear and guilt be able to approach (however well trained they be) a child without relaying the guilt and fear that is felt. Now, if you would understand how very seldom it is that a child is taught by your words; for more often a children learn by the attitude within your heart in spite of your words. Then in those very early times, even before the child is born or comes into being, should you frankly and honestly, openly and worshipfully approach that act, that relationship between you.

And so it should be in such natural manner that may be faced quite openly in the light, and discussed between you and practice until you are able to do so. As long as there is that slightest feeling within you of fear, or turning, or discomfort of any kind in the approaching of such, that will surely be relayed and shared and imposed upon the child.

Then, give a few moments of the time each day to the speaking to the self, to the body, and that of the mate; specifically to those portions of the body that are for that purpose of reproduction, speaking to them, "You are a servant of the Father, of God, and as such are a creation of beauty, you express beauty in your communication between individuals; the making of two as one in God." So, repeating between the two of you until that act becomes respected as such.

Now, if there be that consciousness in the parents, there shall be no fear in those parents of approaching and discussion beautifully, openly, casually even with the youngest child and shall be no shame or distortion as the children grow up with that most natural about these temples that God has placed you in. And growing then with no inordinate attachments or curiosities, nor fears, nor shame, nor guilt, shall children not be then inordinately attracted to such or overly interested, but shall accept as a portion of life to be naturally dealt with, you see. But these cannot be intellectual concepts; they must go further as understanding, as growth, as realization. Then work in the parents until it be so. So shall you share a completion with the child. Then dedicate yourselves, all of you, to the creation of a pregnancy of this earth that will give forth the child of the Divine and know that you be part of it.

We are through for now.

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