

Virtue Workshop

Children, Youth and Adults Learning Together

Printable resources are included

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Soul, Mind and Spirit

General Introduction

This Material is designed for workshops/conferences, children's classes, families, and individual learning.

Unless we can make deep spiritual concepts understandable, we risk losing future generations to the distorted thinking of a deteriorating materialistic world.. Each spiritual concept explored includes activities specifically designed for groups of youth and adults and activities designed for children.

It is a method of group learning, based on the model of the oneness of humanity. Everyone is a student, and everyone is a teacher. Our mission is not to provide exhaustive research and explanation of concepts for scholars. Our goal is to enable everyone to gain a basic knowledge of concepts indispensable for spiritual survival. It is our hope that parents and teachers gathered in living rooms, backyards; in cities and villages, will use these spiritual concepts to improve the lives of children, youth and adults.

The writers, as members of the Bahá'í Faith, are guided by its teachings and principles. We have used language that allows the concepts to be accessible to the wider community. Reference is made to the sources of authority of the Bahá'í Faith. We are referring to the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi and the Universal House of Justice.

This material reflects the personal interpretations of the authors and should not be taken as authoritative.

Instructions

Materials listed in the Resource section of each activity, including images, should be carefully prepared. Images can be enlarged and are essential for presentation. If some of the materials listed are not available, facilitators may modify and adapt material to best meet the unique needs of different groups.

Activities for youth/adults may be completed in approximately one hour.

Activities for children are approximately twenty minutes to an hour in length.

Adult Activity

Document with text to be read aloud by participants. Facilitator may choose to use a projector.

Materials in Resource Section

Facilitator says: There has been, throughout the history of religion, widespread confusion on the topics of soul, mind and spirit. This is totally understandable. Before the coming of Bahá'u'lláh the following references were the most definitive statements on the subject of spirit, soul and mind given to us by God's Messengers.

Facilitator asks: participant to read the following quotations in a loud voice:

“They ask thee concerning the spirit. Say: the Spirit (was created)at the command of my Lord. But you have no knowledge given unto you except a little.”

-Quran 17:87

“I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth is come, He will guide you into all truth...”

-Bible King James Version - John 16: 12-13

Facilitator says: What we just read is from Muhammad and Jesus Christ.They were the last two Messengers sent by God to enlighten humanity before the coming of Bahá'u'lláh. Bahá'ís believe that Bahá'u'lláh is the “Spirit of Truth” referred to by Jesus Christ -- “He will guide you to all truth”.

There have been many philosophers and religious thinkers who have shared profound thoughts on the soul, spirit and mind down through the ages. However, authoritative pronouncements by the Prophets of God previous to the Bahá'í Revelation, have been almost non-existent. It is not the case that some Prophets are more knowledgeable than others. We receive divine guidance that is applicable to the age we live in and based on the capacity of the people.

The Bahá'í Writings contain a wealth of information on the soul, mind and spirit. However we need to be aware that there is still confusion caused by early translations of these Writings. Shoghi Effendi explains:

Facilitator asks: participant to read this quotation in a loud voice:

“... on the subject of body, soul and spirit, one is handicapped by a certain lack of clarity ... But there is no doubt that the spirit and soul seem to have been interchanged in meaning sometimes; soul and mind have, likewise, been interchanged in meaning.”

- From a letter written on behalf of Shoghi Effendi, June 7, 1946

Facilitator shares image A with participants



Facilitator says: Let's explore what is meant by "spirit" first. As we read this quotation, let's think of different degrees of spirit as different sized lit candles.

Facilitator asks: participant to read this quotation in a loud voice:

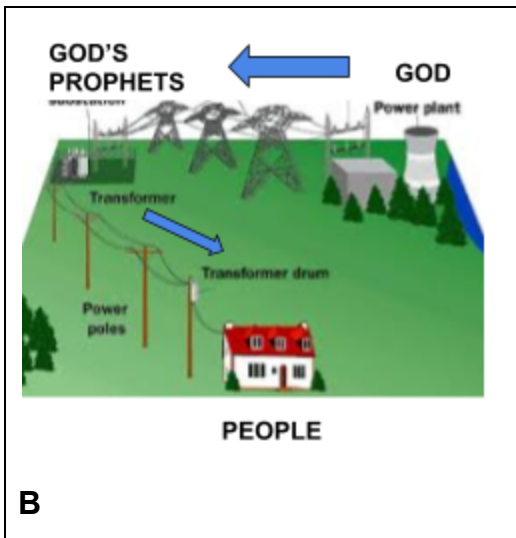
“ ...in general, spirit is divided into five categories: the vegetable spirit, the animal spirit, the human spirit, the spirit of faith, and the Holy Spirit.”

- 'Abdu'l-Bahá, Bahá'í Reference Library: *Some Answered Questions*: 55

Facilitator says: Spirit is the creative force that generates all life.

There are degrees of spirit, just as there are degrees of wattages in light bulbs. All spirit is a life force. Its source originates from God. The Spirit of God then flows through the Prophets of God in the form of the Holy Spirit. This Spirit flows through and animates all forms of life.

Facilitator shares Image B with participants:



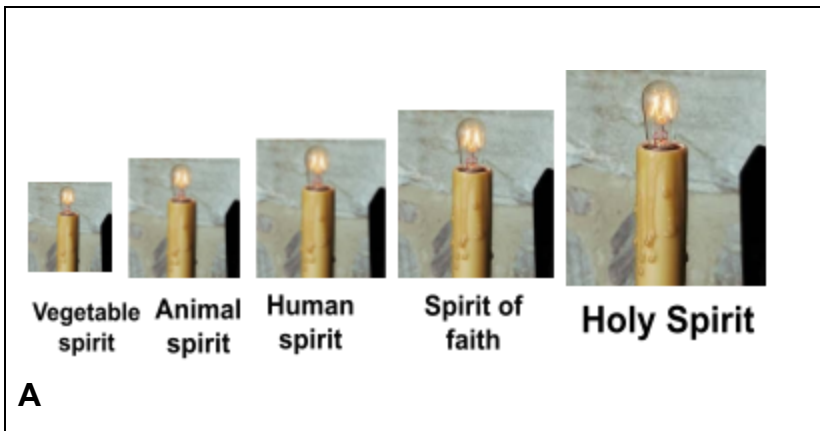
Facilitator says: This is an image showing a power plant -- the source of energy -- transmitting electricity to the transformer, which then carries it to homes. It would be impossible to plug in our toasters directly to the power plant without destroying the appliances. God is like a power plant. The Prophets are like transformers transferring energy or different levels of spirit to all of creation. The gap between God and man is too great. This is why the Prophets are indispensable.

Facilitator asks: participant to read the following quotation in a loud voice:

“And since there can be no tie of direct intercourse to bind the one true God with His creation, and no resemblance whatever can exist between the transient and the Eternal, the contingent and the Absolute, He hath ordained that in every age and dispensation a ‘pure and stainless Soul be made manifest in the kingdoms of earth and heaven.”

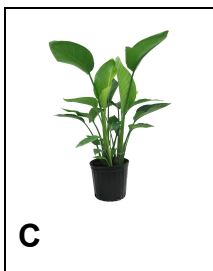
Bahá'í Reference Library: *Gleanings from the Writings of Bahá'u'lláh*: XXVII

Facilitator again shares image A with participants:



Facilitator says: Let's look at the degrees of spirit again in order:

Facilitator shares Image C with participants:



Facilitator says: The lowest degree of spirit is “the vegetable spirit”. It is the life force that animates vegetation.

Facilitator shares Image D with participants:



Facilitator says: The next higher degree of spirit is the “animal spirit” It is the life force that animates all animal life.

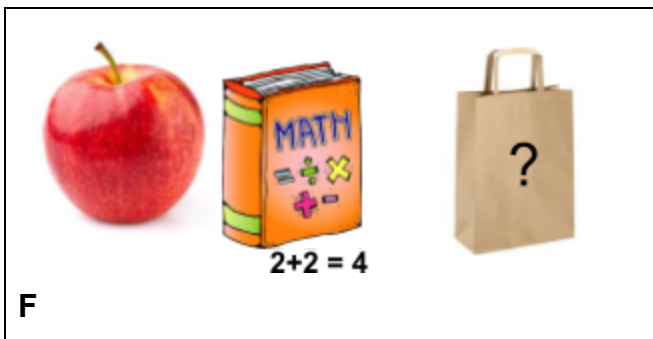
Facilitator shares Image E with participants:



Facilitator says: The “human spirit” is the life force of the body. The human spirit animates the rational level of the human soul: this is the “**rational soul**”*. It is the life force of the material and intellectual perceptions of the mind.

*For further information see appendix

Facilitator shares Image F with participants:



Facilitator asks: a participant to identify the three objects

Participant responds - Participant is only able to identify the first two items.

Facilitator says: Two items are identifiable by the human spirit, which is the same as the rational soul. One item is not identifiable by the human spirit.

When an individual is only animated by the animal spirit and the human spirit, he or she can only identify the apple and the math book which are symbolic of material and immaterial realities. This person can not identify the third object, which

represents a spiritual reality. Its identity is veiled from the observer, who is not animated by the spirit of faith.

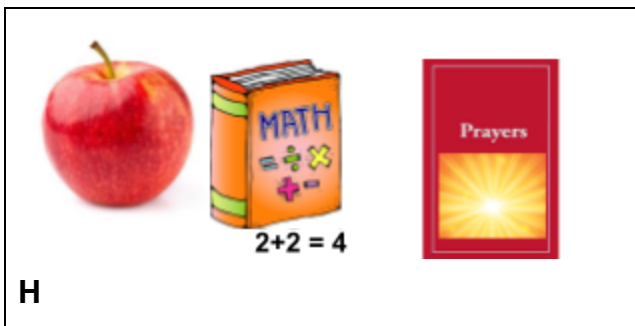
Facilitator shares Image G with participants:



The highest level of spirit that can be accessed by the human soul is “the spirit of faith”. The spirit of faith is the life force of the soul. It is the life force of the spiritual perceptions of the mind. To use the full capacities of the soul, a person needs to be animated by the spirit of faith.

Without the spirit of faith, the soul can not reach its spiritual potential. The mind will not be able to see or understand spiritual realities. A person’s spiritual powers will remain dormant. The full potential of a human being is not realized.

Facilitator shares Image H with participants:



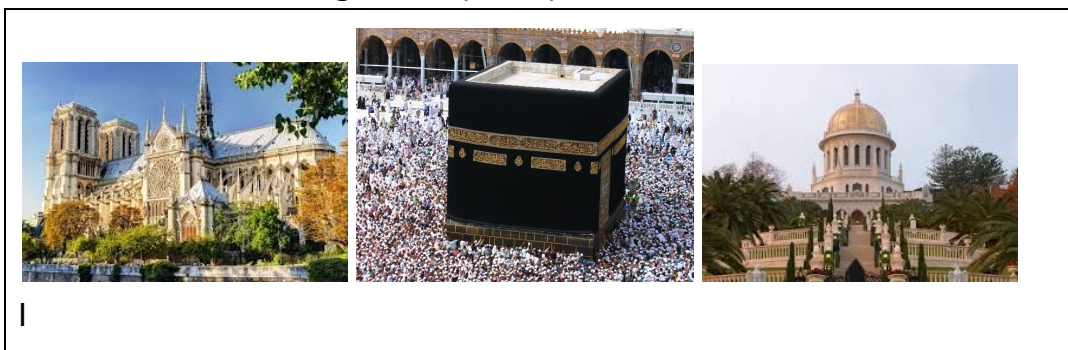
Facilitator asks: a participant to identify the three objects in image

Participant responds: apple; math book; prayer book

Facilitator says: If the mind is animated by only the human spirit -- the rational soul -- it is limited to understanding only material realities.

If the mind is animated by the spirit of faith,-- the “soul”, it can understand both material and spiritual realities. This person can identify all three objects. The veil is removed and he or she can see the prayer book. This person is animated by both the human spirit and by the spirit of faith. This person now has the ability to form and maintain spiritual relationships with others. She can answer questions such as, “Who needs my love and compassion today?” or “Who needs my forgiveness today?”

Facilitator shares Image I with participants:



Facilitator says: The highest level of spirit is the “Holy Spirit”. It is the life force of the Manifestations of God.

There has been a lot of confusion over the difference between the “**soul**” and “**rational soul**”.

The dictionary defines “rational” as: “logical, reasoned, sensible, reasonable, cogent, intelligent, judicious...”.

We can see that these are all qualities of the human mind.

The term “rational souls” was used by Greek philosophers such as Socrates, his pupil, Plato, and Plato’s student, Aristotle.

'Abdu'l-Bahá had to talk to the early Bahá'ís in words which they would understand.

These people would have been familiar with and influenced by the term “rational soul” used by the philosophers. Therefore 'Abdu'l-Bahá explains that the “human spirit” and the “rational soul” both mean the same thing. They are synonymous.

He explains that the mind is a power of the human spirit.

The term “rational soul” was not used by Bahá'u'lláh in any of His Writings.

Facilitator asks: participant to read the following quotation in a loud voice:

The human spirit, which distinguishes man from the animal, is the rational soul, and these two terms -- the human spirit and the rational soul -- designate one and the same thing. This spirit, which in the terminology of the philosophers is called the rational soul, encompasses all things and as far as human capacity permits, discovers their realities and becomes aware of the properties and effects, the characteristics and conditions of earthly things. But the human spirit, unless it be assisted by the spirit of faith, cannot become acquainted with the divine mysteries and the heavenly realities. It is like a mirror which, although clear, bright, and polished, is still in need of light. Not until a sunbeam falls upon it can it discover the divine mysteries.

As for the mind, it is the power of the human spirit. The spirit is as the lamp, and the mind as the light that shines from it. The spirit is as the tree, and the mind as the fruit. The mind is the perfection of the spirit and a necessary attribute thereof, even as the rays of the sun are an essential requirement of the sun itself.

- 'Abdu'l-Bahá, Bahá'í Reference Library: *Some Answered Questions*: 55

Facilitator shares Image J with participants:



Facilitator says: Plato used the metaphor of a charioteer in charge of a team of horses. The charioteer represents the rational soul. That is the human spirit, the main power of which is the human mind. The team of horses represent the collection of mental faculties, that are being controlled and forced to obey the commands of the rational soul.

Early Bahá'ís, who were educated by 'Abdu'l-Bahá, understood the difference between “rational soul” and “soul. To them “**rational soul**” was used to describe a person who did not understand and could not see spiritual realities. Souls, they believed, would need a great deal of help when they eventually entered a purely spiritual world. All humans are animated by a human spirit. **The term “soul” as opposed to “rational soul” referred to a person who was animated, not only**

by the human spirit, but also by the “spirit of faith”. Such a person was realizing the full potential of his or her soul in this world and in the next. When we recognize the Manifestation of God, we gain access to the spirit of faith which allows us to see and understand spiritual realities.

When we pray for the spiritual progress of mankind, we help individuals progress from being an unenlightened rational soul to being a soul animated by the spirit of faith.

If a person believes that their future in the next world is devoid of the ability to progress by his or her own actions, it would inevitably lead to a lack of self-worth, which would damage all of the person’s relationships.

Dr. John Hatcher in his book: *The Purpose of Physical Reality**, expands on the concept of free will in the next world. *See Appendix

Hopefully this destructive prevailing myth that all souls have no power of their own to initiate their own spiritual progress in the next world will fade away.

Let’s listen to 'Abdu'l-Bahá’ s words which state that souls can advocate for themselves in all the worlds of God.

Facilitator asks: participant to read the following quotation in a loud voice:

“It is even possible for those who have died in sin and unbelief to be transformed, that is, to become the object of divine forgiveness. This is through the grace of God and not through His justice, for grace is to bestow without desert, and justice is to give that which is deserved. As we have the power to pray for those souls here, so too will we have the same power in the next world, the world of the Kingdom. Are not all the creatures in that world the creation of God? They must therefore be able to progress in that world as well. And just as they can seek illumination here through supplication, so too can they plead there for forgiveness and seek illumination through prayer and supplication. Thus, as souls can progress in this world through their entreaties and supplications, or through the prayers of holy souls, so too after death can they progress through their own prayers and supplications, particularly if they become the object of the intercession of the holy Manifestations.” -

'Abdu'l-Bahá, Bahá'í Reference Library: *Some Answered Questions*: 62

Facilitator asks: participant to read the following quotation in a loud voice:

“The Creator of all is One God. From this same God all creation sprang into existence, and He is the one goal towards which everything in nature yearns.”

- 'Abdu'l-Bahá, Bahá'í Reference Library: *Paris Talks*: 15

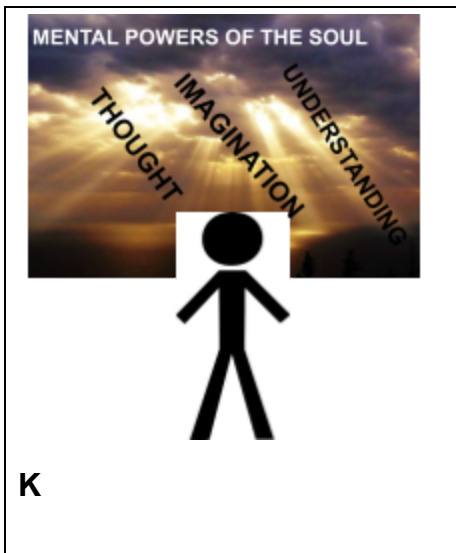
Facilitator says: All forms of life yearn for God. This yearning is built into all of us. All forms of life yearn for perfection -- from the simplest atom to a complex human being. Only an individual who is animated by the spirit of faith, can know that the perfection it yearns for is the Perfection of God. A person who has only developed his rational soul yearns for only material perfection. He is unable to perceive spiritual perfection. He is unaware of the Perfection of God.

Now let's look at the mind in relation to the spirit and the soul:

The mind is a faculty of the soul and is not to be confused with the physical brain.

The mind is independent of the brain. It is eternal, unlike the human brain.

Facilitator shares Image K with participants:



Facilitator asks: participant to read the following quotation in a loud voice:

“The temple of man is like unto a mirror, his soul is as the sun, and his mental faculties even as the rays that emanate from that source of light. The ray may cease to fall upon the mirror, but it can in no wise be dissociated from the sun.”

- 'Abdu'l-Bahá, Bahá'í Reference Library: Tablet to Auguste Forel

Facilitator says: The mind is one of many inherent properties of the soul. It functions through the brain during our physical lifetime. It's full capacity can only be realized in the next world.

It is through the exercise of the powers of the soul that human progress is achieved.

If the mind is animated by only the human spirit -- the rational soul -- it is limited to understanding only material realities.

If the mind is animated by the spirit of faith,-- the “soul”, it can understand both material and spiritual realities.

The compelling reason why individuals need the Prophets of God is that They are the channels through which the spirit of faith illumines our minds and souls. It is this Divine power which enables us to understand spiritual realities throughout all the endless worlds of God.

To the Facilitator and all participants:

The physical world has been created by God to teach us deep spiritual concepts. It is the hope of the creators of this activity that we all make the transition as quickly as possible, from being student participants, to being teachers, sharing these ideas with others. Spiritual concepts are the building blocks for an ever-progressing world civilization.

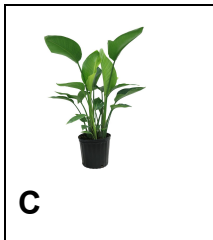
Please feel free to adapt this material to best meet the unique needs of different groups.

Children's Activity

Document with text to be read aloud by participants. Facilitator may choose to use a projector.

Materials in Resource Section

Facilitator shares Image with participants:



Facilitator says: There are different types of spirit that God gives every living thing in the world.

God gives the vegetable spirit to plants.

The vegetable spirit gives life and energy to the plant kingdom. Because of the vegetable spirit plants are able to grow.

Facilitator shares Image D with participants:



Facilitator says: God gives the animal spirit to animals. The animal spirit gives life and energy to the animal kingdom. Because of their animal spirit, animals are able to eat and move around. They are able to do what their instincts tell them to do.

They can respond to attention given to them by people.

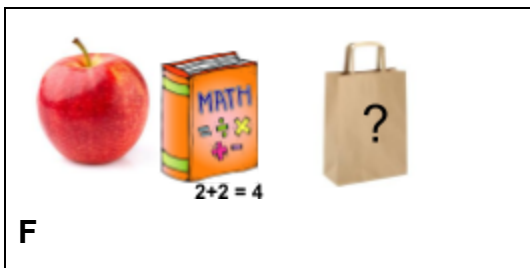
Facilitator shares Image L with participants:



Facilitator says: The human spirit gives life and energy to every person. Animals don't have this spirit. Only people do. The human spirit gives power to our minds so we can learn about our world. It helps us make decisions on how to make our world better.

Because we have a human spirit, we can learn to read. We can do math work. We can become scientists and discover new things.

Facilitator shares Image F with participants:



Note to Facilitator: real objects may be used- third item - prayer book - is placed in a closed bag.

Facilitator says: Can you identify the three objects in this picture?

Participants respond - Participants are only able to identify the first two items.

Facilitator says: We only know what the first two objects are: an apple and a math book. We use our human spirit to figure this out. Animals can't do this. They could use their sense of smell to know that an apple is something to eat. They would have no idea about math. They can only learn through their animal spirit. Our human spirit can understand an apple and it can understand about numbers. But we will need an even higher level of spirit to help us figure out what the third object is. We need one more level of spirit. We need the spirit of faith.

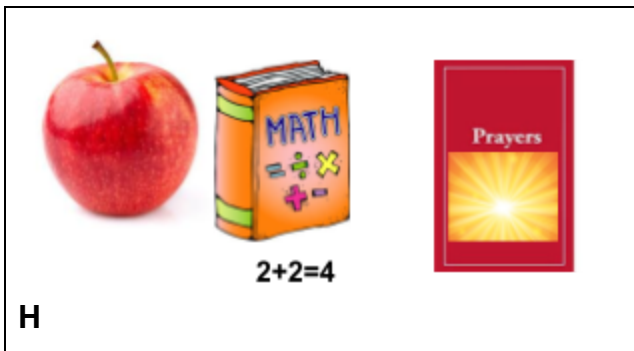
Facilitator shares Image M with participants:



Facilitator says: The spirit of faith gives life and energy to the soul. When a person has the spirit of faith, they can think deeply about God. They learn that they are a part of God's spiritual kingdom. They learn how to use their spiritual qualities -- their spiritual superpowers.

Facilitator shares Image H with participants:

***If real objects are used, remove prayer book from bag**



Facilitator says: Now can we identify all three objects?

Participants respond: apple; math book; prayer book

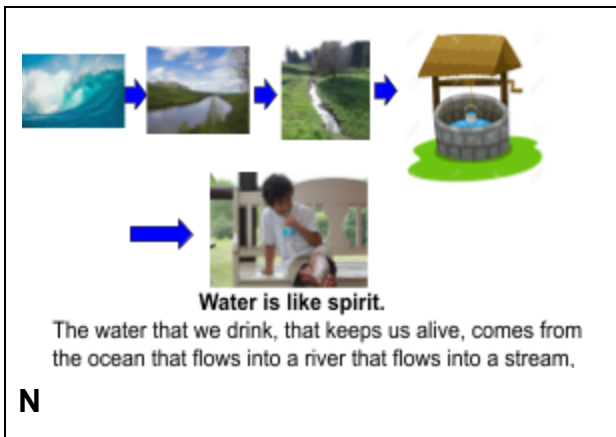
Facilitator says: We can identify all three objects. The cover has been removed and we can see the prayer book. Now we are using our spiritual superpowers. We are using our spirit of faith. Now we can understand the prayers in the book and understand that God gave us these prayers.

There is, of course, another important type of spirit that we haven't talked about yet? It is the most powerful spirit there is.

Does anyone know what spirit this is?

Participants respond

Facilitator shares Image N with participants:



Facilitator says: When we drink a glass of water, we can imagine where that water came from. First, we can imagine that it came from the ocean. Then we can picture a river in our mind. Then a smaller stream. Then, we can imagine the water from under the ground filling a well. Finally, we fill a glass with water and drink it. Water keeps every living thing alive. We can think about spirit the same way. We can think of the spirit God gives to each one of His Great Teachers. This spirit is called the Holy Spirit. His Great Teachers pass on the power of the Holy Spirit on to us. The power that keeps us alive comes from God. It flows through God's Great Teachers to us. It is our life force. This is the power that allows us to walk and talk and love each other.

Let's look at some pictures of levels of spirit. We will not use pictures for the Holy Spirit. We will sort the pictures into four groups. We will choose which is the highest level of spirit that is being used in each picture. Is it the vegetable spirit, the animal spirit, the human spirit or the spirit of faith?

Facilitator places: Four label cards on the floor in front of participants: "Vegetable Spirit", "Animal Spirit", "Human Spirit", Spirit of Faith"

Participants respond

Facilitator or participants may place image cards under correct labels

Facilitator shares Image O with participants:



**"I am learning new things
about the physical world."**

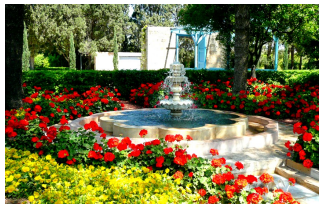
O

Facilitator says: What is the highest level of spirit that is needed here?

Participants respond

Facilitator says: That's right, it is the human spirit. We use our human spirit to discover new things about the world.

Facilitator shares Image P with participants:



Flower Garden

P

Facilitator says: What is the highest level of spirit that is needed here?

Participants respond

Facilitator says: That's right, it is the vegetable spirit that causes the plants to grow.

Facilitator shares Image Q with participants:



**“My puppy comes to me in the morning,
waiting for me to feed him.”**

Q

Facilitator says: What is the highest level of spirit that is needed here?

Participants respond

Facilitator says: That’s right, it is the animal spirit. The dog is hungry.

Facilitator shares Image R with participants:



“My family likes to pray together.”

R

Facilitator says: What is the highest level of spirit that is needed here?

Participants respond

Facilitator says: That’s right, it is the spirit of faith that causes this family to pray;
to talk to God together.

Facilitator shares Image S with participants:

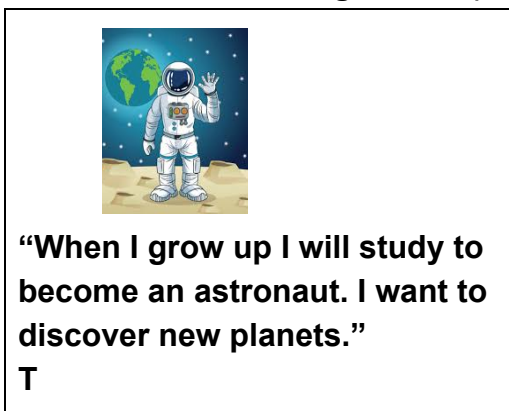


Facilitator says: What is the highest level of spirit that is needed here?

Participants respond

Facilitator says: That's right, it is the animal spirit that I am using when I feel hungry.

Facilitator shares Image T with participants:



Facilitator says: What is the highest level of spirit that is needed here?

Participants respond

Facilitator says: That's right, it is the human spirit that all people have that makes us want to make discoveries.

Facilitator shares Image U with participants:



**“When I help my friends,
I become closer to God.”**

U

Facilitator says: What is the highest level of spirit that is needed here?

Participants respond

Facilitator says: That’s right, it is the spirit of faith that makes us want to help our friends.

Facilitator shares Image V with participants:



V

Facilitator says: What is the highest level of spirit that is needed here?

Participants respond

Facilitator says: That’s right, it is the vegetable spirit that makes the plants grow. Just like the plants, we are growing towards God. We are getting closer to God all the time.

Facilitator’s closing comments: Each time we walk in the grass, each time we feel the warmth of the sun, each time we use our mind to solve a difficult problem, Each time we feel the love of our friends and family in our own heart, we know that God loves us and protects us.

Appendix 1:

The mind is one of the many powers of the soul -- more specifically what 'Abdu'l-Bahá refers to as the "rational soul". He describes the scope of our rational souls and of our higher spiritual powers:

Question: How far does human comprehension extend, and what are its limitations?

Answer: Know that comprehension varies. Its lowest degree consists in the senses of the animal realm, that is, the natural sensations which arise from the powers of the outward senses. This comprehension is common to man and animals, and indeed certain animals surpass man in this regard. In the human realm, however, comprehension differs and varies in accordance with the different degrees occupied by man.

The foremost degree of comprehension in the world of nature is that of the rational soul. This power and comprehension is shared in common by all men, whether they be heedless or aware, wayward or faithful. In the creation of God, the rational soul of man encompasses and is distinguished above all other created things: It is by virtue of its nobility and distinction that it encompasses them all. Through the power of the rational soul, man can discover the realities of things, comprehend their properties, and penetrate the mysteries of existence. All the sciences, branches of learning, arts, inventions, institutions, undertakings, and discoveries have resulted from the comprehension of the rational soul. These were once impenetrable secrets, hidden mysteries, and unknown realities, and the rational soul gradually discovered them and brought them out of the invisible plane into the realm of the visible. This is the greatest power of comprehension in the world of nature, and the uttermost limit of its flight is to comprehend the realities, signs, and properties of contingent things.

But the universal divine Intellect, which transcends nature, is the outpouring grace of the pre-existent Power. It encompasses all existing realities and receives its share of the lights and mysteries of God. It is an all-knowing power, not a power of investigation and sensing. The spiritual power associated with the world of nature is the power of investigation, and it is through investigation that it discovers the realities and properties of things. But the heavenly intellectual power, which is beyond nature, encompasses, knows, and comprehends all things; is aware of the divine mysteries, truths, and inner meanings; and discovers the hidden verities of the Kingdom. This divine intellectual power is confined to the holy

Manifestations and the Daysprings of prophethood. A ray of this light falls upon the mirrors of the hearts of the righteous, that they may also receive, through the holy Manifestations, a share and benefit of this power.

- ‘Abdu’l-Bahá, Bahá’í Reference Library: *Some Answered Questions*: 58

Appendix 2:

Well known and highly respected author John Hatcher also refutes the belief that we cannot make progress in the next world through our own free will actions. We refer the reader to John Hatcher’s words from his book *The Purpose of Physical Reality* pp 143-144:

However, one often cited passage from the writings of ‘Abdu’l-Bahá might at first glance seem to refute the soul’s ability to think and act. In speaking of how a soul progresses in the next life, ‘Abdu’l-Bahá states that we can advance by three processes: “... purely through the grace and bounty of the Lord, or through the intercession and prayers of other human souls, or through the significant contributions and charitable deeds which are offered in its name.” (Some Answered Questions:66) Without other statements by ‘Abdu’l-Bahá that explain quite clearly what “bounty and grace” involve and how we participate in receiving forgiveness, this passage could be taken to mean that the soul is powerless. It is dependent for its advancement on the prayers or deeds of those still in the physical world, or else on the unpredictable intervention of a Deity Who may or may not decide to help out. In such an interpretation, the soul is presumed to have no ability to influence its own salvation once it has become dissociated from the body.

To believe that the soul is powerless with regard to its development in the hereafter is hardly comforting. Such a view conveys an image of the afterlife as a realm of mechanical entities. Furthermore, such an interpretation implies that the physical life is the focal point of existence, the exclusive part of one’s life in which any vital or dramatic activity occurs. The afterlife, in such a context would serve only to register the success with which the physical experience has been carried out.

But in other passages ‘Abdu’l-Bahá makes it clear that the soul in the next world can communicate with others, can pray for other souls, and, if it has died in sin, can also instigate its own progress:

As we have the power to pray for those souls here, so too will we have the same power in the next world, the world of the Kingdom.

Are not all the creatures in that world the creation of God? They must therefore be able to progress in that world as well. And just as they can seek illumination here through supplication, so too can they plead there for forgiveness and seek illumination through prayer and supplication. (Some Answered Questions: 62)

We can hardly fail to recognize that to supplicate, to plead, to make entreaties are actions that require free will on the part of those who have died in sin. The capacity to do this is due to the “grace and bounty of the Lord, ” but for that matter, is all progress man makes at every stage of existence. As the discussion of the paradigm of physical reality demonstrates in the second chapter, human advancement, whether individually or collectively, inevitably depends on the bounty of God. For example, were it not for His grace and bounty, God would not continue to send the Manifestations in spite of the mistreatment they receive from the world of humanity.

When we misinterpret these passages from the statements of ‘Abdu’l-Bahá to imply that physical existence is the one opportunity for growth, or at least for the soul to take an active part in its own development, we fail to recognize that other forms of volitional activity can abound in a spiritual realm. Furthermore, by perceiving the willful progress of the soul as confined to the physical state of life, we fail to recognize that the forgiveness of God is not so confined. Perhaps there remains in the next world the requisite that we desire pardon and grace and act accordingly in order to receive His forgiveness, but certainly we can envision other sorts of action besides physical activity to accomplish this -- meditation and prayer, for example.

Resources

Adult Activity

Materials:

Images **A,B,C,D,E,F,G,H,I,J,K** *Real objects may be used in place of Images F and H

Children's Activity

Materials:

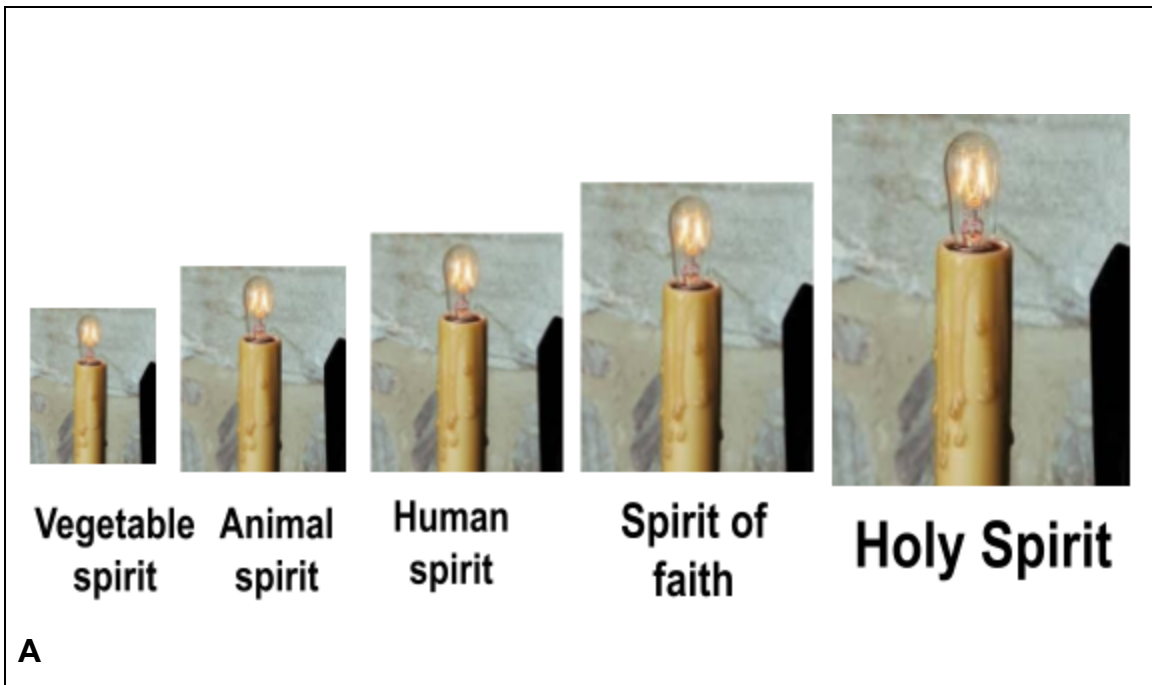
Labels for levels of spirit: "Vegetable Spirit", "Animal Spirit", "Human Spirit", Spirit of Faith"

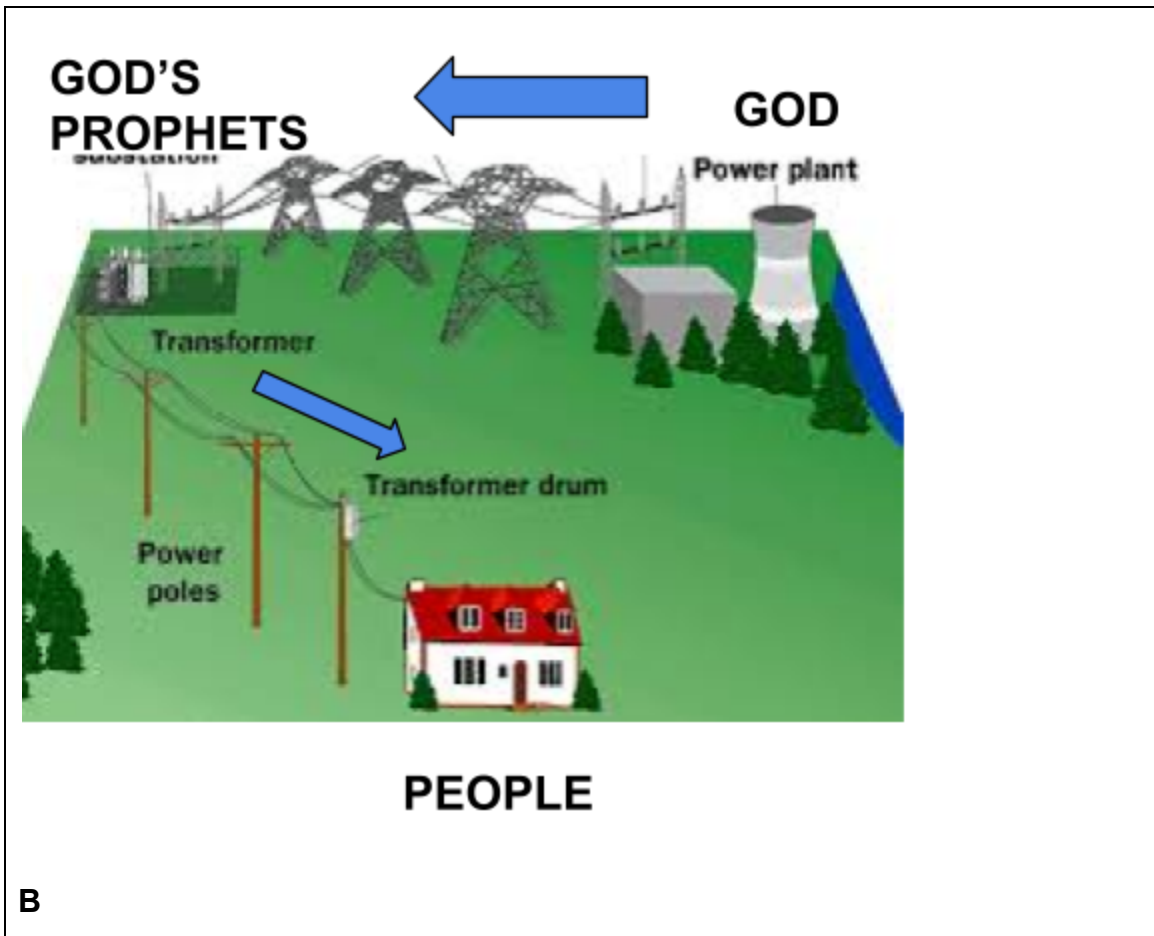
Images **C, D, F*, H*, L, M, N**

*Real objects may be used in place of Images F and H

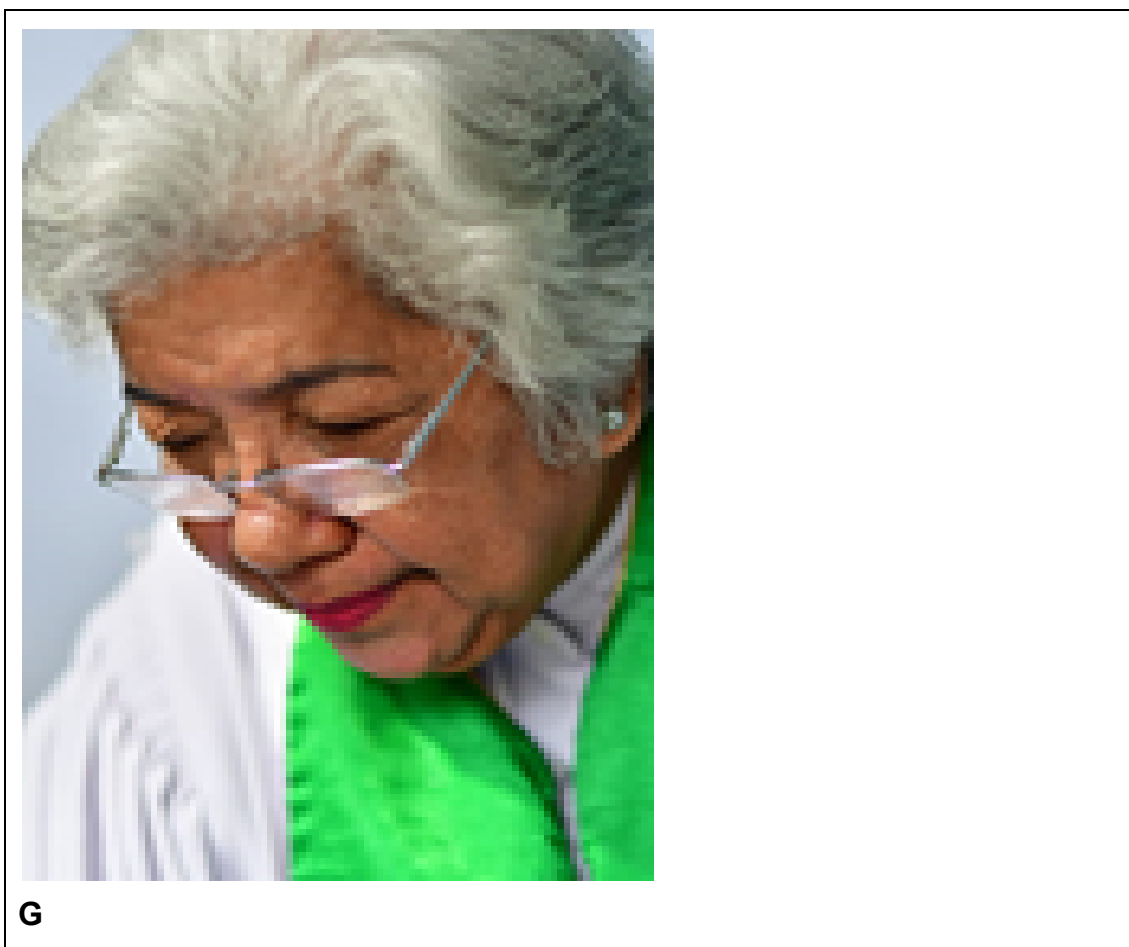
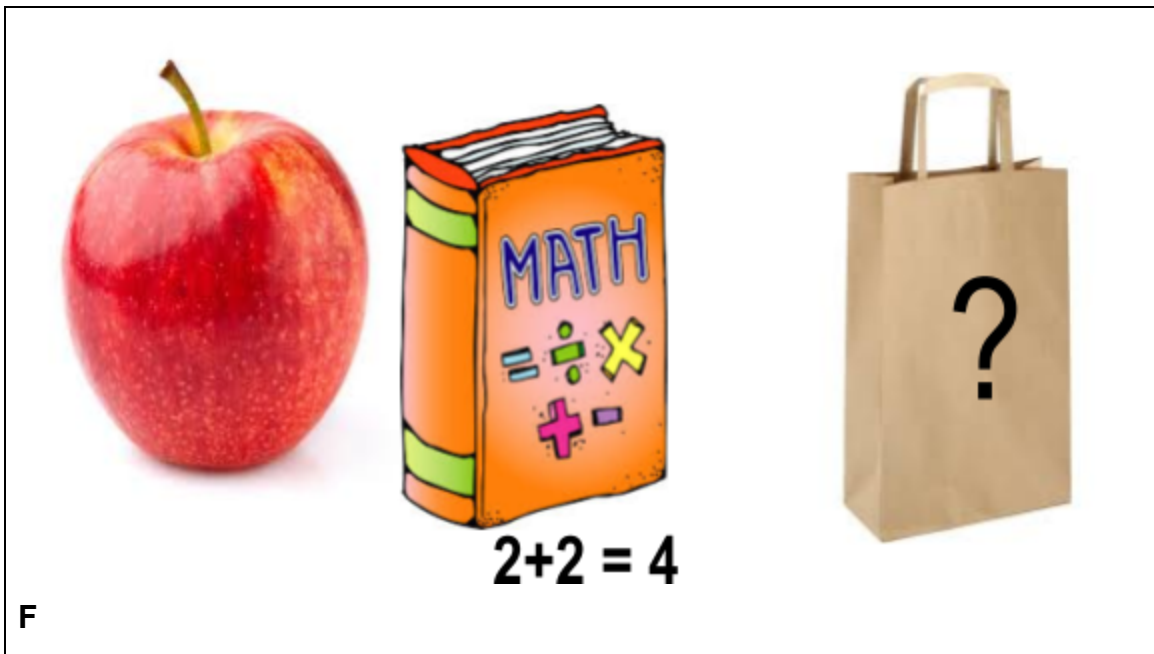
Picture cards for sorting activity for images **O, P, Q, R, S, T, U, V**

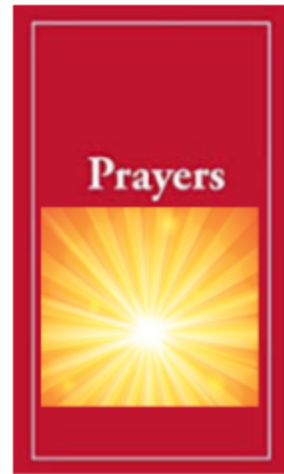
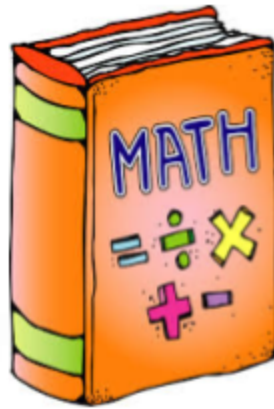
Images:





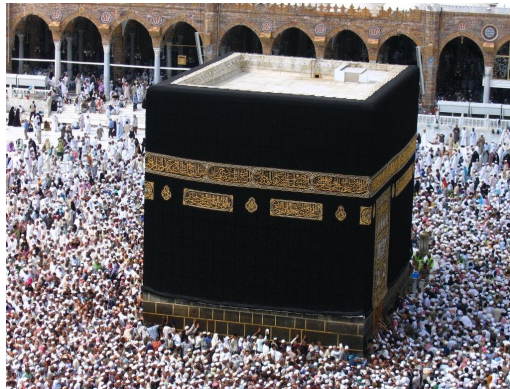






$$2+2=4$$

H



I



J



K



L



M



Water is like spirit.

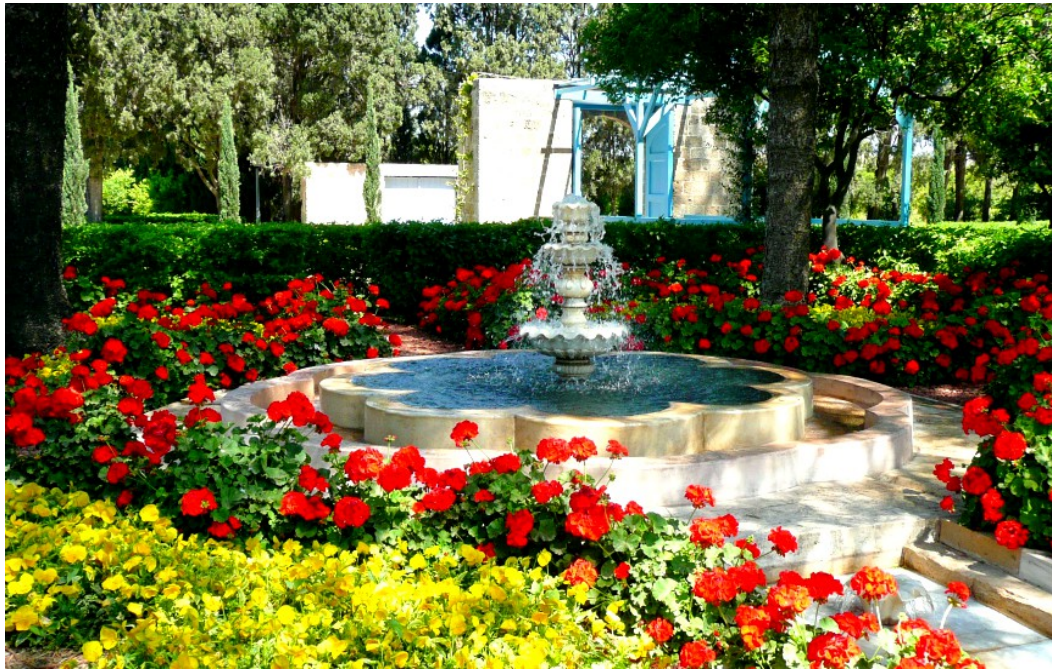
The water that we drink, that keeps us alive, comes from the ocean that flows into a river that flows into a stream,

N



I am learning new things about the physical world.

O



Flower Garden

P



**My puppy comes to me in the morning,
waiting for me to feed him.**

Q



“My family likes to pray together”

R



“I am so hungry!”

S



“When I grow up I will study to become an astronaut. I want to discover new planets.”

T



**“When I help my friends,
become closer to God.”**

I

U



V