

# Raising Children

by Dr. Oleg Torsunov

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“May everyone be happy.  
May everyone be free of infirmity  
and be strong and healthy.  
May everyone care for the wellbeing of others  
and I too want to bring goodness to others.  
May no one know any suffering  
May no one have any suffering.”  
**-The Motto of Ayurveda**

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I wish everyone happiness!

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## Raising Children

Today, we'll discuss the topic of "Raising Children". First of all, it's worth knowing that a person is fated, as a result of numerous past lives, to receive a certain type of character that is very hard to change. This means that a person has a defined set of qualities. The manifestation of some qualities can be increased on one end of the spectrum, while others can be minimised. On the whole, changing a person's character is impossible, impossible, practically impossible. A character comes to us after many hundreds and thousands of lives. It seems to us that a small child has who knows what kind of character, or doesn't yet have one, but a child already has a character. It was already formed from birth itself. The trouble only lies in which character traits you will aid in developing, and which you won't. As such, in Vedic culture it is considered that in order to provide a child with correct upbringing and development, the most important thing is to determine which type of character a child was born with.

### Character Types

In the Vedas, it is said that 4 personality types exist:

**The first type** - These are academics or persons inclined towards teaching and studying. They strive for knowledge and want to give knowledge to other people. Since childhood, they aspired towards truth; they wished to study something, they attentively listened to what they were told. They also underwent great hardship if an idea stated by their parents didn't sit well in their heads. That is, for such children, the most important thing is to understand the point. They get anxious and are dissatisfied if they don't understand something. The most important feature of these people is honesty. Such a person can't be bought. If a child doesn't possess honesty and can be bought by something, that means that he has a different character type.

**The second type** - These are people inclined towards management, leadership, defending someone, or establishing rules, laws. They strive, at any cost, to make life fair, correct; they often support authority, lead or somehow participate in power structures. Their most important character trait is an aspiration towards justice and mercy. If a person strives towards justice, if he feels that he must force everyone to act correctly and tries himself to practice what he preaches, then this means that he possesses the 2nd character type. Such people have a vividly expressed desire to defend the weak. They are inclined, depending on their level of intellectualism, to be found in various leadership structures, starting from president all the way to simple on-duty or district police officer. That is to say, depending on their level of consciousness, they choose one or the other profession. Such people are also inclined towards political work or negotiation of collective relations, etc. As well, they have a great feeling of duty and responsibility. If we try to make an academic out of this type of child, then he will have great difficulties in life.

**The third type** of character is in people who are inclined to engage in sales and economic activity. Their main feature is generosity and a concurrent desire to be rich. As well, one of their distinctive traits is practicality. There is a desire to be economical, do everything practically and engage in business. At a young age, they loved to trade something for something else, collect something, be the best at some task, that is to say, there is an aspiration towards personal gain.

**The fourth type** are people who love craftsmanship and love to do some concrete, practical work. They want to do everything with their own two hands. They often experience great satisfaction if they carry out their beloved work, and they don't have any particular wish to engage in business or management. There is no aspiration towards deep study, towards great knowledge. Their main character trait is industriousness.

There is also a fifth, non-Vedic type of character. This type of character emerges as a result of parents not having been able to realise a child's character from birth, or having later suppressed the manifestation of a child's inclinations which were, of course, predetermined for him by fate. As a result, positive manifestations of the child's character were wiped out and such a person doesn't know what he should do. He doesn't understand his propensities nor in what lies the purpose of his life. This fifth category of people are considered unsuccessful people and their fate is to attempt to find themselves in life. Such persons suffer greatly.

As such, understanding what type of character a child has is the main task for parents. Their task is not to teach children higher mathematics nor send them to the most prestigious college. It is not to make them rich or look better than other children. It is essential to develop the strongest inclinations of a child from childhood, allowing them maximum development. As such, there exist four character types, and a fifth character type - an unsuccessful one

### **Methods for Raising Children**

There also exist four methods for raising children.

**The first method of upbringing** is raising children in benevolence. Raising children in benevolence is possible where there is collaboration with children. Collaboration is already, in and of itself, benevolent. It is possible when parents understand that before them stands an individual and not an object or a piece that has fallen off their bodies. That is, a child is a separate individual who has lived many lives before this, and is not "my property" or "mine from birth". A child is simply another individual that can exist independently of us. This personality existed many lives before this and will exist for many more lives, an infinite amount; exist, moreover, without us. Collaboration is possible if there is an understanding of these things. Of course, as a result of similarity in destinies, our children strongly resemble us. But it would be false to consider them our copies. Where there is correct understanding of mutual ties with a child, the possibility emerges for more sensitive and unimposing interaction. The child himself, at the same time, acknowledges the parents' authority, respects them and is inclined to listen.

**The second method** is upbringing in passion. Raising children in passion is parenting with devices such as: "if you will be good, then you will have everything you desire. But if you are bad then you won't get anything". This is upbringing from the perspective of material interest. That is how children are raised in passion.

**The third method of upbringing** is upbringing in ignorance, when violence is committed against a child. Spoiling children is also upbringing in ignorance.

**The fourth method** is alienated upbringing, where parents simply don't pay attention to their child: "Let him live just the way he is living. All children were like that and its no big deal. Everyone smokes, everyone drinks."

### **Results of Different Methods of Upbringing**

The last three types are methods of improper upbringing. They emerge when a person considers a child his property. That is, when parents consider a child to be a part of themselves. The child doesn't belong to himself, he belongs to them. When a person believes this, he can't parent correctly, he has zero options. The false ego of the child in this case will protest against the will of the parents. This happens automatically, independent of whether we desire it or not.

Now let's discuss in detail what the reason is for incorrect upbringing in each individual case.

Upbringing in passion occurs when parents sincerely believe that, having materially interested a child, we will achieve, as a result, the child doing something. And, if its impossible to interest him, then he won't do anything. In general, such concepts stem from a lack of desire for interaction, personal contact. Instead, the main emphasis of interaction is to receive from the child some sort of result. The personality of the child in this case doesn't interest the Father or Mother. They are interested in whether he will do something or not. Let's say that there is a goal to force him to do his homework. How can this be done? Its easier to tell him that if he does his homework, then he'll get this thing or that thing. Isn't that right? In such cases, the reason for this behaviour is that parents aren't interested in the child as an individual, only in the result. This is upbringing in passion.

Raising children in ignorance occurs if parents sincerely believe that it is possible to overpower an individual. The concept itself that I can suppress, break and subjugate someone to my will is ignorance. Often such parents think or act in the following manner: "Since you're my son, you'll never run away from me and won't go anywhere, the same goes for my wife. You are my property, all mine, therefore I can bully you however I want. If my son, let's say, doesn't understand something, I can beat him, put him in a corner, call him names, swear at him, punish him in some other way, he isn't grown enough to settle scores." This is simply a lack of understanding of the spiritual nature of each living being. But any child, yours and mine - is a completely separate individual who came to us as a result of karma or fate. And we have specific duties in relation to him. If we don't fulfill these responsibilities, then we'll automatically receive the exact same fate that we created for the child. We will exist, in the next life, in the exact same situation as that, in which we placed the child. For parents, a child is like a representative of God. But he is small and he can't do anything by himself, he can't resist. How we conduct ourselves with him, is how we will later live. We rarely reflect on this. On the other hand, other thoughts often come to mind: why does my husband torment me so much, why does everyone hate me. We need to look at how we behave ourselves with those who depend on us. And then the result will be clear. We will easily see why everything is happening this way.

### **What are the Repercussions of a Passionate Upbringing?**

Let's say a child is constantly told that he will get something from somewhere. Naturally, in this case, love of hard work will absolutely not be cultivated. All that will be fostered will be love of results. Isn't that so? Here there can be two outcomes.

**The first outcome** is when a child is intelligent and he is raised in passion. Then he will want to be an A-student. In the end, he'll understand that in order to be an A-student, its not essential to study hard. All that's needed is to simply enter into a teacher's confidence or copy or attempt to find some other ways out. Such a child will study everything for grades, then forget. A person is not capable of remembering material if he doesn't love what he's doing. That's the way memory works. A person remembers over the long-term only that which he does with love. Everything else that he does for personal gain, without love, doesn't stay in his head. That's how the mind works. Therefore, naturally, such a person, after graduating, after receiving a diploma with distinction, won't have any practical notion of his own specialisation. He only studied for a diploma. He was only interested in grades. And, as a result of this, a character is formed, whose main feature becomes an aspiration to personal gain, politics and duplicity. For example: "this teacher is good. She gave me an A, but this teacher's bad- she gave me a C, although she didn't see that I had a cheat sheet." In such fashion emerges hate, greed, egoism and deceit. And as such, on whose head do problems come crashing down first and foremost? On the parents'.

When such a son grows up, he says: "In reality, all my life, you did nothing good for me. I live like a pauper. I don't have my own, expensive apartment. You didn't buy me this, you can't provide me with an elite education here and there, you can't give me anything in life. Therefore I'm not particularly attached to you". That is to say, you reap what you sow. The seed that we sow is the tree that will grow.

**The second outcome** of a passionate upbringing, is political interrelations and cunning. Such children say: "How about I finish 10th grade with straight As, and you give me a motorcycle. Okay?" That is, a grown child already, himself, proposes such interactions. Here, there can be no talk of fostering love of hard work, and there's certainly no great love. What has been cultivated is coldness towards parents, future wives, etc. Just self-interest, that's all. "I'll marry a woman who has her own apartment, or I'll marry a woman whose father is rich or has a good job. That's my goal, the goal of my marriage." Naturally, such a person is doomed to suffer. One hundred percent: he will not have any happiness.

### **What are the Repercussions of an Ignorant Upbringing?**

One outcome of an ignorant upbringing is when a child is completely deprived of parental control. Parents, in such cases, say: "You go out, do what you want, as long as your teachers don't bother us" or "Whatever becomes of you, is what will become of you". Or parents simply don't have any time to spend on the child. In this case, the child can grow up unmanageable and often, he is raised by the streets.

Another outcome of an ignorant upbringing is when parents are very highly results-oriented. We've already touched upon this case. For example, when a child brings home a D, his parents begin to hate him, beat him for it, thrash him and so forth, all the way down to the most terrible things, like locking a child in the refrigerator, and so forth. These things happen because parents don't see the individual and only see what they want out of the child. The main key to upbringing, in this case, is violence. Such people believe that it's possible to overpower a person. If he is highly pressured, forced to do something, insulted, then he, naturally, will begin to submit. That is, these people don't understand that subordination always springs from the rational mind. They attempt to break the ego, but that is a thankless task. They think that subordination is derived from false ego. If a person's false ego does indeed break down, he begins to fall ill. If he was subjugated even once in life, he becomes ill, he develops chronic illnesses. This breakdown can last a lifetime and some sort of inferiority complex will emerge. If the ego is broken again there will be another breakdown and yet another chronic illness. For example, often as a result of such treatment, children fall ill with appendicitis. When a child is told: "You can't, you can't, you can't..." , the intestine suffers from such treatment, an organ, on whose health depends all of our activity. The intestine is an organ of action. Thus, when a child isn't allowed to do anything, he contracts appendicitis - inflammation of the intestine. As a result, a person can die. In such cases, death occurs as a result of prohibition, and not as a result of bad luck. Do you see what I mean? For all intents and purposes, it's the murder of a small child. And, accordingly, a person who does this will answer for it.

### **The Repercussions of Alienated Upbringing**

Alienated upbringing also stems from the fact that, in this age of degradation, there occurs an estrangement of people from each other. People are becoming very cold in relation to one other; it's becoming difficult for everyone to understand how to acquire great happiness from those around us. That is, we don't see the point of interaction. The desire to speak face to face is

waning. For example, a mother and father believe that their child causes nothing but problems. Whether you spend time raising him, whether you don't, there's no difference. Therefore for them, a child is simply empty space that doesn't exist. If he did a good job- that's fine. If he did a bad job- that's fine. A person has some kind of occupation in life and is engaging in it- "Let him work", the parents think. And when the child says "Dad, I got an A!", the father says "Good for you"; "Dad, I got a D", - "Also, good for you".

There's a story. One girl decided to take part in an unusual activity. She gave random people a badge with the caption: "I need you!" She fastened the badge to the persons' chest and gave them a second badge with an identical caption. And she told them that they needed to give this badge to another person close to them along with a second badge that they would need to make themselves. This was so that they could give these other badges to additional people. All of this was done for free. One day, the girl gave such a badge to one young person, and that person gave that badge to his manager. This young person was an exemplary worker and the manager was perplexed: "Why did you give this to me when I already value you as it is?" Then the young person said that he appreciated his manager, not just as a boss, but also simply as a person, which was why he gave him the badge. The manager was surprised, took the badge and thought that he had no one to give it to and would give it to his son. When the manager came home, he fastened the badge to his son's chest and his son started crying. After calming down, the son said: "I'd already decided to end my life tomorrow because all my life you never paid any attention to me. Now I won't do it." This is an example of alienated relationships. They are also known as impersonal relationships. Similar stories can be found in life. In our time, such manner of relationships are developing in society more and more, and not only in family relationships.

### **How to Determine a Child's Inclinations**

Now we'll revisit the various personality types. It's very important to understand that changing a personality type is practically impossible. If a person has the academic type, that means that he will remain such his whole life. If a person has the type of a leader, merchant or worker, he will also remain such throughout life. People who attempt to break character types live in ignorance. People who don't try to understand character types, are also living in passion or ignorance. For example, a person thinks: "My son should become a mathematician" or "He should become just like me - a next generation engineer", or someone else. That is, the father doesn't concern himself with the inclinations of the child. He should learn to play the piano, he should study at a business college, he should attend some after-school activity and so forth. And that's it! No options whatsoever. In this case, the person breaks down, because he doesn't want to do it. Since he's young, he doesn't have enough reason to make the right decision himself or stand up for his point of view. So he just misbehaves. He says that he doesn't like it. But the father insists: "You're just lazy, go and do it". Then the person breaks down from childhood itself.

In the Vedic system, very great significance is attached to what qualities a child has and these are determined from earliest childhood. For example, a kind of holiday with a special ritual was often held. When a child was between the age of one to three, objects were put before him: 1- a book, 2- money, 3- a hammer and 4- a gun or other similar objects, for example, some kind of work instrument, some kind of weapon, some sort of valuables and often, some kind of sacred book. These objects possessed a certain energy or subtle force that they accumulated respective of their intended use or depending on the manner in which they were used. Children, at such a young age, perceived these objects subconsciously, purely intuitively. They didn't understand

what the thing was and why they needed it. But there was understanding that the thing was very pleasant. That is, such a small child won't think that you need to read such a book. He just knows that this object is meant for him. He feels that: "there is something of interest hidden within this object, deep meaning". Such a feeling is derived from experience from past lives, from accumulated wishes or attachments to these objects stemming from activity with similar objects in the past. This attachment is called taste, an attraction to something. The ritual was carried out in the following manner: The objects were placed at a large distance from each other in order to make it impossible to pick up two objects at the same time. A child was left alone with the objects and given an opportunity to choose whichever object he wanted. He began to circle around or immediately crawled off somewhere, but from the objects, he picked something for himself. His personality type was judged from the object. This can be repeated many times, but the result will be the same. It means that a person is inclined to engage in like activity. When parents determined inclinations, they needed to begin to study them.

Let's say that a child chose a hammer. In this case, he will act, more often than not, like a person interested in physical labour. When he is bought a construction toy and letters for learning how to write, the child won't approach the letters, but will begin to study the construction toy. Or his brother will want to play war with him, but he will like to make something with his hands.

Or, the child chose a gun and, no need for food, just let him play at war. He loves to boss around children his own age or fight with someone.

Or, he expressed a wish to study the alphabet, he loves to listen, read, etcetera.

As such, personality is formed according to inclinations. And parents see that they weren't wrong. They see that the child is developing in the right direction and they already think about how to give him a good education, as per his character.

### **Development of Inclinations and Raising a Child According to his Character Type**

Some parents think that if they raise a child that is more educated, or more influential in society, or rich, that they will provide the child with a bright future. And this, is the main thing that needs to be done. But this is a mistake. Its essential to take more care in cultivating good character traits; make a child a specialist as well, but according to his inclinations and character type. Otherwise, there won't be progress. When there are already two arms, a third won't grow. The same goes for inclinations. Success in upbringing is understanding these points. According to the law of karma, if we don't allow proper development for a child, then we will receive exactly the same problem in the next life. You will be raised the same way. But if you act correctly with your children, then in the next life, without a doubt, all of your best character traits will be developed.

If a child from the 4th category becomes a simple worker with good character traits and a very qualified specialist, then his life will be very happy. Its possible that, at the same time, he won't really be interested in power or science or anything else. Of course, a person can have another hobby, but that doesn't greatly change his main direction in life; just as a tiny brook is unable to change the course of a river.

If, from childhood, a person is inclined towards business; if he is brought up correctly in this direction, then he will become a good specialist in his field and of generous character. He will become useful to society, a very respected person and happy in life. For such a person, its very important to develop such qualities as altruism, compassion. The ability to make money will develop in and of itself. In such cases, there's no need spend much effort teaching it. All of it will happen in and of itself, as a result of experience from past lives. However, if generosity and

compassion aren't developed, then wealth won't make the person happy. More likely than not, he will suffer from other peoples' envy and brown nosing. This is unavoidable for people of this category.

If a person is inclined to manage, then he needs to be taught justice and defence of the weak. But there's no need to teach him how to order others around. As it is, he knows how. From birth itself, such people are inclined to strive for victory over an enemy or insist on what they consider important, their own interests, or the interest of others. Such a person establishes his own rules everywhere, and so forth. But if an aspiration towards justice is not fostered in this type of child, nor an aspiration to take care of dependants, then he will bring nothing but trouble everywhere and to everyone.

And a child inclined to become an academic doesn't need to be forced to do homework. He will do it regardless. Honesty needs to be cultivated within him. Its essential to say: "Its not important what you get, a D or an A. Its important that you did everything with love and not for yourself, but for other people."

In order to raise a child of the first type, its necessary to give him knowledge. Find a worthy person who could give him knowledge. As such, the main goal in raising children aspiring towards knowledge, is to find a worthy person. A worthy person is not one who has several encyclopaedias in his head or knowledge of 50 languages. Worthiness lies in the possession of good character traits. And at the same time, the person should have practical knowledge- good knowledge of some subject. In contrast to our education system, the Vedas consider that the most important thing to cultivate in a person is not a specialisation, but, first and foremost, the person himself. This is necessary in order for him to possess good character traits. As such, a person of the first type is raised with the desire itself to give people knowledge.

Upbringing of children of the second type entails giving them legal knowledge from childhood itself; knowledge of how to lead, how to manage, but in a positive way. They are given an understanding of whom it is necessary to defend, how to take care of dependents, how to achieve goals. They are given the principles of leadership; why is it necessary to manage or lead people. A good leader constantly thinks about how to make his dependents happy and not about how best to squeeze the life out of them. First of all, its essential that there is order in society, then there will be prosperity and everyone will be happy. Once again, an individual is needed who is capable of transferring his character traits to a child; a person, already possessing the qualities of a societal leader.

Raising children from the 3rd category means cultivating their ability to: correctly do business, honestly, without lying; manage financial accounts without accumulating losses and overspending, and, most importantly; correctly use their capital for the improvement of society. These children also need to be taught to help those in need; make donations properly and so forth.

Raising children of the worker constitution involves giving them the opportunity to unleash their creative potential. Its crucial to fine-tune the child's abilities from childhood itself; teach him to do what he loves. Its essential to buy such children all kinds of construction toys, give them the opportunity to do handiwork or learn how to do something useful, practical, in order for them to become good specialists in their fields. Its very important to understand that a child's inclinations are not determined by what a child wants to do for himself, but by what he wants to do for others. There's no need to attempt to force children to do what goes against their nature. If raised properly, these children will also grow up talented people in their own field.

### **How to Make a Child Listen**

Now, let's discuss the main principle for raising children. It's very simple. If you are able to act in such a way that your child will listen to you, just listen and make conclusions, then this means that you have achieved success in raising the child. The rest will happen automatically. What one hears penetrates the rational mind more than anything; and namely the rational mind governs a person's will and psyche. Another way of sounding out this principle is that if your child does not listen to you, then, no matter what you do, your contribution to the child's upbringing is worth nothing. It is essential to understand what listening is. If people listen to you, that means they trust you, consider you an authority and attempt to act according to what you say. So how to act such, so that a child listens? There exists, relative to this, a huge amount of knowledge on how one must build one's relationships and interactions with both children and adults. If a person does not cultivate within himself this Vedic knowledge, then - 100%, he won't be able to gain authority over a child.

Every living thing, including children, has within him a Higher Soul, a manifestation of God in his heart that conveys to a person understanding of what is truth and what is untruth. We call this intuition. If a mother lies, a child won't be able to listen. If a father speaks maliciously, with hatred, the child won't be able to listen to him. If, they display cunning before him and play politics, the child won't listen. If the father says one thing but does another, the child also won't listen. If the mother tells the child to listen, but herself, doesn't listen to the father, then the child will also not listen. As such, we should understand that the goal of parents' lives is to learn how to act in such a manner that their child will listen. And this is not easy to do. This is impossible to do without collaboration and self-improvement.

First and foremost, you should act in front of your child in exactly the same way as we attempt to correctly conduct ourselves in front of a stranger. Before a stranger, we conduct ourselves correctly, but in front of our own family member we don't attempt to conduct ourselves properly. Where does this trait come from? The greatest danger lies in poor relationships with those nearest and dearest to you and not in relationships with those whom we perhaps, will never see again. We can stroll about in a very cultured manner on the street and say something polite to a passer-by. But this person is here today, gone tomorrow, and we will never see him again. If, however, we let down our inhibitions before our relatives, thinking that they are "our people", they'll understand - in this case, gradually, problems will accumulate: disgust, hate, hysterics will begin, scandals, shouting matches. In other words, if we don't respect our near and dear ones, our wife or child, then problems will definitely emerge. To respect means to behave in a very civilized, cultured and cautious manner. No need to display yourself in the most unfavorable light, but try to be good to your relatives. It's essential to have perfect knowledge of your duties as well the duties of your relatives; those that spring not from what pops up in your head, but from the nature of man, woman, mothers, fathers, grandmothers and grandfathers. Our role in life defines the laws according to which we should conduct ourselves. These rules are described in detail in the Vedas, but there isn't an opportunity to discuss these in detail today. It is essential to conduct yourself correctly in front of your child in exactly this way, in accordance with the rules of conduct for parents. It is a wholly concrete style of behavior. Don't allow your child to see you in bad shape, when you have some kind of nervous fit, or are indecently dressed. Some parents are even capable of walking in front of their children without pants on, excuse me for the comment.

When we are inappropriately dressed, if we lost it or if some kind of serious talk takes place which could entail a rude tone of voice, let's say, with your wife or husband, in this case,

its essential to very tenderly, carefully let your child know that he should leave the room, that he shouldn't listen to this. Its very important to conduct yourself impeccably. Its impossible to act like an actor in a movie, its essential to cultivate within yourself good character traits. The cultivation of good character traits requires constant self-improvement, which, in its turn, stimulates a child to do the same. A child's desire to imitate his parents always manifests itself more than the desire to do as he is told. And if you want to actively raise your child, its very important that he listens. All of this is described in Vedic wisdom. All the rules are there, they just need to be followed.

The next point is very important: if you tell a child that you will do something, you definitely have to do it. And if you demand something of your child, then you should demand it of yourself.

Next, there shouldn't be any politics with your child. Do you understand what politics are? We say one thing, but in reality, everything is the other way round. The child asks: "What movie are we watching tonight?" and we say, "There won't be any movie. Go to sleep". But in reality, there is a movie. Everyone sits and watches the movie, but the child doesn't sleep and sees that everyone is watching the movie. The child gets hurt by the fact that he is lying in bed. A child until the age of 7 doesn't assimilate his parents' words themselves. For the most part, until 7 years of age, he only assimilates actions. You lied to him, and he comes to the conclusion that it is necessary to lie. If you say one thing and do another, then the child comes to the same conclusion.

If you speak rudely to a child, then he perceives, not what was said to him, but the rudeness itself. He thinks that its necessary to be rude. That is, his false ego acts like a mirror. If Mom is rude, then I will also be rude. The false ego acts in such a manner. A child doesn't understand the meaning of words. He only absorbs the tone of the thought. That is, before 7, a child is so sensitive, that he only absorbs the tone of thoughts. That's why if a mother and father have mean thoughts, then the child, without even figuring things out, just cries. He feels injustice and cries. And what justice or injustice are - he doesn't know. The parents begin to make some sort of point: "This is not right, what are you crying for?" But the child doesn't understand what's right and what isn't. He sees that Father hates Mother and he cries. Or he sees that Father planned to cheat someone, and he cries. That is, a child cries from seeing injustice and not because someone said something and the child simply acted up.

Therefore, it is essential to understand what listening is. Listening is the most important process. Listening and doing what you are told are different things. A child often does what he is told, because otherwise, he could be punished. But listening is the desire to understand and act according to what has been said. If you have achieved such a result, then there is no need to do anything else; punish a child or persuade him to do something. All that's needed is to give a child complete freedom on how to act, and, when he makes a mistake, its necessary to, as if by chance, very delicately tell him: "See, you've made a mistake. You shouldn't act this way because of this and that. And had you done this, it would have been much better."

### **Freedom for Children**

Its essential to give a child freedom. This flows from the principle that a person is not capable of receiving knowledge from theory. The Vedas say that its possible to receive realised knowledge from listening to someone who has practical experience. Then the knowledge will consolidate itself in practice. A person always receives knowledge from practice. Therefore, if a child is wrong, but not in a big way, in a small way, you should be very glad, and not get upset.

For example, a child just burns his pinkie finger. This is very good, there's an opportunity to explain this to him, and even more serious things. But if, before this, you shouted a lot and said that you won't allow him to do this, then, in this case, he will put two and two together. He will think that his Father is bad, I got nervous and that's why I burnt myself, and not: I did something wrong and therefore, got burnt. If a person is forced not to do something, then he comes to the conclusion that it just should be done in such a way that parents don't notice, that's all. He doesn't come to the conclusion that it shouldn't be done. Often a child doesn't reflect on his action; thoughts enter his head about his parents' violence against his will. But if a child did something bad and felt it, then why that happened must definitely be explained.

A second option: for young children, it's good to role play a situation. Give a child knowledge, but before that, act it out in a game, showing Father getting burnt on the stove or something else, only explain everything later. And when Father overcomes his shock, he says, very seriously: "You see, son, it's dangerous to play with this". And the son agrees, he says: "Yes, I got it." As such, games are real life for a child, and it is possible to give a child practical experience through interaction in the world in which he lives.

### **Particularities of Raising Boys and Girls**

We will also devote some time to something that is not always considered, but that we should keep in mind. There exists a Vedic system for raising boys and girls. Their upbringing is completely different. From five years of age, boys in Vedic society were sent to a spiritual school. There is a difference when raising boys and girls just as there is a difference between men and women. This difference lies in the fact that it is essential to raise, in a boy, duty towards society, towards his future wife, towards his future children and increase, on the whole, his strength of reason, strength of knowledge, strength of ability. That is, cultivate positive characteristics tied to responsibility. Raising a girl means giving her an understanding of the significance of what family is, why it's necessary, so that she can orient herself in all family affairs and family relationships like a fish in water. In Vedic culture, a girl was raised at home, and often, her mother was assisted by friends and acquaintances who were skilled in various fields; in cooking, in needlework and so forth. As well, in a girl, character traits developed in accordance with the behaviour of the adult women whom she observed.

A boy was raised in a spiritual school by his spiritual teacher, a person who possessed the highest traits of morality. And for the child, the most terrible thing was not not doing homework, but saying something against his spiritual teacher or treating him disrespectfully. Here, it's very important to understand that upbringing is a complicated science and not just commands of what to do. A child is always inclined to follow a person who possesses good qualities. And a person who became a spiritual teacher was someone who possessed good qualities: honesty, sense of duty, kindness, simplicity, knowledge of laws, humility, erudition, asceticism, lack of envy and a critical attitude, strength of character and so forth. And a child, who came into contact with such an environment, where practical, realised knowledge was being cultivated, began to resemble his spiritual teacher from childhood itself. He began to conduct himself seriously. He grasped what honesty is, what duty is, what responsibilities are. He understood what differentiates a man from a woman, that he should be firmer in everything, more decisive, defend a woman, and so forth. In Vedic society, a boy was raised in spiritual school until 25 years of age. Accordingly, he became proficient in all practical knowledge necessary for him. He also received a profession, since he was raised in accordance with his character type. Since he studied practical knowledge

within a narrow field of study, he became a very good specialist. And at 25 years of age, he was already a fairly mature individual.

It is also of note that a person after sexual maturity, if he does not have excess contact with the opposite sex, quickly forms positive character traits. He becomes inclined to cultivate morality within himself, purity, and so forth. All good qualities develop very quickly in a person if he does not have contact with the opposite sex until marriage. And, on the contrary, if he actively makes contact with the opposite sex before marriage, then the young person steadily develops bad qualities. This is linked to the fact that from 13 to 25 years of age, a boy can not control his sexual energy. That is, he is simply led by the horns; he is drawn towards making use of the opposite sex and spoiling his morality in such a manner. Therefore, children, even at five years of age, were isolated from each other, not given occasion to interact and they grew up in their own circles. But they were given knowledge of how to conduct themselves with girls, their future wives, and they were given knowledge of all aspects of relationships - how one needs to talk, control oneself and so forth. This knowledge was provided in detail.

A man married somewhere around 25 years of age. A girl often got married from 14 to 17-18 years of age, no later. According to Vedic conceptions, it was considered, and is considered now, that a woman is capable of being a good wife and mother only if the man whom she intimately encounters for the very first time remains her husband. Here, it is necessary to understand something- that women's sexual functions already develop more intensively at a young age, until 18 years of age, and then they gradually die down. For men, they begin to increase up till 25 years of age, and then wane. Therefore, for women, this instinct to live with family and desire to love is very strong from 14 to 18 years of age. At this time, she forms a deep attachment towards her husband. If, by this time, she did not get married, the necessity to have a defender in life begins to die down. Getting married becomes not the most important thing in life to her. If a girl gets married at a young age, then she experiences deep feelings towards her husband. In Vedic culture it was a rule for a girl to be younger than her husband by 7-12 years. And if she saw that her husband was already a mature individual possessing every good quality, she, naturally, became inclined to listen to him, serve him and do something for him. And if such a family was formed, then it became ideal. If a woman feels constant care, support and protection, if she sees the best qualities of an individual before her, then she feels proud of her husband and considers herself absolutely protected and happy. And a husband sees before him a beautiful, young individual, with every good quality; unspoiled, very tender and faithful. This is very important because a woman cannot be faithful when she has experienced the possibility of being unfaithful. But if she doesn't know of unfaithfulness, then it won't even occur in her thoughts, that she should conduct herself somehow differently. As such, all of these particularities in the characters of men and women were taken into account. The Vedas, in such councils, give a natural and easy road to the attainment of happiness and harmony within a family.

### **Punishments**

Now let's talk about methods of punishment for children. Corporal punishment is allowable and is sometimes necessary in child-rearing. Since every child has negative traits as per his destiny, he, as well, should understand that when they are manifested, he will receive a certain consequence. Forbidden actions certainly do exist. For example, the wish to run across a road, the wish to light a match, or the wish to throw a brick at somebody. These naturally manifest in children. Such things lead to death, fear, murders, or accidents. So how should

parents react to all of this? First, its necessary to understand that if you spank your child's bottom, there is nothing wrong in it. You see, on the backside, there is a center of human stubbornness, and this center acts in a certain way. If you spank this area with your right hand, you transfer your energy into this center. If you are kind to your child at this moment and feel compassion and tenderness, then the child will receive analogous energy. Alongside this, he will immediately soften, calm down and will respect you. In a state of stubbornness, a child doesn't tend to listen. But if you slap him with the power of kindness down there, then he will begin to listen to you in and of itself. If this is done correctly, intelligently, then the child will calm down. The second alternative is, if you've done everything wrong, then the result will be negative. If you slap a child in anger, he will begin to get angry, start yelling and become even more stubborn. If discipline is continued in this manner, there can be two possible outcomes: the child will either fall ill or begin to hate you. That is, either he'll break down and ask for your forgiveness, or he'll fall ill, but stand his ground. And at the same time, he can start to hate you. Violence can manifest from kindness when it is undertaken from a sense of duty, or there is violence that emerged from hatred.

The second type of punishment is more refined. It is withholding communication (*the silent treatment*). This type of punishment can be used in a family in relation to all family members. The silent treatment means that a person deprives a certain family member of his attention. He stops talking to him, but at the same time, this is a very important point, he doesn't treat him with hate and doesn't stop performing his duties. For example, the mother stops talking to her daughter or son, however, at the same time she doesn't hate them. And, as before, she treats them kindly, takes care of them, but avoids talking just out of necessity. This type of punishment should be carried out without any compromises. In such a case, if a little child is punished in this way, he will attempt to win over his mother or father by any means possible. He will smile, walk back and forth, play around, bat his eyes, give a pat on the head and so forth but he will also stand his ground. Your task is to keep on being silent, but without hate, until he comes up to you and asks, "Well, why don't you want to talk to me?" He asks the question and you must very gently, softly, tactfully, respecting him as an individual, explain to him, why you are acting this way and what the reason is for such conduct. The child will then begin to listen to you and come to a certain conclusion. Child-rearing in benevolence gives a child the opportunity to cultivate reason.

### **Cultivating Rationality in a Child**

In reality, all parenting is, in essence, is the cultivation of rationality and temperance within a child. Rationality is when he understands how things are in reality, that is, "what is what". Temperance is freedom from egoism, when a person acts not as a consumer but out of the need to live for other people. A child, naturally, from birth itself, is in an egotistical frame of mind.

He is greedy, capricious, takes offence, and wants to live only for himself. The Vedas explain that selfishness is the stationing of the rational mind in ignorance. We all, except for some rare exceptions, are born in ignorance. Its necessary to take this into consideration and gradually move a child from ignorance to a state of rationality and calmly explain in what lie his errors. Its very important to know that punishment by withholding communication must always be delivered with further explanation. If you don't explain, then the punishment will have negative effects. It should be done without hatred, and that kind of punishment can only be meted out by a person who is able to conquer irritation within himself. Its very difficult. On the

whole, a person who isn't capable of being kind in relation to someone can't impart anything good to the person. If you are not capable of being kind in relation to your husband, that means, its impossible to impart something good to him even if you are a genius. Or something more. If you are not capable of being kind in relation to your child, that means, its impossible to impart anything good to the child. Kindness, goodwill and compassion are the foundations for upbringing. If we are very compassionate and treat a child with respect, that means, we can raise him. If we don't love him enough or treat him coldly, it means that it will become unbelievably difficult to raise him, you needn't even to bother. Its better to give the opportunity to your spouse who better relates to the child.

When raising children, its also essential to know this formula: that, which we give a child before 13, he'll return to us after 13. That is, before puberty, if we beat our child and torment him, then, after 13, he'll begin to torment us. And he'll torment us for exactly as long as we tormented him before 13. Then he'll calm down and everything will end on that note. After that, only dry relations will remain. If, before 13, he was given any just knowledge, help in life and we considered his problems with understanding and compassion, then after 13, the child will also behave with compassion; he'll become a good helper in life. That is, there exists this balance: in the beginning, a child is defenseless, then, after 13, his life energy exceeds ours. At this time, he doesn't have enough life experience and has more stubbornness. In the first case, he'll use his stubbornness for direct contradiction: we'll tell him one thing, and he'll say another, what happens to be just the opposite. It means that his upbringing was undertaken through incorrect means and it will be necessary to suffer for it. If the upbringing took place properly, he'll try to help with great enthusiasm, but sometimes, its possible that he'll do something wrong, make mistakes. This is normal development of an individual. He'll be chomping at the bit to do something and will sometimes wreck everything, break things and so forth, but there are no big issues with this. The child will, himself, cry from not having things go right. This is a very good style of upbringing, it means that you are raising him correctly.

### Incentives

Now, incentives. There exist two types and they depend upon the general attitude within a family. And, if the general attitude within a family doesn't change, then its impossible to alter the type of incentives, even if we attempt to change them.

The first type is an incentive that increases egoism. I already talked about this. For example, such devices as: "if you will do this, then you will receive this". Such relations are found in families whose philosophy is founded on knowledge of how to get something out of society. If the family lives in order to gain more for itself, than this first type of incentive, sooner or later, will unavoidably be cultivated. The family lives for itself, the child will also become selfish. That is, he will receive a rational mind in ignorance. The parents, let's say, know that its not right to act this way with a child and advise him to dedicate his life to society or God. But its absolutely for certain that a child in an selfish family will begin to impose a different set of relations with his parents: "If you give me something, then I'll do this." In general, a child's egoism is always cultivated within the family. It means that such a family will never be happy, even if they know exactly how to relate to one another; how one needs to smile at one another; even if they will do everything correctly; regardless, there won't be great happiness in such a family. Happiness means not living for yourself. When people don't live for themselves, when they try to live for God and society, then the need to find happiness somewhere disappears. It comes of itself, without special effort from your part. Its much easier to live for others because

everyone needs help, as opposed to attempting to snatch some happiness from others. Its essential to develop in oneself the ability to serve. Therefore, its very important to cultivate worship of God. Do you understand? A family is like one organism in the structure of society.

If we begin to buy a child many new, useless things, then it is not always a correct incentive. A child wanted something, you buy it. Then he says: "I want that." You buy it again. In such a manner, you cultivate selfishness within him. In and of itself, the motive is good. You want to do something nice for the child and you buy him a beautiful, good thing. But it is 100% comparable to giving a snake milk. When a snake is fed with milk, then its poison becomes stronger, although you are feeding it with a very useful product. Milk is the most benevolent food and snakes also love milk. But when a snake fed in such a manner stings, then you will definitely not survive.

How then should we encourage a child? When offering incentives, it is essential to increase in a child the desire to serve. Buy him something essential, that is to say, necessities. The only question lies in what we will buy and how that will look. For example, a child says: "I want a gun!" No problem. You ask him: "Will you defend your family, homeland, defenceless women and children? Will you defend them with the help of this weapon?" He says: "I will!" You buy him the gun and then you can play war with him; in defence of the homeland, in defence of the weak and so forth. That is, you are cultivating good principles within him, the desire to defend and claim victory over injustice. In this case, you can buy a gun. Or he wanted a car. That's also no problem. You buy him a toy car in order to build a house for homeless children and so forth. And when he begins to just roll the car around, you ask him: "What are you doing". He says:

"Just driving." And you begin to play along. "Why are you just cruising? Over there is an unfinished house for homeless children, there are starving children there! Let's finish building the house as quickly as possible!" Thus, compassion and a sense of responsibility are cultivated within the child. He continues to roll his car around, but now he has a goal. That is, all purchases need to be made with the goal of cultivating some qualities within a child. That is the first principle of incentives.

The second principle is that things should not be better than those of other kids. If a child plays with a group of kids and he has better toys than the others, that means that you are feeding milk to a snake. He should not look better than others. Some think that this is a necessity, for a child to look better than others. But on the contrary, its essential to cultivate in a child modesty, the ability to live without a lot of money and a lot of glitz. This is a golden quality and gives a person a lot of happiness in life. Whereas, the wish to have more than others brings suffering. If someone has gotten accustomed to living modestly, he doesn't encounter big problems regarding what to wear and where. He knows that the main thing is to dress simply, well and neatly. If a person hasn't gotten used to living modestly, then he can't even calmly leave the house. He needs a mink coat, otherwise, its impossible to leave the house. A life full of suffering sets in. If I am not able to earn enough for this item, then I will have to suffer my whole life.

In parenting, its also essential to know and take into account the law of energy with subtle influences. I will now explain what is meant by this.

First: We always consider that what we say is important. But even more important is in what state of consciousness we say something. If we say something with love - it will be assimilated. If we say it with hatred, then it will be rejected.

### **The Influence of Parents' Behaviour and Character on a Child**

### **The Law of Subtle Interrelationships between Parents and Children**

Secondly, for a successful upbringing it is essential to recognise that our words should not differ from our actions. If you say to a child: "Don't swear!", but go to work yourself and have it out in four letter words, then know, that so far as the subtle, psychic link between a child and parents remains constantly, till death itself, when we go to work and when we act incorrectly somewhere, our psychic state and our incorrect behaviour will have an effect on the child. This connection will remain throughout life. When parents grow old, then they will depend more themselves on the character of their children. If a child is still young and dependent on his parents and you swear in secret somewhere, then the child, upon hearing such foul language, remembers it his whole life. He will suddenly sense that this is something dear to him, since he received the same kind of energy from you. He begins to think: "This is just what I didn't have enough of in life; I like this word in particular, more than anything in the world." There is a subtle impact on the consciousness of the child. He is more connected to his parents than to anything else. Therefore, the child feels that he wants something, but what concretely, he doesn't yet know. And when he hears such language, he feels great happiness, inspiration and begins to repeat it. And there emerges the problem. As well, when we engage in falsehood with one another or do something else in an improper manner, all of this is transmitted to the child, on a subtle level, and then everyone gets surprised: where did this come from? Parents think: "Well, we gave him the best. You know, we spent so much money on him, put in so much energy! Why did he turn out that way?"

And I especially like the phrase which I often heard from my neighbours when I was in college. A mother shouted at her daughter: "And who do you take after, you fool?" When she was at such a loss, it made me laugh.

A child is always born somewhat resembling his parents. When conception occurs, the soul, aspiring to receive the new body of a child, ends up with parents whom he should have as per his fate. That's the law. Just as positive and negative charges attract one other, so do parents and children with similar fates to one other, out of trillions and billions of living organisms. They are motivated by the laws of karma. That is, some energy emanates from the parents at the moment of conception and a living being with the exact same fate is attracted by it. And these are simply material laws, like in physics. The fate of the parents resembles the fate of the child and that's it. No need to think that the child resembles me because I gave birth to it; chromosomes formed themselves that way, that means, he should do everything like me.

There are also subtle distinctions. The subtle body of a boy is very similar to the subtle body of the mother, but the subtle body of a girl is very similar to the subtle body of the father. It means that a son has more qualities of the mother, while the daughter has more qualities of the father. That is, a son will grow up to be like the mother, while the daughter will grow up to be like the father as regards deep character traits. But this doesn't mean that the father should raise the girl and the mother - the boy. The father should raise the boy and the mother should raise the girl. What then, should be done regarding this compatibility? Everything will work out- if, there is collaboration in the family, mutual understanding and love. If the mother loves the father, then the son will also love the father, because the subtle body of the mother is similar to the subtle body of the son, and she will convey her love towards the father to the son as well. As well, if the father respects and values his wife, then the children will also really value and care about their mother. As such, its essential to understand that there can be no compromises here. There exist regulating principles and no one can ever run away from them.

Therefore, if parents don't want to relate to each other well, that means that they have lost their children and there will not be any chances for having good relations with the kids. I'm not talking about upbringing. They can attempt to raise their kids well, but they can't have good relations with the kids because they didn't cultivate good relations with each other. The result is a punishment: not having good relations with their children. That is, fate is uncompromising.

It's also of note that independent of whether a child listens to you or not, interacts with you or not (a child can be located hundreds of kilometres from the father or mother, it doesn't have any significance), what you do plays a role. A child receives a type of character that depends on how you lead your life. That's it, there aren't any other ways around this. This is a correct understanding of upbringing. Upbringing is above all self-perfection; changing life within yourself. If someone wishes true goodness for a child, then he shouldn't attempt, by force, to compel the child to do something or change himself. It's essential to attempt to change yourself. And the child, without a doubt, will receive goodness. Therefore, the formula for cultivating positive traits in children is founded on the self-cultivation of parents.

For example, how to arrange things so a daughter has a good family, so that she loves and listens to her husband? It's necessary for the mother, while the daughter is young, to begin to love and listen to her husband. How to arrange things, so that a son grows up high-minded, takes responsibility for his wife and children, respects his parents in old age and provides them with bread when they are no longer able to work? It's essential for the father to respect his wife. It's essential to provide her with all the essentials; it is essential to protect her in every way and protect the kids and care for one's parents. When the father acts in such a manner, then the son grows up to be the same. When the mother acts in such a manner, then the daughter grows up to be the same. Otherwise, all of these problems will repeat themselves in the children.

An exception may be if a child, once reaching the age of majority, seeing the absolute uselessness of the meaning of life which his parents lead, attempts to overcome within himself all of the accumulated negativity and live with an aspiration towards self-perfection. Even in this case, you can't avoid the subconscious and habit and in the beginning, it will be necessary to dig in your heels. He studies how to live correctly and intuitively strives towards the truth. Sometimes such a young person, on the outside, becomes disobedient, but on the inside, he is striving for everyone to be happy. He studies how to act correctly, but alongside this, he ignores any attempts by his parents to interfere in his life. In this case, the person gradually takes possession of all positive qualities and becomes a good person in society. This is a rare case, but such things happen when a person is born, as per his negative karma, in a certain family. He works off his bad karma in childhood and sees that the life which his parents are showing him is absolutely useless. Therefore he begins to live his own internal life. Often parents don't really love such kids or don't understand them, or attempt to break their inner striving and so forth. But as a result of this, the child moves away from them even more. But the second variant for such a departure could be from egoism. This, by the way, happens much more often, because in our time, parents can't live in harmony with children. We have already discussed this variant, that if a family cultivates selfish inclinations, then, when a child reaches maturity, after 13, he will become selfish and incapable of living with his parents. He begins to live an independent life, not fulfilling his duty as a son or daughter.

### **Preserving a Child's Individuality**

There's a necessity to touch again in more detail on one of the points that we discussed. It's essential to recognize that a child is not the parents' property. We already talked about this,

that a child is an individual personality, he only has a similar fate to his parents. But the mother and father always have a certain egoism towards children that is necessary to overcome, no matter what. A mother considers her child a part of her body. A father also considers his child to be his property. And often, the father or mother act from the standpoint of a proprietor towards the child, something expressed, at times, in words such as: "The egg doesn't teach the chicken", "You, understand, that I'm your Mother, therefore you should do as I say", or "You're going to do exactly as I told you without any explanations because you are a little baby", and so forth. All of these statements lead to absolute degeneration of relationships. The child understands perfectly well that he is not a belonging, that he is an individual with his own understanding of things. Subconsciously, he knows that he is in this family due to the force of circumstances and soon, he will have an independent life. And in reality, even from the standpoint of common sense, there is no necessity to subjugate oneself so completely to one's parents if they behave selfishly. Such a child begins, from childhood itself, to misbehave, protest, disobey. The protest, disobedience and stubbornness themselves originate only from one thing- the fact that we consider them to be our property. And that's it. There is no other reason. You can even attempt to cooperate with him, but if you haven't rid yourself of that one character trait: "It's mine, mine!", then it will be impossible for you to help.

Where does this trait come from? It emerges from the desire to derive pleasure from the body of your child. Do you understand what I'm talking about? We attempt to derive pleasure from his little body and consider him to be a part of our existence. But when the little body begins to behave itself like an individual, not in accordance with our thoughts, then we get discouraged. "What's the matter with you?!" You are a part of me! You should give me pleasure!" And there begin the hysterics. Then hate emerges, because attachment, when it is not vindicated, always gives birth to hatred. Therefore, if you want to check if you have something like this inside, since its difficult to notice it right away, its possible to understand from the following signs:

1. If you are inclined to hate your child when he does something incorrectly, that means that you have a wholly physical attachment and the desire to consider the child your property. And as such, you are committing acts of violence.

2. The inclination to spur on a child, this is, not to attach any significance to what he does and says. Such mothers, for example, are not able to understand that their child is capable of serious things. Even if he grows up to be a serious person or becomes a serious specialist or has some kind of qualification amongst people in society, all the same, they think that he is not capable of anything without his parents.

3. The inclination not to place any significance on the ideas that stem from his individuality. For example, a mother reacts to the action of a child: "You did this, because you wanted to cheat me." He says: "Nothing of the sort. I did this because of this, because of that". But the mother never agrees: "No, you did this because you wanted to cheat me. I am the mother. I know better." And that's it. That is, there is no desire to cooperate and understand in this case.

All of these are signs of our incorrect attachment: an inclination to be irritated, hate, deny freedom, and so forth.

We already went over that this is the main principle for upbringing - allowing freedom, so that he can learn. But people who are attached to the body of their child are not inclined to give him freedom for even the most insignificant trifles. For example, a child wants to count money himself after going to the store. But the mother comes up and says in a very strict tone of voice: "Give it to me. I will count it myself." The child asks the mother: "Mom, can I count it? I

already know how to count." But the mother cuts him off: "No, I said I'll do the counting, I don't trust you". That is, there is an inclination to squeeze freedom out of all aspects. Yet another example: "Mom, can I go to the store?" - "No, you can't. Stay home". And lots of other trifles. If you recognize such acts within yourselves, even for little things, that means that you have a malevolent illness- attachment to the body of your child. This interferes with the realisation of his individuality. As such, every opportunity to raise the child is lost. He will always protest. A mother is more inclined to attach herself to a son than to a daughter. If a mother considers her son to be a little piece of her, then the boy will simply begin to hate her. The same thing happens when a father acts the same way towards his daughter. Such love doesn't lead to anything good.

Its natural that within each person a strong attachment exists to the bodies of his children. This is a completely normal phenomenon. Therefore, a person should learn to transform this natural attachment from a desire to derive pleasure from the body to a sense of duty towards the child. As such, if a mother is deeply attached to her son, she, from a sense of duty towards him, will not spoil him, but will, on the contrary, keep him under tight reins, as a boy should be raised. When any issues occur, she will send him to the father for council. If a problem emerges with a boy, he will naturally be inclined to run to his mother, because his mother spoils and takes pity on him more often. But the mother, from a sense of duty, says: "No, go and solve all of your problems with your Father". The father says exactly the same thing to the daughter:

"You should come to an agreement with your Mother on everything, not with me." The daughter will naturally run and complain to her father about her mother because the father will soften right away, calm her down. He won't argue with her, he will stroke her head and then he will go and argue with the mother. But the father, from a sense of duty, should, having stroked his daughter's head, send her to her mother.

As such, there exist such attachments in the family that don't lead to anything good. They sow dissent and politics in the family. It is essential to consider them in child-rearing. Children begin to complain about their parents, argue amongst themselves. For example, the mother is disciplining her daughter, but the father interferes: "Why are you acting that way with her?". Or, the father attempts to put the son in his place with strictness. But the mother interferes: "Keep your hands off, that's my child, not yours!" and so forth. It essential to understand this point, its very important.

In order to understand this, that your child is a completely different individual, there exists a certain technique. I will tell it to you now and everyone is going to tear their hair out. And so, a small child was born to you. You clasp the tiny little body against your chest and think: "This is mine. He is so small and defenceless". But its essential to understand that some one and a half years ago, this was a very decrepit old man who lived possibly not too far from you somewhere. Maybe you knew him. He simply got old and was no longer able to maintain his body. Then he died and was born in your family. In exactly the same way as when a person is not able to drive in an old dilapidated car and buys a new one, a person wears out his body and is no longer able to live that way. He exchanges his body for a new one. Of course Nature does all of this in accordance with divine laws. And, in order for him to mature and assume, at a certain age, a new body, he needs a mother and father. And this decrepit, old person was born to you in a little body. Forces exist that compel us to love our child in particular. There is nothing bad about that. However, it is essential to understand that he has already been that small billions of times, and then decrepit and old. This means that there is no sense in considering the child stupid, helpless and defenceless. This is a temporary phenomenon. But now he needs our support. But in exactly the same way as a still small, yet-to-blossom red rose will never become white, even if

we will consider it as such, a child, in due time, will reveal all of his personal, unique characteristics, and not the characteristics of his father or mother. Though, by the force of destiny, children often resemble their parents.

A child is defended by *Paramatma*, or the Higher Soul - the personification of God within his heart. Or, in other words, a force protecting his destiny. The Vedas say that a person doesn't die until he is fated to die according to the laws of God. Even if you leave a small child on the street, he will not die and he will not perish from hunger if this was not predestined by his fate. Parents think that they are defending the child, but they are simply fulfilling their duty. And from fate a child receives exactly as much as he is entitled to, not more and not less. As much bread, as much affection, as much health, as he is entitled to, as per his fate. If the mother doesn't fulfill her duty and abandons the child to someone else, she will be punished for it, but the child will receive what he ought to receive, independent of whom he will be raised by. As a result of this, the child will not suffer more than he ought to. It was already part of the design of his fate that he would be given away to someone from childhood itself, therefore he will receive exactly as much as he deserves as a result of his actions in past lives. He won't have any problems. The Mommy who abandoned the child will have problems. Therefore, it's essential to understand that it's not worth considering yourself a very important individual for your child. Well, you say, he depends on me and he's not capable of doing anything without me. In reality, the child is 100% protected by God, who resides in his heart. By the will of God, motherly love emerges in the mother towards her child. And, in the Father, a certain feeling flares up with regards to the child. When the time comes, the child is born, whether we desire it or not. When the time comes, milk appears in the breast. Moreover, if one studies even a little astrology, it's possible to understand that events in the lives of the parents very strongly depend on the horoscope of the child. This little kid is still sucking at the teat, but, once born, his parents should receive wealth, because this child, as per his fate, has been predestined to live in riches all his life. This is one example. And as long as such a child lives in the family, Mom and Dad will be rich. As soon as the child leaves the family, the wealth of the family ends. As such, the life of parents can change in accordance with the fate of their children. Certain planets influence the children and the parents' lives also change. What has been included in our horoscope, as per karma, is what we must receive. Therefore, the birth of a child also influences the fate of the parents and who has more influence over whom is not yet known. But since adults have freedom of choice, and children don't - a child has much more protection from God than the parents. Namely for this reason, everyone loves children so much, cherishes them, takes care of them and fears that, Heaven Forbid, something might happen to their offspring. This is the natural grace coming from God. Therefore, there's no need to heavily ascribe to yourself that: "I," -you may say" -"cared for you when you were little: Because of you, I didn't sleep for nights on end. But you..." That is, no need to give yourself credit for this natural, maternal duty. A child, when brought up normally, should also perform his duty to his parents, which is also imposed by God on adult children. What is the duty of a son, what is the duty of a daughter? This is worth discussion. The main thing is - no need to overestimate yourself in relation to the child, then later get offended with him.

### **The Duty of Parents in Child Rearing**

So, in what lies the duty of parents? The duty of parents lies in ensuring that their child grows up to be an ideal individual. It is not in ensuring that he is rich, has a good job, or has a cozy place to live. Their duty lies in ensuring that he is honest and respectable, that he loves

everyone around him; that he is a humble and kind person living in accordance with the laws of God. That is, it is important to cultivate within him traits of an elevated person. This is the parents' duty. Their primary responsibility is not to give children some sort of property or other opportunities for a prosperous life without effort. When people live in passion, they strive to buy apartments for their children, they work for the apartment all their lives. Or they strive to place their children in a fine institute of learning and don't spare money or energy towards this. But it brings neither happiness, nor satisfaction to adult children. They quickly forget about these efforts, because it is necessary, above all, to raise them as good people who can appreciate the support of others. It is a mistake to think that, by providing only material goods, we perform our duty to our children and make both them and ourselves happy. If your child is meant to live in a good apartment, then he'll get to such an apartment by himself. There's no need to make excess efforts. All of this will happen without a great deal of strain. The parents' duty is to ensure a child is honest, hardworking, and in possession of good character traits. That's it. If that's how it is, that means that you have done your duty. The rest will come to him of itself. Without any excessive effort from your side, he will receive everything he is meant to receive. In due course, he will achieve everything himself. Of course, if there is extra living space and no need to exert a lot of effort, then let the child use it when he grows up. People who live in passion exchange one thing for another. They don't spend time endowing their child with honesty; they spend time earning money in order to buy the child an apartment. People who act this way simply rob their child and as such, don't give him anything at all. A child cannot suitably regard the property of others that he gained without hard work. More likely than not, he'll squander all of it during the first years of his independent life and there will be nothing left. So, he will be left without good character traits and without an apartment. That is, all your hard work in this regard is simply an empty waste of time. It's also not worth thinking that if you don't give anything to the child, if you're greedy, that he'll grow up generous.

And what is the duty of a child? A child's duty enters into force when his parents get old and he needs to take care of them. His duty lies in this. What is the duty of a son? In Sanskrit, the word "son" is "*putra*". This word can also be translated as "one who emancipates from hell". That is, a son is able to free his parents from hell. If a son is well brought up and has good qualities, then, when his father or mother attain the lowest planets after having committed some sins, then the son, by: conducting certain sacrificial ceremonies; having made some kind of offerings; or simply praying for his parents, is able to pull them out of there. And a daughter, even if she isn't able to do this herself, is capable of giving birth to a child who can do it. A grandson can free not only his grandfathers and grandmothers, but his mother from sins as well. As such, a son can already bring blessings to his parents in this life, and a daughter - only after she raises a good grandson. There exist the duty of a daughter and the duty of a son towards their parents and, if they don't perform their duties, they will still have to fulfill them sooner or later. Such are the laws. They will have to pay back their debts to their parents in the next life. Sometimes, in order to fulfill their duty towards their parents, if the debt is very large, the children, in their next life, can become the parents of their current parents and their parents can become their children. That is, they change places when they don't fulfill their duties towards one other. This probably occurs often.

### **Building Interpersonal Relationships within the Family**

So, the goal of a family should be an aspiration to raise unselfish children. There exist certain rules on how to cultivate unselfishness that are associated with family income. The first

thing that is associated with income is always food. Isn't that right? In order to eat, its essential to first earn some money. And if during meals you don't feed anyone and don't give away food like alms, that means that the family leads a very selfish way of life and the children will also grow up to be selfish. That is, if you sit down to eat. then you should feed someone else. At the very least, never refuse to do this when the opportunity arises. You can at least feed birds, you can invite your children's friends for lunch. Its essential to try to do this as much as possible. If there are, for example, elderly neighbours, you can treat them. They don't need much. You can't imagine how much happiness you will derive from this. If we cultivate such principles, then children won't grow up to be selfish. Its sufficient to cultivate this principle during meals.

Since the whole point of work lies in obtaining the means for life, if appraised reasonably, a large part of peoples' prosperity is concentrated in food. Therefore, giving away that which we prepare for our table, is like the culmination of our work. In Vedic society its believed that before sitting at the table a person should feed someone. If a family man doesn't feed anyone, that means that misfortune will visit his family; the children will be bad, uneducated. Therefore, a child should know this principle: before he begins to eat, his Father should take his food first. He should see that before his Father sits at the table, he also feeds someone. Then Mother never eats before Father, she feeds everyone. If the child sees these principles, then he cultivates in himself a desire to give and not a desire to take.

If the child was given some kind of present and took it for himself and didn't share with friends, the parents consider him a completely amoral individual. That is, they stop talking to him. Temporarily. In this lies correct behaviour. Because if he does this, it means that the parents will acquire great problems for themselves in life. What do parents need from their children? They need that in the future, the children take care of their parents.

Providing such correct conduct, children will have compassion. From compassion they will even listen to you. Let's say that relations in the family between adults and children are not going smoothly. The Mother attempts to hint at something. If the Mother cultivated the principle of unselfishness in the family, then the children will be inclined to listen to her and change their lives. As such, the Mother can somehow have an influence over her children, even those who are adults. If, however, selfishness was cultivated, then the Mother, since the children are outside of the family, becomes an outsider. And as such, just about no one will listen to her. And worse, she will not receive even a piece of bread from her child. And when she recalls how much energy she gave her child in life - for her, this will be an unbearable hardship. Namely such behaviour from children brings about great suffering. And this suffering always emerges only because parents cultivated greed in the family and not a desire to give or serve society and God.

There exists yet another understanding of the issue. For example, in Vedic families, food is always offered to God. Before eating, food is first offered to God. Children read certain prayers that signify that God should eat first. Food is also offered to holy people. In the country, food is often offered to cows, since the cow is a mother. As per Vedic tradition, there exist 7 mothers and 5 fathers. And it is essential to treat all of these individuals the same as your parents. There is not always an opportunity to feed someone, but its always possible to feed God. Food offered to God becomes sanctified and the Vedas state that it burns away a person's sins. Its always desirable to first, offer food to God, and then, offer the sanctified food, whenever possible, to everyone else.

### **Lack of Self-Interest**

The next principle is lack of self-interest in child-rearing. What does this entail? Lack of self-interest in parenting means that parents don't fixate themselves on who their child will become. They don't think: «My child should become this». This is a manifestation of self-interest. They don't fixate themselves on who their child will become, they are fixated on what kind of person their child will become. Lack of self interest means that the child will go down the path that was meant for him. But self-interest is the absence of freedom of choice. If a child is not given freedom of choice within a family, he is being raised from the standpoint of self-interest. And the child will then also grow up either unhappy or greedy.

A child should have freedom of choice. But in what? Its essential to clearly differentiate two things: The first thing that shouldn't be encouraged in a child is whatever stems from his egoism, Secondly, it is essential to encourage everything derived from his destiny. How to understand, what is derived from destiny and what stems from egoism? If the child asks for something for himself, then this originates from egoism and should not encouraged. If the child asks for something for others or for the sake of others, then the parents should definitely encourage it and carry out the request as if it were law. That is, the child comes up and says: "I want to do such and such and such and such for so and so". The parents should encourage this because this is his prescribed duty in life since such a desire emerged within him. If the child asks for something for himself: «Mom, give this, give me that», this should not be encouraged. If the child is interested in some subject in life, if something interests him and he wants to work hard in this direction, then this needs to be encouraged. But if he wants everyone to slave over him, this should not be encouraged.

Let's say he asks for help, but doesn't hand over the initiative to you. You help, but he organizes the entire activity. You need to let go of the reins. For example, a daughter attempts to help her mother do the laundry. The Mother does the laundry by herself and says: "Leave me alone, I don't have time" This means that the Mother has committed an incorrect action which she will have to answer for. The child will grow up unhappy as a result of such treatment. But if the daughter says: "Mom, let me try on your dress", this should not to be encouraged. Can you see the difference?

### **Patience**

The next principle of parenting: there's a need to understand that changes in character take place very slowly. No need to attempt to make something out of your children. They have, before this, lived a multitude of lives, as a result of which they have formed a certain character. Therefore, a child exists within a certain framework. If you see that with simple efforts, you can't change some quality within a person, then you should stop making these efforts. Let's say, a person is absent-minded. You put in enormous efforts, but he continues to remain absent minded. Leave him alone, he will continue to remain absent-minded his whole life. Leave him alone. In order not to spoil the relationship with him, its essential to just allow some latitude. In order to be lenient, its essential to recognize that its your destiny to have such a child. Furthermore, if a child has a bad memory, if a child doesn't understand math or literature, if a child can't do exercise properly or he can't do something else, you can try and teach him. But if nothing comes out of it, then leave him alone. It means that he wasn't able to do this going back to a previous life. Do you see what I mean? Let him develop in the area in which he has talent. In this lies the principle of disinterestedness. An understanding of disinterestedness is recognition of the fact that character changes take place very slowly. On the whole, parents won't be able to change the character of their children. They won't be able to at all. They will only be able to expose the

positive that lies within them. They will begin to change themselves after the age of 13. Parents will be able to uncover only those character traits that can be uncovered. Parents, thinking that they are masters of their child's destiny, attempt to change their child's character since he doesn't do anything himself before 13 and has no responsibility in life. His parents shoulder all the responsibility for him. It is for this reason that the child's character will not change a bit. A person can only change his character after assuming responsibility for himself. That's why a child's character will only begin to change after age 13. Therefore, you can only uncover what already exists. You'll build a springboard from which he'll gain speed. You have to base yourselves on this. If parents don't make use of this knowledge, they, more likely than not, will have huge problems. Attempts to change a character by force can be compared to hitting one's head against a wall in an attempt to make a doorway. More often than not, the opposite will occur: you'll break open your forehead. And that's the way things ends up.

In relation to this, the Vedas say that five things: life expectancy, type of work, amount of wealth, education (or talent), and time of death, are already determined at the moment of conception and changing them is impossible. Therefore, don't attempt to change any of this. Even if you save money for him, even if you don't, even if you attempt to make him an academic, even if you don't - nothing will come of it. Therefore, parents should just truly attempt to make their children honest people. In this lies their duty.

Its a wholly different matter when you give your child the right character traits and real knowledge. Real knowledge is realized, practical knowledge. Realized knowledge helps parents understand how to exert influence on a child till age 13, to ensure that he becomes: honest; humble; loves hard work and gains strength of responsibility in his head; - in other words- he begins to claim responsibility for his life. For a woman, responsibility means being chaste and faithful, not aspiring towards debauchery, aspiring to live within the family and not outside the family, and manifesting and developing such feminine qualities as kindness, tenderness, obedience and the ability to approach a husband softly with any problematic questions, not reproaching him directly and acting such, so that he can sort everything out himself and so on. Already by the age of 20, a man should have an understanding of how he should act in life. He should: develop the ability to independently work through all kinds of problems; aspire towards spiritual knowledge; know practical things; have his own understanding of all matters; and have the ability to shoulder responsibility. This difference in upbringing provides a strategy that the parents live by. They don't live in order to make their children rich.

Its worth understanding: what you reap is what you sow. If idleness is cultivated within a family, then the child will grow up to be a lay about. If within a family, parents treat each other rudely, then their child will grow up rude. If, within a family, relatives aren't interested in each other and don't take care of anyone, then their child won't be interested in anyone and won't take care of anyone. Is that clear? Let's analyze what we have in our families and make conclusions.

### **Pride**

The main reason for breakdowns in family relationships, including relationships with children- is pride. If a woman takes pride in the fact that she is a woman and a man takes pride in the fact that he is a man, then the children will take pride in the fact that they are children. Everyone will be proud and no one will want to communicate properly. Therefore, in Vedic society, it is considered that pride is the highest manifestation of stupidity. A person should conduct himself humbly. A husband should conduct himself humbly before his wife, but nevertheless, he should shoulder responsibility for everything that happens. A wife should

conduct herself humbly in relation to her husband, but, at the same time, while yielding to her husband, she is the leader within the family and establishes close, internal relationships. The woman is the leader within the family. The husband is the leader outside of the family, but they conduct themselves humbly in relation to one another, respecting one another. However, the wife should listen to her husband. And if she wants to change something in life, she acts, not from a position of strength, but by humbly prompting her husband towards the change. For example, she humbly asks a question and allows her husband the right to decide, in such a way, maintaining respect towards him. "Listen, my dear, is that right, the way you're doing this?" Any man, if he isn't right, when asked in such a manner, will say: "Probably not. I will do it differently." When a wife respects her husband, the husband will naturally respect the wife. The husband becomes an obedient child. As such, it's essential for all women to know how to relate to a man. Why does a woman need to understand this? Because within the family, she forms relationships, and the man can't do anything about it. And any man needs to know that if he tells his wife, in a rude voice: "Do this, do that", she, naturally, couldn't do it calmly and would simply enter into hysterics. If, however, he approaches her and says tenderly: "My dear, what do you think, is it worth doing it this way?", then she does it that way with delight and there won't be any problems. A woman always, naturally understands herself that she has a subordinate position in relation to her husband. It's unnecessary to force her towards this. And then, she respects her husband and values him as a very smart person. And if a woman needs something, then she gets whatever she wants with no problems. If, however, only proud people end up together, then you can call that family a kennel. They will always simply bark at one another. Imagine that there are three kennels - a three room apartment (laughter). And in the three kennels sit three dogs on chains. And at a certain point, one dog crawls out of the kennel, shows itself and barks. At the very same time, two other dogs jump out and a brawl ensues. This is the way that the son, mother and father work out issues in their relationships with each other. Then they crawl back into their rooms and sit there, dissatisfied, thinking: "What kind of happiness is it to live with such mutts?" Each of them think that: "I hate this kind of life". And so, mutual respect within the family is the foundation for upbringing. This is impossible without cultivation of humility within yourself, and not in those surrounding you. For example, if you come home and force your near and dear ones to be humble, then that's not right. It's always essential to begin with yourself. And if there is no mutual respect in a family, there won't be any sort of upbringing.

### **Difference in Character between a Man and a Woman**

And so, in a family, the character traits of a man and a woman are diametrically opposed to one another. This was established by nature for our own good. Therefore, a woman will never be able to completely understand a man; why he is angry and doesn't appreciate her. And a man can't understand a woman in depth. For example, a husband comes home from work and she complains to him about something. He tells her up front that in that case, it's necessary to do this and that. And the wife gets offended with him although she knows full well that you need to do things that way. Because, in asking the question, the wife wanted her husband to pay attention to her, stroke her head and calm her down. And how things should be done is of less interest. She will do things the way they need to be done, but for her, it's important to have inner calm. Is that clear? The second scenario. Let's say, a husband returns from work and says, "Such-and-such a problem came up at work. And I've encountered big difficulties in solving it". And then his wife says, "You are really an idiot. You should have done such and such, but you did such and such". The husband gets offended and begins to hate his wife. A wife's role is not to point out that he is

an idiot. She simply needs to say, “No problem, my dear, everything will work out for you regardless. Just think about it, work things out. I know that you can do it”. He’ll strain himself to the limit and think about it and everything will work out for him. If a husband and wife solve their shared problems differently, then this happens due to insufficient understanding of each other’s nature.

### **Parental Interrelationships**

And there exist such laws that everyone needs to know, that completely spoil relationships and don't provide any opportunity for rehabilitation.

1. In a family, on both sides, there should not be infidelity. If there is infidelity, then relationships will unavoidably deteriorate. How does it happen? That is a different matter altogether. On this topic, its also possible to give an entire lecture.

2. Furthermore, neither the wife nor the husband should say anything negative about each other in public. No teasing, not even simple discussion.

3. The husband should not say that his wife is unattractive, and the wife should not say that her husband is stupid. If the wife speaks such words, then where lies her rationality, since she married him? And the husband, if he points out the shortcomings of his wife, is not only stupid, but dishonourable as well. And its also hard to understand, why he married an unattractive woman? With such accusations, the spouses, first and foremost, compromise themselves.

Its essential to know that between spouses, there exists a subtle connection and its possible to deliver insults without even talking to one another. Therefore a wife should not even think poorly about her husband and a husband should not think poorly about his wife.

If a man considers that a woman needs to be respected for her professional qualities, then this is incorrect. This is stupid. A woman needs to be respected, first and foremost, for her femininity. Professional qualities are not a bad thing, but take second place for her. If a woman believes that a man needs to be respected for showing his emotions, then she doesn't understand in what lies the role of a man. Or if a woman believes that a man needs to be respected for doing more of something around the house. And the man considers that a woman needs to be respected for bringing home more money. These are all manifestations of our very deep ignorance. A man needs to be respected for being responsible for the family in the outside world. And a woman needs to be respected for being responsible for the family within the home. For this, its necessary to understand, as a whole, in what lies the role of a woman and in what lies the role of a man and respect each of them for these roles.

In what lie the roles of men and women? Men answer for the relationships of the family with the outside world, with people. He brings an income to the family, he should concern himself with the place where the family lives, decide where to go and how to live, where to work, where the children will study. He plans such external matters in the life of the family. And as well, he answers for the spiritual progress of the family. The wife, however, plans what the decor will be, answers for cleanliness, what order there will be within the family, who will wear what, who will be ironed, how, the purity of relationships within the family, in which tone who will converse with whom, and so forth. This is decided by the wife. Do you understand?

The next principle which is essential to know: the wife needs to respect the man just for being a man, and the man needs to respect the woman just for being a woman. If you observe this correctly, then you will understand that feminine qualities in a woman develop in and of themselves, simply from respect towards the woman. If a man respects his wife, then she

automatically becomes beautiful, soft, kind, caring, sympathetic, helps him in everything and so forth. If a woman respects the man in her husband, he automatically becomes responsible, smart, strong, brave and so forth. These qualities manifest in and of themselves, there's no need to do anything. Just begin to respect the person. This is the principle. Give it a try, you'll see that that's how it is. And therefore, there's no sense at all in not respecting your husband or wife. Spouses don't need anything else from each other - just a manifestation of femininity or a manifestation of masculinity.

### **Education of Children**

I'm now going to discuss one last topic, and then there'll be an opportunity to ask questions. The topic is very serious. It is the issue of education. A mistake in the modern system of education lies in the fact that all childhood education is founded on training children to be specialists and not in cultivating their character traits. Therefore, an honest person will not allow himself to be strung along by this system. Parents should strive to cultivate positive character traits within their children and, at the same time, cultivate specialists within them. The child will himself, gradually become a specialist. Often a person engaging in a particular activity for many lives easily assimilates that which interests him. A person's nature always takes what's best for itself. Do you understand? If you force a profession on him, then it's possible that for him, this would be a new field of little interest for which, due to lack of experience from previous lives, the child may not have deep enthusiasm. The main sphere of education, the cultivation of good character traits, has been much neglected in our society. For the most part, teachers in 90% of the places where children are brought up utterly don't care even about their own characters. They don't engage in self-improvement, they simply attempt to show a child what he should do for some sort of result. No mention is made at all of any kind of honesty, of any morality, or any love towards hard work. Or these things are spoken of with the goal of forcing children to do something. As such, since the cultivation of specialists already exists, let's not spend any time on this, since it happens in and of itself. It's necessary, first and foremost, to cultivate the qualities of an individual.

Why? Let me explain. Let's say that a person is a Professor, an academic, he has everything, he's very rich, everyone respects him. But as an individual, he's a zero. He's egotistical, he's very proud, rude, vain, a liar. Will he be happy? He won't have happiness in the family, nor at work, nor in society. And the fact that he is a scholar, from birth itself it was meant for him to be a scholar. That is why he became one. Therefore, cultivating the scholar within him was completely pointless.

In this regard, I can tell you an interesting story that I myself heard from one person whom I really respect and appreciate. And so, when he was young, he lived in a communal apartment. This was in Sakhalin. My friend didn't yet go to school, but the son of his neighbours already finished school. He was already practically an adult. The neighbours were very good and kind-hearted. But the main problem then lay in the fact that these folks had this idea, a conception, that the most important thing in life is education. "Study, study and study"- this principle is inculcated at school, in college. You should have a post-secondary education, you should get it, and not just dig earth and burrow trenches. And, as such, there was a scornful attitude towards simple work. This was instilled at all levels. Their neighbours were educated and wanted their son to go to college. He already finished school and everyone noticed that he was a master craftsman. He could make anything you asked him to. He did everything wonderfully, he was a good person, but he didn't want to study. They thought: "We'll set him

straight". "We'll set our son straight. He will study." And my friend remembered how the parents pressured him: "You should study, you should go to college. Or do you want to spin a steering wheel all your life?". And that was their attitude then. Either you spin a steering wheel, either you have a good job and a good place to live and be a person, or you dig trenches. That is, what that means is that you are no longer a person. And this idea was also inculcated in my friend, in childhood: study, school. Everyone thought: "Yes, that's right that his parents are telling him that. He's so big and he doesn't understand that its essential to study. He finished school, you know." But he didn't want to study. In the end, under pressure, he did something, the pressure was very strong, but since there was no interest, he gave it up. Whatever he started, he gave up. And his parents got even angrier: "You're of no use anywhere! You can do everything, but you don't want to do anything! You're lazy!" They pressured him even more. And then he began to challenge them little by little, began to get irritated since he had a different nature. My friend and all the neighbours didn't understand this and thought: "Why is he becoming so rude?" Parents of other children said: "Well, look how children can be. Never become like that. He's already biting back at his parents. See what he's doing?"

My friend had a very good relationship with him. This guy was a cheerful and simple person. But the parents wanted something more from him. In the end, he finished school and became a driver. He didn't go to any college. He refused, and perhaps, issued a challenge.

He began to drive around in some kind of car. You know, when you only just sit at the wheel, you're not given a Mercedes, you're only given some piece of junk, all covered in grease and all shaky and falling apart. Well he had such a wreck that he worked on, and at lunch, he returned home all covered in grease. He dug around in the car more than he drove around in it. And, in the neighbourhood, everyone knew this story; they heard how his parents attempted to raise him and joked: "Well, then. How are you there? Spinning your steering wheel?" Maybe they were just saying it out of fun, as friends, but he had a problem, a trauma. That is, public opinion traumatised him. In the end, he began to drink. And the result was his dismissal from work. Then the parents started to think about what to do with him. They attempted to control him, not allow him out anywhere, an already adult person. It ended with him jumping out of the window before his parents' eyes. Fortunately, it was the second floor and nothing happened to him. Then the parents attempted to get him married, but after a week, the marriage ended in scandal. And in addition, he beat up his young wife. He began drinking heavily, he was kicked out of work everywhere. At the very end, he began to come home when his Father wasn't home and, with a knife in his hands, demanded money from his Mother. Very soon, he ended his life, drunk and frozen in a basement. And that's the sad story.

### **Lack of Attachment to Results**

Next. What's the right way to correct a child if he makes a mistake? If parents don't know this, they suffer a lot. The strongest force for improvement is lack of attachment to results. How a child does things is completely irrelevant. Its important that he derives a good lesson from them.

Therefore, if a child didn't go to school, no problem. No matter if he skips even a week, the most important thing is that he derive a lesson from it. As such, if parents understand this, they will not get fixated on results. Whether he'll be an A-student in math or even a C-student, its not important. If he needs to, after becoming an adult, he'll learn all this math in 5 days. There's no point forcing him. The whole point lies in what kind of person he'll become. And here, non-attachment plays a major role.

For example, a child skipped school and his parents ask: “And why aren’t you going to school?” He says, “I don’t want to study.” He is told, “That’s fine, you can not go to school. But explain why.” And he says, “Well, I don’t like it there, since there is this and that there.” The parents answer, “Okay, you can try not going to school.” He tries to not go to school; his friends start laughing at him, “What’s the matter with you, are you really not going to study at all?” Then his homeroom teacher arrives and starts making a fuss. When the child feels completely terrible, when he feels that something’s not right, then his parents start explaining why it’s essential to go to school. No matter if he misses 2 weeks, as then, he’ll become a real person. He himself made the choice and he will, without fail, want to study. In doing this, of course parents wish to see their child educated. But this is impossible to achieve unless he wants it himself. The wish manifests where there is freedom of choice. Parents can provide freedom of choice if they’re not fixated on whether their son will be a straight A student or the best. The most important thing is that he becomes a good person. Where does this power, this wish to do something independently come from? From a lack of attachment on the side of parents. Such parents think, “The most important thing is that he learns hard lessons which will be of use to him in life.” When parents are strongly attached, they don’t allow their child to take hard knocks, that is, they don’t let him go anywhere: you can’t do this, you can’t do that. And as a result, the child doesn’t receive any practical life experience.

### **Socialization**

The most important thing for the public life of a child is to control whom he socializes with. Many parents think it doesn’t matter whom he socializes with. In reality, this isn’t the case. If a child has a bad social contact, then you have to immediately put an end to it. This is an important principle for upbringing. It’s essential to put a choice before the child: either me, or this friend of yours. Whomever a person interacts with is from whom he will adopt character traits. If your child falls into bad company, then the fruits of your upbringing will be destroyed very soon. He will degenerate as an individual. All of your efforts will come to nothing and you will not be able to do anything, not for the better, nor for the worse. This interaction will change him very quickly. Therefore, it is essential to set conditions: either him or me. In Vedic society, there still exist such provisions, that a Father can turn his child out of the house. And no one has the right to interfere. There are no problems with this. If the child doesn’t want to listen, if the child doesn’t want to live like a human being, then the father gives him complete freedom: «Go. Have fun! Whether you become a pauper or someone else. That’s your problem». And such a child, when he leaves home, is no longer considered a human being. That’s it. On this note end all of his plans for a bright future. He becomes homeless and eats excrement. That is why children, knowing perfectly well about this, were very scared. When such an issue was put forth, the parents were unyielding. And for this, the children also respected their parents. Of course, you can’t act as in Vedic society because we don’t have a harmoniously ordered society and there is no social safety-net for families. But nevertheless it is necessary to dedicate significance of the first order to the question of a child’s social circle. But there is no need to enter into hysterics. You just need to punish with silence and so on, but no need to get fixated on results in order for the child to simply learn whom to interact with.

### **Independence**

The next principle is independence from uncivilized society. This principle consists of parents being independent from the tenets currently prevailing in society when raising their

children. The first thing that needs to be done, is to gain independent from mass media outlets through which these tenets are now being transmitted and imposed. Therefore parents should decisively cut off a child's uncontrolled contact with mass media outlets. This means that a child should not be allowed to watch those cartoons and films in which violence, boorishness, rudeness, greed, depravity, etc. are cultivated; where heroes with an honest appearance do the most horrible things. The best option in this case is to buy a VCR and choose what a child watches. Here there should be absolute firmness. For example, the fairytale "Mowgli". This is a wonderful fairy tale for children that shows who and how you should defend, who is a friend, who is a teacher and a spiritual teacher, even how you need to defend yourself from enemies. There are a lot of such films, its just essential to start studying this. Of course, there are hundreds less of them than that nonsense and pornography that is now in excess, but nevertheless, they do exist. And if a child watches such a good movie hundreds of times, then that's better, because he will then grow up to be a normal person. In that lies the principle of independence from the government. You yourself should answer for your child, and not the government. If the government currently cultivates violence, boorishness, pornography, deceit, that doesn't mean that we have to act the same way.

Why, however, are we, and everyone else, so attached to television? This television syndrome is emerging because people, engaging in hard work without sufficient love, don't experience full satisfaction from what they do. Its as if they don't fully work, don't fully live out their lives and, when coming home, switch on the television and finish living their lives there. Therefore, television can be regarded right now as the main drug. People are shown there what they want to have but don't have. This is a happy life. If they lack violence, they watch violence. If they lack debauchery, they watch debauchery. If they lack a beautiful environment or a beautiful life, they watch "Santa Barbara".

Its essential to understand that the danger of television is real. Right now, all of our progress on Earth doesn't originate in the least from good forces. In the Vedas, there are descriptions of various civilizations on various planets with whom we can't have contact due to differences in the nature of our existence. These civilizations are classified into several large levels. Below our level are planets where the technological sphere of life is highly developed, but the consciousness or spiritual sphere of life of these beings is a lot lower than that of humans. All heavy metal, computer games with dark corridors, endless murders and unceasing battles roughly depict the atmosphere of those civilizations. Right now our planet is experiencing strong influence from those planets and therefore we have a growing technocracy and the spiritualism of society is waning. This influence acts upon the consciousness of people and is transmitted through mass media outlets. Therefore if you want to somehow shield your children from this horror, then you should rule out the possibility of unbridled interaction with television. Since you can no longer cut a child off from watching television as you can't be cured of a drug by having it taken away from you, its essential to allow them to watch that which will simultaneously be interesting and useful. Therefore, it is necessary to go yourself to these video rental places and seriously study which films are worth attention.

And one final issue: is it essential to send a child to kindergarten? This is like playing a lottery. If you see that a child is capable of handling himself while interacting with children, then you can send him to kindergarten. If you see that the child begins to get spoiled, then its better not to work; sit at home and don't send the child to kindergarten. Or you can hire a private tutor - a good person.

### **Questions and Answers**

Now your questions. Oo - ooh! At last, we can relax! (Laughter) You yourselves wanted to listen to this topic, I didn't force you. We reviewed some issues very briefly and superficially since there wasn't much time. Therefore, ask if you still don't understand something.

**QUESTION:** You said that parents always exert influence on their children. But when a father abandons his family, how then does he exert influence on a child?

**ANSWER:** The mother should know that the father will nevertheless act on the child. Its essential to cultivate a respectful attitude towards the father and say that Father would have acted this way in this case. No need to say that Daddy is a good for nothing. If the child is a son, then with such an approach, he will also grow up to be a good for nothing. When a child hates his parents in his mind and insults them mentally, then he adopts all of their bad qualities. Contact takes place between the child and father, but already with a minus sign. If you say that he is a good person, that it simply turned out this way, that we separated, then in this case, you are cultivating positive contact between the father and the child and he will acquire only positive qualities from the father. The contact will remain nevertheless; you can't get away from it.

**QUESTION:** And if a daughter stays with the mother?

**ANSWER:** If you don't cultivate within her a good relationship towards the father, then she will hate her future husband as a personification of her father.

**QUESTION:** But what if the husband is truly bad?

**ANSWER:** As regards this, I can say that this very rarely happens in a family, that someone is good and someone is bad. People simply copy one another. But the secret lies in that the woman doesn't have overt qualities insomuch as her nature is passive, while the man has obvious qualities, since his nature is active. And a woman chooses herself the kind of husband, in whom are active the qualities she has passively. At first, these qualities attract her and then she suffers from them, although she chose them herself. Therefore people only get together when they have something in common. If a woman is not inclined to drink, then a drunk wouldn't arouse hate within her, but would give rise to compassion. If you have an inclination towards this, or in a past life, engaged in this, then a drunk will arouse hatred as the manifestation of your own personal character traits. Therefore, a person should not hate the negative manifestations of a husband or wife. This is simply lack of understanding of your own personal nature. It is essential to attempt to fight the negativity together, in partnership. Therefore, no need to tell a child that your Father is a bad person. It means that I am also a bad person. Why talk like this to your child about yourself or about the father?

**QUESTION:** When determining the character of a little girl, can a doll be added as well?

**ANSWER:** Good question. A little girl will of course choose the doll. All of these character types for a woman, acquire a minus sign. That is, they signify for what husband is she being raised for. If you put a doll nearby, then she will crawl towards it and grab it at once. The meaning of this is that family is the fate of a woman. But if you put down these objects without the doll, then she will pick something. The object will signify that she will have a husband who will do something in this field and it will be essential to give her a like upbringing. This doesn't mean that its necessary to teach her how to pound nails, but its necessary to teach her to live in the kind of family where there might be a blue collar worker.

**QUESTION:** And if the child is more than three years of age?

**ANSWER:** The same goes. What do you want from these four things? But if he is already 14 years old, then you can no longer tell. He'll say: "Mom, what's wrong with you, have you gone crazy? Of course, I'll pick the money. What question could there be?" (Laughter)

**QUESTION:** A little girl loves to watch movies with shooting, with fighting, is that good?

**ANSWER:** That means that she, by her nature, is a defender of some sort. That is, she is inclined to marry that kind of person. But what sense is there in these action movies? If there is justice, cultivation of honesty, kindness, then that's okay. Let's see, what kind of action movies do we have? Connected with World War II. Weren't they good action movies? Defence of one's homeland was cultivated by them, isn't that so? Its okay to watch such action movies. But when a Schwarzenegger-type comes out with a big gun on his shoulder and says to his beloved: "Did that guy there say something bad about you?" She says: "Yes". He very lazily takes his gun, which is bigger than his head, brings it up to his head and, high-mindedly, lightly pressing the trigger, blows off the offender's head. His beloved looks at him like at an ideal man. And he very calmly says: "Well, shall we keep going?" If she watches those kinds of action movies, then what will she have in her head? A hole instead of brains, from the big gun that is called television.

**QUESTION:** What if a girl engages in wrestling?

**ANSWER:** Well, there's nothing wrong with that. In the Vedic system it was considered that a female ruler, queen or warrior could master martial arts and if the husband didn't secure victory over an opponent, then the wife herself won against him. Or somehow helped her husband. Sometimes such things happen.

**QUESTION:** Its sometimes the case that a person has 2 manifested character types. Is that possible?

**ANSWER:** Yes, there can be combinations, but the principle is such that a person's character type doesn't change. He can at once be holy and a king, that is, a holy king. In general, everyone has a mix of various character types, but these combinations don't mean that everything has been mixed together. These character types demonstrate in which centres (chakras) the force of karma in a person has been realised. Do you see what I mean? The boundaries are relative, but they are very highly perceptible. A person who is inclined to be a worker has more active lower centres; a person who is inclined to be a scholar has the highest, those inclined to be rulers and businessmen, - the middle centres. This doesn't mean that a worker only needs sex. This means that he has a certain karmic task, to manage his lower instincts in life. A businessman's task is to manage his greed and he should become unselfish. A person who ought to overcome hatred, cruelty- that person is a ruler, and he is required to become soft in relation to people. And a scholar's karmic task is not to live for himself, but to give knowledge to other people. And all of these types are like a big mountain. It doesn't matter in which part of the mountain people are, they will all somehow intersect in your life.

**QUESTION:** Does such an interdependency exist; that there are less births of people of one type and more of people of another type?

**ANSWER:** There is. The inclination towards becoming a scholar or a holy person is only prevalent in a few. The majority are inclined to be workers. A significant amount of people are also inclined to lead society. That is, on the whole, its like a mountain- there should be a lot of workers, less of those who do business, even less managers and very few scholars and priests.

**QUESTION:** You said that life expectancy is determined at the time of birth. But in the Vedas, it is said that due to various sinful actions, a person can cut short his life expectancy. How is this explained?

**ANSWER:** What is meant here is the duration of active life. A person can die, for example, 10 years after he lost his active life. That is, he lies paralyzed, he's not living, not dying. Or what's meant is that he cuts short the duration of his active life. As well, if a person,

despite everything, left his body before his time, then he will be found in the same place where he needs to live, but in a subtle body, like how, for example, ghosts exist. When his time comes, he leaves this place and is born in a new body.

**QUESTION:** How to uncover a person's inclination towards becoming an actor?

**ANSWER:** Who? Actors? On the whole, the manifestation of yourself as an individual can be varied: you can become an actor or a musician. One musician can play on the violin in order to do business, another in order to understand the truth and meaning of life, a third, because he likes such work, a fourth, in order to lead the orchestra. That is, what profession you have doesn't have any significance. What is significant is how you manifest yourself in it. Its possible to be a scholar and also be a businessman; something that happens often these days. Its possible to be a ruler and conduct yourself like a merchant. Its possible to be a true holy person and govern all of society.

**QUESTION:** Is it possible for children to have several parents?

**ANSWER:** Its possible. Let me enumerate for you who is considered a father and mother for a child as per Vedic tradition. And so, who can be considered our fathers? The Vedas call upon us to regard these people as our own birth father and for children to fulfill the duty of son or daughter before these people, otherwise, they will remain indebted to them:

1. The birth father who gives birth is a father
  2. A father is he who provides a person with knowledge or spiritual faith or upbringing - this is a spiritual teacher
  3. Someone who teaches a person, that is, his teacher - he is also his father throughout life
  4. Someone who provides a person with food is also his father and a child should treat him as a father
  5. And someone who defends a child from horrible situations is also his father
- Now, who is a mother for a child?
1. The birth mother
  2. The wife of his teacher (in the case of the person being a real teacher and not just someone earning money through this profession)
  3. The wife of a priest, if it is a real priest. His wife is a mother for everyone
  4. The wife of the ruler, if it is a real ruler. his wife is a mother for everyone in the nation and it is essential to regard her as a mother, with corresponding respect. But for now, none of us have seen real rulers.
  5. The wet nurse. If someone nurses a child when the mother didn't have milk, then this woman is also a mother
  6. The Earth is also a mother, because she gave us everything we need for this body. The Earth is also an individual, but we don't see or know it. To be more precise, a certain individual governs this planet and she gives us the opportunity to be born here.
  7. And the cow is a mother who is empowered to provide the most valuable product for people - milk.

**QUESTION:** If a person knows how one needs to act and attempts to create a model of behaviour for others. Why shouldn't he force others to observe it? How then, can one teach?

**ANSWER:** Well you see, that's already not quite correct. That means that something wasn't right. That is, attempting to create a model means, first and foremost, attempting to follow it yourself. If you attempt to create a model on the strength of others, on the strength of the efforts of others, then that means that you have cultivated selfish inclinations within yourself. If a person truly attempts to create something, this means that he himself tries and wants to fulfill his

duties and doesn't force someone else. In upbringing, you can't try to force another person to do what you want. If you want to cultivate something in someone, its essential to do it yourself and give others freedom of choice. Such is the principle of upbringing. If a person does things the other way round, then he only starts to become hated and that's all. You won't achieve any good or any results, not for yourself, nor for others.

**QUESTION:** Your opinion regarding sleeping during the day.

**ANSWER:** During the day, you can only sleep while sitting. That's my view. If a person lies down horizontally, then he loses his health, memory, capacity for work and loses tonus from all internal organs and so forth. If a person simply placed his head on the table, then this doesn't happen and he also won't sleep for long. Children are another matter. Children need to sleep whenever they want to sleep. Its not worth forcing them to go to bed. Let them sleep when they want to sleep.

**QUESTION:** And college students?

**ANSWER:** College students? College students should sleep at night. And study at the right time, and not the other way round. (Laughter). They should study in the morning and sleep at night; engage in some sort of favourite activity in the evening which they like in order to go to bed in a good state of consciousness. They should be certain of the fact that they will not learn more than they are determined to by fate. They should not think that they should, without fail receive an A. Its essential to give more attention to those subjects that are close to heart. And set aside less time for those subjects that are not close to heart. They should also eat properly and on time, eat sweet things without fail in the morning and eat well at lunch.

And if a college student will do as such, then he can pass all of his exams with straight As, because he will easily memorize everything. He will perfect himself in his business or study and he will be respected by everyone. And it is essential to know that 50% of your grades depend on how much the teacher respects you. Even if a person has poor knowledge of a subject, but at the same time, he is respected by everyone, he possesses good character traits, then the person will be forgiven poor subject knowledge and will be given more or less good grades. If a college student doesn't have good character traits, he won't be respected, even if he gives the right answers, he won't always be given a good grade. Therefore, if a person lives correctly, cultivates the right things within himself, then he has nothing to fear.

**QUESTION:** What is the optimal minimal diet for an average person? And tell us the various diet options?

**ANSWER:** I don't know an average person, he doesn't exist. In the same way, there don't exist average organs for which pills are made. Therefore, the best thing is to understand how you yourself should eat and in order to do that, its essential to know which qualities food products possess and which products suit you. The main concept of how to eat properly is understanding that its essential to eat at the right time. What you eat is less important than when you eat. If you eat a food product that suits you, but not at the right time, that means that for you, its poison. This is deep knowledge. If a person thinks that knowledge is when someone counted for you by calories how much you should eat, that's not Ayurveda. This is on the whole, who knows what. If you consider this to be Ayurveda, then I have never encountered anything of the sort in Ayurveda. These same people who think that this is Ayurveda and write from the standpoint of Ayurveda, it means, that they simply described western medicine with Ayurvedic terminology.

**QUESTION:** Is it possible to heal oneself and study while asleep?

**QUESTION:** Sleep is ignorance. When a person sleeps he enters a state of ignorance. Healing during sleep is possible, and learning during sleep is also possible. But this type of learning and healing is the passive type. A person doesn't acquire anything during this. Because of this, I repeat, that the most important thing is character traits. When a person heals himself, he cultivates within himself certain character traits. As such, he cures the illness by healing the mind. I liked the movie with the actor Leonov, where he studied while asleep and then, after speaking on his subject, began to read the news. That is, when a person studies while asleep, he simply stuffs his head with something automatically, but he himself doesn't change during this. The same goes for healing.

**QUESTION:** How to explain the birth of mutants?

**ANSWER:** A person is born in whatever body he earned from a past life.

**QUESTION:** How to rid a child of the habit of sucking his thumb?

**ANSWER:** The desire to suck means that the person lacks something in his diet. That is, he wants to occupy his sense of taste, since he lacks prana. Its essential to correctly feed the child. Then, when he's 7, he will no longer want to suck.

**QUESTION:** Is it possible for a soul exchange to take place while a person is coming to during reanimation?

**ANSWER:** Very unlikely, since the soul is very strongly attached to the body. That's our greatest attachment. For any person. We are attached more than anything to our own body. When a person dies, the soul leaves the body only in the case when nothing can be squeezed out of the body, nothing more can be taken. The soul attempts with all its might to still use the dying body, but when it can already no longer function at all, then the soul leaves the body. And no reanimation can rehabilitate such a body. If the soul, the personality, left the body, that means that the body will never be rehabilitated. If someone thinks that this body can be animated without a soul, this is utter stupidity which is not even worth discussion. Its impossible. Because only the subtle body forces movement of nervous tissues and the functioning of the whole organism. And it is always found with the soul. If, when the soul leaves the body, another soul attempts to occupy the body, another personality, this can be equated with, when having the opportunity to enter a new castle, the soul attempting to settle in for a while in an old toilet or right inside a toilet bowl, my apologies for such a comparison. Because nobody needs an old body, why aspire towards one? What's the point? The body already served its purpose. Its like an old, broken down automobile which will no longer ever run well. Ok, you can fix a car, you can change whatever you want. But the body is a very, very complicated machine. Its impossible to fix a dead body. Therefore, its very unlikely.

**QUESTION:** How to offer food to your relatives and the dead?

**ANSWER:** If you know what it means to offer food, and if you want to cook and eat not just for yourself, then you are cultivating the highest level of benevolence within yourself and you don't want to sin. Therefore, its is essential to first, offer food to God, and then to whomever else. If a person first offers food to God, then later offers the same food to his deceased relatives, then the relatives can receive very great good. Such relatives can even be sent from Hell to the highest planets of the universe, to heaven. This system is described in the Vedas and it is practiced by many. It is, by the way, the duty of the son to do as such, when his parents die. He simply feeds his parents food offered to God and that's it, there's no need to do anything else. There's also another method. I myself was a witness, when one girl remained in the body of a ghost, that is, on this planet in a subtle body. And, with the right support of her parents, she received a new body.

This was in Moscow. One woman came and asked me what happened to her daughter who died. She came to her mother in dreams and complained that she was hungry, that she felt poorly, that she needed help. I can determine from a photograph what happened to a person after death. I looked and understood that this girl didn't quite die, that is, she remained on Earth in a subtle body and could not be born again. It happened as such: she was riding in a car, and at the moment of the accident, was sleeping. When something like that happens, then the person remains in a subtle body and can't receive a new physical body because it was as if death caught him unawares. Such things don't always happen, but in this case, that was the way it came to be. We began to study how she could be helped and decided to do the following. This family fed one thousand people food offered to God. And on the very same day, the mother experienced a great sense of relief. The daughter came one last time, said thank you, said her goodbyes and didn't come anymore. Evidently, she, by such means, ended her stay with this family. The Vedas are practical knowledge, although their methods aren't always intelligible to our physical minds.

**QUESTION:** When you offer food, should something happen? Does the prana of the food change?

**ANSWER:** No, the prana doesn't change. There exist two options for eating. Eating for yourself and not for yourself. If a person eats for himself, he cultivates selfishness within himself. If he eats for God, aside from the fact that he remembers God, he cultivates within himself a desire to live for God and for others, that is, he cultivates benevolence. When a person offers God food, then God saturates the food with his energy. This energy gives us the ability to live not just for ourselves. This energy has a spiritual nature and has nothing in common with prana (one of the subtle material energies). If a person is devoid of sinfulness, that means that the person doesn't live for himself. But with regards to food, this concerns only non animal-based food, because if you killed an animal, then that is already for yourself, because such food is not offered to God. According to Vedic knowledge, God doesn't take animal-based food from people, because its impossible to cleanse it of sin. And therefore, you shouldn't offer animal-based food to God. Its not right.

**QUESTION:** Is it alright to throw away food offered to God?

**ANSWER:** In the Vedic tradition, it is thought that if a person cooked food and threw it in the garbage, it means that he is undeserving of the food and as per the law of karma, he will be deprived of as much food as he threw away. Therefore, whatever a person could not eat needs to be given to animals. In this you do something of great utility. Its not important, how you offered, with the help of Christian prayers, or you simply asked Him to take it. You can offer food to Jesus Christ if you are a Christian. To Rama. To Krishna. To Allah, depending on what you call God. And aside from the fact that we do something of use to ourselves, the animals also receive good. In the Vedas it is stated that a soul in the body of an animal who eats food offered to God can immediately be born in a human body, avoiding many evolutionary steps in its spiritual development. That is, avoiding many births in other animal bodies. But this subject is difficult. I often explain this topic to those who more seriously study Vedic culture. Let's end on this. Its better to talk about that which is more comprehensible to people. I am now only giving the basics and its not for certain that we can explore them in depth today. At the very least, its essential to understand that a person should not eat just for himself and only alone. There're no two ways about it. Therefore, in old Russia, there also existed this rule that first, the Father tried the food, the head of the household, then everyone else. As such, the food was offered to the oldest person and respect was cultivated in all towards the head of the family. That is, somehow or another, food was offered to someone. If a person offers food to his parents, then he acquires the qualities

of the parents. If a person offers food to someone else, then he acquires their qualities. If a person offers food to God, then he acquires Godly qualities. This is since God also exists, He personally, within each of us. He sees how you offer Him food and in what frame of mind and He frees a person from selfishness.

**QUESTION:** In order to help, for example, your Grandpa, you need to feed him with this food, that is, offer him such food, and then eat this food yourself?

**ANSWER:** No, no. You already shouldn't eat it. You should give this food to animals. You should not eat it yourself. This only concerns the food that you offer to the deceased. You can not only offer them the food, you can offer them your actions. You do something good, let's say you feed people. Offer the fruit of these actions to your relatives. Say: "I want the fruits of this action of mine to go to my mother." As soon as you have said this, or strongly wished for this, it is realised without a doubt. It's the law. A person can give the fruit of his good actions to some other person. This happens irrespective of whether or not the person died or is alive.

**QUESTION:** What if the deceased comes to you in a dream and asks for certain food?

**ANSWER:** That means that it is essential to urgently make it. It's possible to do it in a church or at home. You can make a church at home. Anyone can make a church at home. You need to put up for yourself a little altar at home and serve God. You can live for God. Then a person is cleansed of all his sins if he lives for God. What does it mean to live for God? It means working for God. It means that a person also takes what he needs to survive, but the rest he uses honestly. For raising his children, for society. If a person lives for God, he becomes happy, if a person lives for himself, he becomes unhappy. If a person lives for God, his children automatically become unselfish. This is Vedic culture. But if you don't understand what it is to live for God, live for people. A wife should live for her husband, a husband should live for the family. The whole family should live for society and not within itself. Without question, this brings success, happiness and progress and a deeper understanding of things. A person should do that which he understands. Don't understand what is, or who is God- understand what is the law of honesty, of justice. If a person doesn't even want to understand that, then what is the sense in living? What is the meaning of life? If you don't understand anything at all, then in what lies the meaning of life? It's simply meaningless, that's all.