

Perfection of Body and Mind: A Goal of Right Education

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EDITORIAL NOTE

THE GOAL OF A LITTLE BOY

Years ago, a small boy, hardly five or six years old, began to ask himself: "What is the purpose of life?"

By the time this little boy reached seven years of age, the answer came to him from within:
"The purpose of life is Perfection!"

It was an overpowering answer. And the little boy, at that time knowing only his physical body, started making it perfect. By the time he became a youth of 17 years, he had already achieved the goal of a perfect body.

AH! IT MOVES!!

His body was considered to be so perfect that at the age of 17, he could give performances to packed audiences in Bombay and Poona, posing as Greek statues. The enraptured audience would sit in suspense thrilled with the performance. Often, towards the end of a performance, as the Greek-statue-posing youth moved his head, a sigh of relief went up from the audience. In wonderment, they exclaimed: "Ah! It moves!!"

WHO WAS THIS LITTLE BOY?

Who was this young boy? And what is he like now?

That erstwhile young boy has now perfected not only his body but also his mind, both of which have since become instruments of his perfect soul in the service of humanity as Guided by God. Eminent personalities, including Mahatma Gandhi and Sir Stafford Cripps, held him in high regard.

Besides, he has helped innumerable people to regain health with his unique methods of Naturopathy as a system of medicine on modern lines and Nature Cure as a way of life.

Who is he?

He is none other than the one whom we now call Revered Dadaji, Dr. Dinshah K. Mehta, the Servant of Servants of God. For the benefit of our readers, we are reproducing elsewhere in this issue a few pictures of his statue-posing performances, which give an idea of the state of physical perfection achieved by him in his younger days.

He was born on June 5, 1903 and in spite of his age, his body has remained strong and supple and his muscles are soft when relaxed and hard when flexed. There are no creaky joints, no stiff limbs, no knotty tissues in his case. A flick of his hand can still fell a strong man!!

CONSCIOUSNESS BEHIND THE BODY

With this background, Revered Dadaji should know what he is talking about. He advises that the youth should set before them the goal of building up a perfect physical body. However, they should do so with a higher consciousness behind this goal and not merely a physical consciousness behind it,

Revered Dadaji has rightly pointed out that the High Beings like Zarathustra, Ram, Krishna, Moses, Buddha, Christ and Mohammed, all had strong and well-built bodies. Ram and Krishna even physically fought seemingly stronger enemies. Yet, Lord Ram vanquished Ravana and his *Rakshasas*, and Lord Krishna defeated Kansa and his *Pahlwans*. This is because their consciousness was linked with the highest of the High. So also, even before he became Gautama the Buddha, when he was just prince Siddharth, when challenged to feats of physical strength, the Buddha-to-be vanquished all the other suitors of the princess Yashodhara.

Thus, merely building a strong physical body is not enough. It must be linked with the higher consciousness.

How to grow unto the higher consciousness?

The fact is that throughout their lives, almost all people function within the three lower levels of the wakeful plane of human consciousness. The three lower levels are the levels of sense perception, emotion and reason. In this Discourse Revered Dadaji has explained that Right Education is that which teaches the children and the youth how to grow unto higher levels of consciousness which are the inspirational, the intuitional and other levels which are still higher through which they can ultimately rise unto the higher spiritual planes and at least grow to know one's own soul directly and through that preferably grow to know the Source of their soul.

Sleep is often a great hindrance in one's growth unto the higher levels of consciousness. In this Discourse, among other things, Revered Dadaji has given practical ways of transcending sleep unto wakefulness, and even super-wakefulness.

For most people, the right way to transcend from the lower levels unto the higher levels and planes of consciousness is through the principle of attachment, which is within each one of us. For this purpose, we need to increasingly transfer our attachment from our small self - including the thoughts, things and persons we are attached to - to a higher being, an Entity, an *Ishta*.

In this Discourse delivered on October 19, 1969, at the Delhi Branch of the Society of Servants of God, Revered Dadaji has given several other right ideas pertaining to Right Education. It is one of a series of 15 Discourses delivered on education, two of which have been published in our earlier issue*.

This Discourse and others of this series will be found particularly helpful by parents, teachers and professors and also by young boys and girls, many of whom today are floundering and drifting aimlessly. Ancient values all over the world are crumbling, and the youth do not know what the right values are that should be enthroned in their life. So, many wander hither and thither pursuing desire after desire in vain which ultimately ends in frustration and waste of another precious life.

-Sundri Vaswani

New Delhi
November 10, 1975

*Refer "The Discourse," Vol. 2, Nos. 17-18 dated September 30, 1973, entitled "The Right Education: Its Basis and Goal", and Vol. 3, Nos. 16-17 dated September 15, 1974, entitled "What is Right Education?"

Refer also "Living Truth", Vol. 1, Nos. 11-13 dated July 15, 1966

What is Right Education?

In the series of Discourses on Right Education - which means education having spiritual foundation, particularly character-building foundation - we have fairly traversed the ground of two out of the three aspects of education. One is what we have termed acquisition of knowledge or “adducation”. It means acquiring knowledge about things of life through conditioning our mind or through force of circumstances or the surroundings influencing us. Those circumstances and surroundings can be our family, our society, our educational institutions of the present type, or otherwise.

Second aspect is addition to the contents of our human mind. That is more than acquisition through our sense perception, specially through the senses of sight and hearing. Other senses also are the inlets for the thoughtforms, which get created in each mind, according to the subjective basis within each one’s mind.

Neither of these two aspects, although they are given the name of education today, can be called Education in the true sense.

Right Education is that which not merely draws out from our deeper most self, but ultimately aims at making the mind grow inward to know the highest of the self within us - which we say is the spark of the Divine Self, or our *atma* or soul - and through that, grow to know the Source of our soul.

Education through Three Faculties or Levels of Human Wakeful Consciousness

Now, we come to the third aspect of education through the three faculties that are common in every human being. They are the faculties of the wakeful human mind, which we also call the levels in the wakeful human mind, namely the faculty of sense perception, the faculty of emotion and the faculty of reason or rationality. Most types of education of today, even those that may be truly fitting in with the third aspect of drawing thoughts from the deeper-most self, are confined to these three levels in the human wakeful plane of consciousness.

These three levels are influenced by our habit mind, which we generally call conscience. The conscience, the habit mind, of each one differs so widely that, on the same problem, each one has different reactions and reaches different conclusions. That is why even on the so-called good aspects of any problem, there are differences of opinion and even clashes and confusion. This is because we are confining to these three levels the inlet into our human mind as well as the outlet from the deeper most aspect of our mind that we can go unto.

Higher Levels of Consciousness

And, we hardly try to transcend these three levels by any conscious effort. That makes all the difference. Yet, it is possible for one to know by direct knowledge the levels that are higher than the above-mentioned three levels in the wakeful human consciousness. Beyond the levels of the wakeful human consciousness are the planes of consciousness which are higher than the wakeful human consciousness.

Therefore deeper thoughts on any subject can arise within us from the higher levels and planes of consciousness.

As we have seen in the past Discourses, there are seven levels* in the wakeful human consciousness. If we can at least grow unto the fourth level, the conclusions that we reach on any subject change, not necessarily radically, but quite often with higher basis behind the thoughts that arise *through* the fourth level; or even *from* the fourth level. (*Refer "The Discourse", Vol. 3, Nos. 12-13, dated July 15, 1974 entitled "Seven Levels of Wakeful Plane of Consciousness and Beyond")

Fourth Level of Human Wakeful Consciousness

What is this fourth level? We have seen that the fourth level is the level where all the three faculties coalesce - the faculties of sense perception, emotion and rationality. When we receive any thoughts from that level or higher than that level, the reactions to these thoughts are of a higher order. Yet, no conscious effort is made in our educational institutions to open the higher levels of consciousness.

In some students, when the fourth level is opened either by his conscious efforts or because the time has come for it to open, one finds that the student is brighter than others - not in the sense that his expression is brighter or better, but the thoughts of that student are deeper. The expression of these deeper thoughts in words may not even be very clear, yet they are deeper thoughts. In case of some such students, who have grown unto deeper thoughtforms, if the words are not proper, then their actions and life depict their depth.

Fifth Level

Beginning from that fourth level, when we go one step higher, then at the fifth level, what is called inspiration begins. These inspirations are not from the lower mind - the subconscious and the unconscious planes - but from the higher levels in the wakeful mind. Many a time, we call such a one a genius. From our human level, they are called genius, but they are nothing more than those whose higher levels in the wakeful human consciousness have opened. On any problem, they give deeper thoughts.

Higher Levels

Then, of course, beyond that is the sixth level which, as we have seen, is the level of intuition.

Beyond the level of intuition is the level where the human mind comes to a standstill or near standstill. There, one does not know whether one is thinking or feeling or has sense perception. Nor does one get any inspirations, nor intuition. That is the level where the Master Mind comes in one's life. The Master Mind comes and watches and tests whether one is ready to transcend unto the higher plane of consciousness.

How to Transcend from the Third Level unto the Fourth

We shall take all these step by step. Today for all practical purposes, let us see how to transcend from the third level, the rational level, unto the fourth level, where the three lower levels coalesce.

Behind every aspect of life, internal or external, there are principles and laws which emanate from the principles. When we understand the principles and the laws, the manifestations become clear to us. Otherwise, if we just see things at the same level on which they manifest according to the force of circumstances arising from within or without, it confuses us. But, when we know the laws, we grow step by step, by following these laws and putting them into our life, in our behaviourism, in our manifestation.

The Principle of Attachment

Now, what are those principles and laws? That is the main issue. We have said in the past Discourses that our human love, as we call it, is mostly influenced by nothing but the principle of attachment. It is attachment to thoughts, things and persons of our likes and dislikes. This principle of attachment is to be tackled first. It has in it the spark of Divine Love. The only issue is that this principle of attachment is limited, if not soiled, by the human mind getting attached to the small self within us, instead of the Divine Self within us. This attachment to the small self has to be transcended.

Transcending is not mere transferring. Transcending of the principle of attachment has to be done on the vertical plane; not on the horizontal plane. Transferring this principle on the horizontal plane is not transcending. It is merely going around on the plane of attachment from one thought to another. On the same plane, there is a transference of the principle of attachment from one thought to another, which ultimately again gets into the same vicious circle.

Transference and transcending, both are necessary. One is needed as an outlet for the pent up force, as a sort of safety valve when we have not been successful in transcending the principle of attachment, or until we have become successful in transcending or sublimating on the higher level. So, let us find out how to do this transferring and transcending.

Transfer of Attachment

Transferring is easier than transcending. We have known that those who have any kind of vocation or profession, or even those who are students, though they study in their schools, colleges and universities, have got a pull towards some hobbies of their own. These hobbies are generally connected with something worldly on the same levels within the wakeful plane. Some have a hobby of some form of exercise, either to culture the body or to keep it healthy. Others have a hobby of reading, and reading particular type of subjects. Some have a hobby of carving, painting or some kind of workmanship. All this is a transference of the mind from the usual studies onto the hobbies.

Through the hobbies, the attachment gets transferred to these aspects of life, with the result that even when we do not like some of the subjects in our studies, we do not fumble and remain there. We transfer the attachment, for the time being, into our hobbies linked with other activities. Eventually, something happens. Some change happens. Some door of perception opens, and we get interested in the very things in which we were not interested earlier.

This is an example of the attachment principle transferred; transferred from what we have found ourselves in by force of circumstances, whether in our studies, or in our living at home or in the surroundings, onto something we like. This is a good outlet, but a good outlet from repression. However, will such a transfer of the principle of attachment help us to grow higher? That is a different question.

Make Physical Body A Perfect Instrument of A Perfect Mind

We must find out what is helpful for our growth, even on the horizontal plane. For that purpose, we have to start with at least the grosser aspect of our self, which we call our human body. The human body is only an external aspect of our self. It is the grosser self. It can be a flowering out of our deeper self in the right direction or it can be a fading out in the wrong direction.

When we want this body to be used as an instrument for any thought to be manifested in words or action, we must see that it is made as perfect as possible. This is important. The body will grow in its own anyway, without doing anything. Even without making any effort to make it grow, the body will grow because of the vital force of the principle of inheritance behind it that works through the human mind which has certain inherited tendencies in it or has acquired some thoughtforms from outside.

When we take the help of those laws working in the human body, which can make the human body as near perfect as possible, it can become a better instrument for the thoughts to be manifested through. For this purpose, one has to aim at not merely the so-called well-being or health, but also health at a higher level. One has to aim at culture of the human body so that it keeps growing to become an instrument of higher thoughts, of deeper thoughts, of thoughts that descend from a perfected mind.

Now, take the case of those who are for physical culture. Most people go in for physical culture as an outlet, a hobby, or a transference of the principle of attachment. That physical culture may be in the form of games, or other than games. They may be body-building exercises of one nature or another or so-called *yoga* of the present-day, the *asanas* and *pranayam*. What is the aim behind this aspect of physical culture? The aim is either to have health or to excel through that health unto strength and through the strength unto becoming, what one may say, a champion in one or another field of activity in the realm of physical culture.

Consciousness behind Achieving Any Goal

Now, there have always been some champions in the various fields of physical activity. Almost every day, we hear about them. Are they good instruments for higher thoughts to manifest through? Physically, they have good bodies. A champion's body

is a good body, whether in one field or another. It is healthy and even more than healthy. Yet, are the champions good instruments to manifest higher thoughtforms? No. In most cases, they are hindrances to higher thoughtforms. This is because their whole attachment is towards a worldly aim. Theirs is a material goal of one nature or another. They aim at becoming so-called perfect in that field, but they are not going to be good instruments of the Divine Mind to work through.

As a matter of fact, if such ones go in search of the Divine Mind and thirst after the Divine Mind, which is more on the vertical plane, and if it is time for such ones to be caught by the Divine Mind, then when the Divine Mind begins to work in and through them, their body becomes a hindrance, even when it is physically perfect, or has come to near perfection in that particular field. The reason for the hindrance is that the consciousness that was behind bringing the body to a physical perfection was for a different purpose and at a different level. When the higher mind begins to manifest, there is a conflict between that lower mind, which has got one aspect of perfection in it - perfection towards the body - and the spiritual perfection, which has a completely different basis.

Perfect Bodies with Perfect Consciousness: Example of Lord Krishna

Take the case of any high soul. Let us take the extreme case of descending high souls or *Avatars*, as they are called. Take the body of personalities such as that of Krishna, Ram, Buddha, Zarathustra, Christ, or Moses. Theirs were perfect bodies, powerful bodies. They were not weaklings. They are descending souls. In their lifetime too, they were champions in one field or another. What made the difference between their body and that of other champions?

There is the story of Krishna fighting with Kansa and the champions in the court of Kansa. The bodies of Kansa and other *Pahlwans**, who preceded Kansa in their fight with Krishna, were different from the body of Krishna. The bodies of Kansa and the *Pahlwans** were much bigger and more muscular. Yet, Krishna's body ultimately vanquished them. What made it win? It was the consciousness that made that body, the consciousness behind the body of Krishna. It was the perfect consciousness.

(*Pahlwan is someone who is a strong person like a professional wrestler)

So, whenever we transfer our consciousness on the horizontal plane of perfection, let our attachment be not to a worldly goal of merely becoming a champion in one or another field. Through this type of physical culture, let the consciousness be to make the body an instrument for the higher mind to manifest through, when the higher mind does begin to work through us. That makes a lot of difference.

Buddha's Body

Take the life of Gautama the Buddha. Gautama's body was not unhealthy. His was a very strong body. Yet, that body was a hindrance, a hindrance to the Buddha's manifestation. And, it happened that, in time to come he went into renunciation, the Great Renunciation. He was forced into it because of the wrong conditions in his surroundings.

Gautama's body had become skin and bones. It was not because he wanted to change his body to become perfect and in tune with the higher mind, about which he did not know at the time. It was because he was told by the five ascetics that if he wanted to realize the goal of finding out the cause of suffering and how to end it, he must do penance and resort to austerities. He did so, and his body became skin and bones.

He was almost at the point of death and when he began to realize that he was about to die, he thought, "After dying, how will I be able to solve the problem of finding out the cause of suffering and how to end it?" So, he decided to live. Then, he asked for water and things happened in his life about which we have mentioned earlier. His body, as it subsequently developed out of the regeneration, was the body suitable for the Tathagata or the Buddha Mind to manifest through.

Bodies of Prophets

Similar has been the case of Zarathustra. Also of Moses and of Jesus the Christ. From childhood up to the time Christ died, his whole personality was built for manifesting the Divine through him.

That makes all the difference. A body of a high soul, a descending soul, is healthy, strong and perfect. So also seems the body of a champion. But the thoughtforms behind the two are different. That is why they are not able to reach the same goal.

If we want to grow towards the goal of opening the higher levels in the consciousness, step by step, then the transference of the attachment, even on the horizontal plane of life, should be linked with perfection. Perfection that is good for the higher mind to work through. And, our Highest Mind is the Divine Mind within us.

People are not able to manifest the Divine within them because their whole consciousness that has made their personality, even the gross one, is built upon their attachment to something gross rather than to spiritual perfection.

Make the Body a Sacred Temple

So, let the transference be, but let the youths, girls or boys, keep the goal in mind that their body is to be a sacred temple for the Divine Mind to manifest through. Their aim should not be to merely excel in this or that field of physical culture or games. The games and the exercises may be external, or they may be physiological or internal exercises like the *yogic* exercises - *asanas* and *pranayam*.

The goal should be to make the body an instrument for the Divine Mind to work through and not merely for our human mind to work out its own thoughtforms. This is one mistake we make when, though we want our youths to make their bodies healthy, we do not give them that consciousness. This health of the body and mind should not be attached to the goal of a worldly nature. The aim should be perfection that is in the Mind Divine, so that the Divine Mind works through the human body and mind to fulfill its Plan.

Transcending or Sublimation

Now let us take the other aspect, the vertical. How to transcend or sublimate this libido, as it is called, on a vertical plane? There comes in the bigger rub. We know that every day, we eat food, we drink water, we sleep, and we also do some work. It is very important to transcend sleep; not merely control it.

From Sleep unto Super-Wakefulness

Many a time, we think that sleep is most necessary. For everyone living on the horizontal plane, it is so. Remaining on the horizontal plane of consciousness, if people try to not sleep, they will get into such confusion that they may even become unbalanced mentally.

However, if we transcend, or aim at transcending, on a higher level, then the manifestation of sleep requires control. Ultimately, sleep has to be reduced, step by step, and eliminated, without the use of will power behind it.

What is it that keeps us so much linked with sleep? It is attachment to the thought of sleep. We think that we must have sleep. It has been ingrained in us. More so, those that are on the plane of so-called physical culture naturally want to sleep. Most people, who do physical work of any nature, want to sleep. Those who do not do any physical culture but are of what is called a *tamsic* mind or slothful, also want to sleep. Those who live a lower life connected with the sense perception, whether in the homes or otherwise, also have a strong trend for sleep. They fall in love with sleep.

Yet, sleep is one thing that comes in the way of sublimating our levels of consciousness unto higher levels. To overcome attachment to sleep, what is required is a transfer. Transfer your attachment from sleep; not to sleeplessness, but to wakefulness, and ultimately to super-wakefulness. Attachment is an important principle: Transfer the same principle of attachment from sleep onto super-wakefulness. To come to a state of super-wakefulness is not easy, but wakefulness is possible.

How to transcend from sleep unto wakefulness, and even super-wakefulness?

Will-Power vs. Imagination

There are two forces working in our human wakeful mind. One is the so-called force of will power, as it is accepted in psychology. The other is the force of our imagination or visualization. These are two very powerful forces within us.

Quite often, we give wrong value to will power. Many a time, when we find that a person has achieved some worthwhile success in any field of life, we say that he or she has a strong will power. Yet, according to the laws governing psychology, it is well known that whenever will power and imagination are in conflict within oneself, it is the imagination that has always won, and will always win. This is very important.

Power of imagination or visualization is much greater than that of the will power. Will power is useful for controlling behaviourism, controlling the manifestation of thoughts. It is not useful for overcoming a thought or even for counteracting a thought.

For counteracting a thought, you have to create counter-thoughts through your imagination. Still, eliminating a thought is different from counteracting a thought.

However, imagination is more important than will power. So, for achieving wakefulness, use that faculty of imagination, which is an offshoot of the rational faculty.

Imagine in your mind's eye, and through your mind's eye, the state of wakefulness you want to achieve. And transfer your love, or so-called love, which is attachment, on to that imagination of super-wakefulness, or at least wakefulness. Then, remain in love with that super-wakefulness. And a stage will come when your attachment, which was all the time with sleep, will get less and less. That power of attachment will get unattached from the sleep; it will get more and more attached to wakefulness.

Meanwhile, there will be a strong pull for sleep, because it is in the habit mind, and also because there is a certain physiological need as long as the mind remains at the horizontal levels of consciousness. This is where you should make use of your will power to control that behaviourism.

Relaxation and Sleep

There is a difference between sleep and relaxation. One can relax the whole body and mind even without sleeping. One can remain in the state of what is called *savasana* in *yoga*, which is a state of complete relaxation of the body and the mind, and yet is not sleep.

Also, when the body is constantly in a vertical position, gravity pulls the blood, and the blood is reduced from the brain cells through which our mind works. At that time, merely lying down in a horizontal position helps gravity to supply blood to the brain cells. Except in case of certain ailments like high blood pressure, it helps to keep the head lower than the hips, legs and heels. Lie down on an inclined plane, keeping the head six inches to 1½ ft. below the heels and the hips. You will find that gravity will pull the blood down. And, in a few minutes - maybe ten to fifteen minutes - you will feel refreshed.

However, if you are in love with sleep, and you sleep at that time, you will sleep for a much longer time and will also get up in a sleepy, dozy state. But, if you have already transcended, at least to some extent, your attachment from sleep to wakefulness, such horizontalisation for some time will be enough to make you feel fresh.

It does not mean that by remaining ten to fifteen minutes in that position, you can remain wakeful for the whole day and night. Why? This is because in our human mind, conflicts are going on constantly, more so, in our lower mind. Conflicts also sink from our wakeful mind into the lower mind. These conflicts between thoughts are causing confusion and disturbances.

It is a psychological law that to bring about equilibrium in our human wakeful mind, these disturbing thoughtforms should go away from the wakeful consciousness and sink into the lower planes, the sub-conscious and the unconscious. When they have sunk down, we feel that our mind is clear and clean. The fact is that they are still there, in the lower planes of our consciousness. They will well up some time. As they well up - which normally happens without our knowledge, and we are not even conscious of the welling up - they create conflict. Sleep is one of the ways of again pushing them down into the lower consciousness. It is a natural phenomenon.

So, sleep will have to be, even when we are aiming at transferring our attachment to the goal of wakefulness. Sleep will have to be, till our lower mind - the sub-conscious and the unconscious planes - get cleaned out step by step, by not only cleaning the conflicting thoughts or the conflicts within and between the thoughts, but also by eliminating these thoughts altogether.

That is the difference between an average mind and that mind which is a descending Higher Mind, Divine Mind. When the thoughtforms, which are between our wakeful mind and the deeper, the subtler aspects of our personality, which is ultimately our soul, are reduced and got rid of, then our soul's mind begins to manifest directly through our human mind. Then, of course, the least sleep is necessary.

Till then, sleep will have to be. But, let it come. Let there be no attachment to the thought that we must have at least so many hours of sleep. Let it come! So many hours, less, or more! Do not keep that thought before you. So many hours become necessary only if you remain at the horizontal level of life; not if you are aiming at transferring and transcending from the horizontal way of life unto the higher life.

Now, this one principle of attachment is to be used for transferring as well as transcending. But merely to get in love with the wakefulness or becoming attached to it is not enough.

What is this wakefulness? If you tell a student or a child: "You must remain wakeful! Get into love with wakefulness!" "But why?", the child will ask. And all are children until they have outgrown the childish mind. You have to show them the goal.

Why should you transcend?

What will you say to the children, to the youths? Well, you have to instil in their mind that within each one of us, there is an eternal spark, the divine spark. This divine spark is sustaining our human personality - not merely the body personality, which is an end-product of our mind, but also our mind. This divine spark is imprisoned within us. We are sitting on that divine spark. It is sustaining us but not leading us.

Give the leadership of your life to that divine spark and not to your own thoughtforms and the desires which have become your thoughtforms.

The Way to Transcend: Through Chosen Entity

What should be done to achieve that goal? Conceptually, it is all right to say, as many glibly say, "We are all from God, from the Divine. Our soul or *atma*, which is

within us, is the spark of the Divine, a flame, a light, a *deepak*." But this is all said at the conceptual level of human rationality. The human mind which says so, does not even know about the soul, much less know it by direct knowledge. To know it by direct knowledge, there is a way. That way is to keep before the children, even the grown-up children, the goal to be achieved through those who have achieved the goal.

Take a grosser case. Those who want to excel in the mental or physical field, have before their mind's eye the picture of someone whom they make an ideal to grow unto. In the mental field, it may be a great genius whom they like, about whom they may have heard or read. Then, they want to come to that level. They keep that person as their ideal to be achieved. Likewise, in one or other field of physical culture, they keep somebody before their mind's eye.

Similarly, for transferring attachment or transcending to a higher level, keep a picture before the child's mind, the youth's mind, that this is the goal to be achieved. And whose picture can it be? Many High Beings, from ancient times, have given to us ancient ways of life leading to Life Eternal. Let the child, the youth, choose any one of them. Some may have liking for the one Entity - or *Ishta*, as we say here, some may have attraction for another. Some may feel love for Krishna, some for Christ. Some may like the Buddha, some Ram, or other high prophets and messiahs.

It is best to give to children and youth the goal of such descending souls who have descended right from the Creator Principle and have come down to us in human form. They have descended more for the sake of relieving the suffering in the Kingdom Divine. Even the King of the Kingdom Divine, that is God Himself, is suffering. And, descending souls, *Avatars*, come once in centuries.

Sometimes, one may not know much about the descending souls or one may not like them. Or, one may have been caught in the consciousness of some other high soul, who may be an ascending soul, but definitely higher than the child or the youth or another who selects the ascending high soul as his or her Entity or *Ishta*. Let them transfer their love onto such a one, any one of the high souls, and keep that as their goal to be achieved.

In order to achieve that goal, step by step, what should be done? What is the next step? We shall take up that in the future Discourses.

God Bless You.

Published in "The Discourse", Vol. 4, Nos. 23-24, December 30, 1975