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Mu.22, 23.08.68, (for Bk.s).

The morning class dated 22.8.68 was in progress. The topic discussed in the middle of fourth page was, you can ask the *Shankaracharis* (the followers of *Shankaracharya*) as well as the *Sanyasis* (ascetics) and tell them: your religion is certainly different. It does come afterwards. In the very beginning there will certainly be one Ancient Deity Religion (*Adi Sanatan Devi-devta dharm*). When there was the Ancient Deity Religion, all the other religions were in [the abode of] liberation (*mukti*). And exactly the same will happen now as well. You children show an easy way of going in liberation and they (the *sanyasis*) teach such activities [which involve] rigorous physical exercises (*hathyoga*) etc. Their's is indeed *hathyog*¹. You do tell them very easy ways to find liberation. You say: considering yourself a soul, remember your Supreme Father Supreme Soul. The Father also says: Only I am ever pure. The one who is ever pure; only He can purify everyone. Ever pure means to whatever extent someone may come in the contact of His power of *purity*, His purity never reduces. For this, a verse is created in the scriptures as well: *Purnamidam Purnamadah Purnatpurnamudachyate*. He is complete. If we extract completeness out of completeness, it still remains complete. It isn't exhausted; meaning that One is *ever pure* and all the other human beings of this world, whether they are religious fathers, religious souls, great souls, they are all exhausted after coming in the color of the company. Their *purity* is finished.

That is why those who are influenced after coming in the color of the company, the ones who fall down, they can't make others pure from impure. How will the one who himself becomes impure make others pure? They all come in the cycle of birth and death. They all keep the desire of experiencing happiness. Whoever are the actor souls on the stage, they all are pleasure seekers (*bhogi*). While experiencing happiness through the body, the power of the soul keeps reducing. There is only one unique power, the Almighty, who comes on this world.... He comes in the impure world, He comes in the most impure body, even so, the power of His purity doesn't reduce. The purity of all the souls who come in the color of His company increases by leaps and bounds.

So it was said that you children recognize that ever pure Father and you show [to others] an easy path of remembering Him. They (the people in the path of devotion) make it difficult; they call Him the Incorporeal, they call Him Omnipresent. By saying He is omnipresent, the intellect wanders. Where will they focus their intellect? Now the Father has shown you an easy path: consider yourself as a soul and recognize the corporeal father (*sakar bap*) who has come on this world, the one who is the father of the human world. He is the Creator. The relation between the *creator* and the *creation* is in the corporeal form. The incorporeal Supreme Father Supreme Soul Shiva enters that *creator* and gives the recognition: 'remember Me, I alone am ever pure. The permanent chariot in which I enter, even he will not be called ever pure now'. He too will be called ever pure when the Supreme Soul Father makes that soul equal to Himself.

So, I alone am called the Purifier of the sinful ones (*patit pavan*), the One who transforms the sinful ones into pure ones. Tell them: now, you *Sanyasis*, leave your body consciousness. Consider yourself as a soul and remember the Father, then your sins will also be burnt into ashes. He tells you only one definite thing, remember that *ever pure* Father then your sins will be destroyed and you will go to the abode of liberation (*muktidham*). Show this path to

¹ a form of yoga consisting of rigorous physical exercises and breath control

everyone, whoever they are. Some will accept it and some will not. Whether they believe it or not, if even a little of it sits in someone's intellect, he will come in [the list of] subjects. If it doesn't sit, you should understand: this one doesn't belong to our religion at all.

You have to explain only two words. *Alaf* means *Allah*. The highest on high is called *Allah*. The highest and the lowest are counted on this corporeal world itself. In the incorporeal world there is no question of high and low. So, *Alaf* is the highest on high and when that highest on high comes on this world He makes [the corporeal one] the highest on high emperor. In the end, He says only one thing: *Manmanabhav* [meaning] merge [your mind] in the thoughts of My mind. I am the One with an incorporeal stage; you too, become incorporeal. I am the One with a thoughtless stage so by remembering Me, you too can become like this. If you become incorporeal, you will become the one without vices (*nirvikari*). Then you will also be called egoless. That is why, He says only one thing, remember Me alone. Then whoever remembers to whatever extent [they get the returns].

Keep checking your *meter* of remembrance, 'how easy my remembrance becomes. When I sit in remembrance, how much time do I take to concentrate my mind?' Keep checking this *meter*. Those who check the *meter*... those who check the *meter* of water or those who check the *meter* of electricity, they too have a *meter*, don't they? Those who measure the length also have a *meter*. So as many *miles* they come to know, they note it down, don't they? So you have very little to understand and explain. Your time is very valuable. To take the inheritance from the Father you have to remember only the Father again and again.

You yourself have to remember and bring about the benefit of the others too. You should not waste time. You have to sacrifice every bone [of yours] in Godly service. For this the example of Saint *Dadhichi* is given. So whomever you meet, your friends, relatives etc., tell them, we tell you only one thing, that we all are brothers, all are the children of One Father. So our business is the same as the father's business. The father's business is [to] give the message to all. We too are messengers, the children of the messenger (*paigambar*). You should not talk any other wasteful things. You should make this sit firmly in the intellect: we will become pure through the remembrance of the One Father alone.

There are only two pure abodes. One is the abode of peace (*Shantidham*) and the other is the abode of happiness (*Sukhdham*). This is indeed the impure world, the abode of sorrow (*Dukhdham*). Now the Father says again, remember Me, then you will leave the abode of sorrow and be transferred to the abode of happiness. First you will go to the abode of peace. You also have to feel the pulse of the one to whom you have to explain. They don't know at all that the destruction of the world has to take place. They will die well before. They don't have time at all to listen to your words, so they are destroyed. Your victory is certainly fixed. Except you, all the others will go to the abode of peace. Om Shanti.

The next morning class is of 23rd August 1968. The Spiritual Father sits and explains to the spiritual children. Whenever *murli* starts, why does He usually say this? Why does He remind us that the Spiritual Father sits and explains to the spiritual children? He reminds us because we have developed the habit of coming in the color of the company of bodily beings for 63 births. We see the bodily beings; therefore, we remember those very bodily beings. Here there are two Fathers. One is the Spiritual Father; He too is an unlimited [father]. [There are] the unlimited souls and their Father is [also] unlimited and that Spiritual Father is not visible through these physical eyes. That is why, He reminds us that the Spiritual Father is the one who explains, and He sits and explains.

In whom does He sit and explain? He sits in the bodily father and explains. That bodily father is also the unlimited father of the human world. Christ and the other religious fathers are anyway the father of 150-200 crore (1.5-2 billion) [souls of the] human world. They do have a limit but the permanent chariot, in whom the Supreme Father Supreme Soul, the Spiritual Father comes, he is the father of the entire human world. However, the one who explains is not the father of the human world. He (the father of the human world) is a bodily father. Human beings have a body; he is the one who produces bodies. He is the father who sows the seed of the bodily human world. He is the father who gives birth to even the first leaf of the 500 crore (5 billion) human world but he is not the one who explains. The one who explains is the Spiritual Father.

He says, I enjoy explaining these things [to you]. Who [enjoys it]? The Spiritual Father enjoys a lot explaining these spiritual things; and then He enjoys very much making you children pure too. *Arey!* What? The more I come in contact, connection, relationship with you children and the more you children remember Me with attachment, you become pure to that extent. It is for this very reason that He says: remember the Father who is the Purifier of the sinful ones (*patit pavan*). The one who purifies the sinful ones is that incorporeal Spiritual Father. When they sing: *patit pavan* Sita-Ram, then does the intellect of the devotees who sing go towards the corporeal one or towards the Spiritual Father? (Someone said: towards the corporeal one.) So, this praise became false ... What? ...that Ram and Sita are the ones who purify the sinful ones.

The Father too (as well as Brahma Baba) explains again and again, you all are Sitas. Whether you are a *male* or a *female*, you are all in the jail of Ravan. *Accha*, is Prajapita included in that list or not? Or was he separated? He too is included [in that list]. Does he too come in the jail of Ravan or not? He does. Therefore, if he thinks: I am Ram; then it is a false statement. What is even he in front of the Supreme Father Supreme Soul Shiva, the point of light, the Spiritual Father; is he Sita or is he Ram? He too is Sita. Then, who is Ram? (Someone said: the incorporeal Ram.) Is the incorporeal one Ram? What is the meaning of incorporeal? Incorporeal means the one who is not visible through these eyes.

The name of that incorporeal Father Shiva, the point of light, is Shiva only. That name never changes. Then, from where did this name 'Ram' come? Whatever names are in the scriptures, on what basis are they given? On the basis of the work [done]. Does that Shiva perform [any] task or is He *akarta* (the one who does not perform any action)? He is *akarta*. What task will a point perform? A point does not perform any task. When that same point enters the corporeal one, He performs a task. What task does He perform? What is His main task? To purify the sinful ones. So, does He purify all the sinful ones together or does He purify them *number wise* (according to their spiritual effort)? (Someone said: *number wise*.)

The impure souls, who become pure first of all, are the souls who learn *Rajyog* from the Father. They are *Rajyogis*. They are not *Hathyogis* (those who perform rigorous physical exercises). When He enters the one who is the best among those *Rajyogis*, the hero actor who plays the [hero] part, in a permanent way, then the *yogis* who learn *Rajyog* from the Supreme Father Supreme Soul enjoy themselves a lot. The extent to which the Father enjoys purifying the sinful ones, the *yogis* too feel very happy while learning the easy *Rajyog* to that extent. Some say, we are not at all able to establish a connection, we feel it very difficult, and we have very much trouble. We don't even remember the face, [then] the topic of the remembrance of the point of light which enters that face is something very far away. We don't remember even that support. So, what does this prove? This proves that their *foundation* of *Rajyog* itself is weak. Due to the *foundation* not being firm, the *building* of *Rajyog* keeps becoming weak.

Whichever souls came in knowledge at whatever time, [and then] recognized the Father, those who become *alert* to whatever extent at that time, they feel very happy [to that extent]. The one

whose beginning is good; his middle and end is also good. Even so they say: only One Father is the giver of true salvation (*sadgati*) to all; there is no one else. He brings about the true salvation of all the 5-7 billion human beings there are, all the human souls there are. Yes, some attain true salvation for 1 birth and there are also some who attain true salvation for 21 births. And only you understand even this, that now, you certainly have to go home. Who? Who have to go home? Do the human beings have to go home or do the Brahmins have to go home? Do the Brahmins have to go home? The souls have to go home.

To make you do more *purusharth* (spiritual effort), the Father says, this journey of remembrance is very necessary. Other *subjects* are not as necessary as the journey of remembrance. You will become pure only through remembrance. If someone says: we will become pure through service, we will become pure through listening and narrating knowledge, we will become pure through practicing and making others practice virtues. No. How will we become pure? We will become pure through remembrance. Why was it said, only through remembrance? It was said so because, the one whose company we keep through the organs, whether they are the sense organs or the organs of action; suppose, we see someone through the eyes, will he not be remembered? He will be remembered. So, there is a *connection* with remembrance.

To the extent we are colored by the company [of someone] in the *practical* life, we certainly remember [that person] to that extent. Moreover, if the color of the company is with *attachment*, we will remember that person even more. If the *attachment* is somewhere else, although we are in the company of the body, we have climbed on the shoulders, we have surrendered, but if the mind and intellect is attached somewhere else in the world, in the outside world then will we be colored by the company [of the Father]? We won't; and will we have intense remembrance? We won't. That is why it was said, you will become pure only through remembrance and even in the case of remembrance, the more the remembrance is unadulterated, you will become pure faster to that extent. If the remembrance is adulterous, there may be delay in becoming pure. So, the main thing is the journey of remembrance and secondly is the study. So it was said, first remember the father *Alaf*, after that, it is about the emperorship, for which you are given *directions*.

You know how we have taken 84 births. We have to think about this. Then you will come to know, how we have to become *satopradhan*² from *tamopradhan*³. Just as we became [the ones with] devilish behavior after coming down from a high divine stage, similarly what will we have to do to become high from low? *Arey*, we have fallen down through remembering many. We kept coming in contact, connection [and] relation of many for births after births; that is why we fell down. What should we do now? Now, the introduction of the one highest on high Father that we have received; [the Father whom] we have recognized, believed and accepted; if we become stable, if we make *purusharth* to remain stable in the remembrance of that One Father, we will certainly become *satopradhan* from *tamopradhan*.

We will become *satopradhan* then we will again become *tamopradhan* from *satopradhan*. It is not that if we climbed up the ladder once, then we will remain up forever. No, later we have to descend too. Now again we have to become *satopradhan* from *tamopradhan*. What is the aim now? Do we have both the aims or do we have one aim? We have the aim to become

² the ones in the stage of goodness and purity

³ dominated by darkness or ignorance

satopradhan from *tamopradhan*. We do not have another aim, do we? What? [We do not have the aim] that after becoming *satopradhan*, we also have to become *tamopradhan*.

There are such ones too who say again and again, we go down through devotion (*bhakti*). If we do not do devotion, how will we receive knowledge? If the devotion is completed, only then we will recognize the Father completely. So, what is in the intellect? Do we have to go down or do we have to climb up? This is an aim of going down. No. Now, we have to definitely climb up from down. We have to go in the stage of ascent (*carhti kala*); there is no question of the stage of descent at all. Although, *Maya* doesn't stop chasing us, *Maya* does make us fall down; but what is our aim? [Our aim is] to become pure from impure because we have become the children of the unlimited Father.

When we fall down, we don't have the knowledge of the unlimited Father at all and what about now? Now we have the knowledge of the unlimited Father, so we have to keep the aim of climbing up only. We should not have the thought of falling down. Moreover, you also know that the Father is *ever* pure. *Satyug* (the Golden Age) is a pure world. There is not even a single impure one in that pure world. There is no question of impurity in *Satyug*. Thus, the main thing is to become pure. Now become pure, then you will be eligible to come in the new world, *Satyug*. For this you have to make effort, you yourself have to become pure as well as make others pure. There in the new world, no one is impure, all are pure there and here in the old world, all are impure.

The ones who make *purusharth* to become *satopradhan* now; they themselves will become the masters of the *satopradhan* world. So, there is only one main thing, [it is] that you have to remember the Father and become *satopradhan*. The Father doesn't give you more hard work. He just says: consider yourself to be a soul. He says this again and again. So first of all make this very lesson firm, that you are not a body, you are a soul. That's it. Great people do not teach more. The greater a *professor* is, would he be teaching for the whole day or will he take [class] for one-two hours? He teaches little. He explains everything in two words. Great people are not given more trouble.

You also know, how many births have passed to become *tamopradhan* from *satopradhan*. Who will say this? How many births have passed? Any one of you, raise your hand and speak, how many births have passed? 63 births. *Accha*, didn't you fall down in the 21 births which passed before the 63 births? Didn't the celestial degrees decrease? So how can it be said that it took only 63 births [to become *tamopradhan*]? *Arey*, are you *satopradhan* in the first birth or are you *satopradhan* in the end of the Silver Age too? Will you be called *satopradhan* at the end of *Satyug*? No. So, the question is, how many births did you take to become *tamopradhan* from *satopradhan*? You have taken 84 births. It won't be said 63 births, you have taken 84 births. How much time does it take to become *tamopradhan* from *satopradhan*? The same 84 births, [i.e.] 5000 years. So, you have developed faith that we ourselves were *satopradhan* first of all, all the souls of the other religions were not *satopradhan* [first of all].

We were the residents of heaven (*swarg*). Residents of which place? [We were] the residents of heaven. What is the identity of the resident of heaven? The ones who remain in the stage of the self (*swasthiti*), the ones who go into the stage of the self only, the ones who take delight in it. So, those who keep taking delight in the stage of the self, they are called the residents of heaven (*swargawasi*). Meaning we were the masters of heaven; the abode of happiness. There was the abode of happiness which is called the Ancient Deity Religion. There were human beings at that time too. Hands, legs, nose, eyes, ears, they had all these same [organs] at that time, didn't they? Or was there any difference? Just as human beings have hands, legs, nose, eyes and ears, similarly they had organs there too. [Human beings] have organs here too but what was the

difference [there]? The organs were *satopradhan* there; they were not those which give sorrow. And here the organs have become *tamopradhan*, they have become sorrowful. The whole body itself has become sorrow giving. The one who is *tamopradhan*, does he give sorrow only to the others or does he give sorrow to himself too? He himself becomes sorrowful and gives sorrow to the others too. So, at this time there are human beings with devilish traits.

They have made up stories in the scriptures, that a fight took place between deities and devils. Actually where there are *satopradhan* deities, they don't fight with anyone. How did the devils come there? Where are the devils present? In the devilish world all are devils and in the divine world all are deities. So, there is no possibility of a fight taking place between them at all. [But] yes, the fight between deities and devils took place when the kingdom of the deities was established and the kingdom of the devils ended. Someone loses his kingdom and the other one receives it; if such a possibility arises, then will the one who loses it fight [for it] or not? He will fight. The deities don't fight a battle. Who fights a battle? The devils fight a battle.

So, it is the Father who explains that first of all, you were like this. The Father came and transformed you into Brahmins. Otherwise, what were you before? Before, you were *Shudras*. Who is called a *Shudra*? 400-500 years ago, Tulsidas also wrote - *Bhaye varna shankar sabhaye* [i.e.] all have become those who have mixed blood, it means no real Brahmin or *kshatriya* (warrior) is left. They have [become] *mixed*. They have become *Shudras*. Now, the Father tells us the method to transform from Brahmins into deities. What does He do first? First He transforms *Shudras* into Brahmins. This is the first attempt. Then later on, He transforms the Brahmins into deities. Through whom are Brahmins [created]? Brahmins are created through Brahma. Then, through whom will they (Brahmins) transform into deities? (Someone said: through deities.) Through deities? Who are those deities through whom we transform into deities? (Someone said: Shankar, Vishnu.) [What about] Brahma? (Someone said something.) Will Brahma not be called a deity? (Someone said: he will). He will. Why won't the one with beard and moustache be called a deity? Will the one with beard and moustache be called a deity or not? Now you don't speak. It was said, a lawyer is made by a lawyer. A doctor is made by a doctor. An engineer is made by an engineer. Brahmins are made by Brahma. Deities are not made by Brahma. Was anyone transformed into [a deity]? No one was transformed [into a deity]. Did Brahma Baba not become a deity? He will not be called a deity. What will he be called? He became an angel (*farishta*). Now, he doesn't have any relationship with the people of the world.

So, it was said: it is said for those deities - *Ahinsa Parmodharm* (Non-violence is the highest religion.) What is their highest religion? Their highest religion is non-violence. So, even now, they will not fight. They won't commit violence. There cannot be even the topic of violence at all. [There is] the Golden Age and the establishment of the divine kingdom, then where is there any question of fight? If there is fighting in the *foundation* itself then, what will happen in the beginning, middle and the end of the entire *Satyug*? There will be fighting and only fighting. So, the ones who establish *Satyug*, there should not be the idea of fight, the idea of violence, the idea of physical power (*bahubal*) even in their thoughts. It is not possible that the Golden Age deities will come to the devils and fight. Then, who will fight? Will the devils go and fight or will the deities go and fight? The souls with devilish *sanskars* themselves create trouble first. This is an old world, so how can the old world become a new world?

In the path of devotion (*bhakti*) the human beings keep saying 'true, true' to whatever is narrated to them, whatever they listen to. Now you don't narrate anything from the scriptures. You yourself don't listen even to the Gita. What? You Brahmins don't listen even to the Gita now. Earlier you used to listen to [the Gita]. What is meant by earlier? In the beginning of the *yagya*, he (the father) used to explain the meanings of the same *Sanskrit* Gita, he used to narrate it and

the Brahmin children used to listen to it. A lot of people go to listen to the Gita. The Father says, there is nothing sensible in these...In what? In the verses (*shlokas*) of the Gita. They said God is omnipresent. Is this a sensible thing? If God Himself is omnipresent, will the intellect of human beings become omnipresent or will it be concentrated? It will become omnipresent. This is [like] making the intellect wander even more. They have become those with an absolutely stone-like intellect. All are those with a stone-like intellect in this Iron Age world. In the Golden Age everyone's intellect will be said to be *paras* -like intellect. (*paras*: a mythical stone which is said to transform to gold anything that touches it). There the kingdom itself is that of *Parasnath* (a deity).

Here, there is no kingdom at all. Earlier, at least there were kings. Even those kings were impure. Whose kingdom was there in the world 100-200 years ago? Was there democracy? There was the rule of kings. Now, even the rule of those kings has finished. There certainly were kings, they also had a kingdom. However, were they pure or were they impure? The kings were impure, therefore as the king, so the subjects were also impure. Although, they had a jewel embedded crown; what? Those kings indeed had a crown, they used to have crowns embedded with jewels, but what is it that they didn't have? They didn't have the crown of purity. They didn't have *light*, meaning purity. There in the new world, everyone was pure; but it doesn't mean that in the new world there is such a [physical] crown of purity which is visible to all. Would it be like this? No. What used to reflect through their eyes, through their face? The light of purity used to reflect. This was the crown. Just as Christ, Guru Nanak, *Shankaracharya*, whichever new religious fathers used to descend from the Supreme Abode (*Paramdham*), so how did their face look in the first birth? Did it look pure or did it look impure? The face looked pure.

That *light* lasted till the first birth... and later on? What happens later on? Later on, it is not that those souls go back in the next births. They indeed live in this world, but they are not *ever pure*. In whomever they enter, [i.e.] the sinful souls, and the other human beings with whom they come in contact and connection...; what do they become then? They become sinful by coming in the color of the company. But the Supreme Father Supreme Soul never becomes sinful after coming in the color of the company. So, the sign of purity which is shown in the pictures, it is about which period? Whichever pictures of deities are made in the path of devotion, they are a memorial of which period? They are a memorial of the Confluence Age. When your *purusharth* as a Brahmin is completed in the Confluence Age, what do you become from a Brahmin? You become a deity; and the moment you become a deity, at that time, that *light* of purity becomes visible on your face too. Otherwise, there is no such *light*. That *light* is not something visible to these eyes. So, now you too become pure at the Confluence Age. Now where is your *light*? It is just the sign of purity shown in the pictures and the pictures are the memorial of your complete stage. Now that you **become** pure, there is no crown of *light* on you.

Yes, the soul knows, keeping connection with the Father, [and] by remembering the Father, the *light* of the Father, the *light* of *ever purity*, merges in us. Then there won't be any name and trace of vices left there. Now the disorder [of the mind] comes. Vices emerge in the mind too. The thoughts of the mind are the seeds and if vices emerge in the seed itself, will vices emerge in the organs too or not? It will emerge. When you attain such a stage that vices don't emerge even in the thoughts, how will the organs also become? They will become without vices. You will be said to be incorporeal, vice less, egoless. There is not even the name and trace of vices there in the new world.

There, the vicious kingdom of Ravan itself finishes. And right now, whose kingdom is it? Now, there is the kingdom of Ravan. Then, what should be said? Isn't there the kingdom of Ram? There is no kingdom of Ram. There is the rule of Ravan on all the Sitas, it won't be called the

rule of Ram. There is no kingdom of Ravan at all in *Satyug*. Here they show Ravan only to prove that there is the kingdom of Ravan here itself and they burn [the effigy of] Ravan every year. It is not that if Ravan is burnt one year, then he is finished. What does this mean? When did this custom, this tradition of burning [Ravan] every year start? *Arey*, you spoke little; it started from the Confluence Age. How? The more we release the arrows of knowledge after becoming the members of Ram's community; Ravan burns from within, from the heart [to that extent]. He keeps burning. What? Is he burning within or not? Or does he have any answer for those arrows? He does not have answers. So he will burn, won't he? But then, what does he do later? If he burns, he should burn into ashes, he should become ashes, then how does he grow bigger and come in the next year? He raises the ostentation of the path of devotion to such an extent, he raises the *pomp and show* in the name of the service of God to such an extent that a bigger fearsome form of Ravan comes in front [of us] every year. So, it is the memorial of here in the path of devotion that Ravan's effigy is made bigger every year. It doesn't burn at all.

When you conquer Ravan, Ravan will be no more. But you are non-violent. Through what will you gain victory? You will not gain victory through the power of the organs. What is this speech too? As regards to the speech too, voice comes out through the organ, the tongue. You will not gain victory through the speech. You will not gain victory through any organ; through what will you gain victory? *Arey*, are the organs the main ones or is the mind the main to make a connection? The mind is the main. So when your mind is concentrated, you will gain victory over Ravan. So, you gain victory through the power of *yoga*. Call it power of *yoga* [or] call it power of remembrance. Through what do you have to remember? Do we remember through the organs? We don't remember through the organs. Through what do we remember? We remember through the mind and the intellect. So, our sins of many births are burnt into ashes through the journey of remembrance. It is you who know this too. What? What? The souls of the other religions who are sitting in the Brahmin community will anyhow show their power of speech, the power of the organs, the physical power. But it is seated in your intellect; what? [It is seated in your intellect] that new color will emerge through the silence of the mind. When no support helps, it will sit in the intellect in the end, that we won't gain victory without the remembrance of the Father. Om Shanti.