

Do you constantly consider yourselves to be the embodiment of success? Or, do you experience yourselves to easily attain success? In order to become the embodiment of success constantly and easily, you need two main powers. On the basis of these two powers, you can constantly and easily become the embodiment of success. What are these two powers? You already have faith in the intellect, so what powers do you now need to make effort for success? One is the power to fight (sangram), and the other is the power to take and accumulate goodness (sangrah). This also includes taking and accumulating goodness for others<sup>3/4</sup> it includes taking and accumulating goodness of all types. One is the power to fight and the other is the power to take and accumulate the goodness<sup>3/4</sup> if you have both these powers, there cannot be a lack of success. What is the reason for a lack of success in any task or in your effort? You either do not know how to take and accumulate the goodness or you do not know how to fight. If you have both these powers, you can easily and constantly attain success. This is why you must make effort to fill yourself with both these powers. When any task comes in front of you, before you begin that task, check yourself as to whether you have both these powers in your awareness. Although you may have these powers, if you do not use them at the time of performing your task, you do not attain success. After doing your task, you think, "If I had done this, it would have been like this". What is the reason for this? You do not know how to use these powers at the time of need. No matter how good your weapons are, no matter how many powers you have, if you do not use those weapons or those powers for the task at the time they are needed, you cannot attain success. Because of this, before you begin any task, check yourself. When you are having a photograph taken, you prepare yourself before the picture is taken. Once the photograph is taken, no matter what it

is like, it becomes a memorial for all time. In the same way, this is an unlimited camera in which the picture of every second is being taken. If you put yourself right after the picture has been taken, it is wasteful. In the same way, begin any task after stabilising yourself in the stage of being the embodiment of power. If someone performs a beautiful act off stage, how will the audience be able to see it? It is the same here. First of all, stabilise yourself in your stage and then perform your act, for only then will your act be accurate and worthy of being praised. When you come offstage, you start to perform your act in an ordinary way, and then you think about it. However, at that time, you do not have that stage  $\frac{3}{4}$  the time has then gone by. The photograph has already been taken. This is why you must constantly have both these powers at all times in every task. Sometimes, you have the force to fight and you forget to take and accumulate goodness, and sometimes you think about taking and accumulating the goodness, and you forget to fight. Both have to be simultaneous. What will be the result by using all the powers? Success. Your thoughts, words and actions  $\frac{3}{4}$  all three will be the same. This is called being a master almighty authority. It should not be that you have very elevated thoughts, that you continue to make plans and also speak about them in words, and yet at the time of doing, you are not able to do it. Would you then be called a master almighty authority? The main qualifications of a master almighty authority is that his thoughts, words and actions will all be the same. At present, from time to time, these words emerge: "I did think about it, but I wasn't able to do it". There is a difference visible between the plans and the practice. However, the plans of those who are master almighty authorities and who are constantly the embodiment of success, will take practical shape. Everyone wishes to be the embodiment of success. Since you have an elevated desire and aim, then together with that aim, you should also plan to make your words and actions as elevated. However, because of weaknesses, you are not able to put into a practical form whatever plans you have created. This is because you lack the power

to fight and the power to take and accumulate at that time. In the olden days, when an enemy came in front of you on the battlefield, you would have a sword in one hand and also a shield in the other hand. So the sword and the shield would both carry out their own tasks. Here also, you need this practice. You need the practice to use both of them at the same time.

Since all of you consider yourselves to be masters, are you masters in all aspects? Just as the Father's name is Trimurti Shiva, in the same way, all of you are master Trimurti Shiva, are you not? You also have three tasks to perform, do you not? You do service on the basis of this. What are your three forms? One is the Brahmin form through which you carry out the task of establishment. The second is the form of Shakti through which you carry out the task of destruction. And, by considering yourself to be a world mother or a world father, a bestower of blessings or a great donor, you sustain everyone. The form of a world father is included in the form of being a bestower of blessings. So if you constantly have these three forms in your awareness, these virtues would then be visible in your acts. Just as the Father always has the awareness of His three forms, in the same way, whilst walking and moving along, you should have the awareness of your three forms, that you are a master Trimurti. You need to perform all three tasks simultaneously. It is not that the time of carrying out the establishment is separate from the time of destruction which is yet to come. Continue to create a new creation and also continue to destroy the old creation. Continue to destroy the devilish sanskars or any old weaknesses at the same time. You are bringing about new sanskars and finishing the old sanskars. Many have the virtue of creating a new creation, but because of not having the form of Shakti, of a destroyer, they are not able to attain success. This is why both are needed at the same time. You can only have this practice when you have the practice of being soul conscious within one

second. Only those who have such a practice are successful in every task. Stabilise yourself in the form of being a great donor, a bestower of blessings, a world mother or world father and a purifier. And, when you then give drishti to any souls you will be able to make them attain blessings through that drishti. You can also enable them to attain something through your attitude, that is, you can sustain them. However, you must constantly have the awareness of this form. Brahmins very quickly carry out establishment after having told a story or given knowledge. However, you need to pay greater attention to the tasks of destruction and sustenance. At the time of giving sustenance, if you sustain any soul by having a benevolent attitude and vision, then no matter how bad that soul may have been, with your sustenance, you are able to make him merciful. No matter how impure the soul may be, with your attitude of being a purifier, you are able to purify that soul. If you look at his impurities, you will not be able to do anything. Just as a mother never looks at the weaknesses or defects of her children, she is always concerned about putting that right, in the same way, by constantly stabilising yourself in the task of giving sustenance, you are able to move along accurately. A mother has two special powers: the power to tolerate and the power to accommodate. In the same way, if you use both these powers at the time of giving sustenance to any soul, you will definitely attain success. But, only if you do this whilst stabilising yourself in the form of a world mother or a world father. If you see yourselves in the form of a brother or sister, there is a margin for having other thoughts. But consider yourselves to be like a mother or father. Parents tolerate so much for the sake of the children and accommodate everything for them<sup>3</sup>/<sub>4</sub> only then can they sustain them and make them worthy. So, at the time of performing every action, you must keep these three forms in your awareness. As is your awareness, so is your form. As is your form, so is your success. By having the awareness of all three forms, you automatically receive power. This is also a position. By stabilising yourself in your position, you receive power

and strength. If you remember the name of the Father, then you can definitely consider yourself to be a master. You remind everyone of His name. You take the name of the Father so many times, either in your mind or in words. So, as is the Father's name, I too am a master Trimurti Shiva. If you have this in your awareness, you will receive success. So constantly be the embodiment of success.

At present, it is not the time to fail in anything. If you are successful ten times and not successful once, that is still called a lack of success. So by constantly having the form and the task in your awareness at the same time, you are able to work wonders. Otherwise, what happens is that you have to make a lot of effort and yet receive very little attainment. Because of having very little attainment, you then develop weaknesses. Your enthusiasm reduces, your courage and hope reduce. It is then your own fault<sup>¾</sup> you apply an axe to your own feet. Therefore, since you yourselves are responsible, you must constantly pay attention. So from now onwards, let the past be past, bring about power in yourself with your awareness and constantly be the embodiment of success. Then, the difference that remains, whereby you have a lot of zeal and enthusiasm today and it is reduced tomorrow<sup>¾</sup> that difference will be finished. You will then constantly experience zeal and enthusiasm and attainment within your own self. You have to make Maya and the elements your servants. In the golden age, you do not experience any unhappiness because you made the elements your servants. The reason for unhappiness is to be a servant of Maya or of the elements. If you do not become their servant, can there be any unhappiness? So you must never be a servant of Maya. If you become a servant of Maya or the elements to a great extent here, then you will also have to become a servant there, because your sanskars will be of being a servant. If here, you are a servant and experience unhappiness, and there

also, you become a servant, what is the benefit of that? Therefore, check: If there is any unhappiness, you must definitely have been a servant of Maya at some point. You cannot experience unhappiness without being a servant. So first of all, you need the power to recognise and then the power to bring about transformation. You must never become the embodiment of a lack of success. Your subjects and your bhagats will become that at the end. If those who rule the kingdom of the world are not successful, then who would become the embodiment of success? Day by day, you have to bring about transformation in yourself. Whilst seeing and knowing the sanskars and nature of anyone, the yoga of your intellect should not be drawn to that one. Instead, you should have greater good wishes for that soul. Listen through one ear and let it out through the other. Do not give it any place in your intellect. Only then will you be able to stabilise your intellect in one place. Do not see the weaknesses of weak souls. Maintain the awareness of there being a variety of souls. Have a soul conscious vision. By seeing them as a soul, you will be able to give power to that soul. The soul is saying that these are the sanskars of the soul. Make the lesson of the soul firm. By having the awareness of the word, soul, you automatically have spirituality and good wishes, and your vision becomes pure. Even if someone is insulting you, have the awareness that that soul is acting out a tamoguni part. Become your own teacher and practise this. You cannot receive help from others in order to make this lesson firm. You receive help through your own effort. Achcha.

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