

**The Suryavanshi Mata or Kashi Nagari
Extracts from discussion**

Disc.CD. 805; at Bombay; date: 2.8.09

Time [45.18 min]

Student: Baba, Anusuiya Mata gave birth to Brahma, Vishnu, Shankar.

Baba: Did she give birth [to them]?

Student: She made them her children, didn't she?

Baba: She made. Yes.

Student: So, what does this mean?

Baba: It means that among five-seven billion actors, there is also such a soul that... The special helper of the souls like Brahma and the special helper of the soul like Shankar and also the special helper of the soul playing the special neutral part like Vishnu... There are three souls, special helpers that are very proud of their *purity*. They think, 'The highest actors of the world, the three deities (*trī dev*)...' deities are said to be high anyway. However, the highest ones among the deities are the three deities. [They think,] 'We are their cooperative *shaktis*. No one in the world can be purer than us.'

However, what did Baba say in the murlis? 'The one who is a *yogi* is a helper (*sahyogi*).' The special helper of Brahma who is visible [is] Jagadamba Sarasvati. Is she [his helper] or not? She is. As long as Brahma Baba was alive, as long as he played the role in an incomplete stage, as long as he played the role recognizing the Father incompletely, did she remain his special helper or not? She did.

In the same way, the souls who play a part in the form of Vishnu, who are those special souls who are the special actors in the form of Vishnu? They are considered [special] in the path of *bhakti* as well, the special souls-actors. Vishnu.

Student: Lakshmi Narayan.

Baba: *Arey!* Is it one [couple] Lakshmi-Narayan or two [couples] Lakshmi-Narayan? The *combined* form of two [couples] Lakshmi-Narayan is Vishnu. So, do both Narayans have their cooperative *shaktis* or not?

Someone said: they have.

Baba: Who are they? Parvati is his cooperative *shakti*. Whose? Parvati of Shankar. And Lakshmi is the cooperative *shakti* of the souls who play the *neutral part*. Is there one Lakshmi or two Lakshmis? [Silence.] *Arey!* There are two Lakshmis. Because in the Confluence Age Lakshmi is created only when Jagadamba is added. Is Mahalakshmi created or not? And the Lakshmi in the Golden Age is created only when the Confluence Age Lakshmi gives birth to her.

So, there are three special cooperative *shaktis* of the three deities. And all the three special souls think this inside... . What? 'No other soul in the Confluence Age can be purer than us.' However, in reality, if we observe, does Jagadamba Saraswati become a helper of the complete part of the Father, of the soul who is the actor in the complete stage forever? Does she? She does not become [a helper forever]. Does the special soul who plays the role of Lakshmi or his (the father's) companion (*uskī yuti*) become a helper forever? Now, the

father's part that is becoming well known in the *advance party*, is she a helper to it? She isn't. So, Sarasvati Jagadamba won't be called [a helper] and Lakshmi won't be called a helper either. And the third one, who remained? Parvati. So, is the one whose *part* is to take others across a helper of the Father playing the role in the *advance party* now, at the present time? She isn't a helper either. So, the three cooperative *shaktis* of the three *mūrtis*; the *part* of cooperating, the special *part*; are they in the list of helpers? Are they? They are not.

It is said in the murlis, 'The one who is a *yogi* is a helper.' So, on the basis of being a *yogi* who is that soul whose name has been mentioned again and again in the *Avyakt vanis*? [That soul] has been even given a name on the basis of the work. What [name]? *Yogini*. And there is also a memorial on the path of *bhakti*: no other city is as dear to God as Kashi Nagri . Why is it so dear? Because the *Rudramala* ... It is the *Rudramala*, isn't it? Is it especially the *mala* of the kings [who are] impure for many births or is it the *mala* of the pure kings? It is the *mala* of the impure kings. Will there be some king [who is] the purest among those kings or not? They are indeed the seeds of the world but among all the seeds of the entire world, should there be someone [who is] the purest, should there be all kinds of actors in the world or not? And if he (i.e. the one who is the purest among the impure kings) is not present among the seed souls, how will [the corresponding seed] be present in the *Vijaymala*? Will it be present? It can't be present. That is why his (i.e. that king soul's) name is *Anusuiya*. What?

Anusuiya means '*anusuyate*', [meaning] the one who doesn't have any jealousy and resentment to anyone.

Otherwise what happens? No matter if it is the *part* of Jagadamba herself, even she develops jealousy and resentment. The Tirupati Temple has been built as its memorial. What is the belief? Jagadamba, who is sitting on the lotus flower, who is called *Padmavati*, she does play the role of being detached while staying in the world of mud; however, she is jealous of whom? She feels envy towards whom? She is jealous of Lakshmi. [She thinks:] 'I surrendered myself first, I gave the entire cooperation, I have degraded my soul by taking the color of the company of the one who is said to be the most impure in the world...' It was said about what she thinks.

Otherwise, the reality is, were the ones who used to remember Shiva in Brahma Baba becoming pure or impure? Were the ones who used to remember Shiva in Brahma becoming pure or impure? It will be said [that they were becoming] pure. And the ones who used to remember Brahma? They [were becoming] impure. Will the same principle be valid here or not? They do remain in his company, they do celebrate the *milan-mela* (the meeting-fair) [with him], but it sits in the intellect, 'This is the most impure and the lowest soul in the world. We are offering him the help of *purity*.' So, will [someone like this] become impure or pure? He will become impure. It depends on one's personal feelings. If someone looks [at the Father] with the eye of aversion like this, this kind of *mentality* will arise in the mind, 'I should neither eat the food in his house nor should I *use* his money; I will ask for money from my home and use them for the *personal* costs; I will *use* clothes that have come from my home; I will *use* whatever I receive from the mothers in the *yagya*; I won't *use* anything given to him.' So, was [this] feeling good or bad?

Everyone said: It was bad.

Baba: So, the fruit of the same kind is received. That is why the *part* of Jagadamba; it is indeed a very elevated *part*. In the Confluence Age it is such an elevated *part* that in the royal family she receives a status higher than Lakshmi, but she doesn't achieve the position which is the goal of the Brahmin life, i.e. to become Lakshmi from a woman.

So, this is the specialty of the souls who play a *part* in the form of a great queen (*maharani*) – they won't have jealousy in them towards any of the queens of the family, of the royal family who maintain the happiness and peace of the king. The faithfulness towards the husband (*pativrit dharm*) will be so strong. [They will think:] 'We have become helpers for the happiness of the husband, he is receiving that happiness. Even if we receive insult (*apmān*), we are happy in that case as well. We will not accumulate sin; what will it become? It will become only our charity.'

The same is about renunciation too. All the Brahma Kumaris, from *A to Z*, are afraid, even if it is the one who is going to become Lakshmi. Of what? They are afraid of what? [They are afraid] that after going to the *advance party* they will have to eat *khiciri*, they will have to wear the most ordinary clothes made up of *markin* (a durable, machine woven cotton cloth), there won't be any such items of decoration in the house which would show splendor they will have to sleep on the floor and the most important thing is that they will become.... in the eyes of the *didi*, *dadi*, *dadas*. What? They will be disregarded. They won't receive status and regard.' So, a great difference arises.

All these things are included in *purity*. Someone may *control* the organ of lust by running away happily from his family... Is this the definition of purity that Baba gave? No! The definition of purity is very deep. Starting from speech and the organs of actions up to all the internal feelings, all those feelings should be based on knowledge (*gyānyukt*). Only then it will be said [that there is] purity. So, the one who plays the role of Anusuiya, is it a role that is separate from the three most elevated ones, from the ones who have names of those three husbands or is it connected with them?

Someone said: It is connected [with them].

Baba: Is it *connected* with the three? Is it *connected* with Brahma? *Arey!* Is the role of Anusuiya *connected* with Brahma? *Arey!* No one speaks loudly!

A Student: It is not [connected].

Baba: It is not. It is not *connected* with the one who played the role of Brahma in reality, the one who played the role of tolerance. Is it *connected* with the special and *neutral* soul who plays a role in the form of Vishnu? It is not. It is not much *connected* with Brahma, it is not much *connected* with Vishnu either. And the one who is called Shankar, a *farishtā* (an angel) who resides in the subtle world, the one who has no connection through the organs with the ones in the material world. He has no mental connection with them either. Because the one who has connection through the organs, but doesn't have connection through the mind... If someone has connection through the organs, but has no mental connection, will also be called *farishtā*. So, that soul doesn't have any *connection* with Shankar either. Is Shankar pure or impure? The pure one is called Shankar. He is such a soul who stays in *connection* with the soul called Prajapita. Shankar won't be called Prajapita. That is why there is some actor who is separate from the three deities, who is famous in the world as the husband of that one (i.e. of Anusuiya). What is his name? Atri. [Meaning] the one who is separate from the special three actors. 'A' means 'no', 'tri' means 'three'. The three actors, Brahma, Vishnu,

Shankar are not the husbands of that one (i.e. of Anusuiya). In her [Anusuiya's] feelings, what are they? They are children. She makes them children too. [A long silence.]

Why? Are any opposing feelings arising [in you]? (A student is saying something.) No? It may be arising in the mind, "the one who became surrendered first and after seeing her so many are sitting [here] and so many became surrendered, she has been presented as someone inferior and the one who emerged later on has been presented as someone superior. This is not something good". Does the one who comes to knowledge later on renounce more (*tyāgi honā*) or does the one who came to knowledge at the very beginning when there was no helper renounce more? The one who came earlier should be the one who renounces more. [However,] she (i.e. the one who came first) has been excluded from [the list of] the eight deities too. She was placed on a lower position than the eight positions of the ones who don't experience punishments from Dharmraj as well. Well, it is injustice. Is it injustice or justice?

A Student: It is justice.

Baba: Is it justice? What is this?

A Student: It is about maintaining it.

Baba: Yes, it is not becoming surrendered that is something great. It is something great to maintain [the relationship] after becoming surrendered. However, there are two kinds [of souls] in maintaining [the relationship] too. [The souls of] one kind maintain [the relationship] till the end and the other ones drown (i.e. break) it in between, they drown [their] status and regard, they don't take [the others] across. Then, from this point of view Parvati should be ahead. Does Parvati take [the others] across till the end or not? She does take them across. Then, is the one who plays the role of Parvati in the list of the eight deities? Is she a *Suryavanshi* (belonging to the Sun dynasty) or is Radha, *Candravanshi* (belonging to the Moon dynasty)?

A Student: *Candravanshi*.

Baba: Then? These are *contradictory* topics.

A Student: She stays together in an incomplete way.

Baba: She stays together in an incomplete way...?

A Student: She doesn't accompany him from the beginning.

Baba: She doesn't accompany him from the beginning. It means she doesn't accompany Him from the time she hears about [the Father]. When there is pressure from all around... About which [people] in the path of *bhakti* sing, '*Sansār ne jab thukrāyā tab dvār tumhāre āyā* (When the world rejected me, I came to your door).'ⁱ Then, will there be praise or will there be some defect in the praise? There will be a defect in praise. Om shanti.

ⁱ He came at your door when the world rejected him.