

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

Disc. 820; Aara; on 25.08.09

Student: Mother Anusuiya sustained Brahma, Vishnu and Shankar.

Baba: The three deities, Brahma, Vishnu, Shankar, the ones who are considered to be the highest deities mother Anusuiya made them children. So what is your question?

Student: Who is that mother?

Baba: Who is that mother? There are two rosaries (*mala*). One is the *Rudramala* (the rosary of Rudra) and another is the *Vijaymala* (the rosary of victory). In which out of the two rosaries is there more purity? In the *Vijaymala*. Will the souls of the *Vijaymala* be said to be completely pure at this time or will they be said to be impure? At the present time?

Student: They are not completely pure now.

Baba: If they were said to be completely pure now, it would mean that they don't need to receive knowledge at all. However, it is said that no one can be uplifted without the knowledge of God. So, those souls too will definitely have to receive the advance knowledge. Why? Because is the purity that they are sustaining now in Brahma Kumari schools the purity of the sanyasis or is it the purity of the deities of the path of *pravritti* (household)? It is the purity of the sanyasis. When they receive the advance knowledge, they will stay together with the ones who make spiritual efforts equal to themselves and will live pure life; they will be revealed in the world as the pure beads in couples and the world will bow before them; the true purity will arise in them. So, the *Vijaymala* as well as the *Rudramala* are present at this time. The goal of both is to purify the soul. However, in both the rosaries, is the seed more *powerful* or is the support (root) (*ādhār*) more *powerful*?

Someone said: The seed is more powerful.

Baba: The ones who are seeds will become kings. The ones who are supports will become queens. They may have the power of purity of many births to whatever extent, yet they will have to take support of the seed. This is the story of the blind and the lame. So, will the first bead of the *Vijaymala* be number one in *purity* or not? It will be. Is it in the Moon Dynasty or in the Sun Dynasty? In the Moon Dynasty. Among all the dynasties of the world the Sun Dynasty and the Moon Dynasty are the highest. The souls of the Moon Dynasty who assimilate the power of purity for many births.... Each dynasty has some qualities. So, where are the seeds of all the other dynasties? In the *advance* [knowledge]; in the *Rudramala*. Where are the **seeds** of all the beads of the Moon Dynasty? In the *advance* [knowledge]. You may call them the *Vijaymala* or the Moon Dynasty... Will there also be the seed of the one who is the head, the leader of the *Vijaymala* or the Moon Dynasty or not? Who will it be?

Student: The head of the *Vijaymala* is Brahma Baba, isn't he?

Baba: He is the Moon. What is Brahma? [He is] the Moon. All the *Candravanshis* (those belonging to the Moon dynasty) were born from the Moon. Among those *Candravanshis* the soul who assimilates *purity* to the greatest extent is.... (Someone said something).

No. Vaishnavi Devi; Lakshmi. In the *Vijaymala* Lakshmi is most ahead in *purity*. And in the *Rudramala* will the head of the *Vijaymala* be on the left side or on the right side? *Arey!* this is the form in a rosary, isn't it? (Baba showed a circle with two hands.) So, out of the two beads on the top one will be on the right side and one on the left side. One is at the beginning and one – at the end. Just like it is in the *Rudramala*; one [bead] is at the beginning, the *Adi pita* (the first father) and one is the *Adi mata* (the first mother). So, one is [at] the beginning and one is [at] the end.

One is *Jagatpita* (the Father of the World) and one is *Jagatmata* (the Mother of the World). It is the beginning and the end; there is also the very last bead, but it is closest to God. Is it as close as the first bead or is it farther? It is as close [as the first bead]. The first bead as well as the last bead are close to the same extent to God who is shown in the form of a flower. In the same way, Vaishnavi *shakti* in the *Vijaymala* is the closest one on the top and is most ahead in *purity*. Compared to her, will Jagadamba be said to be ahead in *purity* or will she be said to be behind? She is behind. So, who is the seed of the one who is number one in the *Vijaymala* in the *advance* [knowledge]?

A student: Jagadamba.

Baba: No. How can Jagadamba be her seed? Should [the one who is her seed] have *purity* or not? The seed is the father. Baba says, 'Children, your father has come.'

Student: Brahma Baba.

Baba: Brahma Baba isn't in the rosary at all. He doesn't have a corporeal body at all.

Student: Prajapita.

Baba: The soul of Prajapita? Shiva enters in the soul of Prajapita. And is the soul of Prajapita the one who plays the role of *maryādā purushottam* now or is the soul of Vaishnavi the one who plays the the role of *maryādā purushottam* (highest among all the souls in following the code of conduct)? Vaishnavi is the one who plays the role of *maryādā purushottam*. That is why the praise *maryādā purushottam* Ram in the Silver Age... the soul of Vaishnavi will become that Ram in her first birth of the Silver Age. Is the soul of Ram leading a roaming life¹ at the present time or is he *maryādā purushottam* in *purity* through the body? He leads a roaming life. How can he be said *maryādā purushottam*?

It means that the *head* of the *Vijaymala*, who is the highest in *purity*... but is it the *second class* rosary or the first class rosary? Is it the rosary of the queens or is it the rosary of the kings created by Shivbaba? It is the rosary of the queens. Has Baba come to create kings or has He come to create queens? Has Baba come to create the dependent ones (*aadheen*) or has

¹ *ghat ghat ka paani pina*: lit: to drink water from different places; not to remain stable at one place; here, not to remain bound to just one.

He come to create the ones who have authority (*adhikāri*)? He has come to create the ones who have authority. So, who is the number one bead in purity in the rosary that Shivbaba creates, the rosary of the ones with authority, the *Rudramala*? *Arey!* They are indeed impure, they are indeed crippled, but someone is less crippled and someone is more crippled. [If some lame person goes] to the government to have a [handicap] certificate made; some crippled will be given 80% [concession]; [to] some crippled ones [they will say,] he is 10% crippled, everything else is OK; he won't be given [the right to] a *free ticket*. Does it happen like this or not? So, who among the *Rudramala* beads is the seed of Vaishnavi? Will there be someone or not?

A student: Prajapita.

Baba: Prajapita! It was said right now that Prajapita is the one who does not remain limited to one place²; Shivbaba comes into the impure one. Does Shivbaba come into an impure body or a pure body?

A student: Baba, do give the answer yourself.

Another Student: The mother of the *Suryavanshis*.

Baba: Yes. The *foundation* of the Sun Dynasty, the foundation of the new world that is laid about which it was said in the *Avyakt vanis* recently, two - four years ago, 'BapDada have given you children the gift of the new world. You are coming and going in that new world, aren't you?' So, have they [BapDada] given that gift in the form of the *foundation* of the new world or have they given it in the form of the new world [itself]? It is the *foundation*. The *foundation* is laid in the form of walls in a pit. Do those walls remain hidden inside or are they revealed outside? They remain hidden. Earlier it didn't used to happen like this that when big buildings used to be built [people] screen them from all the four sides. And now? What do they do when they build big buildings? They screen them from all the four sides.

This custom started when the *foundation* of the gathering of the new world started to be laid in the world of the Brahmins in practice. So, is that *foundation* being laid in a hidden form or is it being laid in a revealed form? It is being laid in a hidden form. No one knows what is going on behind that screen, how it is going on, what kind of *purusharth* (spiritual efforts) are being made. So, should there be *purity* in the *foundation* of the new world that is being laid or not? There should be. Moreover, should it be the *purity* of the path of the *pravritti* or should it be [the purity] of the path of the *nivritti* (renunciation)ⁱ? There should be the *purity* of the path of the *pravritti*. Only one city that never goes to *pataal* (the nether world) that never falls into the ditch has been selected in the entire world in order to establish the *purity* of the *pravritti*.

Someone said: Mount Abu.

Baba: No! When [the demon named] Hiranyaksha was taking the entire earth into the ditch, when he was taking it into *pataal*, Kashi Nagri separated itself from the earth and went up...

² ghat ghat ka pani pina

So, Kashi Nagri separated itself and went elsewhere. In Bharat there is the praise of that Kashi Nagri, 'If we die in Kashi, we will go where? We will go to paradise.' Is it about dying by leaving the body or is it about dying alive by renouncing the body consciousness, renouncing attachment? It is about dying by renouncing attachment. Those who become *nashtomoha* (conquerors of attachment) through the body, through the bodily relationships, the bodily materials or the ones who start making *purusharth* to become this, those who make a strong [decision] 'we have to become conquerors of attachment now,' it is as if they died from the old world.

If someone died renouncing his body, it means [they will think] 'We have to make *purusharth*, whether we receive *khiciri* or whatever to eat, for this body. It doesn't matter whether we receive good clothes or not, now we won't have any connection with the people outside. We don't want to *phone* them; we don't want to meet them either'. In addition, the *purusharth* of the body that should be done, should it be done for the new world or should it be done for the benefits of the companions in the old world? It should be done for the new world. So, the souls who die renouncing body consciousness by being a conqueror of the attachment to the body, the bodily relationships, the bodily materials created a gathering of the dead ones in Kashi. The new world is created through them. So, is that new world the world having the *foundation* of purity or is there also impurity in it? There are thoughts of purity, there are feelings of purity...

A student: Baba, who will be called 'the unlimited Kashi'?

Baba: All the stories and legends have been finished! The entire Ramayan has been finished! Who was Sita's father? Ravan! So, the gathering of Kashi Nagri, that world in the form of the gathering doesn't go to the ditch. As for the rest, where does Hiranyaksha take the rest of the world? He takes it to *pataal lok* (the nether world). So, there is the praise of that Kashi Nagri. Which is Shankar's dear city? Kashi Nagri. Delhi wasn't mentioned, Mt Abu wasn't mentioned, Ahmedabad wasn't mentioned. What was mentioned? Kashi Nagri. It is not about some non-living Kashi Nagri. There is some living soul in the *Rudramala* who is the seed of the Brahma Kumar Kumari of the Moon Dynasty. Jagadamba. Is she [the seed] or not? *Arey*, who is the seed of the *Chandravanshis*? Jagadamba. The seed of the *Suryavanshis* is the Father, the Sun of knowledge.

In those *Suryavanshis*..., when Jagadamba leaves, when she becomes hidden, is someone needed in the form of the mother to sustain the Brahmin family or not? She is. So, that Kashi Nagri who is called the mother of the Sun Dynasty becomes an instrument. She herself is Anusuiya who makes even the personality who plays the role of Vishnu a child and sustains him. That is why it has been said 20 times in the *Avyakt vanis*, 'She is your *pardadi* [great grand-mother].' The ones from the eastern zone will know better who is called '*pardadi*'. Who is *pardadi*? Who has been called *pardadi* in the basic [knowledge] in the world of the Brahmins? *Arey!* Where is the *head office* of the *eastern zone*?

A student: In Calcutta.

Baba: Who is the *head* there? *Arey!* Who is it in the *basic* [knowledge]? First, say who is in the *basic* [knowledge]. Nirmalshanta. The one who has a peaceful nature. And in the peaceful nature she is purely peaceful (*nirmāl shānt*); there is no dirt in her. She was given a second name, Yogini. What? The one who has the power of yoga. What is the meaning of Kashi? Energy (*tej*); *kāshya*. *Kāshya* means the power of remembrance. So, she plays the role of Anusuiya who makes Vaishnav Devi Shakti, the *mūrti* like Vaishnav Devi, a child and sustains him [i.e. this child]. You must have heard a sentence in the *Avyakt vanis*, ‘You children, meaning the eight deities have sustained even these didis and dadis, you have decorated them at the beginning of the yagya.’ So, who received decorations? The didis, dadi and dadis. And who decorated them? The souls of the eight deities.

Among those eight deities the first number is a diamond (*hirā*), the hero actor. You may call him Kashinath. Then, who is Kashi? Kashi Nagri should also be the one to assimilate the energy (*tej*) in the form of the power of remembrance (*kāshya*), shouldn’t she? That is why she has been given the name ‘Yogini’. So, it is not that there is no *part* of Anusuiya. There is the *part* of Anusuiya as well as the *part* of Atri Rishi. What? ‘Trī’. ‘Tri’ meaning ‘three’; and ‘*atrī*’, the one who is not three. What are the three? Personalities (*Mūrti*). However he is not any of the three personalities. Who is he? Don’t you know? ‘My name is always Shiva; it never changes. I am not a *mūrti*. I am always what? I am without a *mūrti* (*amūrt*).’ He is Atri. His wife’s name is Anusuiya.

A student: It is also said, *Uttar Kashi* (Northern Kashi).

Baba: *Uttar Kashi* means the one who assimilated the *tej* in the form of the power of remembrance in the northern direction. It means that [Kashi] also has her childhood and after becoming an adult, she makes *purusharth* in the *advance* [knowledge] in a big form. Is the northern direction considered to be purer or is the southern direction considered to be purer? The religious land of Islam is in the south; that is why it is not considered so pure. This is the ‘southern’ [meaning left] hand and this one [right hand] is considered to be righteous. So, Northern Kashi means the *purusharth* that Kashi did in her childhood are the efforts of Northern Kashi. Is there more *purity* in childhood, does someone need to make more *purusharth* [in childhood]; is it easy to make *purusharth* [in childhood] or is it easy to make *purusharth* after growing up? In childhood it is easy to make *purusharth*. That is Kashi in the high *stage* and that one – again and again in the low *stage* and again and again through *purusharth* the stage is made high. (Concluded.)

ⁱ *Nivritti* – the path of isolation, leaving the life of household.