

Disc.No.1754 Extracts**Time: 06.33-14.06****Question:** Baba, what is the importance of *Brahma bhojan* (food cooked and eaten in the remembrance of God by the Brahmins)?

Baba said: [The importance of *Brahma bhojan* is the same as] the importance of *Brahma muhuurt* (*amritvela*). You do not eat at *Brahm muhuurt*. You remember [God] at *Brahm muhuurt*. The devotees (*bhakt*) also remember [God] at *Brahm muhuurt* and the knowledgeable children of the Father also remember at *Brahm muhuurt*. Remembrance (*yaad*) is called yoga. *Brahma bhojan* holds as much importance as yoga at *Brahm muhuurt*. It has been said that deities long for *Brahma bhojan*. When do they long? In the Confluence Age. Where are the deities? (Student replied.) Are they on earth? Where are they? (Student: Brahma-Saraswati.) Is Brahma present now? For example, the soul of Brahma, we know that he is going to become a deity in the Golden Age. He will become a *Chandravanshi* later on in the Silver Age, but what is he going to become in the Golden Age? He is going to become a deity. So, is Brahma alone going to become [a deity] or are there others too? There are others too. Brahma and... Those who call themselves the children (*vatsa*) of Brahma, those who call themselves Brahmakumar and kumaris, there are many among them who are the firm children of Brahma. They become the children of Brahma alone; they do not like to become the children of the other religious fathers. Although everyone plays on the lap of Brahma, the Brahmis of nine categories play [on his lap]... those who especially believe in Brahma, those who accept the words that emerge from Brahma's mouth, those children of Brahma who are actually called deities... How will you prove that Brahma and his firm *followers* themselves are deities? Do we have any *proof*? We will say: Yes, there is a *proof*. The *proof* is that whatever *vani* Brahma narrates, is it the *vani* of knowledge or the *vani* of divine virtues? He narrates the *vani* of divine virtues. It proves that Brahma and Brahma's *follower* children assimilate divine virtues. How do they assimilate divine virtues? How do they become deities? Through the influence of company (*sangdosh*) and the influence of food (*annadosh*). If those souls have to keep the company [of someone], they will keep the company of God alone. They will keep the company of only the *direct* children of God. What? *Deham vaa paatyaaami, kaaryam vaa saadhyaami* (They may lose their body, but they will accomplish their task). In whose body? If the body is lost, then through whose body do they perform their task? (Someone: Through the Father's body.) No, they enter in the *direct* children of God, the children of *Rudramala*, who are called the *Rudramala*. So, do the children of the *Rudramala*, who listen to God's *vani* living with Him and who follow His path, do they follow it without Brahma? *Arey*, do they listen to Brahma's *vani* or not? (Student: They do.) How? Brahma has departed. (Student: They enter.) Yes, Brahma's *soul* reads Shivbaba's *vani* even now after entering [a body]. What? Is the soul of Brahma the one who studies or the one who teaches? He studies. So, that soul who studies is such an elevated soul that he gives priority to the influence of company (*sangdosh*) and the influence of food (*annadosh*). With whom will he sit and eat food? With whom will he sit and take their company? Is it with the Islamic people? Is it with the Buddhists? Is it with those who are to *convert* to Buddhism, to Christianity? No. They will not have any importance for *Brahma bhojan*. What importance won't they give? How will we know whether those who consume the *Brahma bhojan* are firm Brahmins or not? *Arey!* (Student replied.) Yes, they (firm Brahmins) do not consume food without offering *bhog* (an offering of food made to deities) to Brahma. So, we come to

know who gives importance to *Brahma bhojan*. Will the foreigners give importance to it or will the firm *swadeshi* (those who belong to the country Bharat) give importance to it? (Students: The *swadeshi*.) Only the *Suryavanshis* and the *Chandravanshis* are the *swadeshis* and all those who belong to the other religions are *videshi* (foreigners). How will they know the importance of *Brahma bhojan*? They will not even give importance to it. Neither will they cook [food] in the remembrance of the Father nor will they eat it in the remembrance of the Father. So, is it *Brahma bhojan*? They do not even give importance to the fact that they should offer [*bhog*] to Brahma and then eat it.

Time: 14.11-17.57

Question: Baba, *jiivatma*, the soul resides between both the eyes.

Baba said: *Jiivatma*, the living soul, which has received life is called *jiivatma*. That soul resides in the best part of the body called *uttamaang* of that living being (*jiivdhari*). King... *Uttam* means the best. Will the king sit below or will he sit on the best, highest seat? Where will he sit? It resides in the best part of the body. So?

Brother said: So, where does the soul of trees and plants reside?

Baba said: The soul of trees and plants resides in the seed in the beginning. The beginning is in the seed. The seed itself is the soul. What is the seed of this body? This body is a tree; what is its seed? The soul is the seed.

Brother said: Where does the soul go after the seed grows (into a tree)?

Baba said: When that seed becomes matures, it separates itself, it is *detached* from the tree. Even now, in the Confluence Age... The farmers know that whichever tree that is planted, the seed of the first fruit that emerges from it is considered to be the best for the new crop. So, similar is this world tree. When this world tree becomes mature, when it grows big and the first fruit emerges from it, its seed detaches itself from the entire tree first. What is meant by being detached? To achieve the incorporeal *stage*. The intellect does not remain engaged in the corporeal body and the corporeal world. Where does the intellect remain? The mind and intellect like soul becomes distant from this perishable world. This tree is going to dry, it is going to catch fire.

Brother: So, after a tree grows big and after the seed detaches itself from the tree, the tree still remains alive.

Baba said: It does not remain alive. When the tree stops giving fruits, when the seeds stop maturing, it dries up. It has a time period. Just as there is a time period for this human world tree that after these many births, after these many generations, what will happen? This tree will dry up. So, this tree dries up. Those [trees] also dry up. There is no such tree that continues for 5000 years. Is there any tree? *Arey*, is there [such a tree]? There isn't.