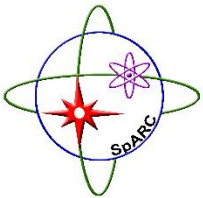
“The Point of Light”



SpARC

(SpARC – Spiritual Application Research Centre)

Academy for a better world

Gyan sarovar, Mount Abu,

Rajasthan. – 307501

"The Point of Light"

Scientific Research Project

Offered to Bapdada on 18th January 1998

This Project Contains

1. Letter to Bapdada
2. The Research Project
3. Preliminary Report on past activities
4. Interview with **DadiGulzar** on the Point of Light
5. Future directions and further steps

Madhuban, January 16th 1998

1.0 Letter from **Manolo Bhai** to Bapdada offering the project **Point of Light**

Dear Baba,

As you may already know, since you catch the thoughts of your children even before they have that thought, I am very happy to start discovering the wonders of your role and *your unique way* of doing this marvellous task of establishing a new and pure *world on earth*. Since I came to Madhuban this season, I have

been receiving so many touching and gifts that are filling this soul with enthusiasm, happiness and power. It is almost incredible to see how everything is becoming so clear and easy for me. I can feel your presence at every moment and your eyes looking at my every step. For all that I take from the deepest of my heart the purest feelings of love and loyalty with the determination to follow your every signal and become your ever-obedient instrument.

It has become so clear in my intellect how, as time is approaching, that it is now the time for revealing the secrets of this wonderful knowledge to the whole world, and in that, the role of scientists is a very special one.

These souls that are sincerely searching for Truth are working honestly and hard to grasp the mysteries of this world play of Drama.

Now looking at the mirror of my heart I would tell you Baba that these souls need the knowledge translated in such a way that they could use the new elements on the nature of the soul and the nature of the time to work out a new vision of reality. And in order to do that, the concepts of this spiritual knowledge have to be

further understood in depth and explained in present scientific terms.

Many new discoveries at the atomic level showing the quantum nature of the microscopic world, as well as the realistic nature of space and time, for very fast systems may easily be adapted to an interpretation of the three worlds as well, as the nature of human consciousness, as being essentially spiritual.

This is a very beautiful and great task that You will perform, as in every Kalpa, because this huge task could be done by only You, and I surrender myself to be Your helper in whatever moment to perform any task which may be useful.

In that sense, dearest and most loveful Baba, I await clear directions on how to proceed from now on. I am enclosing a report of the “Point of Light” project as a first step towards the clarification of the main concepts of this knowledge. This project and report are the results of the cooperation of a number of faithful children who are involved in it (Brother Francios, Thorsten, Denis, Cesar, Erly, etc and Sister Monica, Marie Jose, Eloisa, etc)

Together with that, I invite You to inspire us to new conceptual ideas and experiments that could be performed to put into evidence the impact of purity in the interaction with the physical elements.

Now that You already know the secrets of my heart, please accept dear Baba, loveful remembrances from your children,

Monolo

SpARC, 2nd Annual Meeting, 1st to 4th March 1997
Research Project
The Point of Light Project

2.0 **ABSTRACT**

The purpose of this project is to deepen the understanding of the nature of the soul as presented in the BKWSU, i.e. as a point of light, and formulate it in a meaningful language to be exposed to the general public and specially to the scientific minded people.

The methodology adopted will consist of three specific steps. The first step from consists

in collecting information the murlis Sakar, Avyakt and personal meeting. From also, the information coming from the experience of senior yogis of the BKWSU will be a precious input. The second step consists in selecting and organizing the collected information and to reach a deeper interpretation of the concepts treated in this project. The third step consist in the proper research phase consisting in the experimentation to the collected information through meditation experiences and in the confrontation of these concepts with well accepted notions from the scientific knowledge.

The main questions that may be clarified in this project are:

- What is the meaning of a point (how the soul is interpreted as a point);
- What type of light is related to the soul;
- What is the nature of the subtle body or the body of light (and what light is this);
- What is the inner structure of the soul: mind, intellect, sanskars;
- How the whole part of the sanskar is recorded inside it and how it is gradually expressed at every moment during its journey through the cycle;

- How this point of light interacts and loses its energy (or purity) in the physical world.

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A. Introduction

You have a body; you are a soul. In this way the concept of the soul is offered by the BKWSU to every person who comes in contact with this institution's teachings. This simple, but deep concept offers a new perspective about the explanation of the human living phenomena in nature and, as such, if true, implies in a deep transformation on the interpretation of all branches of scientific and spiritual philosophies of the world.

Historically speaking the idea of the existence of the soul is not new. It can be found in different philosophical schools from the ancient Greece, etc. Even though this concept still persists in many religious traditions, it has been put aside by the present scientific materialistic

interpretations of the world. New scientific theories and discoveries of this century seem to give answers to the more profound quests of human beings without the input of spiritual assumptions. In spite of the great success achieved by the scientific interpretation, still some gaps persist, for e.g., the case for the explanation of human consciousness phenomena. In very recent years, this subject has received an increasing attention of scientists from multidisciplinary backgrounds in order to reach a feasible interpretation. This is shown by the number of scientific consciousness studies. Yet, there is no light, at the end of this tunnel, to what they have called the hard problem, i.e., the understanding of the experiential human qualia phenomena.

The ideas developed at the BKWSU present a new interpretation of the human consciousness phenomena involving dramatic changes in basic concepts of Reality like the cosmogony of the universe, the structure of space-time, and the genesis of human life on our planet. The complete model presented here is based on the basic assumption of the existence of a new (different from the already known)

particle (or entity) responsible for the living phenomena; here so-called “atma” or in English “soul”. The soul is defined by the BKWSU as a nonphysical entity or energy (different from the known physical energies), being independent or different from the space and time. It is simply described as point of light.

It is the purpose of this project to work on these new concepts and translate them in a comprehensible scientific language to be used by scientists in a new interpretation of nature.

B. Aim of this Project

To deepen the understanding of the nature of the soul as presented in the BKWSU, i.e. as a point of light, and formulate it in a meaningful language to be exposed to the scientific community in particular and to every person in general.

C. Research areas and main questions

1. The model and nature of the soul as a point of light.

- What is the meaning of a point (how the soul is interpreted as a point)
- What type of light is related to the soul;

- What is the nature of the subtle body or the body of light (and what light is this);
- What is the inner structure of the soul: mind, intellect, sanskars;
- How the role of the soul is recorded inside it and how it is gradually expressed at every moment during its journey through the cycle;
- How this point of light interacts and loses its energy (or purity) in the physical world.

2. The soul-matter interaction

2.1 Inside a human body:

- How an incorporeal entity enters and stays in the physical world;
- Where is its location;
- What type of interactions it develops when inside the body;

2.2 Outside a human body:

- Its relationship with nature (elements as servant of the soul);
- Interaction with light/electromagnetism;

- Interaction with matter (Atoms/ molecules/ crystals);
- Effects on structure (Crystals in water, aerosols) and development of structure (plant growth, crystallization, protein production);
- Effects on “random” effects (radioactivity, light emission)
- Effects of the level of purity;
- Degradation and purification of matter

D. Methodology:

To start from the spiritual experimentation approach complemented by the information coming from the spiritual understanding of it and finally comparing to current views of the established scientific approach.

Outcome of the project:

To clarify the concept of the soul as explained in the BKWSU reaching a common idea within its different interpretations and to put these concepts in a convenient language to be exposed to scientific and non-scientific public.

Participants:

This project will be coordinated by a group of students of the BKWSU with expertise in leading research projects in their professional work. Other students of the BKWSU are welcome to take part under the leadership of the coordinators of the group.

Duration of the project:

This project should be completed within a time period of one year. After this period, a preliminary evaluation would be the determinant to decide for its further continuation.

Main steps of this research project:

Firststep: Collecting information

In this starting phase of the project, the coordinators would put together the essential concepts coming from the murlis and from the experience of senior students.

The information coming from personal contacts should follow a special questionnaire in order to extract common interesting concepts, from all the contacted collaborators.

Second step: Organization of information

Common and consensual concepts will be selected, classified and expressed in statements with neutral and clear language (without jargons or difficult vocabulary). Concepts that will not be consensual will be confronted to their related statements and will proceed to a following phase for further clarification.

Third step: the research phase

At this stage of the project we have to proceed to the proper research phase using an experiential methodology. It would consist in the observation and validation of the previously identified concepts through the experimentation of the collected information by a group of yogis (to be established). The results of these experiments will be compared to the outcome of previous steps for validation or revision of those concepts and statements.

Fourth step: identifying areas of science for collaboration and validation

Starting from the information collected in the previous phase, main concepts will be compared to well-known and established

concepts coming from the scientific angels. From this comparison few areas of scientific research will be identified as of major interest. Scientists from these areas may be consulted for further clarification and deepening of the results of the previous steps of this project, when these could not be studied by scientists already participating in this project.

Fifth step: Evaluation of outcomes and identification of further actions

A meeting of the coordinators would analyse and evaluate the progress and preliminary results of this project. Revision, extension or conclusion of this project would be decided. Eventual preparation of publications, presentations or other information material would be organized.

Following phases: The supreme soul project and the World Cycle project

Depending on the outcome of this project already two identified projects should be undertaken. It consists in similar studies into the two main new concepts introduced by the BKWSU together with the soul concept. These

will call the Supreme Soul Project and the World Cycle Project. The ensemble of results of these three Projects will constitute the main basic information that could be offered to the scientific community by the BKWSU.

Proposal for Scientific Research Project, including

Interview with Dadi Gulzar about the Point of Light On January 16,1998

By Brother Manola (Brazil) and Sister Monica (Canada)

Manalo (Introduction):

I have been with Baba for seven years. During this time Baba has prepared me in the scientific field studying the secrets of physical light, with a masters degree and a PhD. I have been working in European Laboratories where there is a very big exploration of particles. I also have been working with crystals and Diamonds, studying how light goes into diamonds and how it transforms. This technology is now used for magnetic studies and is also the basis for computers, radiosetc. I have this strong feeling that baba is preparing me to be an instrument to

come closer to scientific souls. If so, I would be able to give these ideas of knowledge to them (on a scientific basis). I have this faith that Baba is doing this through the instrument, but I (also) have a feeling that we need to go into the depths of what Baba is telling us.

Within this project, what is of first importance is the concept of the “point of light”, JyotiBindu, and secondly, the concept of time, the cycle. I have been thinking a lot these days about this question and (have observed how) many scientific results can be (shown to be) similar to what Baba is saying if we can go much more into depth into What Baba is telling us.

So, one of the first things that I think is important for us to understand is what is the exact nature of the soul, what is the meaning of “the point” and what sort of “light” this is- that it is not the same as physical light. And so we have to understand what is the nature of light of JyotiBindu, and after that how this JyotiBindu comes into the subtle body of light, how this is the different type of light and how it starts interaction between the soul and the five elements

So, before sharing with sscientists, we need to understand all this (ourselves) we do

know, for example, that (something) happens when we cook bhog, that the food is transformed. When we do things we know that (things and processes) are transformed, but we need to understand how such transformations happens.

Documented “healings” and “miracles” take place through a diversity of kinds of prayers and other spiritual practices) but certainly the degree of purity of the soul is very essential before we can even start thinking of doing some (new and unique) experiments in Madhubanon how the soul, the pure soul, can transform the five elements.

In no other laboratory could they do the experiments we could do, because there are no such pure souls there, but, there are here in Madhuban; the first thing we could try to do is to use the purity of Dadis, or even see how the presence of BapDada could change some of physical systems. Thiscould be evidence for scientists and the whole world that purity really changes something Deep.

So, I am really asking bapdada:

(1) How we should do this? **(**2) if this is a right thing to do? (3) how we could be instruments for this?

I don't know if baba could answer us if (proceeding with such experiments) would be something that could help us to do future work (of service to scientists and the world).

(looking at the first part of this proposition which is) the soul, the point of light, Manola and Monica begin with an interview with Dadi Gulzar (about her experiences with the "light" in various forms)

Interview with Dadi Gulzar about the point of light- January16,1998

Question: We know that Dadi had a vision of the point of light, so can you describe in detail what is the point is like as far as size, shape, colour and the kind of light it is? Could she expand on this?
Answer: when we have vision of the soul, there is a difference between the intensity of light of the soul and that of the supreme soul. And so, when we are thinking of Shiva baba, the actual form of the Supreme soul is a tiny dot, very, very subtle and very small. Just as the sun is only in one place and it's only so big and yet the light of the sun actually travel a great distance, in the same way, the Supreme soul is just this very tiny,

subtle dot and yet his power, his rays we can feel.

Question: when she had a vision of the point of light, did she experience herself as that point or was she an observer of that point?

Answer: Dadi had this vision when she was young, very young, and it wasn't actually a vision of the soul, it was a vision of the Supreme soul and so, at that point, there was the experience, the vision, but the knowledge did not come until later. When she had the experience it was of a very powerful light, but it wasn't the kind of light that the scriptures described as the light of a hundred suns that absolutely binds you so you can't see.it was very sweet, very attractive.

Question: Diffused, was it like diffused light?

Answer: No, it was very clear light.

Question: Was there light around it?

Answer: It is a point, but the light that spreads is circular, just three dimensional circles coming out and out.

Question: And are there also outward rays….Or just like that?

Answer: So, there are “rays” that are coming out, but there are not that (sic) kind of ray. It is a circular ray coming out (in all directions). The reason for this is that the Supreme soul is just a tiny dot and yet to express God’s power you have to put these (other kind of rays into the picture).

Question: So what we have in the different pictures of Shiva Baba, with circles and with rays… is this accurate in respect to her vision?
Answer: No. The Hindi word, “Kiran” is usually rays and so to show the concept of the rays they have put them in (as lines) On the contrary, it is circular.

Question: So this means that it is 3-dimensional, and Dadi could feel it was going in all directions?
Answer: It was full, 3-dimensional.

Question: Andd this point just came to her, appeared suddenly, just like that?
Answer: It came right in front, yes, but there was a feeling of a distance.

Question: How far was the point, very far, or very close?

Answer: Just about the distance you are. When she was having this vision it was just a dot, with

those rays emerging, yet very clearly there was the experience of all the pleasure, all the enjoyment that comes from all relationships was can have coming from this. It wasn't that it was "just a dot" and that's it!...but very much the feeling that she could take everything she wanted. Just as (they say) in Bhakti "You are the Mother, You are the father, the Friend and the Beloved…" and very much all relationships at that moment were being experienced along with all attainments…

Question: And so did Dadi, at that time, feel all the virtues, all relationships coming at once, or was it first the Father, then the Mother, then the Friend and so on?
Answer: In one sence it was an overall experience, but also at different times, a different experience would come up in front.

Question: Did Dadi experience time flow, one second, then another second?
Answer: When you are in trance there is no time factor involved. Within a minute you can have seen a huge amount.

Question: Did Dadi ever see her whole role around the cycle, “swadarshanchakradhari"?

Answer: It is interesting. She didn’t have a clear vision in the sense of all the faces and the physical side of it, but it was very clearly experienced that even at the end of the cycle there is never a point where the body is very sick, or there ispoverty or bad habits like being drunk, or being completely subservient to those kinds of stimulants, even from the end of the copper age, never falling that low, always maintaining a very good quality lifestyle.

Question: When Dadi goes into trance we think that because Baba is Almighty so that whatever he wants to show He suddenly makes appear in a scene and suddenly someone else emerges. How does Dadi feel Baba is creating all these things in front of her? And how is the she of aware of going from one scene to another?

Answer: Sometimes it’s very much. Dadi is stationary and everything just unfolds in front of her. At other times it’s like an excursion or a trip and Baba would take her into a garden or off to the ocean or whatever, at such times there’s a very clear experience of walking along with Baba. So both things happen.

Question: Sometimes Baba says He goes around and sees all the children around the centresin different parts of the world. Does Baba say this takes some time? How long does it take Baba to go around?
Answer: Fast! Real fast. One instant, one second fast; -- It doesn't take God time at all.

Question: No time at all?
Answer: There is no time in the subtle region. No time, no clocks…

Question: So when she iis there, Dadi does not have a concept of time?
Answer: It is like, when she is there sometimes there's the experience that she spends so much time with Baba, really a long, long time, yet when she comes down, she realizes that she's only been in trance for fifteen or twenty minutes! It's a bit like when you are dreaming; you may only dream for a few minutes during the night, yet you could live an entire life - it’s something like that.

Question: Sometimes like this is so striking. So, when Dadi goes to Baba, does Baba already know that she is coming? Does Dadi have any idea how Baba does that? - Is it because He

already knows in advance, or is it that we produce the thought and that Baba knows this before we go there?

Answer: Two things. One is that Baba knows everything anyway, so there is that side to it. But on the other hand, Dadi cannot just go into trance because she wants to. It is Baba who “pulls her string", so, if Baba is pulling her string, obviously He knows she is about to come. If Dadi just wanted to just sit and say, “Right”, OK, I think I’ll go off now” she couldn’t, no.

Sometimes what happens, and it happens fairly regularly, is that Dadiji will give a message and say, “Can you go and check that with Baba, please? And then Baba won't “call” Dadifor several days, so that means no message, no reply – much to do? Also, in the early days there was often the experience that Dadi would be doing some work, but Baba had an urgent message He wanted passed on and so, even though she would be sitting there doing her work, she would start feeling as if she were getting lost, she is not focused here any longer. When this happens, Dadi just leaves her work and sits down in remembrance and Baba pulls her.

And so it's a bit like what they do here in Madhuban, when you book a phone line, if the

other person is not engaged you get through, like dialing out. In the same way, Dadi will have the thought, “Baba, I have this message for You.” And If Baba says OK He will pull her, but if He doesn't then there is “no go", no communication.

Question: Does Baba listen to all His children when we ask Baba some specific questions? Does Baba listen? And is He always aware of that?
Answer: If in Yoga, yes! Absolutely yes. But, if it is a question that doesn’t really have any meaning or purpose, then Baba doesn’t even hear that kind of question. This kind of question sits inside of a person and doesn’t go anywhere. But if a soul sits there and is yogyukt and ask from their heart and there is that desire and love as well (as is right in the relationship) then, Baba does receive.

Question: I want to understand, is this in the same senseas when Baba speaks about the courage of the children and the help of the Father?... Because, I guess determination and courage makes Baba have a clear link… Is this the way it works?

Answer: If I have kept courage to do a task and maintained that courage, then Baba's help comes on a subtle level and the task happens easily and is successful. It doesn't feel like I am doing the task at all, no labour at all; in fact, it's like someone is actually helping me out and getting it done.

Question: I was thinking that every action we do should start in the subtle region in the subtle level first, and only then on the physical level. Is this the way Baba works… because Baba needs instruments here, but He only acts on the subtle level. Is this right?
Answer: Dadi would like your question clarified. What do you mean "having a thought in the subtle region"? Instead of thinking that thoughts start the action, (in fact) you first must create the thought with will power: e.g." I want to do this. This is for Baba's benefit". This is a first thought… and then it would happen.

Baba works on the thought level, and He fills me with such power that the task will get done with such force. Dadi is using the word "force" because Baba is the backbone to get the work done. So on one Level, if Baba wants me to do the task then He will give me that power, that

strength. But if you need someone else to do the task, He is going to touch their intellect so their intellect changes. Baba says He is “the Intellect of the intellects", “the Wise of the wise" and that is how He transforms.

Question: So is this what baba means by “finishing “I” and “my” - it means to surrender the consciousness of myself doing something… and that actually He is acting on that level?
Answer: It should be this way, yes. God the Father is getting the task done through me.

Question: I'm not quite sure if I'm experiencing yoga in the subtle region. When I learned (from the trance experience Dadi Gulzar related to us) what happened to Dadi Chandrimani (after the soul left the body); that Dadi Chandrimani shared how “good it is to be here” and how she now understands how the Dadi Gulzar likes to be there. So, do only some souls really go to the subtle region, and it only happens through trance, or is it that any one of us can go to the subtle region?

Trance is a very visual thing, and some see everything; whereas for the rest of us who

don't go into Trance, (it seems to me that) it's a question of feeling, you feel Baba is there, you feel this, so in yoga you get this "feeling" of meeting Baba in the avyakt form and that Baba gives a reply to whatever question you have asked; whereas, when Baba takes Dadi for a walk by the the ocean, for example, Dadi actually lives and sees this, or is that for Dadi, too, the communication between them on a thought or feeling level?
Answer: "Movie". No sound. Hand movements, arms, actually everything, yes… but no sound.

Question: And the light of the subtle body, how is that different from the light of the soul?
Answer: In the subtle region the soul is very clearly visible and it has its own "identity" but the subtle body is made of light which is very transparent and translucent. You don't feel it is made of bones and flesh at all, but feel like you can see through it.

Question: Is there any colour?
Answer: All white. You know how it is when you get a full moon and soft light comes down? Well,

if you could collect several hundred of those moons, you will get the idea of the subtle region. The sun is also a white light, but it has also got God in it, a little bit of gold-white and gold mixed.

Question: In Paramdham the brahm element, is that also a light? And what is the difference between this and the light of the subtle region?
Answer: so theselights are not lights of the soul nor of the Supreme Soul. They are just natural light, they have their own “identity” in that sense. In the subtle region it is a soft white light that glows, but in the Soul World it’s a mixture of red-gold and white.

Question: So, ared light, that is the basis in the soul world and then you get the Supreme Soul and the souls and they will stand out separate from this light?... And are they white or golden?
Answer: White and gold atma. Atma is it different from the rest of the light. It is a different intensity Dadi is talking about. You know you’ve got the sun in the sky but there is light everywhere, so the sun definitely stands out. In the same way, the Supreme Soul is gold-red and white, yet it is of a different intensity to the Brahm element.

Question: And is the intensity of the eight souls closest to the Supreme different from the others?
Answer: So, the souls closest to the Father are much brighter and those who are further away are dull. Interestingly, if the soul is impure, then the light that you see is like a burning ember of a coal. You know how coal burns-how it crumbles, it is not a lift fire, it's like that when is soul is not pure. No Shine, silver idol with no sparkle to it.

Question: So maybe I can ask this question about the light in Satyug: In Satyug everything is sparkling and it seems that the light there is not so heavy. Can Dadi describe a little bit more any scene she has a seen of that?
Answer: The Golden Age world is not like the subtle region. You don't see light being shown. It is much more like you meet someone who is really pure and there's that sparkle on the face, brightness, that is what it is. The light is natural light, and the elements too, the five elements seem to be very light in the sense of not heavy. And their it also seems that thought can do things.

Question: Does Dadi have any idea about this?

Answer: It's interesting about the five elements. The drama is written as it is anyway, and the elements, they will do what they have to do, what they are doing, but there they will not give sorrow; you'll just have enough sun, enough of this and enough of that and it will all work accurately, it's not that you just create that. You do not create, just act.

Question: Thank you very much, Dadi, very interesting. Another topic: when Dadi becomes instrument for BapDada, is there a period of time in which she gives him the essence of who's there, what's happening prior to Him coming. Is there such an interchange?
Answer: Dadi gives Baba the whole programme at amritvela when she goes to invite Baba to come. It is not that she just goes (in the evening) and Baba comes down, but Baba will be informed in advance. So that's on one side; and then when she does go up, Baba will welcome her and say, "come, child" with a very warm loving welcome; then Baba will take leave, "Achcha, Bachchi" and Baba will come down.

Question: And she has any experience at that time, like no remembrance, next second she's here again, no consciousness, like sleep?
Answer: No, not sleep. It is sweet silence. Not subtle region deep silence nor is it like she is experiencing anything. There is no consciousness. Baba comes, Baba meets her, then… she is not aware. Dadi reads the Murli later on.

Question: I would like to ask Dadi about the meaning of sato, rajo and tamo in regards to the elements of matter. Is it that the elements exist and become old, or does Dadi have the feeling that this scene, this object, for example, is here has a different existence? Can old and new co-exist?
Answer: The elements itself continues to degrade, it goes through stages. It is not like you have two lots of elements – one that is extremely pure and another that is impure. But it is different in this Confluence Age because right through the cycle the soul and matter both continue to degrade, but at the Confluence Age we change, we transform. And just as we souls transform from tamo to sato, we give that will power, those rays of sakash, to the elements. Only in this age

do you get a mixture of everything because it is all being transformed.

Question: So does Dadi then think of a certain element and then spread rays of will power, or does it happen automatically? Do we have to do something?
Answer: The example Dadi is giving is of a lighthouse. All the souls as well as the elements are being served with that power. It is not something in particular we do. All get covered “in one swipe” We are unlimited.

Question: Thank you, Dadi. We have another question: How does Baba emerge Mama and other advance party souls? These souls are here in other bodies playing their roles, but when they are there, they are not aware of who and where they are. So, is there any connection between what is happening in the subtle region and here in the physical world?
Answer: Baba is aware of what is happening here. He can emerge souls there although they are not in that form at the moment. Earlier, Dadi was explaining how, in the subtle region one can experience so much in a short time. In a second Baba pulls that soul and in that second so much

can be expressed, so much can be experienced, and that is what happens. Because in that split second it makes no difference to the body whatsoever because, in fact it is really not a “second” nor a minute not any question of time literally. The experience comes and then it’s gone - and physically nothing is affected. The body is still functioning, it is warm but, in that split, second it goes…

Question: So in the case of Mama, she is not aware that she is Mama now in this world, but when she goes up, she is aware?
Answer: Yes, at that moment it emerges.

Question: Dadi, we would like to offer this project with our heart, and being faithful instruments for that, so if Baba listens to us now He would be aware of that, but in any case, can you tell Him about the children and the enthusiasm that we have for this… and I’m sure Baba will give us very precise directions to what to do from now on.
Answer: Good…

For More Information

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