

AUDIENCES

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M.A. In these turbulent times we feel so blessed to have the grace of audiences with His Holiness. We represent Dr. Roles's people all round the world and we bring messages of love and gratitude.

H.H.'s answers in 1991 seemed to contain the essence of all he has given over the years, and we have been studying them ever since, returning to all he has given, particularly on consistency, Buddhi and Samskar.

We have also been remembering Dr. Roles's final message that the need now is for simplicity; this has drawn us to the realisation that H.H. has been gently leading us to the greatest simplicity of all—total faith in, and love of the Param-Atman—so that we can realise, as Dr. Roles did, that we “have nothing of our own”. We need warmth of heart more than anything else so that “feel, say, do” arises from love and humility. H.H. once said to Dr. Roles that love was the motive force of the universe—please can H.H. help us in our longing to act only from love?

H.H. In the Vedas it says of Brahma:

Before the beginning of time the Absolute existed alone, so His desire was to create many.

The motive force which manifests the whole of creation is love or bliss. All the galaxies, stars, planets, creatures and everything else are set in motion by this conscious force of love. Every morsel of creation is part of the Creator, and everything plays its part according to the measure of the conscious charge which animates it. This play (Leela) is for the pleasure and satisfaction of the Absolute, and takes place with Him and within Him, but while the drama is being played out some of the players forget their parts. They forget it is the Absolute who is powering the whole drama and superimpose their own preferences, their own limiting conditions, upon it. Then, love for one thing in particular turns into hate for something else.

All limitations are governed by conditions of time, space and quality—the gunas—and through ignorance these limitations become hard, binding and complex. Then, only true knowledge, love and devotion can dissolve them for in simplicity the troubles arising from complexity disappear. The universe is one and perfect within the Absolute, and it is His will that it should remain so, but in illusion and agitation everything seems incomplete, separate and alienated. The fullness, the perfection and the unity held in love is shattered, and in this state of ignorance everything looks small. To escape from this calamity, meditation and true knowledge, love and devotion, are provided as the ways to unity. The ways do not belong to any individual or group, or society or nation, for all such concepts are limited and binding and the ways are in truth universal. Everyone in this universe is looking for love and deserves love, and must get it.

Dr. Roles was a very liberal, open minded and universal man. His devotion towards the discipline and meditation was great and he worked constantly to realise the fullness of the Self, always trying to find the way to the ocean of bliss. This same spirit of enquiry and the constant practice of this discipline is needed by every member of the Society.

The Absolute is the embodiment of love, knowledge and devotion, ('Premaswaroopa, Jnanaswaroopa and Bhaktiswaroopa'), it is limitless in every sense and the doors are always open. The universe is one and full of love, and everything is motivated by love. Let love flow without any hindrance.

M.A. Surrendering to the Param-Atman and giving up the sense of being 'the doer' seems to be the shortcut to 'No Samskar'. Could H.H. say something more about this?

H.H. In the creation everything is moving and every movement leaves its trace or effect. The effects are called Samskars, and because of the constant movement they are subject to change, either for good or bad, and new Samskars arise in place of the old. Some, being deep and strong, last longer. They all exist in the Antahkaran.

Take the example of Valmiki who, in the early part of his life, took to being a robber to support himself and his family. He was a violent man and his evil deeds caused misery and death. Although bearing these Samskars, he one day met some sages who were passing through the forest. These wise men had a strong influence on his mind and seeing that he was ready to listen and act on what he heard, they gave him a mantra on which to meditate. Then, due to his sincerity and devotion, his violent Samskars were dissolved and he turned towards purity, beauty and truth. He became a poet and his Sanskrit Ramayana is so beautiful and full of feeling that he was called the First Poet (Adikavi).

Thus all Samskars can be changed, even from the worst to the best, but as long as one participates in the ever-changing creation some Samskars will always remain, to give form to existence. They arise in connection with objects, people and actions. Good company offers good Samskar and bad company brings in the bad. In good company where one can hear and discuss spiritual ideas and participate in the stream of love and devotion, all previous Samskars of selfish pleasure, pride and prejudice begin to dissolve, and new ones of purity, beauty, justice and love prevail.

This leads one to the universal and to begin to see the whole world as one's own family. It is the way to move from the limited towards the infinite, from imperfection to perfection. Everyone is full of pure and loving Samskars because this is the Creator's desire, but for some reason they are overlaid by selfish, material and divisive Samskars. One only needs to shed these evil superimposed Samskars, and once they have been eliminated the pure motive force of love will take over. This pure force of love cannot be removed, for it is natural and ordained by the Absolute, and gives form to the universe and everything in it. It is part of the ocean of bliss and is expressed by the waves of bliss. In this ocean no-one experiences separation, or conflict, or misery or sorrow, for with detachment our actions bear no fruit and the laws of nature, the process of ever-changing Samskar, leave no trace and one stays free. This is what is referred to as 'no Samskar'.

M.A. In his first answer His Holiness mentioned nations, societies and religions in relation to coming towards love. We have found questions arising, in considering Samskar, as to whether Samskar is involved in larger groups or nations? Some people seem subject to the effects of their nations, quite apart from the effects of their own deeds. Can H.H. help us to understand this level which is larger than the individual?

H.H. Samskar relates to individuals, for only an individual can acquire or dissolve a Samskar. Being made up of individuals, societies and nations express the predominant Samskars of the majority of their people. When the majority within a nation manifests a malicious or a benevolent Samskar we ascribe it to that nation, but a nation is not itself a being, it consists of a group of beings. Thus the question of Samskar concerns individuals. A society which is actively engaged in the search for truth and disciplined by the practice of meditation will sooner or later dissolve the unwanted Samskars in most of its members.

For example: if you want to clean a room you begin with the individual objects like chairs, table, curtains, windows, walls, floor or ceiling. The dust and dirt adheres to these individual items and that's where the cleaning has to start, so once the items are clean you can say the room is clean. But Samskars are not dissolved by physical means—they have to be dissolved at the mental level of the Antahkaran. When mind and intellect (Manas and Buddhi) are clean it leads to cleanliness at every level. To help a nation one must begin with individuals, for by the purification of its individuals the nation itself is purified and then the world can be enjoyed. With detachment, the feeling of not being the doer, and by following the discipline given, one can remove all Samskars.

M.A. It does seem to concern memory. The diversity in the world is part of its beauty, but at the moment the diversity leads to conflict. How can the attitude be encouraged that beauty is part of the plan but this does entail differences? Some of the differences seem connected with memory, the cultural memory of the people?

H.H. The variety and diversity in creation is necessary because it is the will of the Absolute. All this is simply for the entertainment of the Self, but if during the drama someone becomes attached to one or the other aspect, then, and only then, is hate introduced. Hate is introduced by the individual, it is not part of the original design for it brings in strife and conflict which the Absolute did not intend. The conflict is the outcome of attachment and desire (Raga and Vasana) from which one should try to refrain. If one is unable to eradicate attachment from the minds (Antahkaran) of others, then at least one should eradicate them from one's own mind. If one has a strong desire to be rid of attachment and hate, then help can be given with love and affection, but if due to hate one is set on strife and separation at any cost, then even the scriptures and wisdom cannot help. Sri Krishna says in the Bhagavad Gita:

This knowledge may not be explained to those who lack self-discipline and devotion and have no desire to serve, nor to those who speak ill of Me.

He who teaches this supreme secret to My devotees, showing the highest devotion to Me, shall doubtless come to Me. (Ch.18. vv. 67/68)

The simple message is that unless one is ready to enquire, listen and act with love, one cannot be helped or have one's unhelpful Samskars transformed. God has not created a quarrelsome universe, but a loving one, yet even in this loving universe some take it very rigidly, and getting attached to one aspect of the drama as the only reality they become intolerant of any view but their own, and create strife and conflict even to the point where they do not hesitate to destroy others. The fact is that the Absolute did not initiate attachment and hate—this is a superimposition created in the Antahkaran by a strong preference for one particular aspect. One should shun this attitude and always be ready to help those who seek help.

Help can be offered anywhere, even under a tree—there is no need for a palace! H.H's own teacher was a loving and disciplined sage who used to teach beneath a tree laden with fruit. Seeing that the falling fruit disturbed the meditation of his disciples, he simply looked up at the tree and it immediately stopped producing fruit, though it continued to flower.

Self-realization depends upon an over-riding desire for transformation. Although the Self is perfect, superimpositions seem to abound and so one must have a deep desire (magnetic centre) to look for the possibilities of purifying unhelpful Samskars. The creation is threefold; some people are Sattvic, others are Rajasic or Tamasic. Tamasics are very inflexible; they presume whatever view they hold to be the only one. The Absolute provides for everyone, but only true seekers make the effort to enlighten themselves by enquiry, reason, devotion and meditation. Valmiki did listen to the sages, followed their advice and developed his latent creative power of poetry. When more individuals change, society becomes more unified. Beauty lies in variety and wisdom dwells in unity; there is no reality in conflict, hatred or strife.

Creation is governed by the laws of nature which are the expression of love. Nature assists those who seek transformation and punishes those who are attached to rigidity and do not want to change. This is the lesson.

R.G. Is it right to conclude, from all H.H. has taught us, that ordinary man as a replica of the universe is composed of different levels of energy, ranging from fine to coarse but that through ignorance his consciousness becomes attached to the coarse levels, preferring them to the fine?

On death is he liberated from the coarse level and finding himself in the fine levels for which he is unprepared, does he long to go back to the coarse levels to which he is accustomed? If eventually he does so, he forgets all he has experienced. Is this how the individual is bound to the wheel of birth and death?

Does the light of Sattva, which appears during Meditation, prepare the individual for the liberating experiences after death?

H.H. The motive energy is love and it works through the physical, subtle and causal bodies in varying levels of energy from coarse to fine. It is true that the individual is attached by ignorance to the coarser levels instead of the finer and this is why he keeps on coming back to the physical body in birth after birth. By the laws of nature the sort of company you keep is the sort of company to which nature will return you. When a person dies in ignorance he does go to the finer, or subtle level, but very soon he has to return to the coarse level he was used to. The laws of nature compel him to turn back to the coarse level to pay the price for his comfortable attachments. Although this process is being repeated all the time, the vicious circle of birth, death and birth can be broken.

There are three sources of help; the Realised Man, the Scriptures, and the Self, (Satpurusa, Sadgrantha and Atman) and they can all be seen as teachers or graces. The company of a Realised Man is an active living force of grace and His wisdom and example free one from attachments. The scriptures are passive sources of grace which explain the process of release and when they are put into practice by the aspirant, the bonds of ignorance and attachments can be broken. The third, most hidden, source is the Self or Atman who is always present, but who remains unknown. If one can contemplate, meditate and reflect the inner deeper levels of oneself, true promptings will help to break that vicious circle by enlightenment. The urge for liberation from the cycle of births is expressed by this threefold prayer:

Lead me from the unreal (untrue) to the real (true). Lead me from darkness to light and lead me from death to immortality.

The Self is the real, the true, the light and the immortal. Those who persist in their practice do attain to that state of illumination from whence there is no need to return or fall again into the coarser levels of physical birth. Even these prayers imply a spirit of enquiry and the knowledge that there is some truth, that there is light and immortality which has to be realised through the grace of the teacher, the scriptures or the Atman. One who seeks will find, but there are those who are so proud, arrogant and hypocritical that they will not turn towards the truth because they are fully satisfied with whatever they have. Due to being attached to their possessions they are punished by nature to keep on returning again and again, life after life. The escape route is through the company of the Realised Man, the Scriptures or the Self.

Here is an example of grace:

There was a cripple who could not move and had to depend upon the charity of others. People were annoyed by his begging and ridiculed him. A holy man happened to come by and this poor man sought his advice. The holy man first made sure that his advice would be fully and truthfully followed and then, having seen the poor man's sincerity, he helped him into the shade of a tree and settled him as comfortably as possible. The sage taught him that if he looked within to see his true Self he would realize that in fact he needed nothing. Finally he instructed him not to accept any charity at all for three consecutive days. Now, the villagers seeing the holy man paying attention to the cripple and settling him under the tree, became curious and came to ask the man if they could help, but he followed the holy man's instructions to the letter and refused everything, even when they insisted, for he was obeying the holy man who had taught him to respect the true Self within.

This reliance on the Self made him strong and his whole countenance was lit up from within. During these three days the villagers became aware of his inner force, for all his worries and frustrations had disappeared. This changed everything completely and they cared for the man, while he looked into the grace of the Self. He was provided with all that a holy man would need, and in return he provided the villagers all that they needed to turn inward.

The company of a Realised Man is good enough to change the course of a wretched life into a holy life. The advice that 'I need nothing' transformed the situation.

At the end of the audience, as we were standing preparing to leave the room, H.H. started to speak and, with great warmth and light in His face, said:

H.H. The brilliant light of Dr. Roles is shining on us here now and on the tree he planted.

Friday 1 January

R.G. In the light of what His Holiness told us yesterday about prayer—and the lovely prayer He gave us—could He tell us more about the difference between prayer and meditation? How do they support each other in leading us towards expansion and the universal?

I know His Holiness has told us to pray if the meditation isn't going well, yet on the other hand I feel it is the meditation which gives us the energy to pray. I would like to understand how to pray truly and so come closer to experiencing the Self.

H.H. Prayer is for grace—spiritual, mental or physical. Having sound and rhythm which attract the mind to one pointed attention, it creates the space for grace to enter. The difference between prayer and meditation is that prayer is external and meditation is internal. Prayer is usually aimed towards the Lord so it is an outward movement—the self reaching out towards the deity for grace. Meditation is internal, a withdrawal from the outside world and the ideas of the mind, a movement into the realm of oneSelf where there are no thoughts or desires, prayers or worries. Meditation seeks nothing, not even grace; it is for union with the cause and centre of all that creation stands for. It leads to the ultimate treasury, the being of the Self, the Absolute. Meditation is for this union with the being of the Lord which is beyond all desires, beyond all needs and beyond all prayers. One can pray to the Lord, but who should the Lord pray to? Prayer seeks unity, but meditation *is* unity. Meditation is supreme. If one is afflicted by worries and agitations and cannot easily meditate, then prayer is helpful because the sound and the rhythm and the message contained within it will give the scattered mind some rest and make meditation easier. One need not pray after meditation for having reached the source of everything, one needs nothing. Prayer has a cause, meditation is for the causeless.

Prayer must have love behind it to make it purposeful and meaningful. Generally, to be powerful, a prayer must be short for a long prayer can become stale and dry—it is not an exercise in rhetoric. Mahatma Gandhi always used to start his meetings with prayer. All important activities should begin with prayer. Most of the Vedas are prayers.

It is the prayer which arises spontaneously from the heart as an inner impulse that is the purest and most powerful; written and repeated prayers are less effective unless enough attention is paid to the content, to the real meaning. The efficacy of traditional repeated prayers may be doubtful unless they touch the heart, for the power of the spirit is expressed mostly in spontaneous prayer which may not be in beautiful words. Even those short prayers offered by the Sages, though charged with power, must be prayed from the heart. The verbal repetition of a prayer is not of the first importance, for the real power is held in its meaning, though it does manifest through the sound and rhythm as well.

R.G. I would like to ask His Holiness if prayer is the means of purifying the emotions by concentrating the mind?

H.H. In spontaneous prayer the emotions are most pure and if they are aimed at quietening the mind they will certainly do so because they are simple and direct and not contrived or modified. The usual traditional and

repetitive prayers can lose their lustre, though originally they must have been powerful, for the real seat of prayer is in the heart, not on the lips. Prayer is not a prayer if it does not arise from the heart.

M.A. If one has just one overriding desire which becomes a more or less constant longing to serve only the Atman, can this be a prayer? It fills one and does not seem to need words.

H.H. Prayers are either spoken out loud, or unspoken and mental. Spoken prayer, with its sound and rhythm, can bring the mind back to a state of attention so as to express the meaning. Habitually repeated prayers may merely be lip service with no depth to them. When the meaning of the prayer does touch the heart, then one tries to put it into practice. Mental prayers are usually silent or have less words; they are very potent and bring spontaneous expansion within one's heart. They touch the person's heart deeply and make a deeper impression.

A longing only to serve the Atman is certainly a potent prayer, but to last and continue it has to be manifested in constant service. The initial impulse must be followed by constant service to the Atman, which is the whole universe.

To be a really practical proposition the service must become continuous and not just end with a single gesture.

A warm glow in the heart is just the initial stage of the prayer to serve the Atman, the Samashti, the whole universe and it will only be truly fulfilled by serving the Samashti with every fibre of one's being and every ounce of one's energy. Only this fulfilment of the prayer makes it complete and true.

A child in need calls for its mother and no sooner does she hear the call than she answers appropriately. The mother is the embodiment of love, compassion and service, she is always ready to respond and sometimes she does so just by her own intuition without even needing to be called.

R.J. (Gave a message of apology and love from Mrs. Jacob, and His Holiness responded with a blessing).

To sharpen Buddhi and strengthen its resolve to serve the Atman seems very important. Can His Holiness give more guidance?

H.H. The best way to strengthen and sharpen Buddhi is not to entertain too many desires. As long as one holds on to hundreds of ideas, alternatives and ambitions in one's mind, Buddhi will become blunted and weak from exhaustion. Therefore, one must limit the number of one's desires. The agitations and distractions (Vikshepa) make Buddhi ineffectual, for how can law and order prevail when a riot is going on in the mind? When problems are few and the mind is not agitated then the light of the Atman can fall on Buddhi to resolve problems. A steady mind has a strong and sharp Buddhi. Buddhi derives its power from the Atman and can then use the power in any direction—for better or worse. In the light of true knowledge Buddhi works positively, but if the mind has absorbed attachments and hatred then all its functions work negatively. Attachment helps to further a cause one loves even if it is wrong, and hatred reinforces the rejection and destruction of a cause one hates. Viveka is neutral and transparent. It neither favours nor hinders anything, but furthers the cause of unity, purity and universality which are associated with the Atman. To serve the Atman is to serve the universe by establishing unity, purity, love and equality. The test of Viveka is that it leads from individual to universal. To use Buddhi for the individual rather than the universal is the wrong use of Buddhi.

R.J. I would like to press a little further. It has been said that when Buddhi is turned towards spiritual things then it finds the Self. Do we achieve this through meditation or through other things to keep our Buddhi turned towards the spiritual side?

H.H. Buddhi is nearest the Atman and due to its proximity the conscious light of the Atman falls directly upon it. It is its nature to work through this light and for this light which is universal. If Buddhi remains steady and transparent it will work for the Atman with all the full brilliance of the light of consciousness. But attachment

and prejudice (Raga and Dvesha) dim that light. Raga is not true love but attachment, and Dwesa is not a unifying force, but divisive prejudice. They reduce the light by superimposing a covering and then, due to lack of light, resolutions and decisions are always wrong.

When one's child makes a mistake, reason demands discipline, but undue attachment may force one to overlook the fault in the child one loves and colour one's judgement. On the other hand if a person one hates does brilliantly, one may try to belittle their achievements and ignore or abuse them. This is the usual state of affairs. True reason, true discrimination, favours no-one because the Atman includes everything in its unity so there is no 'other' to favour or to hinder.

The light of the Atman shines in three centres in the body. It first appears as a single spark in the region of the navel. This is a vibration called Pashyanti and it is like a seed, a single conscious vibration ('spandan'). It is silent and inaudible and only the Self is aware of it. The second, Madhyama, appears in the heart where it shines triformally but still without audible sound. This one does hear, not with the ears but with the mind, in the Antahkaran and although it is vague and nebulous, yet its meaning is fully understood by the individual. Both these levels are private and subjective and nothing is directly communicated to other people except by the emotional expressions and automatic gestures which may result from what has been registered. Thirdly, there is the manifest sound, Vaikhari, which is directly expressed through speech and is the means of communication. Each of these three levels is subject to attachment and prejudice even though one has registered the truth internally. Whenever they are expressed outwardly, attachment and prejudice have already manifested internally.

Unless Buddhi has been purged of attachment and prejudice it cannot serve the Self. Meditation stills Buddhi so more of the Atman's light can fall upon it but true knowledge is also needed to help to purge attachment and prejudice whenever they are seen in one's actions. This wisdom is spiritual knowledge which arouses Viveka.

R.J. We consider our thoughts as our own, but are they really part of the passing show into which we tap, picking up the influences? I feel they are not our own.

H.H. It is true that much of what we presume to be our own thought is derived externally from the passing show of the universe, the Samashti, and it is also influenced by the Samskars which form the cloud that covers the Antahkaran. But as well as all this there is much that is one's own. The universe is not separate from the Self, for it has come to exist through the Self, so it is equally possible to have one's own thoughts.

External and internal influences do shape one's thoughts, but only if Buddhi is weak and immature. To get rid of these unwanted influences one needs a system of discipline. If the system is followed properly—by discussing the material provided to the groups and by meditating regularly and correctly—Buddhi ought to become mature and able to judge the usefulness of every floating thought, concept or principle, and accept only what is useful to spiritual development and leave the rest. When Buddhi has become pure then all external and internal influences are properly analysed and made use of, and new fresh thoughts can be allowed to arise so as to overcome one's difficulties and make further progress.

Agriculture is a good example.

The farmer prepares his field by first clearing and tilling the soil and applying fertiliser to make the land more productive. Then the seed is sown. When germination has taken place, new shoots spring up, but not all of them are the seed sown. Many weeds appear as well and as they grow faster than the crop, the farmer has to get busy and pull out the weeds so his crop can grow properly. Later on, a few more little weeds will spring up, but these are stifled by the strength of the crop.

This weeding out which is necessary in us as well, is either internal or external. In the spiritual life there are internal thoughts from Samskars and external thoughts from society, family, religion or bad company. The rubbish amongst them must be rooted out while the disciplined and spiritual thoughts must be nourished. To

achieve this, Buddhi must be made mature with Reason, (Viveka) so that it may exercise its power of discrimination and eliminate all attachment and hatred. The light of Atman is always available for creative purposes as well as for gathering true knowledge from outside.

R.G. His Holiness once said to Dr. Roles:

'When the Chitta is pure and the promptings come from the Atman, then the effect of the causal body on the subtle body, and the effect of the subtle body on the physical body is felt and seen to be felt.

But if it is the works of the Ahankar and Manas it would be the other way round, with the physical body affecting the subtle body and so on. This is the way one can see whether one is following the Atman, or Ahankar, whether the internal organs are pure or impure.'

Recently I have been receiving observations from a few people who have either experienced seeing a glowing light during meditation, or who have seen auras of light round other people at unexpected moments, or have felt a warmth round the heart which is almost painful, but which is accompanied by feelings of intense love.

Could these be examples of the causal body having an effect on the subtle body and so on? The people concerned are convinced of the reality of these manifestations, but wonder how to prevent themselves from imagining about them and making them false. They ask for advice.

H.H. Personal experiences which are completely internal can only be verified by the individual himself. It is possible to verify whether an inner experience is true or false and whether it is the light of Atman coming from causal to subtle, and from subtle to physical, or whether it is the physical affecting the subtle and causal. When the physical begins to influence the subtle and causal, all the effects will be coarse, and rigidity begins to spread. This creates Samskars within the mind and heart of the individual which are not universal, because the physical is always limited, not universal. This is the realm of the play of Ahankar and Manas.

The Atman is always universal and so when the light of the Atman shines in its purity, the effect is to expand the individual to the universal. Whatever comes from the Atman is Sattvic and full of light and peace. If agitation and a sense of self-importance or rigidity follows, then it must come from the realm of Rajas and Tamas. One should look at the result of the experience; if it serves the universal it is Sattvic, and if it serves the individual then it is Rajasic or Tamasic and must be from Ahankar. This is how to verify.

The light of the Atman falls on Buddhi, so Buddhi is powered by the Atman. But this power can be used in two ways—for real transformation, or just for reinforcing one's own attachments. One is a refining process and the other is a hardening. The human body is a complex mechanism and the experience of inner light can be genuinely a state of transformation, or simply a flash. It can happen during meditation, during the day, or even during sleep. If this charge of energy or light appears haphazardly and is only a temporary occurrence, if it is sudden and only occasional, it is not a help towards transformation and should not interest the aspirant, but if it is gentle and constant, bringing purity, unity and universality then it is real and useful. Viveka, (which means separating Atman from Anatman) attends exclusively to the Atman, it ignores everything which is not Atman (Anatman). Atman is universal, constant, all pervading, full of light and consciousness. Whatever is not the Atman (Anatman) is limited; it is unstable and transitory; incomplete and heavy, dark and unconscious. When Viveka arises then one sees Atman everywhere and in everything all the time. Without Viveka one may see Atman somewhere, sometime, in somebody, or just be unaware of the Atman at all and be ruled by one's senses. A 'Viveki' (man with Viveka) treats everyone as himself and sees the Self in everyone. He is always awake and so he is just and merciful, full of love and bliss all the time. If such qualities follow from the experience of light, which they must do, then they arise from the light of the Atman. Anything else is from Ahankar. This assessment must come from the experiencer himself. No-one can decide for anyone else, although the effect will be obvious to anyone else.

Internal experiences manifest in two ways. They are known as Atmaprema and Atmajnana. One works through the heart, the other through the intellect. The first is called the way of love, and the second the way of knowledge. The internal expression of the light of Atman manifests in these ways. Dr. Roles worked from the heart, he did not worry too much about the way of knowledge. Both ways lead to the same destination, neither is superior or inferior, they are both true and valid. With Atmaprema all that is Anatma disappears, for everything is lovingly experienced as oneSelf.