

Shrimad Rajchandra Vachanamrut - Patrank - 901 Summary

Pravachan 7 (30.8.2022)

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Shrimad Rajchandra Vachanamrut

Patrank-901, page 641,

Mumbai, Kartak Sud 15, 1956

Om

‘Guru Ganadhar (Chief disciple of the Tirthankar),

the possessor of manifold virtues,

and the abundant lineage;

possessor of vows-austerities, body unclad,

salutations to the crest jewel of dharma.’

The world, while indulging in sense objects does not find rest due to delusion of the nature of the Self.

The only remedy for infinite unobstructed happiness is abidance in the Self alone. This is the only beneficial remedy seen by the Enlightened One.

Bhagwan Jina has expounded the Dwadashangi (Jain Canons) only for this purpose, and due to that greatness alone, it is magnificent, it is victorious.

The one who gets delighted listening to the words of the Enlightened One, truly believes the consciousness and the inert as separate, experiences that, and in due course abides in the Self.

Abidance in the Self ensues from right experience.

Due to the elimination of the faith-deluding karma, supreme devotion towards the path of the Enlightened One arises, right belief of the truth arises.

With right belief of the truth, the flow of inclination turns towards pure consciousness. To experience pure consciousness, one must eliminate conduct-deluding karma.

Conduct- deluding karma get annihilated with a steadfastness in the path of the consciousness, of the Enlightened One.

A supremely profound experience ensues from detachment.

O noble, best of ascetics! For that non-attached pure consciousness alone, day and night, I yearn for the opportunity of solitude. O best of ascetics! Practice detachment.

If it brings harmony by not meeting for two years, and if there is no better remedy, then eventually you may do so.

Salutations to the Great Ones who are absorbed, are getting absorbed and shall get absorbed in the non-attached consciousness. Om Peace.”

Today we will study the following sentences.

A supremely profound experience ensues from detachment.

O noble, best of ascetics! For that non-attached pure consciousness alone, day and night, I yearn for the opportunity of solitude. O best of ascetics! Practice detachment.

If it brings harmony by not meeting for two years, and if there is no better remedy, then eventually you may do so.

In Shri Uttaradhyayan Sutra, Bhagwan Mahavir said that four things are the rarest of the rare. 1. The Human birth. 2. Listening to the words of the Enlightened One. 3. Faith 4. Strength for self-restraint.

You have a **human birth**, you are **listening to the Enlightened One delightfully**. The one who gets delighted listening to the words of the Enlightened One, **truly believes- this is faith** that the consciousness and the inert are separate, **experiences that- this is self-restraint**, and in due course abides in the Self. You have attained two things out of four rare things. For the third one- faith, you need to do the checking, and in the fourth one - self-restraint, you need to focus.

If you listen to the preaching of the Enlightened One enthusiastically, delightfully and with unprecedented reverence, then you will form a conviction that the consciousness and the inert are separate - that is have the right belief, and then experiences it, abides in the self. You do not have right belief of the consciousness because of faith delusion and when that faith delusion is eliminated, you can attain the right belief and when conduct delusion is eliminated, you attain restraint.

Once one starts listening to the Enlightened One delightfully, he is of no use in the world; he belongs to Ram. Now he does not find anything admirable in the world. He knows everything, but he has no desires, curiosity, vigour, force, passion, etc. for the external things.

Let's talk about faith and restraint. Faith means samyag darshan- right faith and restraint means samyag charitra – right conduct. This Vachanamrut is written based on this fact.

The meaning of Samyag darshan: With the association of the Enlightened One, your perception becomes samyag - right. Now, your attitude towards the self and the world changes, as you understand the nature of the self and non-self. Samyag darshan has the power to calm your passions and impulses down. First of all, its intensity will decrease, then, it will finally get eliminated, and the soul abides in the self.

False belief- mithyatva only nourishes and takes care of passions and impulses. You have to eliminate this mithyatva first to make sure that instincts do not get nourished. When these instincts are not nourished, they will dry up, and get eliminated. The instincts depend on mithyatva to survive. But when you have faith in the words of the Enlightened One, mithyatva gets vomited out, and the force of instincts/ passions gets destroyed. You still have passions and impulses, but they have weakened. You had a sense of intense oneness with the body and because of that, your passions were also intense; because of mithyatva, those passions are 'anantanubandhi'- infinite bonding. After this also, passions will remain but when mithyatva is eliminated, you won't be using the word 'anantanubandhi'. In the presence of mithyatva, even the slightest passion is considered to be an intense one. If the poison of mithyatva is vomited out, your passions become weaker.

There is a ray of hope. Even if you are bound by the past, your past impressions, habits, etc., you are independent in the present. If the person gets delighted by listening to the Enlightened One's words and starts putting in his effort, he can form new habits, new impressions, new instincts, and new attitudes. Your true nature was never distorted; you have to change your habits. You can do it with the help of the power of faith much more than with the power of resolve. When your faith is strong, resolve will follow.

Restraint: When devotion increases in the path of the Enlightened One, you can go towards restraint.

**Vardhaman samkit thai, taley mithyabhas;
Uday thay charitrano, vitragpada vas**

As the state of right faith gets intensified, all feelings under the influence of deluding (mohniya) karma, that is passions and aversions, get destroyed gradually; with the advent of right conduct, one abides in the state of complete dispassion.

You have to peacefully pass through the manifestations of karma without any reactions. You can take support of the practice of glad acceptance or that of remaining a witness. When you take this support, passions and impulses will start becoming weaker and quieter. For this, the soul has to do two things. 1. Awareness

of the manifestation karma. 2. Thought of its consequences. When your past impressions arise and there is a manifestation of past karma, you have to think of these two things. You have to think of causes and consequences. If someone insults you, you feel that the person was misinformed and you should clarify- this was your past impression. You used to react. Today after getting satsang, you become conscious that it is the manifestation of karma. Now you just think that it is a manifestation of your karma that the other person felt like insulting you. You think that on account of the manifestation of karmas that cause disrepute or obstruction. You do not blame others, your mithyatva has become weaker. Further, you do not insist that your expectations should be filled. If you do not have expectations, any obstructions would go unnoticed. Unawareness in the present is the cause. You think of the consequences of binding karmas in the future. More than the bondage of karma, you think why you sullied your feelings. The bondage of karma only suggests that such an incident would occur again. E.g. You are going to eat only two things today and laddu - a sweet, was not served. As a seeker, you think about whether you are following austerity because of the family tradition or for the purity of the soul. Liberation is closely related to equanimity. So, the seeker does not want his present feelings to get sullied. In thinking of cause and consequences, this emphasis is on the present. This is the right attitude of a seeker.

If you blame others, you are ignorant, and it is a worldly instinct. If you blame karma, it is a religious instinct. But if you blame your disposition, it is the spiritual instinct. You go towards the soul. Now, you know your duties. You know whether to react or respond. Here the ajna -command is to remember the soul, in this, you have to pass through the whole thing as a witness - drashta. This is the consciousness of your duty. You realise that your present expectations and delusion give you misery, so the reason for misery is not outside, it is within me. You realise that because of your unawareness of the present, you have had expectations or you reacted. You now feel like ignoring 'small' incidents, which seemed 'big' earlier. You want to win over your thoughts and feelings. When you analyse the cause and consequences perfectly, you will be able to do your duty as a witness perfectly. You know that you have the power to fulfil your desire but you want to remain in equanimity. You do not feel like telling others, as it was done effortlessly and when you do something effortlessly, you do not feel like revealing it to others. When you feel like telling someone, it shows that you have put in a lot of effort, which leads to ego. You should have so much purity that it becomes the reason to eliminate conduct delusion. The main reason is restraint but the force of restraint comes from faith.

You can attain samyag darshan when you delightfully listen to the words of the Enlightened One. Your line from samyag darshan to moksh starts with the delightful listening to the words of the Enlightened One. The seeker becomes so conscious that he declares a curfew in his mind when he senses that his tendencies

are deteriorating. He does not let any unnecessary thoughts arise. And if they do, he orders shoot at sight. You should do immediate pratikraman. Do not wait for samvatsari pratikraman. Start winning in the small incidents to win in the big ones.

You can win over the mind when you establish the opposite feelings, impressions, and virtues. E.g. He did not give you laddu. You were angry. You realise that your thoughts and feelings are getting sullied. You think about your duty and not the other person's duty. The opposite feeling of anger is forgiveness and love. If you have pride, the opposite feeling is humility. The opposite feeling should be substituted immediately. We spoke of four things. 1. Cause 2. Consequences 3. Ignore 4 Substitute. Learn to substitute, otherwise, it will go underground, and will erupt in the future again. You are happy that you left your favourite food by remaining conscious while eating two things as your austerity. When an instinct arises, give yourself some space to become conscious of it. If you have fear of the future, you will not remain in the witness mode. Your thought process should change completely. Instead of thinking he did not give me laddu, you start thinking that it was good that he did not give it, so you could eat whatever was served without choosing what to eat and what not to eat. You can realise your identification with the body – dehadhyas and covetousness for food -ras lolupta when you are following such austerities.

Once, when Pujya Gurudevshri graced the house of one person, he asked Him to give lifelong vows for celibacy. It turned out that he was taking the same vow for the fourth time. When your instincts are not intact, you are doing dharma out of force, you will end up taking the vows of celibacy again and again. When you do not take vows, you will be born as an animal. But if you break your vows, you will go to the hellish abode. So, you need restraint. Your instincts should go from laddu - food towards the soul or benevolence of the Enlightened One. If your instincts are invested wisely, you won't have an ego.

In Hebrew literature, there is a beautiful story. An army general was sitting in his room and he got the news that they have lost the battle. He went into depression and started doubting himself whether he would be able to fight the wars again or not. Within 5-10 minutes, his wife came and he gave her the bad news. His wife said, "I have the worse news. The army lost the battle but you have lost courage."

When you say "This is not my cup of tea, I can never make progress, etc." - these sentences are not coming out of your despair, they are coming out of ego. When you truly regret something, there is also an impetus to improve. If you give up, you are an egoistic person, this is an inverted ego. The Enlightened One may not even reprimand him because, in his despair, he might lose his faith and motivation.

Due to the elimination of the faith-deluding karma, true faith arises. Due to the elimination of the conduct-deluding karma, restraint arises. When restraint

increases, conduct delusion decreases, and when it is eliminated, the soul abides in the self. Here, in this letter, self-abidance means omniscience and not just self-realisation.

A supremely profound experience ensues from detachment.

O noble, best of ascetics! For that non-attached pure consciousness alone, day and night, I yearn for the opportunity of solitude. O best of ascetics! Practice detachment.

In the end, Param Krupalu Dev gave ajna/ command to the ascetics to practice detachment.

A supremely profound experience ensues from detachment. When you have the association of known people, you will have instincts or thoughts regarding them, you might get disturbed- vikshipt. Now that you have to abide in the self, you cannot get disturbed. Now that Param Krupalu Dev has the topic of faith, He is talking about detachment. His faith was so strong that His tendencies were flowing in the same way itself. You are the other way around; your faith says something and your tendencies are in the opposite direction. Param Krupalu Dev wanted to have this sense of detachment day and night.

The nature of the soul (atmaswaroop) is to remain detached and for that, your tendencies (chittvrutti) should also get detached. If tendencies get detached, you can have a supremely profound experience.

Param Krupalu Dev attained pure samyag darshan in Vikram Samvat 1947 and faith delusion was eliminated. From 1949 to 1951, there was no scope for a retreat to go into quietude. His family and business required His attention. When the business is growing, it needs a lot of attention. All the partners trusted Him. He left Vavania for Mumbai. He had a lot of responsibilities.

After 1952, Param Krupalu Dev started taking retreats. In 1952, He went to Kavitha, Ralaj, Vadva, Khambhat, Anand, and Nadiad. In Nadiad, He composed Shri Atmasiddhi Shastra and then went to Vavania. He remained out of Mumbai for nearly 8 months and remained in solitude as far as possible. In 1954, He went to Kavitha, Vaso, Uttarsanda, and Kheda for a retreat in the forests. In 1955, He went to Idar in the mountains for a retreat. This letter is written in 1956. He remained in solitude in these retreats. He would take a small bungalow, where there was one room up and a kitchen down. His main aim was to remain in solitude. He ate very little. He had the least of possessions. He would keep one or two people in that place for cooking and other things. In Uttarsanda, there were three people- Laherabhai, Pujoyashri Ambalalbhai, and Motilal Bhavsar. He sent away Laherabhai to Sayla, Pujoyashri Ambalalbhai was sent back to Khambhat, and Motilal Bhavsar served Him. He did not want any devotees as they would expect some satsang, and if He was accepting their service, He would feel obliged to fulfil

that expectation. During the retreat, He lived like the best of ascetics and practiced detachment.

O noble, best of ascetics! For that non-attached pure consciousness alone, day and night, I yearn for the opportunity of solitude. O best of ascetics! Practice detachment.

All these ascetics were Sthanakvasi and stayed in upashray wherever they went. Whichever village they went to, they were asked to give discourses. To give a discourse, they had to engage in studying the level of people and what they would understand. They had to do swadhyay. Lalluji Muni attained samyag darshan in 1954. He was only supposed to abide in the self. But his life was such that he had to follow some social conventions of giving discourses, etc. Param Krupalu Dev asked him to practice remaining in solitude because he would not find people with the same eligibility in all the places, which would create various thoughts within him. When people have the same type of eligibility, it is yet possible to sustain detachment. When there are various people from various backgrounds, detachment of an ascetic will be cut down. Now it was time that Lalluji Muni went beyond just good towards pure consciousness alone. Param Krupalu Dev recommended this but Lalluji Muni took it as ajna. For a devotee, the Enlightened One gives ajna, suggestions are given to non-devotees. For other ascetics, it was a suggestion and for Lalluji Muni, it was an ajna.

If it brings harmony by not meeting for two years, and if there is no better remedy, then eventually you may do so.

Param Krupalu Dev asked the ascetics to have minimum acquaintance with people. Remain detached in solitude as much as possible. He also meant that by not meeting Him, if it was bringing harmony, ascetics should not meet Him. He just asked them to get detached. He asked Lalluji Muni to abide in the soul, as he had attained samyag darshan. Param Krupalu Dev followed respectable conduct for ascetics. Lalluji Muni was 14 years older than Him. But when it came to reprimanding him, He forgot about everything. He did not care about his diksha paryay when it was about his spiritual welfare.

Everyone has the same problem- they can't stay alone and they do not want to stay with others. When a wife goes to her parent's house, the husband does not like it and when she comes back, he does not like that either. Till you do not have steadfastness in pure consciousness. When a married person sees an unmarried person, he feels that he is very lucky because he does not have to take care of the other person's mood. The unmarried person tells the married person that the latter is so settled.

You all have the disease of remaining occupied. If you look around people on the train, how many people are sitting peacefully? Some people keep opening and closing windows, they cannot remain unoccupied. Some people read the

newspaper. You are a boring company to yourself, so you cannot remain unoccupied. You keep whistling and you cannot stay alone. You feel miserable when you are alone. The negative meaning of staying alone is loneliness and the positive meaning of it is solitude.

In loneliness, you remember others, you miss them too. But in solitude, you do not need anyone and can tune in better to yourself. Param Krupalu Dev told ascetics, “O noble, best of ascetics! You abide in the self. I gave you satsang to abide in the soul.”

You are doing business as you want to stay occupied. You do not have the courage to stay unoccupied. You have not yet liked the soul so much. So, you go to the office and do some business. You feel what you should do in the afternoon. You should have the glory for the soul. You are not yet connected to the soul. You should have remorse and shame from within regarding your impurities. You are living a life of duality. You take retirement and then regret your decision. You constantly want to keep doing something, but it is not needed. But you do not like loneliness, as you do not have a connection with the soul. When you are in meditation, you learn to start enjoying your company.

How to focus inwardly? You know all the material things of the world through the mind and senses. This is your knowledge. It is called matijnan – sensory knowledge and shrutjan – scriptural knowledge. Now you have to make your matijnan atindirya – this knowledge should go beyond senses. Your shrutjan should become nirvikalp- beyond thoughts. To do this work, you need to take out thoughts from your senses and sense objects to purify your matijnan. To purify your shrutjan, your thoughts regarding external factors get ceased. When you go ahead in the path, thoughts about the self also cease.

When you are non-restrained, it means that your focus (upyog) is pulled into the sense objects. When you pull away your focus from sense objects and abide in the self, it is restraint. Our Enlightened Ones sang, “Hum nij seemame rehte hai”- I remain abiding within my own true boundaries. When you go to Derasar, you should just pray and contemplate in front of Bhagwan, ‘O Simandharswami, Your upyog always remains within the limit of Yourself. O Padmanabhaswami, Your upyog always remains within the limit of Yourself. In hellish abode also, You remain inwardly focused among constant miseries. You are samyak shant – rightly peaceful within. I have all the favourable circumstances around me and still, I keep fluctuating in my restraint. I cannot remain unoccupied, and in a fraction of a second, I either start reading or switch on the TV.’

When you have the courage to remain unoccupied, then you will be able to start the practice of meditation. You have to go ahead from the thought of swadhyay – scriptural studies. You are using swadhyay as a tool to remain occupied and then

take pride in doing swadhyay? You cannot remain focused inwardly, isn't this the sign? When you are using swadhyay as a tool to remain occupied, it means that your disease of remaining occupied is taking another door to come within you.

Your senses are involved in two functions. Your motor organs enjoy or endure external factors. Your sense organs know external factors. Both these things are obstructions when you want to focus inwardly.

There was a rich person having his business on the stock exchange. He became old and people started asking him to retire from the market. He kept telling everyone, "I am retired only. I do not do anything else than to either say yes or no in the office." A saint went to see him in his office. There were five phones in his cabin and he remained occupied constantly. There were a lot of thoughts behind his 'yes' or 'no' also. He kept talking over the phone either to buy something or sell something. When you are doing this constantly, there is a lot of difference in your emotional state (bhaav) and prices (bhaav). You are constantly restless. You constantly need the connection with the market to say yes or no also. When you are connected outside, you are getting disconnected from the soul.

Your body asks for something simple like, 'I want to drink water.' But then your mind starts demanding, 'It should be cold. I would love to have fragrant water.' In your simple demands, so many extra demands enter knowingly or unknowingly. The demand of your body is simple, you do not have many thoughts about it. But when the mind enters into your demand territory, a lot of thoughts get involved, and demands increase by many folds.

Learn to abide in the self whether your demands are met or not met. Whenever you get wowed by something, it becomes a choice. Then you have many thoughts about it and you become uneasy. Why do you eat? You eat to fill your stomach and get energy. To fill your stomach, why do you need four types of pickles? You only want to fulfil the cravings of your tongue when you take so many pickles. Some people's mouth is like a post office, they eat between 10 and 5. Their mouths open only after Navkarsi and close by chauvihar time. Some people's mouth is like post box, it is always open and anybody can put anything in their mouth at any time. Dieticians always say, "Do not look at any of your jars of snacks." Have a nutritious breakfast and then do not eat anything. You are not a bird that you keep eating something for the whole day. Have you come from the state of being of an animal or bird that the moment you pass by the dining table, you eat something? You do not have external restraint and because of this, your instincts do not support focusing inwardly. The person who has diabetes gets scared when he looks at laddu, as he is thinking about the end result that his sugar levels will increase. You should get scared when you look at external factors that your inner state will be disturbed. When senses are knowing sense objects, a lot of past impressions create new desires.

The oversmart one tries to argue, that if the nature of the soul is to know both the self and the non-self; then why shouldn't I engage in knowing the external non-self? It is because in knowing things outside, you are unable to know the self. The moment you know about a modification outside, you start getting into attachments and aversions. When you know a substance, it is knowledge. When you keep knowing it, it is meditation. E.g. You are seeing a lady, are you looking at her or staring at her? If you go on looking at her, it is staring, which means you are interested in her. The Enlightened One will look but He will not stare, as He is not interested in anything except the soul.

A boy falls in love and he has not yet completed his studies. He still has one more year to complete his studies. His parents agree that they will get him married to her but he has to complete his studies first. They keep a condition that he should not meet her, make phone calls, or write letters for that one year. This is impossible as he is in love. Know the soul and keep knowing it. The association that creates impurity in yourself and others, you should immediately leave it.

Dharma means to stay with the self. When you know your self, it is samyak jnan-true knowledge. Believing that it is your self, it is samyag darshan – true faith. Abiding in the self is samyag charitra – true conduct. Dharma has nothing to do with the crowd. If your satsang group helps you in getting detached, it is right. But if you have joined satsang group to remain occupied and get labelled as 'religious' have you done dharma?

To attain self-realisation, you need an arduous zeal. You must check whether you are going to satsang to only listen to the words of the Enlightened One or is it to see what He is suggesting or hinting at. In the words of Enlightened One, soundlessness or silence is hidden, you must be interested in that silence. You should only have one goal- I want to experience the soul. There should only be one target-to abide in the self. If you are going to the satsang for His words, it means that the way, the other person is entertaining himself in the external things, you are entertaining yourself with words. Do you feel that the soul is charming or beautiful? You have started enjoying the listening. If you want to grow on a spiritual path, you have to increase your level.

When you start meditation, you will be bored in the beginning. But you should continue it with concentration. When you put a hand in your purse, you will find an empty space first and then you will find a gold coin. Have faith that the Enlightened One has said this, so it is true only. If you only see the darkness within, it means that there is a light within, otherwise, how would you see darkness? Solitude is a must and if you start liking this solitude, an inner revolution will be created. When you start liking solitude, you will feel peaceful. It is a flight of the alone to the alone. You have to be alone, but do not become lonely, you have to get detached. If you talked about food before going for satsang, that is you. You are what you think when you are independent in thinking, whatever you think is you.

How is that soul, who gets delighted with the words of the Enlightened One? You only have to rejuvenate your faith. Your true nature is to be alone, your mind has to get detached. You have to connect your tendencies with the true nature of the self. e.g. In Japan, a man went to a Guru and said that he wanted to take Guru's refuge. The Guru said, "Come alone tomorrow." The man looked behind and said, "I have come alone today, there is no one with me." The Enlightened Guru said, "Do not look behind, look within."

Are you ready to spend time going within? Things that you label as success and happiness are all false ones. The place, where you feel peace and security is the wrong place. There is only one way and that is not leading you outside, it is the way to go within- This has to go in your faith. You always have FOMO- fear of missing out, when you are in meditation. Why do you pretend to remain in mediation? Your mind should not go out even if your eyes are open. All your instincts should turn within.

You are scared of staying alone in a room. This shows that you want to remain occupied. You want to stay occupied outside in the name of religion. This way, you are called religious. To be labelled as 'religious', you make a beautiful idol of Bhagwan, and this way, you stay out constantly. You have made Bhagwan, now connect yourself with Him. More than that, try to connect yourself with the soul, Bhagwan is also connected with His soul. For this, you need to focus inwardly. The same thing is happening with seva. Do you just want to stay occupied in the name of seva? This is your fear of being alone. You have not moved towards pure consciousness.

You can make pictures of the sun but will it give you light? Will you fill your stomach by memorising the menu card of a restaurant? Your bhakti and swadhyay are attempts to run away from the soul and you think you are showing your valour. How much time can you stay within without a single thought? This will measure your progress. You cannot even tolerate your retirement. You become miserable when you retire. If you are able to meditate well, all your rituals, temple, seva, bhakti, etc. are not escaping routes.

You need to check whether you have focused inwardly or not. If you die, people will either burn you or bury you. If they keep you like that, you will start doing something. It is said that 'intelligent' people get bored very fast. Does a buffalo ever get bored? Have you ever seen a dog getting bored of its daily routine? However, the problem is that once you get bored, you opt for another substitute. But upon meeting the Enlightened One, if you get tired of your impurities, you will directly turn within. That is the reason that an intelligent person (medhavi) will become dispassionate very soon. When you get bored of worldly matters, it is nirved.

When Winston Churchill retired, he started gardening. He was digging a deep pit and said, "I want to dig a deep pit and not a plant." Aurangzeb took away

everything from Shahjahan. But Shahjahan asked him to give 30 children to whom he can teach. He never liked retirement. He wanted to nourish his ego so he would teach these children. Check how much have you liked the soul with your meditation.

You go to the hill station to get fresh. But you do not stay with yourself and remain occupied after going there. When you remain occupied in the auspicious things, you label them as dharma. We have reached the moon but have not reached the self. In the USA, there are so many attractions like amusement parks outside that you do not get bored. When someone realises the self, there are no news items. But if someone reaches the moon, it becomes the biggest news item. Actually, going to space is not the right news, going within is the right news. How much have you gone within? Till you do not know the other person on the train, you do not have a love for him. In the same way, when you get acquainted with the soul, you will love it so much that you will say that you do not want to come out of there.

A friend lost his memory and he was taken to his village, he remembered everything of his past the moment he saw the village. We have forgotten the soul. The Enlightened One is such a friend and He says, "I will take you to the soul." If you have a longing for the soul, you can abide in a supremely profound experience of pure consciousness. May all the souls attain spiritual welfare.