

# The Magic of Bliss Masterclass

**By**

**Sri Vishwanath on behalf of Ishwara**

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**Dedicated To**

Krishna, Ram,

Sita, Hanuman, Laxman, Dhanvantari

Dakshineswar Kali Mata, Mannapully Devi Bhagavathy,  
Madurai Meenakshi Devi, Kanyakumari Devi, Goddess  
Saraswathi, Goddess Laxmi, Goddess Santoshi Ma

Shiva, Parvati, Ganesha, Muruga, Brahma

**Ramakrishna, Vivekananda, Sharda Devi, Adi  
Shankaracharya,**

Sringeri Shankaracharya - Bharati Tirtha Mahaswamiji &  
Sri Vidhushekhara Bharati

Shankaracharya of Puri India- Swami Nischalanada  
Saraswati.

Ramana Maharishi

Panchadasi author -Sri vidyaranya swami of Sringeri

## **Module 4**

This is an incredibly captivating story shared by Beeshma, a renowned warrior from the Mahabharat.

It revolves around Gautami and her son.

### **The story of Gautami and her son**

Gautami and her son lived together in a humble hut.

One evening, the son returned home and informed his mother that he had been bitten by a snake.

Tragically, he soon passed away.

As Gautami prepared for the final rites, a snake charmer captured the snake responsible for her son's death and brought it back with him.

In this moment of grief, Gautami sought guidance on what to do with the snake.

The snake charmer **suggested killing it** as retribution for her son's demise.

However, Gautami questioned the necessity of such an act, believing that her son's death **was God's will**.

She wondered why they should seek revenge on the snake.

Gautami spoke, "In this world, **dharma is light, and adharma is heavy.**"

Speaking the truth eliminates the need for constant contemplation.

On the other hand, if you choose to lie, you must continuously fabricate stories.

Over time, when questioned about the same concocted tale, you may forget and inadvertently reveal a different version.

This inevitably **leads to being caught** and a subsequent life of hardship.

So always follow Dharma....

To illustrate her point, Gautami used the analogy of a **light boat representing Dharma guiding** one safely across the river of Samsara, while heavy weapons sink in the water, representing adharma.

Therefore, she concluded that they should follow the path of dharma and **spare** the snake's life.

However, the snake charmer insisted on killing the snake, arguing that it deserved punishment for causing her son's death.

Gautami countered his argument by highlighting that other snakes coexist peacefully with humans, and even snake charmers' children play with them **without harm**.

She also pointed out that **snake bites are rare**, and killing one snake wouldn't eliminate the risk entirely.

Ultimately, Gautami concluded that killing the snake would **serve no purpose**.

Even if they killed this particular snake, there would still be countless others.

Taking revenge on one snake **wouldn't eliminate** the entire snake community.

Both Gautami and the snake charmer presented their arguments for and against killing the snake.

However, before a decision could be made, **the snake requested an opportunity to speak**.

Here my part of the story

**"I am not at liberty to freely bite** and kill anyone I desire."

"**If I had the freedom**, I would eliminate everyone simultaneously and then take a break."

"I have been instructed to **carry out killings**."

"Who has given you this command?" inquired the snake charmer.

**Death answered the snake**

**The snake charmer summoned Death to provide an explanation.**

**Death responded:**

"I am not at liberty to **kill indiscriminately**."

If I had **complete autonomy**, I would eliminate everyone simultaneously and then take a break.

Why would I go through the trouble of killing them one by one?

I toil tirelessly day and night without respite.

**However, I am not free.**

I **am obligated** to repeatedly carry out these killings.

That is why I take lives.

Each time someone issues a command, I must go there and execute the order. **I too lack freedom.**"

"Who gives you these commands?" inquired the snake charmer.

Death responded,

**"I am commanded by Kaal(Time)."**

Call Kaal.

Kaal arrived and the snake charmer accused him, saying,

"Kaal... You are responsible for this. You commanded death."

Death followed the orders and the snake bit her son, resulting in his death.

Therefore, **you bear responsibility** for the child's demise.

Kaal responded,

"Please forgive me. Do not wrongly accuse me. I am not the cause.

**Why would I harm anyone?**

Why would I command death to kill him?"

"The **child's karma is the cause.**

I do not have the freedom **to issue commands**.

His karma determined that he would perish from a snake bite.

His actions **influenced me** to have him killed.

Thus, I instructed death, and death instructed the snake, ultimately leading to his demise.

Call Karma.

Karma arrived and was asked to explain why he instructed Time to kill the son.

Karm spoke:

I am **unable to act** on my own accord.

I do not have the freedom to **issue commands based on personal preferences**.

I am guided by the will of Ishwara to facilitate the progression of time according to an individual's karma.

Gautami smiled and told the snake charmer that it was a **combination of God's will and her child's karma** that led to his death.

She emphasized that seeking revenge and practicing Adharma at this time would only bring harm to herself, her son, and the snake.

We are going to go deeper into this story.

### **But first what is the moral of the story**

The story demonstrates that the snake, Death, Time, and Karma lack independent power.

No person or creature can make decisions **independently regarding themselves or others.**

Everyone is commanded by a **superior force**, ultimately leading to their own karma.

When you understand this clearly, you **will fully realize** that **no one** has the power to make **you happy or give you trouble.**

A person may treat you kindly for a long time, **not solely because of your actions in this life or any other factors**, but because positive circumstances have been **predetermined** by both of your karmas and blessed by Ishwara.

When the limit of kindness is reached, **regardless of your good actions**, the other person may respond differently... and you might feel disappointed.

This will relieve the pressure on you to dwell on the person's behavior.

Sudden changes in behavior or events in your life occur because the **cycle of positive karma has concluded.**

You may perceive others as troublesome or find their words painful. Alternatively, you may believe that your own thoughts are causing you distress.

However, none of these factors actually have the power to trouble you.

**Thoughts cannot bind you.**

Instead, it is your own false visualisation that binds you.

This false visualisation is a result of the Sattvic, Rajas, and Tamas elements of Maya.

Gautami's decision to spare the snake, despite the snake charmer's advice, had a profound impact on everyone involved for many lifetimes.

Through her adherence to Dharma, **Gautami broke the cycle of negative Karma** for numerous individuals. This is the power of Dharma.

Gautami displayed wisdom beyond her years, even without practicing meditation.

She understood that the path to truth lies in dispelling false visualisations that lead to wrongdoing and cultivating love for God.

Practicing Dharma can transform enemies into close allies, demonstrating that even with negative karma, **following God's guidance on the path of righteousness** enables us to conquer significant challenges in life.

This captivating story holds immense significance **when applied** to your current major issue.

We often seek a cause in an event or person, and there is **always an enemy** when faced with a problem.

The adversary may be concealed or known...

Through the practice of Dharma, **we disappear the enemy** from our minds.

This **pleases God** and we beget His grace...

Interestingly, the external situation may miraculously correct itself with minimal action.

The adversary you cling to in your mind, no matter how real it may appear, is a false visualisation at a higher level.

And if you have the courage to practice Dharma, you can achieve the impossible through His grace.

I cannot stress enough how much this story can impact your life... Only when you read it and relate it

to your current problem will you grasp the magnitude of its greatness.

It is important to note that Gautami was not attempting to control her mind or practice detachment.

After the tragic loss of her son, it would be unreasonable to expect anyone to have complete control over their emotions.

Instead, Gautami **utilized the power of forgetting** to bring the tranquility of deep sleep into her waking state.

Detachment is related to how one manages their emotions in the present moment.

However, Gautami did not pursue detachment in this situation.

She relied on **entering the deep sleep room** to disappear her emotions instead of naively thinking she could control such intense feelings.

This is why our behavior in the present moment should not be given much consideration **because it is instinctive, not emotional.**

Don't worry too much about how you acted on impulse throughout the day.

You already know you didn't do a good job, but what I want to tell you is that your reaction in those moments is **beyond your control**.

Those who remain calm are not calm because they possess some magical powers, but because they **have developed that skill**.

Detachment is a skill, **not a Power**. It diminishes over time as your detachment weakens.

On the other hand, the ability to forget and enter the deep sleep room is a Power.

Once you learn it, **you never lose it**.

You may only temporarily forget it.

You can enter the deep sleep room at any time and experience numerous benefits.

Once the event concludes, **your emotional reaction**, rather than an instinctive one, determines how you handle it.

This emotional response is what can ultimately lead to your downfall.

That is precisely why the ability to forget and enter the deep sleep room **is incredibly advantageous** for us.

In fact, it is a billion times more beneficial than anything else.

By entering this room, we are able to eliminate the false visualizations that we hold onto while awake, which are based on our senses of sight, hearing, touch, and feeling.

## **The origin of False visualization**

The question arises: How did all this begin?

Shankaracharya presents a captivating story to help us **ask the right question.**

A security guard was assigned to oversee a vast playground due to reports of theft in the area.

After the first night of surveillance, the boss requested a report from the security guard.

The security guard responded,

**"Nothing."**

"What do you mean by 'nothing'?" his boss inquired.

"No one came here, sir, **not even a pigeon.**"

If one were to interpret the word "Nothing" literally, it would imply that there is absolutely nothing in that space. However, that is not true.

**The security guard exists.**

He **was the one** who uttered the word "Nothing."

The first words of truth are spoken by Brahman itself.

It is a **voice without form**.

“I am Brahman....” Is a voice without form

It signifies that there is nothing else **except** Brahman.

When you reach Brahman the voice proclaims

“Nothing else exists **except** me

I am Brahman...”

This is the voice of God ....

Science, foolishly spending trillions of dollars, arrives at the same conclusion:

**NOTHING.**

Buddhists complicate matters further by referring to it as **Shunya or Void**.

Both fail to grasp the simple truth that when you travel back in time to when only space existed, your own body did not exist either because you were never born when there was only space.

If you were never born, then **who spoke the words** "Nothing" and "Shunya"?

Was it a ghost?

Shankarcharya beautifully explains this with the Sanskrit word "**Sesh,**" **meaning remaining.**

Recall the story of the security guard who reported "NOTHING."

It meant that **nothing else** existed **except** the security guard. (Read that story for the rest of your life.)

Now, if we ask the straightforward question:

What **remained** other than **Nothing** at the **beginning** when there was only space?

Notice how this question is skillfully crafted.

It encompasses two false visualizations and one right visualization.

Nothing and beginning are false visualizations, while **remaining is the right visualization.**

So, what remained other than Nothing at the beginning when there was only space?

The answer is Atman...

What **remains** other than Shunya?

Atman...

**This is the question that leads to Truth.**

Instead, we ask a false question:

What is the beginning of creation?

When did I perform my first karma?

When did I have my first false visualization?

You must ask:

What **remained** when creation was discovered?

What **remained** when my first false visualization occurred?

The answer is BLISS...

Who told you it was a false visualization?

Who told you it was creation?

The voice that spoke was Atman - the formless voice...

So you can speak to God and God speaks to you, that's how Truth was heard...

The concept of "beginning" has destroyed humanity...

It is the biggest false visualization, wasting billions upon billions of resources **in trying to understand the beginning of the universe.**

Ironically, science doesn't believe in previous lifetimes, yet they dare to talk about dating time billions and billions of years back...

How can you know about time before your birth **if you didn't exist?**

There must be something that existed to witness Time and come to a conclusion about it...

Sitting in the present moment and extrapolating time based on your intellect is like a ghost telling logical stories...

**"Beginning"** is a false idea that arises in the mind, **hiding** the Word **"remaining."**

If someone asks the simple question:

What remains after I discovered nothing?

What remains at the beginning of time?

This is where Vedic Mathematics comes into play.

The numbers 0 and 1 were discovered by Vedanta, and I have written about it in detail in the book "Atman."

Number 0 **still remains** even if 1 exists.

However, this 0 is not nothing or void; it is everything.

Its value is 9.

You realize this when you put 0 behind the number 1, making it 10, which is equal to  $1+9$ .

So, the value of 0 is **actually nine**.

1 is the beginning, while 0 is what remains.

**Remaining existed before beginning...**

Number 1 does not have an independent existence.

$0+1$  equals 1, and +1 is called the Power of Maya, the power of Brahman to create.

There is a significant difference between +1 and 1.

0 represents Brahman,

+1 represents Maya controlled by Ishwara, and

1 represents Prakarti - creation.

The existence and power of 0 and +1 **always remain hidden** by the obsession with knowing the beginning of creation.

**What remains is called “Sesh” in Sanskrit.**

Space, time, cause-effect, and force are metaphysical elements that no one has seen.

**None of them have an independent existence**, yet every scientific discovery relies on these five elements.

Despite this, they audaciously claim that these are scientific findings.

It's ridiculous.

These are metaphysical findings.

Without the metaphysical elements, no discovery would be possible.

Coming back to the point, the first Words of Truth are the voice of God.

I am Brahman

Nothing else **remains** but Brahman, that's what it means.

Nothing else remains but me.

The voice reveals the Truth and is **self-revealing**.

According to Vedanta, 75% of Brahman exists without creation, maintenance, and dissolution.

It is the highest spiritual law.

This 75% is a formless voice that **informs us about the remaining 25% where creation, maintenance, and dissolution occur.**

We reside in the 25% and inquire about the beginning.

We must ask **what remains other than the 25%** where creation, maintenance, and dissolution take place.

The answer is Brahman.

In the 75% of Brahman, **there is no creation, maintenance, and dissolution.**

**It is free from Maya.**

Regardless of what we discover in this world, the **Word "remaining" will always exist.**

That remaining is Brahman, or in simpler terms, the Voice of Brahman.

Beginning is in the 25%...while

Remaining is in the 75%.

**The Remaining existed before Beginning...**

Now, observe how everything aligns.

This is Vedanta.

The remaining is the formless voice that **reveals the beginning of one life cycle.**

If we foolishly consider the beginning as the start of the entire cosmos, Vivekananda states that it is a false visualization.

This is the billion dollar visualization box below which is the first spiritual law.

In 75% there is no creation maintenance and dissolution. It is free of Maya.

**BRAHMAN**

<p>75%</p> <p><b>REMAINING</b></p>	<p>25%</p> <p><b>BEGINNING</b></p>
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The beginning gives birth to Time, creating Kaal out **of unmanifest.**

What does all this knowledge mean to you?

It means that whatever is happening in the 25%, **we can disappear** with the assistance of the 75% Non-dual bliss.

This is true Power. The **memory** of the 75% non-dual bliss **that remains**.

No one, not even your own ignorance, **can take away what remains**.

What remains is God's gift to you.

Seated there, Krishna spoke the Bhagavad Gita.

Seated there, you can forget anything.

When you return to the 25%, the emotion and memory of the event will still exist, **but the binding power of the emotion and event will be reduced by 75%**.

That is true Power.

The Power to diminish the binding power of any emotion by 75% in just 4 seconds.

There is much more to say.

In the next class, we will delve into the details of how Time came into existence in such great depth that I promise you... your jaw will drop.