

# The Magic of Bliss Masterclass

**By**

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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 5 & Module 6

Shankaracharya shares a beautiful story.

Once upon a time, a bee flew gracefully through the air in search of sweet nectar.

As it soared through the sky, it spotted a stunning lotus flower below in a lake.

Intrigued by its beauty and enticed by the promise of delicious nectar, the bee decided to land on the delicate petals of the lotus.

As it was enjoying sucking the nectar the **sun set**.

As the sun set the **lotus petals closed** and the bee found itself stuck inside the lotus.

Although bees can pierce holes even through wood and cast iron, the bee foolishly believed it could wait until sunrise to escape while continuing to suck the nectar.

That night, a group of elephants visited the lake. One of them discovered the beautiful lotus, took it in its trunk, and threw it to the ground.

Another elephant, passing by, accidentally crushed the lotus, resulting in the bee's demise.

### **What is the moral of the story?**

The bee persistently sipping nectar from closed lotus petals symbolizes our **obsession** with worldly people and objects throughout the day. This obsession is called Moha.

From morning to evening, we constantly fixate on the world, seeking pleasure and avoiding pain as if **we have nothing else to do.**

We are here to surrender our minds to God and fulfill our karma.

When we act against this principle, like the setting sun, **we lose the ability to differentiate between our true self (Atman) and our intellect, resulting in a wasted life.**

We mistake the intellect for the Atman and accumulate worldly objects like a child collecting stamps.

The elephant crushing the lotus represents the inevitable passage of time that eventually ends our lives, **while we foolishly contemplate** the ups and downs of life.

Shankaracharya wonders in which lane he will spend his final evening, emphasizing the uncertainty of life.

Even when our discernment is at its lowest, we know it is not right to be so engrossed in the world. Yet, like the bee, **we cannot stop dwelling on life's problems.**

A problem arises, and **we cover it with a thought**, allowing the entire day to pass.

A desire arises, and we spend a lifetime fulfilling it.

Just as the bee can pierce wood and escape from the lotus at any time, you possess the **power of discrimination (Viveka) and renunciation (Vairagya).**

With these two powers, **you can break free from any situation or feelings** that have enveloped you.

### **The billion dollar visualisation**

Visualise yourself covering an object, person or event **with a single thought** and spending hours dwelling on it...

As you witness this, envision a bee delicately sipping nectar from a lotus flower while the sun gracefully sets in the background. Suddenly, the elephants of Time emerge and crush the unsuspecting bee.

Did you know that every 4 seconds, you unconsciously cloak an object with a thought?

Yes every 4 seconds you **Cover an object** with a thought.

In that very moment, the thought **begins to envelop you**, just like the bee trapped inside the lotus after the sun disappeared.

We find ourselves **ensnared and trapped within** our own thoughts.

Take a moment to question **why you persist in dwelling** on these thoughts, despite knowing that you have the power to break free at any time through the forces of discernment (Viveka) and detachment (Vairagya).

The only explanation is Moha - delusion born from the Tamas guna of Maya.

Moha is the **root cause of all our problems**, and it is not your fault.

Moha represents an **infatuation with objects**, people, or events in the world, leading us to obsess over them for hours, years, or even an entire lifetime.

This relentless fixation on discussing politics, sports, films, relationships, body, power, and wealth persists not just for a few days, but for decades, and perhaps even multiple lifetimes.

A single hatred **can consume half of your life**. This is Moha...

It is planted within you by Maya.

Because of Moha, two creatures are born: Pain and pleasure.

Pain is known as Dukh, and pleasure is known as Sukh.

You desire more pleasure and less pain because of Moha.

When this occurs, likes and dislikes emerge.

Like is called Raag, and dislike is called Dvesh.

When likes and dislikes arise... Desire and anger are born.

Desire is called Kama.

Anger is called Krodha.

Thus, Karma is born out of Moha...

Karma means **now you must work** to attain more pleasure and avoid pain...

You may like some and hate others, or have desires and anger, **but none of that is the source of your bondage.**

The source of all your bondage is Moha... which is born from the Tamas guna of Maya...**(Read that for the rest of your life)**

Because of Moha, the Jiva forgets its true nature and mistakes the Bliss sheath for the Atman...

That is the first and greatest mistake born out of Moha, followed by countless ignorances.

The more you dwell in thoughts, the more Moha develops.

You continue to indulge in pleasure, or if it is pain, you keep searching for a cause.

Furthermore, envision that you possess the powers of Viveka and Vairagya, allowing you to penetrate any thought or feeling and attain freedom in just 4 seconds...

Visualize how a bee can penetrate wood and cast iron.

Your enemy is not like or dislike, an event, a person, a desire, or anger. Your enemy is Moha, born out of Maya. It is the source of all problems.

The **power that eradicates Moha** in just 4 seconds is Viveka and Vairagya.

By **labeling** the source of all problems as Moha, decades of suffering and problems can be uprooted.

When faced with a problem and feeling angry towards someone who is disturbing your peace, you may want to take aggressive action.

However, you realize that such action may backfire as you lack the power to change the circumstances in the current moment.

As you dwell in your helplessness, **you will suddenly witness the Rise** of two powers within you: discrimination and renunciation.

Imagine piercing through the thought and emerging free.

Transcend from "I am conscious of the problem" to "I am the knower of Atman" to "**I am the Atman.**"

This magical 3 step formula is implemented through Viveka (discrimination) and Vairagya (renunciation).

Step 1: "I am **conscious** of the problem" - You are in the realm of **intellect** and **emotions**.

Step 2: "I am the knower of Atman" - You ascend to the level of **reflected light**, although this knowledge is **inferred**.

Step 3: "I am the Atman" - This is the voice of the **source light**. It dissolves the reflected light and liberates you.

In Step 1, you were conscious of the problem.

In Step 2, you were conscious of the reflected light.

In Step 3, you were **not conscious** of the source light.

You **become the source light**, and that is the difference. It is a direct perception.

You **effortlessly** eliminate reflected light through knowledge and visualization, freeing yourself from the control of objects.

The good news is that you don't need to meditate or indulge in philosophy to reach here.

Simply **visualize** piercing the thought with the memory of Bhagwan, just like a bee pierces wood.

By committing to this practice, you can elevate yourself from Step 1 to Step 3 in just 4 seconds.

The external problem may remain the same, **but the binding power of your emotions has vanished.**

When the binding power is gone, **your mind will cover up Bhagwan**, and the source light will manifest **in its own way**, increasing your chances of changing your destiny by 75%.

In detachment, individuals employ the technique of mind control. Regardless of one's actions, knowledge is **always derived indirectly**, and attaining grace is unattainable in detachment.

However, in this case, we utilize the power of forgetting to obscure the reflected light.

Additionally, **we take an extra step** by covering up Bhagwan, thereby manifesting the source light

This approach renders it distinct and potent, enabling us to **diminish** the binding power of emotions and **bestow good fortune** in waking state.

The elephant of Time will no longer crush you under its feet.

Shankarcharya beautifully states that we all come with knowledge of the Atman and with ignorance.

We don't need to do **anything more** to attain the knowledge of Atman; it is already within us.

You don't **have to earn** the knowledge of Atman.

"I am the Atman" is always there with you. What you need to do is remove the **cloud of Moha** that obscures the direct knowledge of "I am the Atman" and gives rise to the other two **unwanted experiences:**

"I am the knower of Atman" and "I am conscious of the problem."

Moha is the **first black cloud** that generates a million clouds of pain, pleasure, likes, dislikes, desires, anger, and more.

When you face difficult times, it is not the feelings, helplessness, person, object, or event that is the issue; it is Moha that **conceals** the direct knowledge of Atman.

Moha is the AVarana (the covering of Maya) that creates countless Viksepa (superimpositions) within you.

In simple words, Moha is excessive madness.

Madness, when prolonged, becomes accepted in society as a beneficial quality for human growth. Ramakrishna said, "Everyone is mad about something; my madness is the highest.

I am mad about God."

You cannot avoid Moha, but you can direct 75% of it towards Bhagwan.

When that happens, God reveals the secret of Time.

## **The Secret of Kaal ( Time)**

“The Supreme Self **smaller than the smallest higher than the highest** lies concealed in all creatures.

Know this Self to be eternal and all pervasive. This Self cannot be attained by reading of scriptures or vast learning. It is attained by one **who whole heartedly** seeks for it. To such an aspirant the Supreme Self reveals its true nature”- Upanishads

This spiritual law is truly fascinating.

But what does it mean for the Supreme Self to be **smaller than the smallest** and higher than the highest?

Understanding this will help you overcome Moha, so pay attention as I take you on a **journey through Time.**

Don't worry about the calculations of Time I've provided below. The main goal is to eliminate Moha.

So simply ride along with me.

To know Time you must grasp these three ideas

- 1)Antahkarana( the inner organ of mind)

2) Mahat (higher than the highest)

3) Paramaanu (smaller than the smallest)

According to the ancient text Bhagwat Puran,

The term "**Paramaanu**" refers to the smallest particle of material substance **that has not yet combined with any other similar particles.**

Visualise breaking your computer into small parts until you can no longer break it. That smallest part is called **Paramaanu.**

Paramaanu is the **smallest unit in space**, indivisible and motionless. It is filled with bliss and is the first invisible object in space.

This is what science refers to as NOTHING, which we discussed in the previous class.

It is not Nothing; it means "Nothing else except Brahman."

Paramaanu constitutes 25%...

Remember from the last class, I mentioned the word "**Remaining.**"

Never forget that...

Always ask,

What remains after...?

The answer will always be Brahman...

Realizing **what remains** is easier and more fulfilling than pondering how everything began...

Instead of focusing on the cause, it is much better to **stimulate the thought wave** with the help of viveka and vairagya. This will **lead you** to the "Remaining" Brahman.

Returning to Paramaanu.

Everything else is superimposed on this smallest unit, Paramaanu.

So in reality, nothing moves...

The illusion of a **material unit** is created when multiple Paramaanus come together and combine. When two Paramaanus combine, they form **an "Anu" or an atom.**

This is the second object in space, and this is where science begins.

**Lets stop here for a moment.**

Science has **yet to provide an answer** for the origin of space.

While it focuses on studying objects within space, such as atoms, it fails to address the fundamental question of where space itself came from.

This is why the study of Maya, the illusionary nature of reality, **holds such significance.**

Upon careful examination of space, one realizes that **everything within it is a visualization.**

If you neglect studying space, you may mistakenly perceive everything in space as genuine. (Read that for the rest of your life)

Interestingly even science relies on visualizations and indirect representations to study atoms.

Here is what they say

“According to scientific understanding, atoms themselves are **not directly visible** to the naked eye.

Atoms are incredibly small particles that make up all matter in the universe.

They are so tiny that they cannot be observed using traditional optical microscopes. However, scientists have developed **various techniques to indirectly visualize atoms** and their behavior.

It's important to note that these visualization techniques provide us with **indirect representations of atoms rather than direct perception**”

To study the first object, science **relies on visualizations** or indirect representations. (Can you believe it? **No one** is talking about this!)

Visualizations precede the existence of objects and movements within space

This makes it so clear.

We have Brahman, which is indivisible. Then we have the big idea of visualization, either right or false, which arises due to Maya. Finally, we have experiences.

To further illustrate this idea, consider the three states of waking, dreaming, and deep sleep.

In deep sleep, there is pure bliss.

In dreams, there are visualizations.

And in the waking state, there are experiences and feelings.

What we perceive as thoughts or feelings in the waking state are simply visualizations, which can be easily changed if desired.

**There are no inherently good or bad thoughts; there are only right or false visualizations.**

Right visualizations may involve righteousness or Bhagwan while false visualizations can lead to trouble.

The belief in the reality of something stems from Moha, which arises from Maya.

**When we are ignorant of Maya, our experiences and thoughts appear real, trapping us in Moha.**

Returning to the question of the origin of space, the first manifestation of Maya is Akasha.

Akasha is the omnipresent invisible material that conceals Maya and Brahman.

It serves as the Avarana (covering power) of Maya.

However, it is important to note that **Akasha is not space itself.**

Space originates from Akasha, and within space, the first object is Paramaanu, followed by the atom. Got it. So far clear....

It is crucial to understand that one cannot begin their journey from an object within space, **as space lacks independent existence.**

Instead, we must trace back to Akasha, which emerges from Maya.

Akasha is further divided into a subtle aspect known as **Mahat.**

Mahat is considered **higher than the highest** and is often referred to as the universal mind.

It contains **countless of billions of visualizations** or ideas that have originated throughout time and space. All visualizations stem from Mahat.

We **download these visualizations** from Mahat, the universal mind, and they become thoughts in our individual minds, appearing incredibly real.

**All space experiences** are preceded by Mahat's visualization outside of space, which represents the big picture.

When two Paramaanus combine, they form an "**Anu**" or an atom in space.

## **How objects move in space?**

1. The scene begins with an object in space.

Space is the backdrop against which we perceive objects. **Without an object**, the concept of space would not exist.

In deep sleep, when there are no objects present, the idea of space fades away.

The **movement of objects** creates the perception of space.

There are always two fundamental particles, called paramaanus, in space, **and our minds superimpose visualizations onto them**, giving rise to the objects we see. The visualization takes the form of name and form, which we have acquired from Mahat. It is this name and form that we perceive in space and label as an object.

Objects are constantly changing, while the concept of space remains constant.

To simplify this further, the first object you see when you wake up is your own body.

A single cell in your body contains 100 trillion atoms, and there are 100 trillion cells in a human body. Together, they give rise to life.

But how does this happen? It is because of the Atman, the underlying consciousness.

Atoms themselves do not possess consciousness. When you die, the 10,000 trillion atoms in your body become **useless**.

Imagine the vastness of 10,000 trillion atoms within you. If atoms were money, everyone would be wealthy, and there would be no need to fight for wealth.

When you wake up, what you become conscious of is the presence of two paramaanus that combine to form one Anu (a basic unit of matter).

The concept of the body is merely a sheath for the 10,000 trillion atoms within us.

In deep sleep, when the body sheath disappears, the atoms **sing the glory of bliss**.

2)Next this object moves.

How does the object move?

How does your body move?

Here's how it moves.

Mahat, where all **visualizations** are stored, interacts with the two units of Paramanu.

This is where the largest(Mahat) **interacts** with the smallest.(Paramanu.)

As mentioned earlier, you download your visualization from Mahat and superimpose it on two paramaanus.

This creates false movement.

How?

With reflected light.

Mahat stores Words that create visualizations, which have an effect in time and space.

Words exist before objects.

We see space and say there is NOTHING.

**NOTHING is a Word** that must exist before space.  
Science uses Atoms.

When they **say atom**, they don't realize Atom is a Word, and then it becomes a visualization (which they admit), and they base all their logic on Atom.

Where did you get the **Word Atom from?**

From Mahat. That's why they end up visualizing the atom and then find various ways to make use of it.

Why am I telling you all this?

So you understand **Maya more clearly** and don't waste your time in this world.

You poke the thoughts and become free, like the bee that can create holes in the wood.

As Mahat interacts with Paramanu, the source light **reflects**, and this reflection falls on the chitta (the memory), making it appear to move, which in turn makes the atom move, and we **think our bodies** are moving 😊

"The form of light reflected by the glass on the wall moves, and the wall foolishly thinks it moves", says the great Vivekananda.

Those who know physics will enjoy this.

The form of light is the source light.(Chit that is self illumined)

Reflection is the reflected light.

Glass is Antahkarana.

Wall is Chitta.

Movement is a false visualization.

Physics covers reflected light.

Chemistry covers atoms on which this light falls.

Biology covers the 10,000 trillion atoms existing in the cells of our body where the false movement happens.

Brahman covers source light.

So you see, from Brahman, physics manifests first, then chemistry, and then biology.

**This change in motion in the atom is referred to as force.**

There is no such thing as force.

Change in movement caused by the interaction of Mahat and two paramaanus in space is called force, and air is manifested.

This is referred to as **Trasarenu** in Bhagwad Puran. Three Anus (atoms) together make up one Trasarenu.

3) As this object moves through space, it **stimulates your thoughts**, resulting in the creation of Time.

Here is how.

3 Trasarenu (9 atoms) compose one **Truti**.

Our ancestors measured Time by the duration it took for the sun to cross 3 Trasarenu, which is equivalent to  $8/13500$  parts of a second.

It is crucial to understand that **Time does not exist**.

Time is created through changes in thoughts resulting from **changes in the movement of objects**.

As **your body moves**, there is a corresponding movement in your thoughts, giving rise to Time.

How does this phenomenon occur?

When Mahat interacts with Paramanu, the words in Mahat create visualizations. These visualizations

cause the source light to reflect, and this reflection falls on the chitta (the memory).

As a result, it appears that the atom is being moved.

The senses receive the visualization from Mahat and transmit it to the mind.

The mind then generates thoughts that **COVERS** the object.

This process of visualization and thought formation is what gives rise to the concept of "name and form."

**Visualisation** embodies the essence of the **Word**, while **thought** gives it a tangible **form**. This is why we refer to it as "name and form"...

It is also the very reason why we utilize the **Word of God** and the **form of God** to reconnect with Brahman.

Every single entity in this vast universe possesses a unique **name** and **form**.

When we engage in the act of observation, what we truly perceive is this intricate interplay of **name** and **form**, for every object exists within the confines of time and space.

However, in reality, all of these processes occur within the atom, which remains **stationary**.

The atom is superimposed on the Paramanu, which **also does not move**.

The Paramanu originates from Mahat, which in turn has its source in Antahkarana, a component that remains motionless.

Therefore, it becomes evident that **nothing is actually in motion**.

Instead, these sequential steps take place within the various levels of existence.

Here are the steps:

1) Seeds of **false visualization** from previous lifetimes exist as dormant in the causal body in the Antahkarana

2) This leads to the creation of Word.

3) Word creates visualization

4) Visualization produces reflected light.

5) This reflected light interacts with Paramaanu, forming atoms that layer onto Chitta (memory).

6) Chitta then appears to move the atom, and the senses move towards objects.

7) Senses transmit the visualizations of Mahat to the mind.

8) The mind **covers the objects**, creating the illusory name and form that governs this universe.

9) Consequently, we perceive names and forms everywhere, all due to the reflected light.

In reality nothing moves.

The form of light reflected by the glass on the wall moves, **and the wall mistakenly believes it is moving**, as stated by the great Vivekananda.

This is why, in step 8, when the **mind covers the object**, it should be pierced.

Everything is unreal, regardless of what you may think.

You can break the pattern of reflected light and utilize that Power to **worship Bhagwan**, receiving His grace and helping yourself.

Now you understand why this cannot be taught or put into Words.

My hands tremble as I write this. It is impossible to fully express all of this.

God writes for us so that we do not behave foolishly.

Moving along 100 truti is called 1 vedh, which is **an effect** resulting from changes in thoughts.

There are three effects based on visualizations:

Sattvic, Rajas, and Tamas, which initiate life.

3 Vedh is 1 lav, which is the **idea of cause** created as a result of the above effect.

Space, force, time, effect, and cause exist **within the atom** in your body.

There is no space, force, time, effect, or cause.

Change in objects is space.

Change in atoms in your body is space.

Change in movement of these atoms is force.

Change in thoughts due to these movements is time.

Change in the Manifestation of Bliss through thoughts **creates effect**.

Change in effect is cause.

Objects appear in space because of Maya from Mahat, a visualization.

When Vedanta begins with Brahman, it is dismissed. However, science is embraced when it employs metaphysical forces that lack existence.

This paradoxical reality is the world we inhabit. Science starts with the visualization of the Atom, disregarding the knowledge of Brahman.

What a shame! When the knowledge of Brahman can enhance physics, chemistry, biology, and other sciences.

Here is a pictorial table on the next page showcasing the depth of insight of the great sages.(Not 100% accurate but you get the idea)

2 Paramaanu	= 1 Anu [sub-atomic particle]
3 Anu	= 1 Trasarenu - a particle of dust, this can be seen coming from a window flying around in sun rays that contains life
3 Trasarenu	= 1 Truti - whatever time the Sun takes to cross 3 Trasarenu is called Truti (8/13,500 parts of a second)
100 Truti	= 1 Vedh (8/135 parts of a second)
3 Vedh	= 1 Lav (8/45 parts of a second)
3 Lav	= 1 Nimesh (8/15 parts of a second)

**8 Nimesh**

**= 1 prana( time taken for one respiration)**

## **The rundown of Time( From 4 seconds to 4.32 billion years)**

Starting at **4 seconds**, time is calculated up to **4.32 billion years**.

There are four yugas in ascending order of time: Kali Yuga, Dwapara Yuga, Treta Yuga, and Satya Yuga. Kali Yuga lasts 432,000 years.

Dwapara Yuga is twice as long as Kali Yuga, totaling 864,000 years.

Treta Yuga is three times the length of Kali Yuga, amounting to 1,296,000 years.

Satya Yuga is four times longer than Kali Yuga, approximately 1.7 million years.

Combining all these yugas, Satya Yuga, Treta Yuga, Dwapara Yuga, and Kali Yuga, results in a total of 4,320,000 years,(4.32 million years) known as **1 Maha Yuga**.

**Compared to these Maha Yugas, our lifespan is minuscule.**

This helps us understand how our ancestors perceived time.

1000 Maha Yugas add up to 4.32 billion years, which is equivalent to **half a day in the life of Brahma, the deity responsible for creating the universe.**

4.32 billion years represent one cycle of the universe.

Reflect on this.

Half a day of Brahma, a being from another world, equals 4.32 billion years on Earth...

When we claim **to have no time**, we truly do not comprehend what time is...

You and I have lived through countless 4.32 billion years, **wandering aimlessly** achieving nothing while foolishly boasting...

**But we're not finished yet.**

4.32 billion years only make up half a day of Brahma. During his sleep, everything becomes **unmanifest, known as Pralay.**

$4.32 * 2 = 8.64$ , which is one full day of Brahma. Brahma's year consists of 360 such days.

Brahma's lifespan encompasses 100 years.

This amounts to a staggering 311,040,000,000,000. I can't count it, and I'm not sure if you can either...

This is called **Maha Pralay**.

You and I were **merged in bliss** for this extensive period.

Do you understand?

**WAKE UP.**

For 311,040,000,000,000 years, **we were in bliss** and you remember nothing of it...

What a shame!

And science focuses on atoms while we remain fixated on thoughts.

**This is the height of delusion, known as Maha Moha.**

We complain when things don't work out in 50 or 100 years or even one lifetime.

What!

100 years versus 311,040,000,000,000 in bliss.

There is no comparison.

**This is Maha Moha.**

**In just 4 seconds**, you can regain the memory of 311,040,000,000,000 and be free.

That is Viveka, the power to distinguish **between a fleeting thought** and an unimaginable amount of bliss - precisely 311,040,000,000,000 units of pure joy.

It empowers us to recognize the contrast between the brevity of a mere 4 seconds or even the magnitude of an entire century compared to - precisely 311,040,000,000,000 units of pure joy.

When you attain Viveka, you also gain vairagya, the power to renounce and break free from the illusion of dwelling in a 4-second thought that has held you captive for ages.

This is the essence of liberation.

These two ideas of Viveka and Vairagya must awaken within you.

The one 4-second thought that holds you hostage in 25% of your being, and the 311,040,000,000,000 of bliss in the remaining 75% of your being.

**But wait, there's more.**

**311,040,000,000,000 of bliss is not the end.**

After 311,040,000,000,000 of bliss, another 311,040,000,000,000 of creation arises, followed by another 311,040,000,000,000 of bliss.

Brahma is not an individual; it is a position as the creator.

Multiple Brahmas have existed in the past.

You and I have experienced infinite 311,040,000,000,000 of bliss, yet here we are, fooling around in the waking state, fixated on thoughts, events, people, and feelings.

What a shame!

We know what to do!

Nothing moves...

You possess the Atman.

"I am Atman" sets you free.

You don't need anyone's permission.

Moha is your enemy.

I have guided you through this system so that you don't waste time dwelling in your thoughts.

That one false 4-second visualization has destroyed humanity, and we continue to play the game of ignorance.

No one cares about the Truth, now you know.

Everyone is concerned with their own version of truth.

Bhagwan has instilled in you and me the desire to know the Truth as God intends to express it.

### **Summary**

1) It starts with being trapped in a 4-second thought.

2) Your **first task** is to liberate your intellect. The intellect brings you both pain and pleasure. When you realize that the 4-second thought is unreal, **you free your intellect.**

3) You advance to the dream room when you have the courage to see through the 4-second thought

and Bhagwan helps you **realise** that everything is a **visualization**, not an emotion.

4) Once you **acknowledge** that everything is a visualization, not an emotion, you move on to the deep sleep room. Here, you realize that **you are the Jiva**

5) Now, your goal is to **free the Jiva**. The Jiva is not attached to objects. It doesn't care about your body, people, or the past, present, or future. The Jiva is **attached to three things**: Moha (delusion), Sukh (pleasure), and Dukh (pain).

6) At this point, you separate yourself from the world, objects, and even visualizations. **You realize that you are not just an intellect, but rather the Jiva.**

Remember, you are now in the deep sleep room. You focus **solely** on Moha. You remember that Moha arises from the tamas guna of Maya. Moha creates pain and pleasure, which in turn create visualizations and emotions.

7) You struggle to **separate the Jiva from Moha**. This is the greatest struggle of all.

It's easy because it's within your boxing ring.

At this moment, you understand why Avidya, false visualization, **defeats even the best.**

8) Here, you recall all your knowledge. You are not the Antahkarana, Mahat, reflected light, Paramanu, or atom. Nothing is moving.

9) As you remember all this using the Word and visualization of Bhagwan, **a voice** emerges from within you.

This is the **voice of God** emerging from your inner self, from your Atman that resides in the lotus of your heart. It is not the voice of reason or a mere figment of imagination.

The voice speaks:

"Maya is what creates the Avarana, the cover-up that gives rise to Moha..."

I am the Atman...

I am Sat Chit Ananda..."

Congratulations! You have freed your "I".

That is the power of knowledge.

As the voice of Atman echoes, "I am Atman,"

"I am Sat Chit Ananda," a faint voice is heard within you.

Wait, this cannot be true... I am doubt, I am avidya... the foolish voice reveals itself, and you catch it.

You realize that all along, this faint voice, with no father or mother, created the entire empire of Moha, pain, pleasure, likes, dislikes, desires, anger, hatred, and countless other emotions...

You laugh because you know the truth.

I am Atman...

I am Sat Chit Ananda...

Wherever the yogin Krishna is present, victory, prosperity, and stable order reside alongside the archer Arjuna - Bhagavad Gita.