

# 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.

Shankaracharya of jyotir math Swami Avimukteshwaranand Saraswati

Shankaracharya of dwaraka math Swami Sadanand Saraswati

Ramana Maharishi

Panchadasi author -Sri vidyaranya swami of Sringeri

## **Module 7**

Shankaracharya shares a beautiful story to illustrate the idea of Jiva and how one can overcome Moha.

In ancient India, there was a king who had an astonishing 1 million wives.

Despite this, he was unable to have a child.

One day, the sage Narada visited the kingdom.

The king warmly welcomed him and took great care of him.

Impressed by the king's sincerity and service, Narada noticed that the king was excessively affectionate towards him.

He suspected that there must be a reason behind this behavior.

Curious, Narada asked the king about his problem.

The king revealed that he had no children despite having a million wives.

Narada advised the king that the ultimate goal of life is to attain Moksha and develop love for God.

He encouraged the king **not to waste his time** grieving over worldly matters.

However, the king stubbornly believed that life was meaningless without children.

In response, Narada said,

"Alright then, I bless you with a son. Make arrangements for the homam (fire ritual). But remember, this child will bring both **immense happiness and sorrow.**"

The king, lost in his own world, only heard the first part of the sage's statement - that he would have a son.

He **completely ignored the warning** about the sorrow the child would bring.

The ritual was performed, and after a few months, the king's first queen gave birth to a child.

Overjoyed, the king's happiness knew no bounds. He spent his days and nights playing, laughing, and embracing his child.

Years passed, and the child grew into a teenager.

However, as time went on, the other queens became jealous because the king neglected them.

They conspired to kill the child and hired men to take him to the jungle and end his life.

The assassins carried out their plan, intending to inform the king that the child had died in a tiger attack.

When the king received the news, he was devastated.

He refused to leave the side of his beloved son's lifeless body.

Word of the tragedy reached Narada, and he immediately arrived on the scene.

The wise Narada comforted the king and inquired,

"For **whom are you mourning**, O King? Can you share with me?"

Clutching onto the lifeless body, the king responded,

"I am grieving for my sole son, sage..."

"What was your son like?" questioned the sage.

"What do you mean, O sage?" the king asked, puzzled.

"This is my son. This is his **physical form**.

This is how he appeared," the king explained, pointing to the body.

Narada asked, "If that is your son, why are you weeping? He is **still with you**."

The king replied, "No, he has left me. I want my son who used to speak, laugh, and enjoy."

"That is why, O King, I asked you how your son looked like to you," Narada explained.

"You interacted with the body of your son throughout your life, O King, **never with the real person**," Narada continued.

"The body you interacted with is still with you. The real person **is gone**," Narada emphasized.

"You **never interacted** with the real person that dwells in your son," Narada concluded.

You cannot know the true appearance of a person before their birth or after their death.

So why mourn for someone you never laid eyes on or had any interaction with?

The individual you witnessed is merely a physical form that still remains.

Carry out the final rituals for the body and continue with your own life.

Your son **never truly existed** as a physical entity.

O sage, I humbly request that you restore his Prana(life force) back into his body.

The person who interacted with you, laughed, and shared joyful moments was **not merely the Prana** life force, O King.

During deep sleep, every night when your son was alive, he possessed the life force (prana), but he was **unable to recognize** his true self and did not acknowledge you as his father.

Therefore, O King, the one who spoke, laughed, and enjoyed was not solely the Prana- life force...

It was the eternal soul (Atman) that temporarily resided in this physical form as the individual self (Jiva)...

This divine essence, O King, has no beginning and no end...

Stop mourning for your son, as he is not the physical body you are embracing or the life force.

He is eternal, with no beginning or end.

O wise one, your words resonate with me, but I am still filled with sorrow...

I yearn to have my son back, no matter the price, in this very body.

Very well, I shall take action," said the sage.

The king felt a surge of joy, believing that his son would be restored to life.

The sage explained,

"I cannot bring him back to life in this physical form, **but I will summon his Jiva.** and you will be able to communicate with him."

Narada, the wise sage, summoned his son's Jiva  
The Jiva appeared before him.

The king spoke, "I am your father, my son. I wish to speak with you and have you return to this body."

The Jiva laughed and questioned,

**"Which father from which lifetime are you referring to?"**

I have had countless fathers, with no recollection or tally.

I do not recognize you as my father."

The father began to weep.

The Jiva remarked, "Why shed tears?"

Allow me to share a tale."

Once upon a time, there was a father who gave his child \$10 as pocket money.

Holding the money, the child went to a nearby store to purchase chocolates.

The shop owner exchanged the chocolates for the \$10 bill.

The shop owner then visited a bookstore and used the \$10 to buy a desired book.

The **\$10 passed on** to the bookshop owner.

This owner, accompanied by his girlfriend, went to a coffee shop and ordered two cups of coffee.

The **\$10 transferred** to the coffee shop owner.

The coffee shop owner, burdened by life's troubles, took the \$10 and went to a bar for a drink.

The **\$10 ended up** in the hands of the bar owner.

The bar owner, whose wife was in the hospital, used the \$10 to purchase medicine for her.

The **\$10 then reached** the hospital owner.

This owner, known for being miserly and leading a troubled life, took the \$10 and sought pleasure with the cheapest prostitute available.

Thus, the **\$10 found its way** to the prostitute. Tired of her life, the prostitute yearned for eternal peace.

She attended a discourse on God every night near her residence.

During one such discourse, the teacher posed a question to the attendees:

"What is that aspect within you that resembles a female form, constantly changing its appearance and moods every four seconds?"

A devotee answered, "The intellect."

The teacher affirmed the response, explaining that the intellect is akin to a prostitute.

Every four seconds, a thought arises before you, and the intellect reveals it.

No one knows what thought will emerge next.

This thought morphs from good to bad, from love to hatred.

The intellect, like a prostitute, **has no choice** but to **expose** these thoughts, dancing to the tune of pleasure and pain.

The teacher then posed another question:

"Who is the **husband** of this prostitute, who never abandons her and continues to embrace her every four seconds?"

**The devotee replied, "The Jiva."**

The teacher confirmed this answer, stating that the Jiva is the husband and the intellect is the prostitute.

For countless years, the Jiva and the intellect have deceived you, assuming the roles of the fallen husband and the fallen woman, taking you for a ride.

To discover the truth, one must always ask the question,

**"What remains?"**

What remains is known as the **substratum**.

The substratum of thoughts is the intellect.

The substratum of the intellect is Avarana, the covering of Maya.

The substratum of Avarana is the Jiva.

One becomes conscious of this when entering deep sleep.

The substratum of the Jiva is Maya, Prakarti in its state of equilibrium and bliss.

Sattvic in Sattvic (blue in blue), Rajas in Rajas (red in red), Tamas in Tamas (black in black).

The substratum of Maya is Ishwara, the voice without form, the voice of God.

The substratum of Ishwara is Brahman.

Brahman and Ishwara are one and the same.

Ishwara is the voice without form.

When someone lacks knowledge of the underlying **foundation**, their existence becomes meaningless as the individual(Jiva) and their intellect engage in a futile cycle resembling that of a fallen man and woman.

The initial foundation of thoughts is the intellect, and foolishly we remain fixated on it.

The intellect derives its illumination from the veil(Avarana), which in turn finds its foundation in the individual self.

The individual self, known as the Jiva, never endeavors to understand its true foundation in Ishwara and Brahman.

Instead, it aimlessly wanders through life after life.

Though you may believe you have achieved much, your life will only find purpose when you **LISTEN to the voice of God.**

Your substratum should be Ishwara, who will guide you to Brahman.

You must surrender your mind to Him.

As Bhagwan Krishna says to Arjun in Bhagavad Gita,

"Whosoever offers me a leaf, a flower, or fruit, or water, I accept that which is offered by my devotee with single-minded devotion."

The prostitute heard these words and took the \$10 note, purchasing flowers to offer at the feet of God...

The \$10 note returned to God...

The Jiva spoke:

O King, do not grieve for the demise of your son.

In this story, the \$10 note represents the Jiva.

In a single day, it passes through many hands.

When the child held the \$10 note, the **qualities of the child** were transferred to the note.

When the note reached the chocolate store owner, the Jiva forgot its relationship with the child and **only remembered the knowledge** possessed by the store owner.

When it reached the coffee shop owner, it forgot the relationships with the child and the chocolate owner, and the **qualities of delusion** stuck with the Jiva.

And so, the Jiva traveled from fun to money to relationships to bad habits, and finally, at the feet of God.

Just like this, O King, I, the Jiva, have traveled for 31104000000 years in just one life cycle of the universe.

Like the note, I have had **millions and millions** of fathers.

Which one will I consider my father?

I am the Jiva... never born, never died.

When I was born as a child to you, I had left my previous body where I had died as a child.

My father from that life is also grieving. **Whom will I please?**

So, O King, do not grieve...

Free your intellect from your thoughts, then free the Jiva from the intellect, and **cut off the fake bonds** of delusions... and the never-ending pain and pleasure.

Your foundation is Ishwara, who will lead you to Brahman.

Offer your mind to your substratum.

You are the substratum.

You are the REMAINING.

You are Brahman.

All roads lead to Bhagwan.

The Jiva left the scene...

The king woke up from his madness of holding onto the child's dead body, and with the blazing fire of discernment and renunciation, he rose and promised to offer his mind at the feet of Bhagwan.

## What is Bhagwan?

According to Shankaracharya, the term "Bhagwan" refers to someone who possesses "**Bhag.**"

In Sanskrit, Bhag represents the six powers that God bestows upon a newborn child.

### 1. Aishwarya (Abundance)

Even though the child has just entered the world and hasn't performed any actions in this life, people **eagerly await their arrival**, taking care of them from the moment they are born.

How is that even possible?

If you haven't done any good deeds, **how can you expect someone** to reward you by taking care of you?

This abundance is proof that God is **protecting and blessing the child** with abundance right from the first few seconds of their existence.

Visualizing this can attract God's grace and fill any lack of abundance in you.

## 2) Dharma

The newborn **instinctively knows** to suckle its mother's breast for nourishment.

This innate knowledge of how to take care of the body is **Dharma**.

God imparts this understanding of Dharma within the first few seconds, **even when the child has no prior knowledge in this lifetime**.

Dharma is inherent within you.

The purpose of the human body is to understand your **Atman's Dharma**.

It is a divine gift that requires no external search.

Your task is to remove the ignorance that obstructs the manifestation of this Dharma.

## 3) Yash (Fame)

As soon as the child is born, phones start ringing, messages are sent, and word spreads, leading to celebrations and the distribution of sweets in many places.

How is this possible?

The child hasn't done anything or performed any actions, **yet they become famous.**

This fame is a gift from God, and **you are already famous before you are born** because of Bhagwan.

#### 4) Shoba - Good Luck

In Asia, when a child is born, some mothers put a black mark on the child's face to ward off evil eyes.

This act symbolizes **God's protection against evil** and brings good luck to the child.

Bhagwan bestows good luck upon the child right from the beginning.

If you feel **lacking** in good luck, fame, or abundance in your life, **know that you possessed them even before you were born because of Bhagwan.**

These qualities are **not determined by the world;** they are gifts already bestowed upon you by Bhagwan.

By visualizing correctly and revisiting the past, you can change **false notions** of lacking good luck, fame, and abundance.

## 5 and 6) Jnana and Vairagya

Jnana represents right knowledge, and Vairagya signifies renunciation.

When a child is young, it finds happiness in playing with toys.

Why is the child content with toys?

Because it possesses the knowledge (Jnana) that if it demands gold and money, **others may take it away.**

Thus, the child is satisfied with toys and other things, **displaying renunciation** (Vairagya).

Bhagwan imparts Jnana and Vairagya at the time of birth, **even when the child hasn't performed any actions.**

Bhagwan is the one who gifts these six qualities:

- Abundance
- Fame
- Good Luck
- Knowledge-Discrimination
- Renunciation
- Dharma

You don't need any object or person or friend to **grant you these powers.**

Bhagwan is the magical word that bestows all these qualities upon you at the time of your birth.

It is due to false visualization that you may feel **lacking** in these qualities, causing sorrow.

This lack of understanding is called Avidya.

Visualize the feet of Bhagwan, and all these qualities will be added to you.

Shankaracharya provides a simple example:

A couple worked their entire life and saved \$100k.

They invested their money in a mutual funds scheme that promised to multiply their income, allowing them to live peacefully for the rest of their life.

However, when it was time to receive their first interest payment after a year, they discovered that the mutual fund company had vanished.

They arrived at the location only to discover an empty space devoid of any office, computers, or people. It had been sold.

This unfortunate turn of events resulted in them losing all their hard earned money and dashed their hopes of earning interest to secure a peaceful life for the remainder of their days.

Shankaracharya states that the same happens to humans.

If you spend all your time and energy in the world, when it comes to reaping the rewards, you will **receive nothing**.

When the Jiva (individual soul) leaves the body, only **Dharma accompanies it to other realms** if liberation is not attained.

All the material possessions accumulated through karma **have no value in other worlds**; they may only benefit you in this world.

Dharma and Bhagwan are the **eternal substratum that remains with you always**.

The ultimate question should always be, "What is remaining?"

Not "Who am I?" or any other question.

When you ask the question, "What is remaining?"

The answer will be, "**I am the Remaining.**"

The **voice** that asked the **question** and the voice that **answered** are one and the same, Brahman.

I am Brahman.

There is no difference between the question and the answer.

When this happens, you have reached the GOAL.

The Goal is the final conclusion of Upanishads called Maha Vakyas.

There are four Maha Vakyas, which means final Words.

It is called "Tat Twam Asi" –

Tat meaning Brahman,  
Twam meaning Jiva,  
and Asi meaning same.

Jiva and Brahman is the same.

When the voice that asked the question and the voice that answered is the same Anthakarana (inner organ of the mind), Chidabasa (reflected light), and

vritti (thoughts) disappear, and the voice of God is heard.

This is called Moksha Kaal, the hour of Moksha liberation.

It is a combination of direct knowledge and visualization.

Don't confuse it with an experience and say, "My thoughts are still there, and I don't feel anything different."

It is not about what you feel or think or experience. There is nothing else other than Brahman.

All this is a visualization.

So, direct knowledge is removing the false visualization and replacing it with the right visualization.

If you still have doubts and feel **something else is remaining other than Brahman**, then realize it is nothing but your false visualization and re-read and re-listen.

Say to yourself:

"I am Dharma.

I am the substratum.

I am the Remaining.

Ishwara dwells in my heart."

"I am the Self resident in the inner self of all beings"  
- Krishna to Arjun in the Bhagavad Gita.

P.S.

I want to leave you with these beautiful words from  
Shankaracharya.

Charcoal is called "Koyla" in Hindi.

Charcoal is made from wood that has been heated in  
the absence of oxygen. This process drives off the  
water and other volatile compounds, leaving a  
lightweight, porous material **with high carbon  
content.**

Shankaracharya says we are like charcoal with high  
carbon content.

Just like **charcoal holds** on to the carbon content  
and maintains its form and nature, **we hold on to  
our three gunas** - Sattvic, Rajas, and Tamas -  
despite **listening to the highest teachings.**

We become knowers of Atman but never the Atman itself.

This should be corrected.

Charcoal has to be burnt...in fire.

The moment charcoal **touches fire**, the carbon content is **released**, and it becomes ash. The fire is the Atman, the source light.

Visualize as the embodied Jiva with the three gunas **touches the Atman**, first the black color of the charcoal disappears.

That black color is the **Tamas in you being released**.

Next, the charcoal becomes red. That is the Rajas in you.

As the charcoal burns, the **Rajas representing the red color is released** and transforms itself into white.

That is Sattvic.

As it continues to burn in contact with fire, the **Sattvic is also released**, and only fire remains.

**"I am the fire that has consumed its own fuel."**

Carbon is the fuel, and fire consumes it.

I am the Atman that has consumed its three gunas.

When we are born, the charcoal that exists as ash(unmanifest gunas) in us becomes a spark and then becomes BIGGER and BIGGER and takes the form of visualization, thoughts, feelings, and objects.

That is Maya.

The substratum of Maya is Brahman.

You are that substratum.

Congratulations, you are no longer the charcoal.

You are the fire that consumed its own fuel.

You are no longer a knower of Atman(Jnani); **you are Atman itself.**

You are a Tattwa Jnani.

You have attained the highest realisation on earth....

"Where the yogin Krishna is there, the bowman Arjuna is there dwells glory, victory, prosperity, and stable order" - Krishna to Arjun in Bhagavad Gita.