



## ॥ विवेकचूडामणि ॥

... Vivekacūḍāmaṇi ...

### AI Summary – Class 100

For Vivekacūḍāmaṇi, by Acharya Tadany Cargnin dos Santos  
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#### Summary

## Understanding Consciousness and ātmā

Acharya Tadany explains that consciousness, when enclosed by the body-mind complex, appears to lose its original properties of fullness (Sat-Chit-ānanda). However, this is only an appearance, as ātmā (the true self) is never subject to experience or objectification - it remains the eternal witness. The very basis of experience requires three components: the subject (experiencer), the means of experiencing, and the object of experience. ātmā is always the subject, never the object.

### Levels of Experience

- Gross experiences - physical sensations with form, shape, and color
- Subtle experiences - thoughts, emotions, and reactions
- Witness consciousness - the ultimate subject that acknowledges all experiences

Acharya Tadany emphasizes that if something can be objectified or experienced, it is not ātmā. ātmā is ever the subject, never the seen but always the seer. This understanding represents a cognitive perception of reality rather than an experience itself.

## Vedānta's View of Reality

According to Vedānta, everything in the universe is inert by nature and requires the enlivening power of ātmā to gain sentience. This power first lends sentience to the kāraṇa śarīraṁ (causal body), then through it to the sūkṣma śarīraṁ (subtle body), and finally to the physical body.

When prārabdha Karma is exhausted, the sūkṣma śarīraṁ leaves the physical body, resulting in physical death. However, the subtle body continues, still illumined by ātmā's sentience.

### The Three States of Consciousness

Acharya Tadany explains how we move through different states of consciousness:

Deep Sleep State	A state of apparent non-existence and total ignorance, yet we remember it upon waking ("I slept well")
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<b>Dream State</b>	We validate the dream as real while dreaming, dismissing the deep sleep state
<b>Waking State</b>	We dismiss the dream world and validate physical reality as tangible existence

Vedānta adds another cognitive step: understanding one's true nature as ātmā. This realization is similar to waking from a dream - recognizing that physical reality has only dependent reality (mithyā), not absolute reality.

## The Nature of Love and Happiness (ānanda)

### Three Sources of Love

Acharya Tadany discusses three sources of love (Priyam):

1. sādhyam Priyam - The goal that is loved
2. sādhanam Priyam - The means to achieve the goal that is loved
3. ātmā Priyam - The self that is loved

The question arises: which of these three provides the highest level of ānanda (happiness/joy)?

### Conditional vs. Unconditional Love

Vedānta's reasoning: Whatever is unconditionally loved must be the highest level of ānanda. Whatever is conditionally loved must be a lower source of ānanda. (Acharya Tadany)

#### Conditional Love for Means (sādhanam)

We love means (like education, vehicles, or possessions) only as long as they serve a purpose. Once they fulfill their purpose or cease to be useful, our love for them disappears. Examples include:

- Education - loved only until graduation
- Clothes - loved only for specific occasions
- Vehicles - loved only while functional

This type of love is called "Sopādhika Prema" (conditional love).

#### Conditional Love for Ends (sādhyam)

Even our goals (like houses, relationships) are loved conditionally - only as long as they provide comfort, happiness, or satisfaction. When they become sources of problems or cease to fulfill us, we try to get rid of them. Examples include:

- Houses - loved until they become problematic



- Relationships - loved until they no longer serve our happiness

The Upanishads make the striking claim that nobody loves others (spouse, children) for their sake, but only for one's own sake - because of how they make us feel.

### **Unconditional Love for Self (ātmā)**

ātmā alone is unconditionally loved (Nirupādhika Prema). While we may change houses, jobs, cars, and relationships, all these changes are made for our own love and happiness. We never reject ourselves.

Therefore, ātmā alone is the highest source of ānanda in the world. The self, which is of the nature of ānanda, is the highest source of happiness.

## **The Brihadaranyaka Upanishad Dialogue**

Acharya Tadany references the dialogue between Yajnavalkya and his wife Maitreyi from the Brihadaranyaka Upanishad. When Yajnavalkya decided to renounce his wealth and go to the forest, Maitreyi asked not for wealth but for the knowledge that was taking him to the forest. She recognized that if wealth was only conditionally loved, there must be something of higher value. Yajnavalkya told Maitreyi: "You do not love me for my sake. You love me for your own sake alone - because of how you feel when you are with me. As long as I please you, you love me. The moment I stop pleasing you, you will stop loving me." Maitreyi responded by asking for the knowledge of Vedānta, showing she valued wisdom over material possessions. This pleased Yajnavalkya, who called her "the best wife" because she loved Vedānta.

## **The Path to Liberation**

Acharya Tadany emphasizes that the goal of Vedānta is mokṣa (liberation) rather than acquiring siddhis (supernatural powers). Even though siddhis are valid and possible, they are still anātmā (not-self) and can lead to misuse for fame, recognition, and power, perpetuating the cycle of samsara rather than achieving liberation.

The teaching process involves three important steps:

1. Come and hear - listen to the knowledge of limitless Brahman
2. Depart - from the false notion of the limited body-mind complex
3. Abide in meditation - contemplate until the knowledge is assimilated

Acharya Tadany concludes that nothing is liked for its own sake; everything is loved for one's own sake. This understanding is central to Vedānta's teaching about the nature of reality and the path to liberation.