



## ॥ विवेकचूडामणि ॥

... Vivekacūḍāmaṇi ...

### AI Summary – Class 104

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

## Verse 108

Acharya Tadany directed students to verse 108 in their textbooks and began explaining the fundamental nature of śakti (power) and its relationship to consciousness.

## The Nature of śakti (Power)

### Fundamental Principle of Dependence

Acharya Tadany emphasized that any śakti (power) cannot exist independently:

- Speaking power
- Writing power
- Walking power
- Hearing power
- Thinking power

All these powers must depend on someone or something. They cannot be thought of separately or independently.

**Key Teaching:** Any śakti cannot exist independently. It has to depend on some locus (substrate).  
(Acharya Tadany)

### Matter's Dependence on Consciousness

According to Vedānta, matter can never exist independently. Matter must always depend upon the consciousness principle. This is clearly stated by the śāstra.

## Science vs. Vedānta: Fundamental Differences

### Scientific Perspective

According to science:



1. Matter is independently existent
2. Consciousness is born out of matter
3. Consciousness is a phenomenon that takes place in the brain, neurons, or synapses
4. Consciousness is a fleeting, temporary phenomenon that occurs in brain cells
5. Consciousness comes and goes, but matter remains

### The Cosmic Calamity Example

Acharya Tadany illustrated the scientific view with a thought experiment:

Suppose a big calamity takes place in the universe - for example, planet Earth collides with another planet and doomsday comes. All living beings die. According to science, life is gone, consciousness is gone. But what will remain? Matter will remain.

### Evolution and the Cosmic Timeline

According to evolutionary science:

- Life is a very recent phenomenon in cosmic history
- Human life is even more recent
- Human existence appeared "just yesterday" in the cosmic calendar
- Unicellular organisms existed for millions of years before humans emerged
- Human beings "joined us just last night" in cosmic terms
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**Science's Main Point:** Matter is the foundation, the basics. Consciousness is just a fleeting, flimsy, temporary phenomenon in matter.

## Vedānta's Revolutionary Perspective

### The Complete Reversal

In Vedānta, the entire scientific worldview is reversed:

- Matter is only śakti (power/potential)
- Matter is just a potential existence which is in consciousness
- This potential existence manifests as the entire universe
- The entire universe appears and disappears in consciousness

### The Two śaktis

Two fundamental powers exist in consciousness:

1. **śr̥ṣṭi śaktiḥ** - The appearance power (manifestation power)
2. **Pralayam śaktiḥ** - The disappearance power (dissolution power)

### Spiritual Science vs. Material Science

Acharya Tadany explained the distinction:

- **Vedānta:** Spiritual science - studies consciousness as fundamental
- **Other sciences:** Material science - studies matter as fundamental



## The Limitations of Scientific Method

### Why Science Cannot Prove Consciousness

The fact that consciousness is the fundamental stuff of the universe is knowledge that can only be learned from śāstra (Śabda Pramāṇa) and Vedānta. Science has never been able to prove this fact using its common methodologies of analysis.

### The Danish Scientist Example

Acharya Tadany mentioned reading an article by a Danish scientist who attempted to reach consciousness by employing scientific methods of analysis. However, he noted that such attempts are fundamentally limited.

**Fundamental Limitation:** Science uses pratyakṣa Pramāṇa (direct perception) and anumāna (logical inference) - collecting data and logical analysis. But consciousness cannot be proven through these methods alone.

### Source of Knowledge

We learn about consciousness not through:

- pratyakṣa Pramāṇa (direct perception/data collection)
- anumāna (logical inference/analysis)

But through:

- Upanishads
- Vedānta
- śāstra

## Analysis of Verse 108: Three Features of Kāraṇa śarīraṁ

### First Feature: Parameśaktiḥ

The supreme power - matter as dependent power existing in consciousness.

### Second Feature: anādi (Beginningless)

Kāraṇa śarīraṁ (also called māyā, Avyaktam, śaktiḥ) does not have a beginning. These terms are all synonymous.

### Understanding "Creation"

Acharya Tadany provided crucial clarification:

If at all we are talking about creation, creation is not the beginning of matter. Creation is the beginning of the manifestation of matter.



**Important Distinction:** Creation is actually a misnomer, a wrong word to use. The world is never created because science itself states that matter cannot be created or destroyed. (Acharya Tadany)

### Manifestation vs. Creation

What we call "creation" is actually:

- The unmanifested world getting into manifested form
- The unmanifest becoming manifest
- The manifestation of matter (not its creation)

### The Room Example

Acharya Tadany used the room students were sitting in as an illustration:

The room you are in right now was there all the time. Why? Because what is this room? The room is matter! Matter was already there. The iron was there, the cement was there, the bricks were there, the gravel was there. They were just not there in this particular form that we are observing right now.

### Potential Existence

The form was potentially existing there. The potential existence of the room was already there before it manifested in its current form.

### The Fundamental Principle of Manifestation

Acharya Tadany explained a crucial philosophical point:

**Core Principle:** What was not there, we cannot create. It's only what is there in potential existence that we can bring out. We cannot create what was not there before in a different format, in a potential form. (Acharya Tadany)

### The Sand and Peanut Example

No matter how genius or ingenious a person can be:

- You can never get water or oil from squeezing a grain of sand
- Why? Because sand doesn't have water or oil in it
- If you squeeze a peanut, oil comes out
- Why? Because only what was there in potential form can be manifested

Only what already exists in potential form can be manifested. And that manifestation of matter is what we call creation.

### Third Feature: avidyā

#### Technical Definition

Acharya Tadany emphasized careful attention to this point:

**Critical Distinction:** The word avidyā is NOT to be translated as ignorance here. Normally, vidyā means knowledge and avidyā means the opposite of knowledge (ignorance). But here we are not to translate this word as ignorance.



### Why Not "Ignorance"?

If we use the word "ignorance," it has a particular specific orientation:

- Ignorance is a particular condition of the mind
- It means "I know" or "I do not know"
- But here, we are talking about avidyā which is the cause of the mind itself
- Kāraṇa śarīraṃ is the Kāraṇa (cause)
- This avidyā is the cause of the mind itself, not a condition of the mind

### paribhāṣā - Technical Term

avidyā is a paribhāṣā - a very technical word with precise meaning:

- A technical explanation or precise explanation of a term
- Whose meaning is fixed by the definition given by the śāstra
- Not by ordinary usage
- It explains the term completely and precisely

### The Technical Meaning of avidyā

The important meaning given by Vedānta:

**Definition:** avidyā is that which does not have independent existence.

Why? Because according to Vedānta, matter cannot exist independent of consciousness. In other words, consciousness lends existence to matter.

### Etymology

avidyā is derived from the root "vid" (to exist):

- A-vidyāte means that which does not exist independently
- It is dependently existing
- svataḥ na vidyatē iti avidyā - Swataḥ-ana-vidyāte-it - That which is not known by itself is called ignorance (avidyā).

## The Desk Example: Understanding Non-Substantial Substance

### The Two Words, One Object

Acharya Tadany used a wooden desk as an example:

When you say there is a desk, I'll ask you: What do you have there? Is it a desk or wood? So, is it desk, or is it wood? Now we have two words: "wood" is one word, another word is "desk."

### The Question of Substantiality

Corresponding to these two words (desk and wood), do you have two objects in front of you?

- No - there is only one object
- What is the object? We call it "desk"



- But what is the substance of this object? The substance is called "wood"

### Where Does Substantiality Lie?

The desk is the word used to refer to this object, but:

- The desk does not have substantiality on its own
- The weight of the desk belongs to the wood, not the desk
- The color of the desk belongs to the wood
- The desk itself, without the substance, does not have 0.000 grams of wood

The desk is not independently existent, which means it is dependently existing. So it is avidyā - that which is not known by itself, which does not have substantiality on its own, which does not have independent existence. (Acharya Tadany)

## The Revolutionary Teaching: Matter is Non-Substantial

### Vedānta's Radical Claim

Vedānta comes and tells us that:

- Matter does not have substantiality of its own
- Matter is a non-substantial substance
- According to Vedānta, matter is a non-substantial substance

### What is the Substance Behind Matter?

Vedānta says it's always upside down from our normal perception.

### Our Normal Perception

We are educated to think that:

- Matter is substantial
- We say: "Come and see - it's a substance, it has weight, it has height, it has width"
- It is solid, substantial
- For us, the desk is substantial
- And consciousness is non-substantial
- We are even doubtful that consciousness exists
- Consciousness seems to be non-substantial for us

### Vedānta's Reversal

But then Vedānta comes and reverses the whole process:

**The Great Reversal:** In fact, consciousness is the very stuff of the entire universe. Consciousness is the substance of the entire universe. And what is matter? Matter is only a name, temporary name and form.



That temporary non-substantial substance, that temporary name and form which is non-substantial, we call it avidyā.

## Summary of Kāraṇa śarīraṁ

### Different Names for the Same Reality

All these terms refer to Kāraṇa śarīraṁ:

- śaktiḥ (power)
- avidyā (that which lacks independent existence)
- māyā
- Avyaktam (unmanifest)

### The Subject Matter

Acharya Tadany reminded students of the current topic:

We have to remember: What is the subject matter that we are studying now? It's not Sthūla śarīraṁ (gross body), it's not Sūkṣma śarīraṁ (subtle body). We are discussing Kāraṇa śarīraṁ (causal body).

## Closing

Acharya Tadany concluded the class by stating that more would be covered in the next classes.

## Key Philosophical Points Summary

Aspect	Scientific View	Vedāntic View
Fundamental Reality	Matter is fundamental and independently existent	Consciousness is fundamental; matter depends on consciousness
Nature of Consciousness	Temporary phenomenon in brain/neurons; comes and goes	The very substance of the universe; eternal and unchanging
Nature of Matter	Substantial, solid, permanent foundation	Non-substantial, temporary name and form (avidyā)
Creation	Beginning of matter (though matter cannot be created/destroyed)	Manifestation of potential existence; unmanifest becoming manifest



अद्वैत वेदान्त -

advaita vedānta

Acharya Tadany

Methodology	pratyakṣa (perception) and anumāna (inference)	śāstra Pramāṇa (scriptural authority) - Upanishads and Vedānta
Type of Science	Material science	Spiritual science