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... Tattva Bodha ...

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AI Summary – Class 33

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Questions

Sophie asked: "Where does consciousness go?" Acharya Tadany clarified that this question itself needs examination because it assumes consciousness is somewhere separate from us - treating it as a different object like the Himalayas or Rocky Mountains. He explained that from an absolute perspective, there is only consciousness; there is no second thing. The question of how consciousness manifests in the realm of multiplicity, subject-object duality, and pairs of opposites will be addressed in the fourth part of Tattva Bodha

Summary

Division of the Individual

The individual is divided into two portions:

1. Material portion - called **Anātmā** (not-self)
2. Spiritual portion - called **ātmā** (self/consciousness principle)

11 Subdivisions of Anātmā

The material portion (Anātmā) is further subdivided into 11 components:

Three Bodies (śarīra Trayam)

- **sthūla śarīram** - Physical body
- **sūkṣma śarīram** - Subtle body
- **kāraṇa śarīram** - Causal body

Three States of Experience (avasthā Trayam)

- **Jagrat avasthā** - Waking state
- **svapna avasthā** - Dream state
- **suṣupti avasthā** - Deep sleep state



Five Layers of Personality (pañca kośas)

These five layers make up the pañcakam (group of five)

Three Main Messages

First Message: The Nature of Matter and Consciousness

All 11 Components Are Material

All components of Anātmā are made of matter - either gross elements or subtle elements. This includes:

- The physical body - made of gross matter
- The mind - made of subtle matter
- The intellect - made of subtle matter
- Thoughts and emotions - made of subtle matter
- Sense organs - made of matter

Matter Is Intrinsically Inert

The very nature of matter is **inert** (jaḍam) or **insentient** (acetanam). Therefore:

- The physical body is inert by nature
- The mind is inert by nature
- All thoughts, emotions, and memories are inert by nature

The Paradox: We Experience Consciousness

Even though logically these components should be inert, our experience reveals that:

- The body appears conscious and sentient
- The mind has cognitive capabilities
- We perceive, think, feel, and remember

The Moon-Sun Analogy

Acharya Tadany says that...Just as the moon has no light of its own but borrows brightness from the sun, the body-mind-sense complex has no consciousness of its own but borrows it from another source. The moon appears bright during full moon, yet we know scientifically that planets and satellites don't have intrinsic light, only stars do. Similarly, the body appears conscious, yet it's made of inert matter.

Key Principles from the Analogy

1. The moon does not have natural light
2. During full moon, we experience the moon's brightness



3. This brightness must be borrowed from something whose nature is light itself
4. That source is the sun - the nearest star

Application to Consciousness

1. The three bodies do not have consciousness of their own
2. Yet we experience the bodies as conscious and sentient
3. This consciousness must be borrowed from another source
4. That source cannot be material (because all matter is inert)
5. It must be a **non-material principle** whose very nature is consciousness itself

The Source of Consciousness

The source that lends consciousness to the body-mind-sense complex must have these characteristics:

- It must be **non-material** (not made of matter)
- It must have **consciousness as its intrinsic nature** (not borrowed)
- It must be different from all 11 components of Anātmā

This non-material consciousness principle is called **ātmā**.

Important Distinction

ātmā does not *possess* consciousness - consciousness IS the very nature of ātmā. This is crucial to understand. (Acharya Tadany)

Different Names for Consciousness Principle

The śāstra uses various names for this consciousness principle:

- **Caitanya svarūpam**
- **Vijñāna svarūpam**
- **Bodha svarūpam**
- **Cit svarūpam**

Summary of First Message

ātmā is different from:

- śarīra Trayam (three bodies)
- kośa pañcakam (five layers)
- avasthā Trayam (three states)

ātmā is: The consciousness principle - non-material, whose very nature is consciousness itself



Second Message: The Composition of Every Individual

Every Individual Is a Mixture

Every person consists of two parts:

1. **ātmā** - The consciousness principle (non-material, spiritual)
2. **Anātmā** - Inert matter that enjoys borrowed consciousness

The Real Self

Of these two parts, the śāstra declares that **ātmā - the consciousness principle - is the real self.**

The word "ātmā" itself means "self" or "I" in Sanskrit. By naming consciousness as ātmā, the śāstra teaches that consciousness is the real "I" - the real self. (Acharya Tadanu)

What Is the Body-Mind-Sense Complex?

If ātmā is the real self, then what is the body-mind-sense complex?

- It is **not the real I**
- It is a **temporary medium of transaction**
- It is **incidental and ephemeral**
- It is **transient and temporary**
- It will eventually **go away**

The Paradigm Shift

This teaching represents a fundamental paradigm shift in understanding reality:

Common Understanding	Vedāntic Teaching
Body-mind-sense complex is the real me	Consciousness principle (ātmā) is the real me
Body is the subject/experiencer	Body is an object of experience
Body is permanent and precious	Body is temporary instrument
Should be deeply attached to body	Should use body wisely without over-attachment

Practical Implications

How to Relate to the Body-Mind-Sense Complex

- **Use it** - It has been given as an instrument
- **Take care of it** - Nourish it, keep it physically fit (as the gītā teaches)
- **Don't get overly attached** - Remember it's temporary
- **Don't become dependent** - It's just a medium
- **Don't become enslaved** - You are not the body



The Body as Instrument

Acharya Tadany drew a parallel to how previous generations treated possessions - repairing, maintaining, and passing things down through generations (china, porcelain, mechanical clocks). However, he noted that modern consumerism has shifted to a "use and throw away" mentality.

The body-mind-sense complex is like a useful instrument - valuable and worthy of care, but ultimately temporary. It cannot be passed down as inheritance. From the elements it came, to the elements it returns. (Acharya Tadany)

The Real You

The consciousness principle (ātmā) is the real nature of every individual.

The body-mind-sense complex is:

- An object of my experience
- An instrument of my experience
- Not the experiencer itself

The Path to Freedom

This understanding must be thoroughly assimilated because:

- Only through this assimilation will attachment to the body-mind-sense complex decrease
- The attachment will gradually decrease until it goes away completely
- This doesn't mean neglecting the body - it means proper perspective

The Universal Desire

Acharya Tadany observed that nobody wants to give up the body - even 90-year-olds who can hardly walk want to live forever. Yet eventually, even if we don't give it up willingly, the body will give itself up.

Next Steps

Acharya Tadany mentioned that to help assimilate this knowledge better, the śāstra suggests specific meditations, which will be covered in the next class. The third message was not covered in this session and will be addressed in future classes.

Key Sanskrit Terms

ātmā	The self, consciousness principle, real "I"
Anātmā	Not-self, the material portion of individual
jaḍam	Inert, without consciousness
acetanam	Insentient, lacking awareness



अद्वैत वेदान्त -

advaita vedānta

Acharya Tadanu

Caitanya	Consciousness, awareness
svarūpam	True nature, essential form
śarīra Trayam	Three bodies (physical, subtle, causal)
avasthā Trayam	Three states (waking, dream, deep sleep)
kośa pañcakam	Five layers of personality