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... Tattva Bodha ...

By Acharya Tadany

## AI Summary – Class 34

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### Summary

#### The ātmā-Anātmā Distinction

#### Recap of Previous Class

Acharya Tadany began the substantive teaching by reviewing the fundamental principle established in the previous session: ātmā (the consciousness principle) is fundamentally and essentially different from the śarīra Trayam (the three bodies - physical, subtle, and causal).

#### The Nature of the Two Principles

##### *Material vs Consciousness*

- The śarīra Trayam (three bodies) are composed of matter - they are of material nature
- ātmā is of the nature of consciousness principle (caitanya svarūpam)
- This creates a fundamental ontological distinction between consciousness and matter

#### The Mixture That Constitutes an Individual

Every individual being is understood as a mixture of two distinct components:

1. **ātmā** - The consciousness principle (caitanya svarūpam)
  - This is the unchanging, eternal aspect
  - This is the true "I" or real self
  - This is the experiencer, the subject, the witness
2. **Anātmā** - The inert matter principle
  - This is matter that has borrowed consciousness
  - This includes the body-mind-sense complex
  - This is temporary and subject to change
  - This serves as an object of experience

#### The Essential Understanding



**Core Understanding:** My real "I" is the consciousness principle. The body-mind-sense complex (śarīra Trayam) is not my true self but rather an object of my experience - something I am aware of and can observe. (Acharya Tadanu)

The Body-Mind-Sense Complex as Temporary Instrument

## Characteristics of This Instrument

### Temporary Nature

- The body-mind-sense complex is a temporary instrument that will eventually cease to function and dissolve
- It is not permanent or eternal
- Its temporary nature proves it cannot be our true self, which is unchanging

### Extraordinary Value

- Despite being temporary, it is the greatest instrument we will ever own or be guardians of
- It is extraordinarily sophisticated and valuable
- We should treat it with respect and care while we have it

### Lease Arrangement

- We are merely leasing this instrument temporarily
- Eventually, we must return it to the rightful owner (the elements/nature)
- Even if we don't willingly give it up, it will give us up - this is a choiceless situation
- Death is inevitable and non-negotiable

## The Three States and Their Corresponding Bodies

State of Consciousness	Body Utilized	Nature of Experience
Waking State (jāgrat)	Physical Body (sthūla śarīra)	<ul style="list-style-type: none"><li>• Aware of physical sensations: hunger, thirst, pain, tiredness, discomfort</li><li>• Interact with the external physical world</li><li>• Use sense organs to perceive objects</li></ul>
Dream State (svapna)	Subtle Body (sūkṣma śarīra)	<ul style="list-style-type: none"><li>• Physical body is as though discarded or set aside</li><li>• No awareness of physical hunger, thirst, or bodily sensations</li><li>• Subtle body serves as medium for experiencing dream world</li><li>• Dream experiences feel real while dreaming</li></ul>



Deep Sleep State (suṣupti)	Causal Body (kāraṇa śarīra)	<ul style="list-style-type: none"><li>• Both physical and subtle bodies are discarded</li><li>• State of total blankness or dormancy</li><li>• Body-mind-sense complex is non-functioning but in potential form</li><li>• We are aware of the absence of mind and body</li></ul>
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### Evidence from State Transitions

The fact that we use different bodies in different states proves that we are not identical with any of these bodies:

- In waking state, we are intimately aware of the physical body
- The moment we enter dream state, we are no longer aware of the physical body - it's as though we've discarded it
- In dream state, we use the subtle body as our medium of experience
- In deep sleep, we discard both physical and subtle bodies
- Yet "I" - the consciousness principle - remains present through all three states as the witness

### दृक् दृश्या Viveka - The Seer-Seen Discrimination

#### Introduction to the Meditation Practice

To assimilate the principle that we are different from the body-mind-sense complex, the scriptures (śāstra) provide an important meditation exercise called दृक् दृश्या Viveka.

#### Meaning of the Term

- **दृक्** - The seer, the experiencer, the subject
- **दृश्या** - The seen, the experienced, the object
- **Viveka** - Discrimination, discernment, the ability to distinguish

Therefore, दृक् दृश्या Viveka means the practice of discriminating between the seer and the seen, between the experiencer and the experienced.

#### The Fundamental Principle of This Meditation

**Core Principle:** I am different from whatever I experience. Whatever I experience is an object of my experience, and I am the experiencer (the subject). The subject is always different from the object. This principle applies universally to all experiences. (Acharya Tadany)

#### Why This Principle is True

- Whatever I experience becomes an experienced object
- I, as the experiencer, am the subject
- The subject and object are always distinct and different
- The subject can never become the object, and the object can never become the subject



- This is a fundamental law of experience and consciousness

## The Meditation Exercise Structure

### *Stage 1: Discrimination with External Objects*

Begin the practice by recognizing the clear and obvious distinction between yourself (the subject/experiencer) and external objects in the world:

#### Simple Examples

- **The wall:** I experience the wall - I see its color, I know it is solid - but I am clearly not the wall
- **The table:** I experience the table in front of me, but I have no confusion that I am the table
- **Natural objects:** When I see the moon, I never think "I am the moon"
- **Living beings:** When I see a whale, I clearly know "I am different from the whale"
- **Celestial objects:** I can experience stars, but I know I am not the stars

#### The Clarity at This Level

At this stage of the meditation, the principle is very clear and obvious. We have no confusion whatsoever that we, as the subject, are different from all external objects in the world. The entire objective world is clearly recognized as "not me."

### *Stage 2: Applying the Principle to the Physical Body*

Now Vedānta asks us to apply this same principle - which is so clear with external objects - to our own physical body.

#### The Challenge

The physical body is much more intimately connected to us than external objects like walls and tables. This intimate connection makes it harder to recognize the body as an object. However, upon careful analysis, we discover that the body is indeed an object of our experience.

#### Evidence That the Body is an Object

- **We experience every part of the body:** We are aware of sensations throughout the body
- **We experience bodily conditions:** Pain, discomfort, hunger, thirst, fatigue, tiredness
- **We can observe the body:** We can look at our hands, feet, and other body parts as objects
- **The body is used as a medium:** We use the body as an instrument, just as we use a pen or tool

#### The Temporary Nature of Body Usage

Critically important: We only use the physical body as a medium during the waking state.

- During waking state: We are intimately aware of the physical body and its sensations



- During dream state: We are no longer aware of the physical body - it's as though we've discarded it
  - During deep sleep: We have no awareness of the physical body at all
- This proves that the physical body is a temporary instrument used only in certain states, not our permanent, unchanging self.

## The Food-Body Connection: A Powerful Analogy

*Yesterday's Food is Today's Body*

"Yesterday's salad, pasta, bread, dal, chapati is today's blood, enzymes, bones, and muscles."

*The Logical Analysis*

### 1. When food is on the plate:

- We clearly see lentils, bread, vegetables as objects
- We never think "I am those lentils" or "I am that bread"
- The distinction between subject (me) and object (food) is crystal clear

### 2. After digestion and assimilation:

- Those same lentils are converted into bones, blood, organs, tissues, muscles
- The material substance is the same - only the name and form have changed
- The lentils that were clearly an object yesterday don't suddenly become the subject today

### 3. The logical conclusion:

- If yesterday's object (food) cannot become today's subject (me), then the body remains an object
- The body is simply food in a different name and form
- Therefore, the body cannot be my true self - it remains an object of my experience

*The Return to Elements*

Eventually, when the last prana (life force) leaves the body at death:

- The body returns to the five elements (pañca-bhūtāni) from which it came
- The body temporarily exists as a structure for our use
- Then it dissolves back into earth, water, fire, air, and space
- This cycle proves the body is part of the material world, not the conscious self

## Remote vs Intimate Objects: A Critical Distinction

*Remote Objects*

- External world objects: tables, walls, stars, vegetables, animals
- Clearly and obviously recognized as separate from us
- No confusion about the subject-object distinction
- Easy to apply दृक् दृश्या Viveka principle

*Intimate Objects*

- The body-mind-sense complex



- So intimately connected that we don't naturally consider them as objects
- Requires careful analysis and meditation to recognize as objects
- The śāstra must reveal this truth to us

### *The Spectacles Analogy: Understanding Intimate Objects*

Acharya Tadany provided an illuminating example using his eyeglasses to illustrate the concept of intimate objects:

#### The Nature of Spectacles

- Spectacles are clearly objects - we have no confusion that we are not the spectacles
- Yet the experience with spectacles is so intimate that we don't even realize we see them first
- When wearing glasses, we actually see the spectacles first, then through them we see the world
- But the intimacy of the connection makes us unaware of this sequence

#### Application to the Body

- Similarly, the physical body is so intimately connected that we don't consider it an object
- But the śāstra reveals that it is indeed an object, just like the spectacles
- We first experience the body, then through the body we experience the external world
- The only difference between spectacles and body is the degree of intimacy

#### The Sense Organs as Objects of Experience

##### **Common Misconception**

We typically identify with our sense organs, thinking "I see," "I hear," "I taste," etc. However, Vedānta reveals that even the sense organs are objects of our experience, not our true self.

##### **Evidence from Medical Examinations**

#### *Vision Test Example: The Ophthalmologist Visit*

When you visit an ophthalmologist to change your glasses, a revealing process occurs:

#### The Testing Process

- The doctor uses various machines and technology
- They show you letters on a board with different lens combinations
- They ask repeatedly: "Can you see this? Is this better? How about this?"

#### The Critical Point

- **You are the only one who can state whether the letters are visible or not**
- You report: "This is better," "This is good," "This is even better," "This is blurred"
- The doctor relies entirely on your reports about your seeing



- You go back and forth: "Not this one, I think... put both together... now it's all blurred again"

#### What This Proves

This entire process proves that you, the subject, can objectify the act of seeing itself. You are aware of whether you can see or cannot see, whether you see clearly or poorly. This means:

- The sense of sight is an object of your awareness
- You are the witness of the seeing process
- You are different from the eyes and the act of seeing
- The eyes are instruments you use, not what you are

#### Hearing Test Example: The Audiogram

Similarly, during an audiogram test to check hearing:

#### The Testing Process

- Equipment is placed in or over your ears
- Tones change from the lowest possible pitch to the highest possible pitch
- The doctor repeatedly asks: "Can you still hear it? Can you still hear it?"
- They track when the sound disappears for you or becomes inaudible

#### What This Reveals

- Based on your responses, the doctor determines your hearing health
- You are the only one who knows whether you can hear or cannot hear
- This proves you are aware of the hearing process itself
- The ears and hearing are objects of your awareness

#### Other Sense Organs

The same principle applies to all sense organs:

- **Taste (tongue):** You know whether something tastes sweet, bitter, sour, or bland
- **Touch (skin):** You know whether something is hot or cold, coarse or soft
- **Smell (nose):** You know whether you can smell something or not

### The Conclusion About Sense Organs

**Key Insight:** The sense organs (eyes, ears, tongue, nose, skin) are known objects to you. You are aware of all that goes on in the physical and subtle body. You are using them as instruments, just as you use a pen - and you know you are not the pen. The only difference is that the pen is remote, while the body-mind-sense complex is so intimately connected that we mistakenly think they are not objects. (Acharya Tadany)



## The Mind as Object of Experience

### Common Way of Speaking

In everyday language, we normally say:

- "I am sad"
- "I am happy"
- "I am elated"
- "I am frustrated"
- "I am confused"
- "I am angry"

### The Vedāntic Correction

However, the śāstra teaches a more accurate way of understanding these experiences:

- The mind is happy (not "I am happy")
- The mind is sad (not "I am sad")
- The mind is ignorant (not "I am ignorant")
- The mind is frustrated (not "I am frustrated")
- The mind is confused (not "I am confused")
- The mind is angry (not "I am angry")

### Evidence That Mind is an Object

#### *Awareness of Mental States*

We are aware of all conditions and states of the mind:

- Turbulent mind or peaceful mind
- Angry mind or happy mind
- Understanding mind or non-understanding mind
- Confused mind or clear mind
- Focused mind or distracted mind

#### *The Understanding Example*

When we say to a teacher:

"Guruji, I don't understand this thing" or "Can you clarify this point to me?"

What does this statement reveal?

- It means we are aware that our mind did not understand certain things
- We are aware of the fact that our understanding mind is not understanding that particular topic
- We are aware of both our understanding mind and our non-understanding mind



- This awareness proves we are different from the mind - we are the witness of the mind's states

### Deep Sleep Evidence

During deep sleep state:

- We are aware of the absence of the mind
- The mind is not functioning, yet we (consciousness) remain
- Upon waking, we can report "I slept well" or "I had no dreams"
- This proves we are different from the mind - we witness even its absence

### The Mind Includes Emotions and Intellect

When Vedānta speaks of "mind" in this context, it includes:

- **Manas:** The emotional, doubting mind
- **Buddhi:** The intellect, the deciding faculty
- **citta:** Memory, the storehouse of impressions
- **Ahankara:** The ego, the sense of "I-ness"

All of these are objects of our awareness, not our true self.

nirvāṇa ṣaṭkam - The Meditation Verse

### Introduction to the Verse

Adi Śaṅkarācārya prescribed a beautiful meditation in the form of a verse called nirvāṇa ṣaṭkam. This verse systematically negates all that we are not, leading us to the positive declaration of what we truly are.

### The Sanskrit Verse

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

manobuddhyahamkāracittāni nā'haṁ  
na ca śrotrajihve na ca ghrāṇanetre |  
na ca vyoma bhūmirna tejo na vāyuh  
cidānandarupa: śivo'haṁ śivo'haṁ ||

### Detailed Translation and Analysis



*First Layer - Negation of Internal Instruments (Antahkāraṇa)*

*manobuddhyahamkāracittāni nā'ham*

- **Mano:** I am not the mind (the emotional, doubting faculty)
- **Buddhi:** I am not the intellect (the deciding, discriminating faculty)
- **Ahankara:** I am not the ego (the sense of "I-ness," the identification)
- **cittani:** I am not the memory (the storehouse of past impressions)
- **Naham:** I am not (emphatic negation)

**Meaning:** You are not even the thoughts, emotions, decisions, memories, or sense of individual identity. All of these are objects of your awareness, not your true self.

*Second Layer - Negation of Sense Organs (Jnanendriyas)*

*na ca śrotrajihve na ca ghrāṇanetre*

- **Shrotra:** I am not the ears (the organ of hearing)
- **Jihve:** I am not the tongue (the organ of taste)
- **Ghrana:** I am not the nose (the organ of smell)
- **Netre:** I am not the eyes (the organ of sight)

**Meaning:** Your biological hardware - the sense organs through which you perceive the entire world - you are not these. They are instruments you use, not what you are.

*Third Layer - Negation of Elements (Pancha Maha Bhutas)*

*na ca vyoma bhūmirna tejo na vāyuh*

- **Vyoma (Akasha):** I am not space (the element of space/ether)
- **Bhumir:** I am not earth (the solid element)
- **Tejas:** I am not fire (the element of heat and light)
- **Vayuhu:** I am not air (the element of movement)

**Note:** Water (Apas) is implied but not explicitly mentioned in this particular verse.

**Meaning:** You are not the physical matter (Maha Bhuta) which makes up the entire universe. The five elements that constitute all material existence - you are not these.

*The Positive Declaration - What You Truly Are*

*cidānandarupa: śivo'ham śivo'ham*

- **Chit:** Pure consciousness, awareness itself
- **Ananda:** Bliss, fullness, completeness
- **Rupaha:** Of the very form, of the very nature
- **Shiva:** Absolute auspiciousness, absolute goodness, the supreme reality
- **Aham:** I am

**Complete Meaning:** I am of the very nature of pure consciousness and bliss. I am Shiva - the absolute auspiciousness, the supreme reality. I am the experienter, the observer, the subject - pure consciousness itself.



## The Meditation Structure

This verse follows a systematic approach:

1. **Negate the subtle:** First remove identification with thoughts, emotions, ego, memory
2. **Negate the instruments:** Then remove identification with sense organs
3. **Negate the gross:** Finally remove identification with the material elements
4. **Declare the truth:** After all negations, declare the positive reality - pure consciousness-bliss

## Summary of the Three Bodies

### What the Bodies Are

The body and mind are bundles of matter temporarily serving as a medium of experience. They are:

- Composed of the five elements (pañca-bhūtāni)
- Temporary structures that come and go
- Objects of our experience, not our true self
- Instruments we use to interact with different realms of experience

### The Three Bodies in Detail

#### *Physical Body (sthūla śarīra)*

- Used during waking state
- Made of gross elements
- Experiences hunger, thirst, pain, pleasure
- Interacts with the physical world

#### *Subtle Body (sūkṣma śarīra)*

- Used during dream state
- Made of subtle elements
- Includes mind, intellect, ego, memory, and sense organs
- Creates and experiences the dream world

#### *Causal Body (kāraṇa śarīra)*

- Experienced during deep sleep state
- State of total blankness or dormancy
- The non-functioning, potential form of body-mind-sense complex
- The seed state from which the other two bodies emerge

## The Practice of dṛk dṛśya Viveka



## How to Practice This Meditation

### *Daily Practice Recommendation*

Acharya Tadany emphasized that this is an important meditation to practice every day, regardless of duration:

- Even 1 minute is valuable
- 2, 3, 4, or 5 minutes - any duration is beneficial
- Consistency is more important than length
- Regular practice leads to assimilation of the teaching

### *The Meditation Process*

1. **Start with external objects:**
  - Observe objects around you
  - Recognize clearly: "I am the experiencer, this is the experienced object"
  - Establish the subject-object distinction firmly
2. **Move to the physical body:**
  - Apply the same principle to your body
  - Observe bodily sensations as objects of your awareness
  - Recognize: "I am aware of the body, therefore I am not the body"
3. **Observe the sense organs:**
  - Notice that you are aware of seeing, hearing, tasting, touching, smelling
  - Recognize: "I am aware of these functions, therefore I am not these organs"
4. **Observe the mind:**
  - Notice thoughts, emotions, memories arising and passing
  - Recognize: "I am aware of mental states, therefore I am not the mind"
5. **Rest in awareness:**
  - After negating all objects, rest in the awareness itself
  - Recognize yourself as the unchanging witness, the pure consciousness

## The Goal of This Practice

Through regular practice of this meditation, we learn to:

- Look at the body-mind-sense complex as temporary objects
- Recognize that everything comes and goes, arrives and departs
- Understand that we are different from all that changes
- Identify with the unchanging consciousness principle
- Reduce identification with the temporary and increase identification with the eternal