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... Tattva Bodha ...

By Acharya Tadanu

## AI Summary – Class 35

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### Summary

Core Teaching: Meditation on Body-Mind-Sense Complex

#### First Meditation Practice

Acharya Tadanu introduced two fundamental meditation practices from the previous class:

The entire universe is a remote object, while the body-mind-sense complex is an intimate object. Both are objects subject to our objectification, but one is distant while the other is closely connected to us. (Acharya Tadanu)

The key insight: Even the body-mind-sense complex, despite being intimately connected, is still an object of perception and therefore distinct from the true self.

#### Second Meditation Practice

This meditation focuses on the temporary nature of the body-mind-sense complex:

- The body-mind-sense complex is a set of instruments that belongs to us but is subject to arrival and departure
- We must be mentally, emotionally, and psychologically prepared to return this physical body to the pañca bhūtāni (five elements) even before physical death occurs
- This return should be done with gratitude and thankfulness

#### The Thank You Note Practice

The practice involves writing a metaphorical thank you note to the body-mind-sense complex: "Thank you for serving me so well. I have used this entire complex to know what I am not. Before death, I used it so intelligently that I know I am different. When you have to leave me, I can write to Bhagavan or the pañca bhūtāni saying: Thank you for giving me this lease. I have used it intelligently to know that I am none of these, and therefore, now I'm handing it back to you. Thank you very much. Yours faithfully."



## The Primary Purpose of Human Life

According to the śāstra, the primary goal of human life is to claim: "I am the caitanya svarūpa ātmā" (the consciousness principle).

Only human beings can know "I am not the body-mind-sense complex." Animals and plants cannot attend Tattva Bodha classes or gain this knowledge. This unique capacity defines the primary purpose of human existence. (Acharya Tadanu)

Logical Analysis: "Mine" vs "Me"

## The Possession Principle

The śāstra uses our common language patterns to reveal truth:

- We say "my body," "my sense organs," "my mind," "my intellect"
- Whatever is mine is not me
- Examples: "This phone is mine, I am not this phone"; "This glass is mine, I am not this glass"
- Similarly: "This body is mine, I am not the body"

## Possessor vs Possessed

Critical distinction: We are not possessed by the body; we are the possessor of the body. If we claim "I am the body," we are claiming to be possessed by the body, which reverses the true relationship.

## Analysis of the Five Sheaths (pañca kośa)

The text systematically analyzes each layer:

## Internal Instruments

1. madīyam śarīram (my body)
2. Pranah (my prana/vital force)
3. Manas ca (my mind)

## Subtle Body

Sukshma śarīram - the subtle layers of our being

## Ignorance Layer

ajñānam (avidya) - ignorance, which corresponds to the causal body

## External Objects

- Kataka (bracelet) - things worn on the body



- Kundala (earrings) - external ornaments
- Griham (house) - property and possessions

### The Conclusion

All these - the five kośas, internal instruments, external objects - are different from the true self. The text states: "ātmā na bhavati" - this "mine-ness" or that which is possessed is not the ātmā.

### The Leasing Metaphor

#### Body as Temporary Lease

The body is described as a temporary shelter, a leasing arrangement:

- We signed a lease agreement before getting this body (though we don't remember it)
- It has a maturity period that we don't know, but Lord Yama Dharma Raja (God of Death) knows
- When the lease expires, it must be returned to the pañca Bhutani

#### puṇya pāpa prārabdha: The Lease Terms

The lease contract is called puṇya pāpa prārabdha (the results of past actions):

- This karma determines how long the body remains with us
- For some, the lease lasts 100-110 years; for others, only hours, days, or months
- It's like a pre-approved credit card loan - we can use it until the credit is exhausted
- Every experience with the body-mind-sense complex depletes part of this karma
- When prārabdha karma is exhausted, Lord Yama Dharma Raja comes to claim the body

The symbolism is powerful: God comes to claim your body. This represents returning the temporary material bundle to its source with gratitude.

### The Three Essential Features of ātmā

The text asks: "What is ātmā?" and answers with three fundamental characteristics:

#### 1. Sat (Existence)

ātmā exists in all three periods of time - past, present, and future. It transcends time itself.

#### 2. Cit (Consciousness)

ātmā is of the nature of consciousness (jñāna svarūpa). This is the most extensively discussed feature.

#### 3. ānanda (Bliss)



ātmā is of the nature of happiness itself (ānanda svarūpa), not merely experiencing happiness occasionally like the mind does.

### Five-Fold Nature of Consciousness (Cit)

#### **First Principle: Consciousness is Not a Product of Matter**

This directly contradicts modern scientific materialism:

- Consciousness is not a part of the material body
- Consciousness is not a product of the material body
- Consciousness is not a property or attribute of the body (like enzymes or acids)
- Modern science claims the brain can generate consciousness, but this has never been proven
- Vedānta already knows consciousness is not produced by the body

#### **The Moonlight Analogy**

Just as moonlight is not a part, product, or property of the moon:

- The moonlight is on the moon but not of the moon
- Similarly, consciousness is on the body but not of the body
- Consciousness pervades the body but is not generated by it

#### **Second Principle: Consciousness Pervades and Enlivens**

Consciousness is an independent, non-material principle that:

- Pervades the body (and all bodies, not just one)
- Makes the non-sentient body sentient
- The body is matter (Jadam - inert, acetanam - non-conscious)
- Consciousness enlivens the inert body, making it appear sentient

Analogy: Just as sunlight pervades the moon and makes the non-bright moon appear bright, consciousness pervades the non-sentient body and makes it appear sentient.

#### **Third Principle: Consciousness Transcends Bodily Boundaries**

Consciousness is not limited by the boundaries of any single body:

- Like sunlight extends beyond the moon's boundaries
- Consciousness pervades the body but goes beyond its boundaries
- This applies to all bodies, not just our individual body
- We need a medium of reflection to experience consciousness, just as we need the moon to see sunlight



### **Fourth Principle: Consciousness Survives Material Disintegration**

Consciousness continues to exist even when matter disintegrates or disappears:

- The nature of matter is continuous disintegration and degeneration
- The physical body is constantly undergoing degeneration
- Evidence: We feel hungry after class because the body continuously consumes, absorbs, and needs replenishment
- Millions of cells are discarded daily (much of household dust is human skin cells)
- Some cells are discarded while others are generated
- The body is constantly changing

In contrast, the nature of ātmā (consciousness) is changeless. It exists all the time and continues even after the degenerating body stops functioning.

### **Fifth Principle: Pure Consciousness Requires a Medium**

Pure surviving consciousness is not directly accessible to us unless there is a medium through which we can recognize it:

- Light pervades everywhere but is only perceived through a reflecting medium
- We cannot see light directly; we need a mirror or reflecting surface
- Similarly, consciousness pervades everything, everywhere
- Without a medium, we cannot access it
- In our case, the medium is the body-mind-sense complex

After the death of the body, the eternal consciousness (called "surviving" only for the sake of example) is not accessible to us, but it is still there. It exists in all three periods of time and is therefore called SAT.

## Consciousness and Time

### **Consciousness Transcends Time**

Evidence that consciousness transcends time:

- Even time itself comes and goes
- During Pralaya (cosmic dissolution), there is no time
- Scientifically, time appeared thousands of years after the Big Bang, not immediately
- But consciousness continues to exist

### **Deep Sleep Example**

In deep sleep (susupti):

- There is no time, no sense of time, no perception of time
- But consciousness continues to be there
- Deep sleep is like a non-existing world



- Yet we are aware of that absence
- This awareness proves consciousness exists even in the absence of time and objects

## Relationships and Ownership

### The Temporary Nature of All Relationships

A profound teaching on the nature of worldly connections:

- Anything in the world is valid only as long as we have a body
- Once the body is gone, all relationships and ownerships are gone
- There is no medium to experience them anymore
- Everything is valid only for as long as we have the body
- Therefore, everything else represents temporary relationships and connections

### The Three States Analysis

Relationships and ownership exist only in the waking state:

- During the waking state, we have a sense of ownership and relationship
- During dream state, there is no sense of ownership or relationship (with waking world objects)
- In deep sleep, there is no sense of ownership or relationship at all
- The more we sleep, the less we have ownership and relationship

This demonstrates that the sense of possession and ownership exists only for a brief portion of time, increasing our perception of their temporary nature.

## Practical Guidance on Material Possessions

### Taking Care of Investments

Important clarification: The teaching is not advocating renunciation of practical responsibilities:

Acharya Tadany emphasized: "I'm not saying that you shouldn't take care of your investments and properties. If old age comes, you will need that. Be very careful with that." He warned against false teachers who say "None of this is yours. Give it to my name. I'll give you blessings."

### The Balanced Approach

- Be diligent and smart in managing investments and allocating funds
- If the body lives long, you need to take care of it
- The body becomes a "powerhouse of money consumption" in old age
- Take care of possessions and own them



- But maintain the understanding: "Who am I? The consciousness principle."

## Questions and Answers

### Question: Does ātmā Apply to Everything?

Sandra asked whether ātmā applies to all existence, not just humans.

Acharya Tadany's response: This topic will be covered in the third part of Tattva Bodha, which explores cosmogenesis (how everything came into being).

### The Two Principles of Creation

Acharya Tadany provided a preview of the cosmogenesis teaching:

- Any creation requires two principles: material and intelligence
- Example: To create a glass, you need the basic material (glass substance) and intelligence (design, functionality, utility)
- Everything in the universe is made by these two forces: material and intelligence

### The Story of the Meditating Child

Acharya Tadany shared a beautiful story from Hindu tradition:

A traveler found a child sitting alone on a cliff, looking at the valley in a quiet, peaceful state. When asked what they were doing, the child said, "I'm meditating on God." The traveler asked, "Where is God? Show me God." The child replied, "That's the wrong question. The question is not where God is. Everything is God."

This represents the vision of the śāstra: "Sarvam Khalvidam Brahma" - Everything is Bhagavan (God). This is the first cognitive shift in the mind of a spiritual seeker.

### Impact of This Vision

Understanding "everything is God" completely changes perception:

- Less judgment toward oneself
- Less pressure on oneself
- More acceptance and tolerance toward other people
- Recognition that "you are God" (Tat Tvam Asi)

### Question: The Thin Line Between Acknowledgment and Denial



Sophie asked an important question: "If we start acknowledging we are not the body, we're not the mind, the sense complex, could there be a part of denial in that? How do we navigate this thin line?"

### **Acharya Tadany's Response: The House Analogy**

Acharya Tadany provided a perfect analogy:

"Your house - you're not your house. But don't you take care of your house? Don't you look after it? Don't you do the repairs necessary? Don't you clean it every day? Don't you keep it neat and tidy and good looking?"

### **The Proper Relationship with the Body**

The teaching is not about dismissal or denial:

- We don't dismiss the body; we say keep it fit and keep it healthy
- Even for studying Vedānta, you need a healthy body
- A sick body constantly thinking about sickness leaves no time for Vedānta
- The clarity is: "I own it, I'm not it"
- We are not dismissing, denying, or telling people to ignore the body

### **The Body as a Blessing**

Acharya Tadany emphasized the positive view of embodiment:

The body is a blessing. Everything is a blessing: a physically healthy body, an emotionally healthy mind, a psychologically stable mind, a curious intellect, even good memory. Without memory, we couldn't learn or retain teachings. Everything is a blessing, so we have to preserve and maintain it to the best of our ability.

### **Lifestyle and Spiritual Practice**

For spiritual seekers:

- Lifestyle must be conducive to spiritual practice
- A conducive lifestyle requires a physically fit body
- Example: If you can't sit for one hour because your lower back is screaming at you every five minutes, how can you study effectively?

### **Putting Things in Their Proper Place**

The key teaching: We don't dismiss anything; we just put everything in its proper place. This is fundamentally different from denial or neglect.

### **Closing**

The session concluded with Acharya Tadany asking if there were any other questions. After confirming there were no more questions, he closed the class.



### Key Takeaways

- The body-mind-sense complex is an intimate object of perception, but still an object - therefore distinct from the true self
- We must prepare to return the body to the five elements with gratitude, recognizing it as a temporary lease
- The primary purpose of human life is to realize "I am not the body-mind-sense complex; I am ātmā"
- Whatever is "mine" is not "me" - this logical principle helps distinguish the self from possessions
- ātmā has three essential features: Sat (existence), Chit (consciousness), and ānanda (bliss)
- Consciousness is not produced by matter but is an independent principle that pervades and enlivens all bodies
- Consciousness transcends time and continues to exist even when matter disintegrates
- All relationships and ownerships are temporary, valid only as long as we have a body
- The teaching is not about denial or neglect but about putting everything in its proper place
- We should maintain and care for the body-mind-sense complex as a blessing while understanding we are not identified with it
- The vision "everything is God" transforms perception, reducing judgment and increasing acceptance