



॥ विवेकचूडामणि ॥
... Vivekacūḍāmaṇi ...

AI Summary – Class 110

For Vivekacūḍāmaṇi, by Acharya Tadany Cargnin dos Santos
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Question before class

Question on māyā Negation

A student raised a fundamental question about how consciousness can negate māyā when māyā itself is not directly experienced. The question highlighted the paradox: we can negate matter through consciousness because we experience matter, but māyā remains imperceptible.

Acharya Tadany's Explanation

Acharya Tadany explained that to negate something, it must first be validated. māyā is validated through its effects on the manifest universe (prapañca). The key points were:

- māyā's features (triguṇa) are inferred from the products it creates
- māyā exists as subtle matter that generates the universe through imbalance and movement
- In harmony, māyā is imperceptible; in disharmony, it creates the entire universe
- māyā has dependent existence, not independent existence
- Consciousness principle negates māyā because māyā lacks absolute reality

The analogy used: Just as we know light exists through reflected objects (not by seeing light directly), we know consciousness exists through its effects, even though consciousness itself is not available for direct perception.

Summary

The Three guṇas of māyā

Introduction to Trigūṇa

Acharya Tadany explained that māyā is described as *triguṇātmika* (having three faculties/qualities). These three guṇas are:

1. **Sattva** - The knowing faculty (jñāna śakti)
2. **Rajas** - The activity/action faculty (kriyā śakti)



3. **Tamas** - The inertia faculty (dravya śakti)

Tamas is defined as that which is neither knowledge nor activity - the absence of both Sattva and Rajas.

How We Know māyā Has Three guṇas

Since māyā itself is invisible and imperceptible, how do we know it has these three guṇas?

Acharya Tadany explained:

- The features of māyā are **inferred**, never directly perceived
- They are inferred from māyā's products, i.e., the entire manifest universe
- Everything we perceive is a product of māyā
- Throughout the manifestation, we see these three faculties everywhere
- What exists in the effect must exist in the cause

Analogy: Just as children's faculties are genetically derived from parents, the guṇas in the manifest universe are derived from māyā. If a disease exists in parents, children have predisposition for it - similarly, what is in the cause (māyā) appears in the effect (universe). (Acharya Tadany)

Distribution of guṇas in Creation

At māyā Level vs. Product Level

At the māyā level, the three guṇas exist in perfect equilibrium - no distinction, complete harmony. At the product level (manifest universe), they exist in different proportions, creating all the diversity we see.

Hierarchy of Manifestation

Acharya Tadany provided examples showing how guṇas manifest in different proportions:

Level	guṇa Distribution
Stone (most inert)	Tamas predominant; Rajas and Sattva infinitesimally small and insignificant
Plants	More Rajas and Sattva than stones; some jñāna śakti (plants turn toward sunlight) and kriyā śakti
Animals	Even more refined jñāna śakti and kriyā śakti (example: bats' sonar abilities)



Human beings	Maximum jñāna śakti and kriyā śakti - most diverse, elaborate, and eloquent
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Variation Among Humans

Even among human beings, the levels of jñāna śakti vary. In Vedānta study, some people grasp concepts immediately after one explanation, while others need multiple repetitions. This difference reflects varying proportions of Sattva guṇa.

The varṇa System and guṇas

Acharya Tadany explained that the entire varṇa division is based on the predominance of guṇas:

1. **Brahmana:** Sattva primary, Rajas secondary, Tamas least
2. **Kshatriya:** Rajas primary, Sattva secondary, Tamas least
3. **Vaishya:** Rajas primary, Tamas secondary, Sattva least
4. **Shudra:** Tamas primary, Rajas secondary, Sattva least

Detailed Analysis of Rajas guṇa

vikṣepa Shakti - The Projecting Power

Śankarācārya begins the detailed analysis with Rajas guṇa (verse 111), changing the traditional order (Sattva-Rajas-Tamas) to Rajas-Tamas-Sattva. This is because Rajas and Tamas are more familiar in daily experience.

Rajas has *vikṣepa shakti* - the capacity to throw, project, push, move, act, and produce. This operates at two levels:

- **Mental level:** Thought projections, imagination, mental creation and activity
- **Physical level:** Bodily actions, activities, movement, restlessness

Rajas at the Cosmic Level (samaṣṭi)

At the total/cosmic level, Rajas is associated with **Brahma**, the creator. The creative process described in Taittiriya Upanishad shows the progression:

Ātmana ākāśaḥ sambhūtaḥ - From the Self comes space

Ākāśād vāyuh - From space comes air

Vāyoragniḥ - From air comes fire

Agner āpah - From fire comes water

Adbhyaḥ pṛthivī - From water comes earth



This entire manifestation begins with a small disturbance in the equilibrium of māyā's Rajas guṇa - what scientists call the "Big Bang," Vedānta calls a subtle disturbance in triguṇa equilibrium.

Rajas at the Individual Level (Vyaṣṭi)

At the individual level, when Rajas guṇa becomes active in the mind, it manifests as:

- **Rāga** (desire): "I want this, I want that, I no longer want this"
- **Pravṛtti** (activity): Desires trigger actions and movements
- Restlessness and inability to remain quiet
- Continuous pursuit of goals and accumulation

The cycle of desire: If you have 100,000, you want 1 million. If you have 1 million, you want 10 million. The desire is never satisfied - this is the nature of Rajas guṇa operating at the individual level. (Acharya Tadany)

Association of guṇas with Deities

Question on Shiva and Tamas

A student asked: If Rajas is Brahma (creator) and Sattva is Vishnu (maintainer), how is Tamas associated with Shiva? Isn't Shiva the destroyer?

Acharya Tadany's Clarification

The association should be understood as:

- **Brahma** handles Rajas guṇa - necessary for creation
- **Vishnu** handles Sattva guṇa - necessary for maintenance
- **Shiva** handles Tamas guṇa - representing the absence of both creation and maintenance

This is not about destruction as an active process (which would require Rajas), but about the absence of both creative and sustaining activities. When there is no creation and no manifestation, what remains is absence - this is the domain of Shiva.

At the individual level, Tamas (Shiva's domain) is necessary for sleep, relaxation, recharging, rejuvenation, and recuperation. At death, when Tamas takes over completely and there is no more acting physical body, Lord Yama (a form of Shiva) comes to receive us. (Acharya Tadany)



Methodology Notes

Sutra and Vritti Structure

Acharya Tadany explained the teaching methodology used throughout śāstra:

- **Pratijñā/Saṅkṣepa/Sūtra śloka:** Condensed introduction of topic (like newspaper headlines)
- **Vṛtti śloka:** Detailed expansion, analysis, and unfolding of the sutra

In this section on kāraṇa śarīram (verses 108-123), verse 108 serves as the sutra, introducing key terms like māyā, avidyā, and Trigunātmika. Subsequent verses provide the detailed vritti.

Vedāntic Flexibility in Models

Acharya Tadany emphasized that Vedānta uses models that help students understand concepts, rather than rigid definitions. The goal is to convey the essence, not to be bound by fixed interpretations. Different contexts may require different explanatory frameworks.

Practical Applications

Daily Experience of guṇas

Every day we experience the transition through guṇas:

- Deep sleep = Tamas guṇa predominant
- Waking up, stretching = Tamas coming to an end, Rajas beginning
- Getting up to make coffee/chai = Rajas guṇa pushing us into activity
- All daily activities = Driven by Rajas guṇa's pushing power

Relevance in Modern Times

Acharya Tadany noted the importance of Vedānta in an era of rapid change (referencing AI's impact on businesses and markets). Regardless of external oscillations, Vedānta helps us remain centered, understanding that all changes are temporary (savikāra) while we seek the unchanging (nirvikāra).

Administrative Notes

- Next Vivekacūḍāmaṇi class will continue with Tamas guṇa analysis
- Bhagavad Gita class cancelled for the following day due to Acharya Tadany's commitments at IBM and an event at PIC International Center in Pashan
- AI camera system discussion - recently added self-adjusting feature