



॥ विवेकचूडामणि ॥  
... Vivekacūḍāmaṇi ...

## AI Summary – Class 112

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

## Rajoguṇa Analysis

### Context and Framework

The class focused on Śankarācārya's analysis of Rajoguṇa (one of three guṇas of māyā) in verse 112 of the Vivekacūḍāmaṇi. Acharya Tadany emphasized that Śankarācārya reordered the traditional sequence, discussing Rajoguṇa first, then Tamaguṇa, and finally Sattvaguṇa, because people are most familiar with Rajoguṇa's manifestations.

### Rajoguṇa at Individual and Cosmic Levels

Acharya Tadany explained that Rajoguṇa operates at multiple levels:

#### Individual Level (Vyaṣṭi)

- Produces rāga (attachment), dvēṣa (aversion), and other emotional states
- Makes a person highly active, constantly running and doing things
- Creates restlessness and inability to remain still

#### Cosmic Level (Samaṣṭi)

- The active energy that produces the manifestation of the entire universe
- Responsible for all creative and productive activities in the cosmos

### Negative Traits Born from Rajoguṇa

Śankarācārya identified several problematic traits arising from Rajoguṇa:

#### Ahaṅkāraḥ (Pride/Arrogance)

- Superiority complex - "I am a great person"
- Sense of being special or exceptional
- Referenced in Bhagavad Gīta 13th chapter as "Ātmani pūjatva bhāvana" - the feeling of being an object of worship or admiration

#### īrṣyā (Jealousy/Envy)

Detailed explanation of jealousy as:



- Internal burning sensation that arises when perceiving others' superiority or excellence
- Inability to withstand someone else being glorified, exalted, or complimented
- Incapacity to accept that someone else is doing better
- Automatic tendency to counter praise with negative comments or questionable points about the person
- Finding fault whether the criticism is true or not, simply to diminish others' achievements

### **Matsaraḥ (Miserliness)**

Acharya Tadany clarified an important distinction:

- Normally, both īrṣyā and Matsaraḥ mean jealousy.
- Since Śāṅkarācārya used both terms, they must have different meanings
- Matsaraḥ here means miserliness - a rare usage
- Defined as incapacity to share anything with others
- Holding onto things without ability to share

## **The Paradox of Rajoguṇa**

### **Positive Aspects**

Acharya Tadany acknowledged that Rajoguṇa produces hardworking individuals who:

- Work extensively and accumulate tremendous wealth
- Amass great fortunes through their efforts
- Contribute significantly to material progress

### **The Problem**

Despite material success, such individuals:

- Cannot share their wealth with others, including family
- Often cite their own hardships: "When I was your age, I had to study under a pole because there was no light at home"
- Believe others must suffer as they did: "I've suffered, you have to suffer"
- Never achieve satisfaction (tripti) or happiness
- Remain perpetually angry and demanding
- Expect everyone to work as hard as they do

## **Spiritual Implications**

### **Obstacles to Spiritual Growth**

Acharya Tadany explained why Rajoguṇa prevents spiritual development:

- Spiritual growth requires quietness and calmness
- Requires a contemplative mindset
- Rajoguṇa-dominant people are workaholics who cannot spend even 10 minutes doing japa, dhyāna, or studying Vedānta
- They excel at projects and getting things done but struggle with stillness



### Role in Spiritual Institutions

Even in spiritual organizations, Rajoguṇa individuals:

- Should be assigned to activity-heavy departments (fundraising, construction)
- Should not be placed in libraries or quiet spaces
- Excel at organizing events but prefer noisy, active religious practices over contemplation
- Attend bhajans not for contemplation but for jumping, moving, and energetic participation

### Contemporary Religious Practices

Acharya Tadany provided a critical observation of modern religious celebrations:

#### Ganapati Festival Example

- 10-day festival in Maharashtra characterized by loud sounds, glamour, glitter, and colors
- Complete absence of Sattvaguṇa - no contemplative element
- Noisy, pompous, and showy affair
- Can be exhausting for neighbors when temporary temples are set up nearby
- Acknowledged that at least people are doing something for Bhagavan rather than bad things
- Rare to find places where pujaris properly chant śāstras correctly
- Most celebrations dominated by blaring sound systems

## Contextual Understanding of Teachings

### Importance of Context

Acharya Tadany emphasized a crucial principle: **Never use śāstric verses out of context**

#### Why Context Matters

- Every specific part of the śāstra is relevant to a very specific context
- Teachings are directed to particular students who have undergone training
- Students must understand the methodology and building-up process
- Answering questions requires knowing the student's background and level of study

### Examples of Contextual Application

Acharya Tadany provided vivid examples:

#### Wedding Example

Cannot quote "na karmaṇā na prajayā dhanena" (not by action, not by progeny, not by wealth) at a wedding ceremony. This Vedāntic teaching about renunciation is completely inappropriate when blessing a couple starting married life.

#### Guru Blessing Example



Cannot tell a guru or married people "*Prajāśca svādhyāya pravacane ca.*" "have children, have grandchildren" while simultaneously teaching "there is no action, there is no relationship, nothing to be accomplished." The contexts are contradictory.

## Rajoguṇa in Different Contexts

### For National Development

Rajoguṇa is essential and should be glorified:

- Quintessential for national progress and growth
- Must be instilled in youth and youngsters
- Absolutely necessary for Kshatriyas (warriors/administrators) and Vaishyas (merchants/businesspeople)
- A lazy society achieves nothing and becomes poor
- Tamasic societies must be "whipped into activity" by highlighting Rajoguṇa's importance

### Vivekananda's Call to Action

Acharya Tadany referenced Swami Vivekananda's famous call:

- **Uttiṣṭhata Jāgrata** - Arise! Awaken!
- A call to transition society from Tamas (inertia, stagnation, depression, dependency) to Rajas (dynamic, highly active, filled with effort)
- Especially important during colonial period
- Jāgrata means being aware of actions - activity without awareness is mere agitation
- From Nidra (sleepy lifestyle) to willpower
- From Moha (illusion of meaningful action) to cautious, goal-directed action

### For Spiritual Seekers

In the context of mokṣa śāstra, Rajoguṇa is an obstacle:

- Śankarācārya addresses people interested in mokṣa who have already contributed to society
- These individuals have been Rajoguṇa Pradhana (Rajoguṇa-dominant)
- Time for transformation as body shows signs of aging
- Context has changed from material progress to spiritual liberation
- Therefore, Śankarācārya highlights only disadvantages of Rajoguṇa

## The Four āśramas System

### Progression Through Life Stages

Acharya Tadany explained how the āśrama system accommodates different guṇas at different life stages:

#### Brahmacharya āśrama (Student Life)

- Only time for studying śāstra
- No responsibilities whatsoever



- Activities: attending temple, classes, contemplation, meditation, assimilating knowledge
- Focus on learning and spiritual foundation

### **Grihastha āśrama (Householder Life)**

- Rajoguṇa Pradhana - dominated by activity
- śāstra prescribes all activities for householders
- Contributing to one's own material progress and success
- Contributing to society
- Continuous growth and maturing

### **Vanaprastha āśrama (Retirement)**

- Gradual reduction of activities
- Transitional phase
- Preparing for final stage

### **Sannyasa āśrama (Renunciation)**

- Complete focus on spiritual realization
- Minimal external activities
- Dedication to self-knowledge

## **Natural Accommodation of Human Development**

The āśrama system demonstrates the śāstra's wisdom:

- Takes into consideration natural inclinations at different life stages
- Each stage has its own particular and peculiar guṇa to be glorified
- Gradual shift of guṇas throughout life
- Recognizes that different ages require different approaches

## **Key Philosophical Points**

### **Karma as Blessing and Obstacle**

#### **Dual Nature of Activity**

Karma (action) promotes material growth but is an obstruction for spiritual growth and improvement. This is why Rajoguṇa is considered an obstacle from the standpoint of mokṣa.

### **The śāstra's Comprehensive Wisdom**

Acharya Tadany emphasized that:

- śāstra has teachings and wisdom for every part of life and activity
- The key is not to misplace teachings
- Don't say the wrong thing at the wrong place
- Even the right thing becomes wrong in the wrong context



## Progression from Tamas to Rajas to Sattva

The spiritual journey involves guṇa transformation:

- Tamasic society needs to be moved to Rajasic (Vivekananda's approach)
- Rajasic society needs to be moved to Sattvic (contemplative, peaceful)
- Eventually, transcendence of all guṇas for mokṣa

## Bhagavad Gita References

Acharya Tadany connected the discussion to Krishna's teachings:

### Chapter 13

- Ātmani pūjatva bhāvana - feeling of being an object of worship

### Chapter 6

- Atman eva atmanah - permanent happiness through self-realization

## Sarvadharmam Parityaja

- Abandoning all dharmas, actions, and responsibilities
- Giving up identity with body-mind-sense complex
- Dissolving fragmentation between Atma and Anatma
- Reaching permanent happiness

## Practical Implications

### For Society

- Rajoguṇa must be encouraged for economic development
- Workers are needed for societal progress
- Lazy societies remain poor and stagnant
- Balance needed between activity and contemplation

### For Spiritual Seekers

- Recognize when to transition from Rajoguṇa to Sattvaguṇa
- Understand that material success doesn't equal spiritual fulfillment
- Hand over responsibilities to next generation at appropriate time
- Create space for quietness, calmness, and contemplation

### For Teachers and Institutions

- Assign people according to their guṇa predominance
- Rajoguṇa individuals excel in active departments
- Sattvaguṇa individuals suited for contemplative roles
- Recognize that different approaches work for different people