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... Tattva Bodha ...

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AI Summary – Class 41

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Summary

Evolution of Elements and Sense Organs

Fundamental Principles

The session covered the third major topic of Tattva Bodha: the nature and origin of the universe (Samaṣṭi vicāra), following the previous topics of four-fold qualification (sādhana-catuṣṭayam) and analysis of the individual (Vyaṣṭi vicāra).

Two Fundamental Factors

- Brahman - The consciousness principle (sat-cit-ānanda)
 - Called ātmā when viewed from the individual (microcosm) perspective
 - Called Brahman when viewed from the total (macrocosm) perspective
- māyā - The entire universe in potential/seed form
 - Also called Avyakta or Prakriti
 - Represents the causal universe (kāraṇa prapañca)
 - Both Brahman and māyā are anādi (beginningless)

Properties and Recognition

Each element (Tattva) possesses:

1. Its own unique property (viśeṣa-guṇaḥ)
2. All inherited properties from previous elements
3. Recognition by corresponding sense organs based on total properties



Element (Tattva)	Unique Property (viśeṣa-guṇaḥ)	Total Properties	Sense Organs (indriyam)	Subtlety Level
ākāśa (Space)	śabda (Sound)	1	śrotra (Hearing)	Most subtle
vāyu (Air)	sparsā (Touch)	2	Tvak (Touch)	↓
Agni (Fire)	rūpa (Form/Color)	3	cakṣu (Sight)	↓
Jala (Water)	Rasa (Taste)	4	rasanā (Taste)	↓
Prithvi (Earth)	Gandha (Smell)	5	ghrāṇa (Smell)	Most gross

Law of Causation

kāraṇa guṇaḥ kārye anuvartante - The properties of the cause are inherited in the product. This fundamental law explains why children inherit characteristics from parents and why the five subtle elements inherit māyā's three guṇas (Sattva, Rajas, Tamas).

Three guṇas and Their Functions

māyā possesses three guṇas that correspond to three faculties experienced throughout the universe:

- **Sattva guṇa** - Knowing faculty (knowledge, clarity, illumination)
- **Rajo guṇa** - Doing faculty (action, performance, activity)
- **Tamo guṇa** - Resting faculty (relaxation, rejuvenation, inertia)

Since māyā has three guṇas, all five subtle elements (pañca sūkṣma bhūtāni) inherit these three properties, resulting in variations like Sattva ākāśa, Raja ākāśa, and Tama ākāśa for each element.

Evolution of the Universe

Three Stages of Manifestation

1. **kāraṇa prapañca** (Causal Universe) - The universe in seed/potential form (māyā)
2. **sūkṣma prapañca** (Subtle Universe) - Evolved from the causal, includes the five subtle elements and 19 sense organs
3. **sthūla prapañca** (Gross/Physical Universe) - The manifest physical world we experience



The flow: Causal → Subtle → Physical manifestation, similar to how a seed sprouts and grows into a full tree.

The Inner Organ (antaḥkaraṇa)

Four Functional Names of One Organ

The śāstra teaches that the mind, intellect, memory, and ego are not separate organs but four functional names for the same inner organ called antaḥkaraṇa, similar to how the mouth has multiple functions (eating and speaking) but is one organ.

1. **Manas** (Mind) - Doubting, thinking function
2. **Buddhi** (Intellect) - Deciding, discriminating function
3. **Cittam** (Memory) - Remembering, storing function
4. **ahaṅkāra** (Ego) - Self-identification function (not pride or arrogance, but the "I-sense" that identifies with the body-mind complex)

The antaḥkaraṇa evolves from the Sattva aspect of the five subtle elements.

The 24 Tattvas (Elements)

The complete cosmology includes:

- 5 subtle elements (pañca sūkṣma bhūtāni)
- 19 sense organs:
 - 5 sense organs of knowledge (jñānendriyāṇi)
 - 5 sense organs of action (karmendriyāṇi)
 - 5 prāṇas (vital forces)
 - 4 aspects of antaḥkaraṇa (mind, intellect, memory, ego)

Total: 24 Tattvas

Important Reminder

Despite the fascinating and elegant nature of this cosmology, Acharya Tadanu reminded students that all of this manifestation—however subtle—is still Anātmā (not-Self). For the spiritual seeker, understanding the process is valuable, but the ultimate goal remains recognizing the consciousness principle (ātmān/Brahman) that underlies all manifestation.



अद्वैत वेदान्त -

advaita vedānta

Acharya Tadany
