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... Tattva Bodha ...

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AI Summary – Class 42

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Questions before class

Elements and Perception

Question on Indriyas and Elements

Student 1 raised an important question about the relationship between Indriyas (sense organs) and elements. Using the example of ākāśa (space) being linked to hearing, she noted that humans cannot hear all frequencies - our sense organs are not refined enough to perceive elements completely. This means there is much in the universe that we cannot perceive, though we have a small window into it.

Acharya Tadany confirmed this observation and emphasized an important point: right now, we are analyzing the **sattvaguna part** of each element - the subtlest aspect. Every element has three guṇas (Sattva, Rajas, and Tamas), and Sattva is the most subtle. This is why in the śāstra, OM is considered the fundamental sound from which all other sounds are modifications.

The Mind's Continuity Beyond Death

Student 2 asked about the dissolution of the mind at death. Acharya Tadany provided a comprehensive explanation:

- The **sthūla śarīram** (physical body) has the shortest lifespan - lasting decades to centuries depending on the species
- When the physical body dies, the **sūkṣma śarīram** (subtle body) continues, which includes:
 - Mind (manah)
 - Intellect (buddhiḥ)
 - Memory (cittam)
 - Sense of I (ahaṅkāra)
 - karmendriyāṇi (organs of action)
 - jñānendriyāṇi (organs of knowledge)



- pañca prāṇāḥ (five vital forces)
- The sūkṣma śarīram continues until it finds another physical body, perpetuating the cycle of birth and death (*Punarapi Jananam, Punarapi Maranam*)

The Cycle of Existence

If a jiva (individual) does not attain mokṣa before Pralaya (the end of the universal cycle):

1. The sūkṣma śarīram joins the kāraṇa śarīram (causal body)
2. It goes into Avyaktam (unmanifest form) - returning to seed or potential form
3. In the next universal cycle (sṛṣṭi), when the universe manifests again, the sūkṣma śarīram comes back into manifestation
4. Everything in this universe, including our body-mind-sense complex, must have existed in kāraṇa śarīram (māyā form) before this universe came into manifestation

Breaking the Cycle: The only way to break the cycle of birth and death is through **mokṣa** (liberation). Without mokṣa, the cycle continues perpetually because ignorance gives the sense of individuality - "I am the doer, I am the reaper of results." (Acharya Tadany)

Self-Esteem and Spiritual Growth

Acharya Tadany emphasized the importance of nurturing healthy self-esteem and confidence without falling into arrogance. He referenced Shankara's criticism of superiority complexes while stressing that one must think highly of oneself to conceive the idea of ātmā. The conflict arises when one feels too small or insignificant to be the whole.

"You have to think really, really exalted of yourself, because you're not small. Nothing is bigger than you. Even to conceive the idea of ātmā, one must get rid of this smallness." (Acharya Tadany)

Summary

Formation of the Antahkāraṇam (Inner Organ)

The Sattvaguṇa Origin

The Antahkāraṇam (inner organ) evolves from the **Samaṣṭi Sattvaguṇa** (collective Sattva quality) of all five subtle elements (pañca sūkṣma Bhutani):

Element	Contribution
ākāśa (Space)	Sattvaguṇa part contributes to mind formation



Vayu (Air)	Sattvaguṇa part contributes to mind formation
Agni (Fire)	Sattvaguṇa part contributes to mind formation
Jala (Water)	Sattvaguṇa part contributes to mind formation
Prithvi (Earth)	Sattvaguṇa part contributes to mind formation

Why from all five elements? The mind must be able to perceive and process information from all five sense organs. To interpret sight, smell, hearing, taste, and touch, it must be generated from the Sattvaguṇa of each corresponding element. (Acharya Tadanu)

One Organ, Four Functions

The Antahkāraṇam is **one single organ** with four different names based on its functions. This is similar to how one person can be called CEO at work, trustee at the temple, and parent at home - same person, different roles.

The four functions are:

1. **manaḥ** (Mind) - Analyzing and assessing
2. **buddhiḥ** (Intellect) - Decision-making
3. **cittam** (Memory) - Storing and recollecting
4. **ahaṅkāra** (Ego/Self-identity) - Self-awareness and identification

The Four Functions in Detail

1. manaḥ (Mind) - Sankalpa Vikalpa ātmākam

Primary Function: Analyzing pros and cons, assessing advantages and disadvantages

The mind has the capacity to:

- Weigh options before making decisions
- Assess the positive side (Sankalpa) and negative side (Vikalpa)
- Process all emotions (happiness, sadness, love, hatred, jealousy, compassion, kindness, etc.)
- Evaluate circumstances continuously

Universal Truth: Every gain comes with its own corresponding loss, and every loss comes with its own corresponding gain. The mind's job is to analyze both sides. (Acharya Tadanu)

Examples of Mind's Function:

- From birth: Parents deciding which school - public or private, nearby or far?
- Daily decisions: Should I stay in bed or get up? Coffee or tea?
- Life choices: Should I stay in this house or move? Should I stay or should I go?



Human vs. Animal Mind: In humans, this capacity is highly evolved and extraordinary. In animals, it is very basic and rudimentary.

How the Mind Works: vṛttiḥ (Thoughts)

All mental functions take place in the form of **vṛttiḥ** (thoughts). The process is called **antaḥkaraṇa-vṛtti-pariṇāmaḥ**:

- **vṛtti** = A thought
- **pariṇāmaḥ** = The process of transformation

The mind operates as: Thought → Space → Thought → Space → Pros → Space → Cons → Space → Advantages → Space → Disadvantages → Space

2. buddhiḥ (Intellect) - niścayātmikā buddhiḥ

Primary Function: Making decisions, confirming choices, determining action

Critical Point: Nothing drains more human energy than indecision. Some people are champions of not deciding - one thought in the morning, another at midday, different in the evening, and no decision by night. (Acharya Tadanu)

The relationship between manaḥ and buddhiḥ:

- manaḥ lays down the pros and cons
- buddhiḥ steps in to make the decision
- Without buddhiḥ's intervention, manaḥ can continue analyzing forever (even for 10 years!)
- buddhiḥ is the faculty that says: "This is what I'm going to do" and "This is what I'm not going to do"
- buddhiḥ accepts or rejects based on the analysis

Example: Standing in front of the wardrobe for 20 minutes unable to decide what to wear - this is manaḥ over-functioning while buddhiḥ is resting. You need to wake up buddhiḥ and ask for help in making a decision.

3. ahaṅkāra (Ego/Self-Identity) - ahaṅkartā ahaṅkāraḥ

Primary Function: Self-awareness, self-identification, coordinating all sense perceptions

Why ahaṅkāra is Necessary:



- The eyes don't know what the ears hear
- The ears don't know what the eyes see
- The tongue doesn't have recognition of what it's tasting
- There must be a self-aware entity in the background that identifies and coordinates all perceptions

ahankāra is the entity that says:

- "I see"
- "I hear"
- "I smell"
- "I taste"
- "I am tall/short/slim/obese"
- "I am this" or "I am that"

Continuity of Self-Identity

The self-identity continues even as the body and mind undergo complete change:

Life Stage	What Changes vs. What Remains
Childhood	Self-identity present
Teenage	Body changes, emotions change, but self-identity continues
Young Adult	Mind changes, intellect changes, but self-identity remains
Adult/Senior	Looking at old photos: "I look so young, so beautiful, I still had hair!" - Self remains, body has changed

The Silver Lining: Self-identity is the thread that connects all stages of life. Even when artificial organs replace natural ones, the self-identity doesn't think "everything is me except that rib bone" - it continues to identify with the whole. (Acharya Tadany)

4. cittam (Memory) - cintanakartr̥ cittam

Primary Function: Storing information, retaining experiences, recollecting knowledge

Why Memory is Essential:

- The mind cannot assess anything without past experience or past knowledge
- When judging or assessing, the mind always goes back to past experiences
- Without memory, we couldn't progress - every day would be like starting from zero
- We can understand this class because every word is stored in memory from past learning



The Power of Memory

Memory is not like a cloud service with storage limits:

- No need to "subscribe to a new plan" after finishing high school, degree, or master's
- It expands infinitely
- We are the ones who set the limits, not the memory itself
- Memory is limitless in its capacity

Memory and Success: A person with experience and the knowledge to understand that experience will always make better decisions. This is why companies seek experienced candidates - experience adds value. (Acharya Tadanu)

The Secret of Success (Famous Industrialist's Answer): Q: "What's the secret of your success?" A: "Right decisions." Q: "What's the secret of right decisions?" A: "Experience." Q: "What's the secret of experience?" A: "Wrong decisions."

Therefore: Wrong decisions → Experience → Right decisions → Success

Memory in Action

When you hear Sanskrit terms, your memory immediately retrieves the meaning:

- "sthūla śarīram" → Physical body
- "sūkṣma śarīram" → Subtle body
- "ātmā" → True nature

Without this storing and recollecting faculty, life would be zero - nothing could be accomplished.

The Importance of All Four Faculties

All four faculties are **equally important** and work together:

1. **cittam** (Memory) - Stores and recollects information
2. **manaḥ** (Mind) - Uses memory to analyze and assess options
3. **buddhiḥ** (Intellect) - Makes decisions based on the analysis
4. **ahaṅkāra** (Ego) - Maintains self-identity throughout the process

Together, these four functions constitute the **Antahkāraṇam** - the inner organ that processes all experience and enables human functioning.



The Three-Fold Framework of Experience

For any experience to take place, three elements must be aligned:

Sanskrit Term	Meaning	Description
adhyātmam	Individual	The experiencer side - sense organs, body-mind-sense complex
ādhibhūtam	World	The experienced - field of operation, sense objects, external world
ādhidaivam	Deity	The intelligence - cosmic forces that connect the experiencer and experienced

Example: Seeing a Flower

To see a flower, you need:

1. **adhyātmam** - The eyes (Indriya/sense organ)
2. **ādhibhūtam** - The flower (viṣaya/sense object)
3. **ādhidaivam** - Light from Surya/Sun (devatā that enables seeing)

Only when all three are present and aligned does perception occur. If any one is missing, there is no experience.

Sense Organs and Their Fields

The Specificity of viṣaya (Field of Operation)

Each sense organ (Indriya) has its own specific viṣaya (field of operation):

Sense Organ	Field of Operation	Limitation
Ears	Sound only	Cannot recognize forms/colors
Eyes	Forms and colors only	Cannot recognize sounds
Nose	Smell only	Cannot recognize taste
Tongue	Taste only	Cannot recognize smell
Skin	Touch only	Cannot recognize other qualities

Interesting Question: How can we sense cold through smell during winter? Answer: At the entrance of the nostrils, there is the sense of touch. Similarly, eyes can sense cold when a gust of freezing wind makes them water - this is the touch sensation in the eyes.



pañca Indriyas, pañca viśayas, pañca devatās

The complete framework includes:

- **pañca Indriyas** - Five sense organs
- **pañca viśayas** - Five corresponding fields of operation
- **pañca devatās** - Five presiding deities

Each sense organ requires the blessing of its presiding deity (devatā) to function. The devatā represents the total power of that particular sense across all beings.

Government Analogy

Think of it like a government structure:

- The government represents the total (Samaṣṭi)
- Citizens are individuals (Vyaṣṭi)
- Ministers (Education, Finance, Health, Technology) are like devatās
- Each minister has total power over their domain for all citizens
- Similarly, each devatā represents the total power of each sense organ

devatās for the Four Inner Faculties

The text mentions that each of the four inner faculties has its corresponding devatā (to be covered in detail in the next class):

Faculty	Function	devatā
manaḥ	Analysis/Assessment	candramāḥ (Moon)
buddhiḥ	Decision-making	brahmā
ahaṅkāra	Self-identity	rudraḥ
cittam	Memory	vāsudevaḥ

Key Takeaways

Essential Understanding:

- The Antahkāraṇam is ONE organ with FOUR functions, not four separate organs
- All four faculties (manaḥ, buddhiḥ, cittam, ahaṅkāra) are equally important and work together
- Each faculty operates through vṛttiḥ (thoughts) in the mind



- The mind is formed from the Sattvaguṇa of all five elements, enabling it to process all sensory information
- For any experience to occur, adhyātman (individual), ādhibhūtan (world), and ādhidaivan (deity) must be aligned
- Memory is limitless - we set our own limits
- Experience (including wrong decisions) leads to wisdom and right decisions

Practical Applications

When you can't make a decision:

- Recognize that your manaḥ is over-functioning (analyzing endlessly)
- Consciously engage your buddhiḥ to make the decision
- Remember: indecision drains more energy than making a decision

When learning new material:

- Trust your cittam (memory) - it has unlimited capacity
- Draw on past experiences stored in memory to understand new concepts
- Recognize that every "wrong decision" is building your experience base

For spiritual growth:

- Maintain healthy self-esteem (ahaṅkāra) without arrogance
- Understand that you are not small - this is essential for conceiving ātmā
- Remember that the sūkṣma śarīram (including mind) continues beyond physical death
- Only mokṣa breaks the cycle of birth and death