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... Tattva Bodha ...

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AI Summary – Class 43

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Summary

Presiding Deities of Internal Organs

The Triangle: Indriyam-*viṣaya*-*devatā*

Each sense organ has three aspects: the organ itself (*Indriyam*), its field of operation (*viṣaya*), and its presiding deity (*devatā*).

Chandrama - Deity of the Mind (*Manah*)

manaso *devatā* candramāḥ - The moon deity presides over the mind.

amāvasyā (New Moon)

- Etymology: *Ama* (together) + *Vasya* (dwelling) - Sun and Moon reside in the same direction
- The moon is invisible during this period
- Mind is withdrawn, at its ebb
- Ideal for silence, introspection, and deep *sādhana*
- Period of minimal external mental activity
- Good time for quiet contemplation

Paurṇamī (Full Moon)

- Etymology: *Pūrṇa* (complete/full) - as in "Om *Pūrṇamadah Pūrṇamidam*"
- Moon is completely illuminated
- Expansive energy and energetic field
- Human emotions at highest levels
- People more prone to emotional outbursts
- Represents joyfulness, contentment, and clarity of knowledge
- Darkness completely removed

Cultural Connections

- Almost all ancient cultures connect the mind with the moon



- Latin languages: "lunatic" derives from "lunar" (moon)
- Mental hospitals historically called "lunatic asylums"
- puruṣasūktam: From the cosmic being's mind, the moon is generated

The two lunar phases (amāvasyā and Paurṇamī) are like the two lungs of the lunar month, representing the ebb and flow of cosmic and mental energy.

Brahma - Deity of the Intellect (Buddhi)

buddhe brahmā devatā- Brahma presides over the intellect.

- Brahma represents assimilated knowledge and solid understanding
- Knowledge gained after long, deep analysis
- Sarasvatī is the śakti (power) of Brahma
- Sarasvatī is the śakti of Buddhi (intellect)

Why We Invoke Sarasvatī

At the beginning of class, we chant to Sarasvatī to:

1. Illumine our intellect before learning
2. Enable us to pay attention during class
3. Help us remember what was taught
4. Support later analysis and assimilation of teachings

Rudra - Deity of the Ego (ahaṁkāra)

ahaṁkārasya rudraḥ - Lord Rudra presides over the ego/self-identity.

Why Rudra?

- Rudra stands for anger, wrath, and fire
- Strong self-identity creates expectations of how others should treat us
- The stronger the ego, the deeper the expectations
- Deep expectations lead to hurt, wounds, and suffering

Example of Ego-Driven Suffering

"I'm here and nobody's looking at me. I'm so unhappy. I consider myself a VIP person. Who do they think they are? I shouldn't have come here. I'm the light of the party and nobody pays attention."

ahaṁkāra Leads to Destruction

- ahaṁkāra leads to spiritual destruction
- History is filled with powerful people whose power disappeared due to strong ego
- The entire samsara (cycle of rebirth) exists only because of ahaṁkāra
- Strong identification with body-mind-sense complex weakens identification with true nature



- Makes spiritual progress extremely difficult

mokṣa Defined

mokṣa (liberation) is also defined as:

- **Nirmama** - Without "mine-ness" (no possession)
- **Nirahamkāra** - Without self-identity/ego

Viṣṇu (Vasudeva) - Deity of Memory (Citta)

cittasya vāsudevaḥ - Viṣṇu presides over memory.

- Viṣṇu's power is maintenance and sustenance
- Preservation and keeping things intact
- Memory requires strong preserving power
- Lakshmi is the śakti of Viṣṇu
- Lakshmi represents wealth, prosperity, growth, and expansion
- To maintain, expand, and grow memory, we need Viṣṇu's grace

The Five karmendriyāṇi (Organs of Action)

Fundamental Distinction

Critical Understanding: karmendriyāṇi represent the DOING faculty, NOT the knowing faculty. jñānedriyāṇi are the knowing faculty.

Origin of karmendriyāṇi

- Generated from the **Rajasic** aspect of the five subtle elements (pañca-tattvānām)
- Rajas stands for activity, doing, and action
- In contrast, jñānedriyāṇi arise from the **Sattvic** aspect

Important Clarification: sūkṣma vs. sthūla

All sense organs discussed belong to the **sūkṣma śarīram** (subtle body), NOT the physical body:

- We are NOT discussing the Golakam (physical gross matter)
- These are invisible organs behind the visible physical organs

Example: a Dumb Person

A person who cannot speak may have the Golakam (physical mouth and tongue) intact, but lacks the Vak Indriyam (subtle organ of speech). Even though the physical apparatus exists, without the subtle organ, speech is impossible.

The Hand Example: Doing vs. Knowing

Someone might argue: "The hands know what they touch - soft, coarse, hot, cold."



Clarification:

- It's NOT the hand that knows heat, cold, texture
- The **skin (Tvak)** is the jñānedriyam (organ of perception/touch)
- The skin senses temperature and texture
- The **hand (pāṇi)** is the Karmendriya with power to grip, grab, lift, carry, and place

Practical Example

Walking on the street, you hear or see a vehicle approaching at high speed:

1. The ears or eyes (jñānedriyāṇi) perceive the danger
2. The legs (karmendriyāṇi) immediately respond by moving
3. The legs don't perceive the car - they only execute the action

Hot Water Example

If you accidentally drop hot water on your leg:

1. The skin (Tvak - jñānedriyam) perceives the heat
2. The message is sent
3. The legs (karmendriyāṇi) respond, you get startled and jump
4. The leg itself doesn't sense the heat

The Five karmendriyāṇi in Detail

1. Vak (Organ of Speech)

ākāśasya Rajasamśat Vagindriyam Sambhutam

From the Rajasic aspect of ākāśa (space), the organ of speech is born.

Why Most Important and Powerful?

- In human beings, the mind is most developed among all species on this planet
- The Vak Indriyam (organ of speech) is most developed in humans
- More than 7,000 different languages spoken on Earth currently
- Some languages are disappearing, others being discovered
- Some people speak multiple languages with different alphabets
- Documentaries show languages with only 13 speakers remaining (dying languages)

The organ of speech is considered the most important and powerful Karmendriya due to humanity's extraordinary linguistic capacity.

2. pāṇi (Hands)

vāyoḥ rajasāṁśāt pāṇindriyaṁ sambhūtam



From the Rajasic aspect of Vayu (air), the hands are born.

- Power of grasping, holding, and gripping
- Ability to manipulate objects
- Essential for all manual activities

3. pāda (Legs/Feet)

vahneḥ rājasāmsāt pāhendriyaṁ sambhūtam

From the Rajasic aspect of Agni (fire), the legs are born.

Why Powerful?

The legs allow movement both directly and indirectly:

- **Direct movement:** Walking, jogging, running, jumping
- **Indirect movement:** Riding bicycles, driving cars, operating vehicles

Sprinters are often depicted with lightning bolts, symbolizing movement as fast as lightning, the power of pāda connected to Agni (fire).

4. Guda (Excretory Organ)

jalasya rājasāmsāt gudendriyaṁ sambhūtam

From the Rajasic aspect of Jala (water), the excretory organ is born.

Critical Importance

- Removes all wastes from the body
- Eliminates both solid and liquid wastes
- Without this function, the body would become inflated and explode
- Essential for survival and longevity

Ayurvedic Practice

Many people break their morning fast with lukewarm water (sometimes with additions) to help with internal cleaning, recognizing the connection to the water element.

5. upasthā (Procreative Organ)

prthivyā rājasāmsāt upasthendriyaṁ sambhūtam

From the Rajasic aspect of Prithvi (earth), the procreative organ is born.

Purpose

- Perpetuation of species



- Reproduction and continuation of life
- All species are maintained, perpetuated, and propagated through upasthā

Beautiful Puranic Description

The cycle of life and rebirth:

1. sūkṣma śarīram ascends after death
2. Descends as rain
3. Rain moisturizes plants
4. Seeds generate sprouts
5. Sprouts generate fruit
6. Fruit is eaten by human beings
7. Food produces sperm or egg
8. New being is born
9. The cycle of upasthā continues

Everything is beautifully interconnected in the cycle of existence through upasthā.

pañca prāṇāḥ (Five Vital Airs)

eteṣām samaṣṭirājasāmsāt pañcaprāṇāḥ sambhūtā:

Origin and Function

- Born from the **collective Rajoguna** (samaṣṭi Rajas) of all five elements
- Pranic energy is needed to maintain and sustain all karmendriyāṇi
- pañca prāṇāḥ lends energy to all organs of action
- Enables and empowers every Karmendriya to function

Summary Table

Karmendriya	Element	Guna	Function
Vak (Speech)	ākāśa (Space)	Rajas	Speaking, communication, expression
pāṇi (Hands)	Vayu (Air)	Rajas	Grasping, holding, gripping, manipulating
pāda (Legs)	Agni (Fire)	Rajas	Movement, locomotion, walking, running
Guda (Excretory)	Jala (Water)	Rajas	Elimination of solid and liquid wastes
upasthā (Procreative)	Prithvi (Earth)	Rajas	Reproduction, perpetuation of species
pañca prāṇāḥ	All 5 Elements	samaṣṭi Rajas	Energizing all karmendriyāṇi



Questions after class

Ego and Reincarnation

Student's 1 Question on Ego Continuity

S1 inquired whether the ego continues to the next life and if its quality evolves over time, questioning the assumption that human beings are supposed to continuously evolve.

Acharya Tadanu's Explanation of sūkṣma śarīram

- The sūkṣma śarīram (subtle body) is the only permanent existence
- The sthūla śarīram (physical body) is temporary, like a tenant occupying a dwelling
- The physical body's lifespan is determined by prārabdha Karma
- When the last prāṇa (breath) leaves, the physical body dies
- As long as we are breathing, existence is tremendously beneficial

Three Levels of Karmic Action

Every action generates either puṇyam (merit/dharmic) or pāpam (demerit/adharmic) karma at three levels:

1. Mental level (mānasam karma) - thoughts
2. Verbal level (vācīkam karma) - spoken words
3. Physical level (kāyīkam karma) - bodily actions

Human Devolution vs. Evolution

Acharya Tadanu explained that Vedānta does not subscribe to continuous evolution:

- Human existence involves ups and downs, not steady progress
- More pāpam than puṇyam leads to descent between lives
- One can return as animals or plants to exhaust prārabdha Karma
- In kingdoms below human beings, there is no free will - only programmed responses to stimuli
- Animals and plants exist solely to exhaust their karmic consequences

Example: The Dog Analogy



Acharya Tadany used dogs to illustrate beings without free will - they are restless, always moving, responding only to programmed stimuli. Different karmic outcomes determine whether one becomes a street dog or a celebrity's pampered pet.

Law of Karma Clarification

When S1 asked about people who transform from horrible to good:

- Karma does not work like a bank account where good deeds neutralize bad ones
- All actions - good and bad - go into sañcita-karma (accumulated karma)
- Everything is stored: the inspiring and questionable, meritorious and opposite, dharmic and adharmic
- From sañcita-karma, a portion manifests as prārabdha in the next life
- The sūkṣma śarīram inherits all karmic consequences