



॥ विवेकचूडामणि ॥  
... Vivekacūdāmaṇi ...

## AI Summary – Class 117

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

This class by Acharya Tadany focuses on Shankaracharya's teaching from Vivekacūdāmaṇi, specifically beginning with śloka 117. The discussion centers on the three types of Sattva guṇa and their relationship to consciousness, bondage, and liberation.

## Three Types of Sattva guṇa

### 1. Malina Sattva (Weak/Impure Sattva)

- Characteristics:
  - Weak and fragile in nature
  - Easily overpowered by Rajo guṇa and Tamo guṇa
  - Dominated rather than dominant
  - Tarnished or impure Sattva
- State of Being:
  - Person is in bondage (Samsara)
  - Not qualified for spiritual study (not an adhikāri)
  - Lacks sādhana catuṣṭaya sampanna (fourfold qualifications)
  - No preparedness for Vedāntic study

### 2. miśrita Sattva (Mixed/Moderate Sattva)

- Characteristics:
  - Moderately strong Sattva
  - Equal footing with Rajas and Tamas
  - Like two equally matched tennis players - outcome uncertain
- State of Being:
  - Person is qualified (adhikāri)
  - Possesses Viveka (discrimination between permanent and impermanent)
  - Has ātmā-Anātmā Viveka (discrimination between Self and non-Self)
  - Possesses śamādi-ṣaṭka-sampatti (sixfold wealth of virtues)
  - Has mumukṣutvaṁ (desire for liberation)
  - Successfully traveling towards mokṣa



### 3. śuddha Sattva (Pure/Dominant Sattva)

- Characteristics:
  - Strongest type of Sattva
  - Overpowers both Rajas and Tamas
  - Dominates the other two guṇas
  - Pure and uncontaminated
- State of Being:
  - Person is liberated (Mukta)
  - Attained Brahma Niṣṭaḥ (established in Brahman)
  - Permanently founded in ātmā Niṣṭaḥ
  - Complete freedom achieved

## śloka 117 Analysis

### Sanskrit Text

sattvaṁ viśuddhaṁ jalavattathāpi  
tābhyāṁ militvā saraṇāya kalpatē |  
yatrātmabimbaḥ pratibimbitaḥ san  
prakāśayatyarka ivākhilam jaḍam ||117||

### Translation and Explanation

Sattva guṇa by its very nature is Viśuddham (very pure, very clean) like water. However, when this pure Sattva is mixed with and overpowered by the other two guṇas - Rajo guṇa and Tamo guṇa - it becomes Malina (tarnished, impure) and becomes the cause of Samsara (bondage).

## The Unique Nature of Sattva guṇa

### Intrinsic Faculty

- Primary Function:
  - Manifests consciousness
  - Reflects consciousness
  - Expresses consciousness
  - Gives matter the capacity to appear sentient

### Important Clarification

Despite its exalted nature, Sattva guṇa belongs to Acetana (insentient matter), not Caitanya (consciousness). However, it has the unique capacity to manifest consciousness. (Acharya Tadany)



## The Mind and Reflected Consciousness

### Nature of Mind

- Composition:
  - Mind is matter (subtle matter, but still matter)
  - Created from the Sattva guṇa of all five elements (Akasha, Vayu, Agni, Jala, Prithvi)
  - Sattva Pradhana (predominantly Sattvic)

### Mind's Capacity

- Functions:
  - Capable of manifesting consciousness
  - Borrows sentience from ātmā
  - Acts as reflected consciousness (ātmā Bimba)
  - Illuminates the entire world of objects
  - Perceives, senses, and interacts with the universe
  - Aware of both external and internal worlds

## Mirror and Cloth Analogy

### The Mirror Example

- Properties:
  - Made of matter
  - Has unique capacity to reflect light
  - Becomes secondary light source
  - Can illuminate other objects
  - Has fine, reflective surface

### The Cloth Example

- Properties:
  - Also made of matter
  - Reflects some light (otherwise invisible)
  - Cannot illuminate other objects
  - Lacks the reflective capacity of mirror

### Application to Bodies

- sthūla śarīra (Gross Body):
  - Like cloth - made of matter
  - Created from Tamo guṇa
  - Minimal capacity to manifest consciousness
- sūkṣma śarīra (Subtle Body/Mind):



- Like mirror - made of subtle matter
- Created from Sattva guṇa
- Capable of reflecting and expressing consciousness
- Fine enough to manifest sentience

## Gradation of Sentience in Creation

Level	Sattva Content	Characteristics
Inert Objects (Stone, Rock)	99.9% Tamo guṇa	Negligible Sattva; almost no sentience; predominantly Acetana
Plant Kingdom	More Sattva than objects	Capable of perceiving and responding to stimuli (e.g., sunflower following sun)
Animal Kingdom	More Sattva than plants	Refined capacity for perception and interaction (e.g., eagle can spot rabbit from 3 km away)
Human Beings	Even more Sattva	Environmental awareness; understand universal principles; remember past, acquire present knowledge, project future
Devatas (Celestial Beings)	Highest Sattva Pradhana	Even more refined consciousness manifestation than humans

## Creation of Different Bodies

### From Sattva guṇa

- Created Elements:
  - Mind (Manas)
  - Five sense organs (jñānendriyas)
  - Each sense organ from Sattva of corresponding element
  - Mind from Sattva of all five elements combined

### From Rajo guṇa

- Created Elements:
  - Five organs of action (Karmendriyas)
  - Five vital airs (pañca prāṇa)

### From Tamo guṇa

- Created Elements:
  - Physical body (sthūla śarīra)



- Gross matter

## The Sun-Mirror-World Analogy

### Three Components

1. Original Illuminator (Sun):
  - Represents ātmā (original consciousness)
  - Only one original source
  - Self-luminous
1. Reflected Illuminator (Mirror):
  - Represents Mind (reflected consciousness)
  - Borrows light from sun
  - Capable of illuminating other objects
  - As many as there are mirrors (minds)
1. Illuminated Objects (World):
  - Represents entire universe (Akhilam Jadam)
  - Inert by nature
  - Made known through reflected consciousness

### Key Understanding

Just as there is one sun but many reflected lights in mirrors, there is one ātmā (consciousness) but many sentient beings capable of reflecting and expressing that consciousness. The mind, though material, becomes a "sentient entity" (in quotes because it's borrowed sentience) through its capacity to reflect consciousness.

## How Mind Illuminates the World

### Illumination Means

- Capacities:
  - Knowing about the world
  - Perceiving the world
  - Sensing the world
  - Interacting with the world
  - Awareness of external world
  - Awareness of internal world (thoughts, feelings)
  - Self-awareness (knowing what one knows/doesn't know)

### Process

1. Original consciousness (ātmā) reflects in the mind



2. Mind becomes illumined (reflected consciousness)
3. This reflected consciousness illuminates the entire universe
4. Mind becomes capable of perceiving the entire world of objects
5. Mind can even perceive itself

## Key Philosophical Points

**Borrowed Sentience:** The mind is not intrinsically sentient. It borrows sentience from ātmā, much like a mirror borrows light from the sun. This borrowed sentience makes the mind appear conscious, though it remains material in nature. (Acharya Tadany)

**Sattva's Unique Role:** Among the three guṇas, only Sattva has the capacity to manifest consciousness. This is why spiritual practice emphasizes cultivating Sattva - it's the medium through which consciousness can be reflected and ultimately recognized. (Acharya Tadany)

**Gradation Principle:** The degree of sentience in any being or object is directly proportional to the amount of Sattva guṇa present. This explains the hierarchy from inert objects to liberated beings. (Acharya Tadany)

## Practical Implications

### For Spiritual Practice

- Understanding the Three Stages:
  - Recognize which stage of Sattva you're in
  - Work to move from Malina to miśrita to śuddha
  - Cultivate qualifications (sādhana catuṣṭaya) to reach miśrita stage
  - Maintain Sattva dominance to progress toward liberation

### For Self-Knowledge

- Key Recognitions:
  - Mind is material, not consciousness itself
  - Consciousness is borrowed, not inherent in mind
  - True Self (ātmā) is the original illuminator
  - Discrimination between reflected and original consciousness is essential

## Unique Aspects of This Teaching

**Exclusive to Vivekacūḍāmaṇi:** This three-fold classification of Sattva guṇa (Malina, miśrita, śuddha) is not found elsewhere in Vedāntic literature, not even in Bhagavad



Gita Chapter 14 where the three guṇas are discussed elaborately. This makes this teaching particularly precious and worthy of careful study.

## Summary of Core Teaching

Sattva guṇa, though material in nature, has the unique capacity to manifest consciousness. When pure and dominant (śuddha Sattva), it leads to liberation. When moderate (miśrita Sattva), it qualifies one for spiritual study. When weak (Malina Sattva), it keeps one in bondage. The mind, being predominantly Sattvic, acts as a mirror reflecting the light of consciousness (ātmā), thereby illuminating the entire universe and making perception, knowledge, and ultimately Self-realization possible.