



॥ विवेकचूडामणि ॥  
... Vivekacūḍāmaṇi ...

## AI Summary – Class 118

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

## kāraṇa śarīram and the Three guṇas

### Structural Overview

Acharya Tadany explained the systematic study of Anātmā (non-self) in Vivekacūḍāmaṇi, which progresses through three bodies:

1. sthūla śarīram (Gross Body)
2. sūkṣma śarīram (Subtle Body)
3. kāraṇa śarīram (Causal Body)

The current focus is on kāraṇa śarīram, specifically examining the three guṇas (qualities) that constitute it. An important point emphasized was that Śankarācārya treats kāraṇa śarīram at both individual (vyaṣṭi) and universal (samaṣṭi) levels without distinction, as differences are imperceptible in the undifferentiated condition of the causal body. At the individual level, it's called Avidyā; at the universal level, māyā.

### The Three guṇas

Acharya Tadany reviewed the three fundamental qualities:

- **Rajoguṇa**: The projecting power (vikṣēpa śaktiḥ) - responsible for activity and restlessness
- **Tamoguṇa**: The veiling power (āvaraṇa śaktiḥ) - responsible for covering or hiding truth
- **sattvagūṇa**: The power of clarity and purity - the focus of this class

## Śankarācārya's Special Subdivision of sattvagūṇa

The core teaching of this session was Śankarācārya's unique classification of sattvagūṇa into three types, described in śloka 117-119 of Vivekacūḍāmaṇi:

### 1. Malina sattvam (Impure Sattva)



**Characteristics:** Sattva is overpowered and overwhelmed by Rajas and Tamas. Using a percentage analogy, this represents approximately 25% Sattva and 75% Rajas/Tamas.

**Behavioral Manifestation:** Such individuals become samsaris (worldly beings) who:

- Engage in constant restless activity without questioning purpose
- Never ask fundamental questions like "Why am I doing this?" or "What do I want to accomplish in life?"
- Often realize their misdirection only at ages 70-80-90, when most of life has passed
- Experience regretful thoughts: "I wish I had done this differently"

**Bhagavad Gita Reference:** Acharya Tadany cited Chapter 9, describing such persons as:  
*mōghāśā mōghakarmāṇō mōghajñānā vicētasah*  
*rākṣasīmāsurīm caiva prakṛtiṁ mōhinīm śritāḥ*

This verse describes:

- **mōghāśā:** Desires rooted in transient, temporary things; seeking permanent peace in an ever-changing world with false foundations
- **mōghakarmāṇō:** Misaligned efforts; actions not aligned with goals, leading to no spiritual growth—like running fast on a treadmill without reaching anywhere
- **mōghajñānā:** Knowledge without discernment; in today's world of vast information, without Viveka (discernment), additional knowledge only entangles rather than liberates
- **vicētasah:** Scattered, fragmented mind constantly shifting because it's anchored in Anātmā (non-self)
- **rākṣasī āsurīm prakṛtiṁ** Rajasic (restless) or Tamasic (dull) nature; such persons waste their entire life in samsara, moving from samsara to samsara regardless of how many births they take

## 2. miśra sattvam (Mixed Sattva)

**Characteristics:** Sattva, Rajas, and Tamas exist in relative equality—approximately 50-50 balance. This represents a moderate state where Sattva is neither completely overpowered nor fully dominant.

**Spiritual Status:** The person is:

- Neither a complete samsari (as in Malina sattvam)
- Nor a liberated person (jīvanmukta)
- A qualified spiritual seeker actively working towards liberation
- Someone who has diagnosed the spiritual problem
- Acquiring the qualifications (sādhana catuṣṭaya sampanna adhikāri) to solve the problem



**Medical Analogy:** Acharya Tadany used a powerful metaphor: This person has diagnosed the illness, started treatment, and begun taking medicine. It's now just a matter of time for the "cold" (Ajñānam/ignorance) to go away.

**Unique Position:** This is a "pure-minded Ajñāni"—still technically ignorant but with a purified mind, on the road to recovery, having started the spiritual journey.

**Qualities Manifested:** śloka 118 describes the dharmas (characteristics) of miśra sattvam:  
*miśrasya sattvasya bhavanti dharmāḥ tvamānitādyā niyamā yamādyāḥ | śraddhā ca bhaktiśca  
mumukṣatā ca daivī ca sampattirasannivṛtīḥ*

These qualities include:

- **śraddhā:** Faith and trust in the teachings
- **Bhakti:** Devotion
- **mumukṣatā:** Sincere longing for liberation/freedom
- **Daivi Sampati:** Divine qualities (detailed in Bhagavad Gita Chapter 16)
- **Yama-Niyama:** Ethical disciplines and observances
- **Asat Nivritti:** Withdrawal from the unreal

### 3. śuddha sattvam or Viśuddha sattvam (Pure Sattva)

**Characteristics:** Sattva is the dominant quality, with Rajas and Tamas weakened and underpowered—approximately 75% Sattva, 25% Rajas/Tamas.

**Spiritual Achievement:** The person has acquired the knowledge of "Aham Brahmasmi" (I am Brahman) and is therefore a free, liberated person (jīvanmukta).

**Coverage:** This will be detailed in śloka 119 (to be studied in future classes).

## Connection to Bhagavad Gita Teachings

### Chapter 13: jñānam (Knowledge as Virtues)

Acharya Tadany explained that the virtues mentioned in Vivekacūḍāmaṇi are elaborated in Bhagavad Gita Chapter 13, verses 8-12. Śankarācārya assumes students have already studied these verses, which describe approximately 20 qualities necessary for spiritual seekers.



**Unique Terminology:** In Chapter 13, Krishna calls these virtues "jñānam" (knowledge) rather than simply "values" or "virtues." The reasoning is profound: if a person possesses these virtues, knowledge (self-knowledge) is as good as already present—it's very close, easily assimilated, requiring minimal struggle.

The chapter begins with:

*amānitvam adambhitvam ahimsā kśāntiḥ ārjavam...*

Starting with:

- **amānitvam:** Humility (not false humbleness, but understanding one's place in the big scheme of things)
- **Adambhitvam:** Simplicity
- **ahimsā:** Non-violence
- **kśāntiḥ:** Peacefulness, calmness
- **ārjavam:** Honesty, straightforwardness

And concludes with:

*Etat jñānam iti proktam, ajñānam yad ato'nyatha*

"This is declared as knowledge; what is contrary to this is ignorance."

## Chapter 16: Daivi Sampatti (Divine Qualities)

The same virtues appear in Chapter 16, verses 1-3, where they're called "Daivi Sampatti" (divine wealth). These verses enumerate 19-20 values essential for spiritual growth.

**First Quality - Abhayam (Fearlessness):** Krishna begins with fearlessness, explaining its critical importance:

Following dharma means facing conflicts, crises, and potentially material deprivation, loss of connections, and loss of relationships. In a highly materialistic society, living a dharmic lifestyle requires readiness to face problems and even societal criticism. (Acharya Tadany)

People following dharma are often told: "You don't even know how to live! Look at those taking bribes, they've progressed from scooters to Maruti Suzukis to EVs, while you remain scrupulously honest. What a fool!"



Fearlessness means holding onto values regardless of society's criticism, requiring very strong conviction. A spiritual seeker considers mokṣa superior to all material accomplishments, making dharma the predominant pursuit even if it means material sacrifice.

### Synonymous Terms Across Texts

Acharya Tadany emphasized an important connection for advanced students:

Text	Term Used	Reference
Bhagavad Gita	jñānam	Chapter 13, verses 8-12
Bhagavad Gita	Daivi Sampatti	Chapter 16, verses 1-3
Vivekacūḍāmaṇi	miśra sattvam	śloka 118

All three terms are synonymous, referring to the same set of ethical values, virtues, and spiritual qualifications necessary for Vedantic study and eventual liberation.

## The Role of Puranas in Teaching Values

Acharya Tadany explained the complementary relationship between Vedanta and Puranas:

- **Vedanta/Upanishads:** Describe, teach, and educate about values in theoretical form
- **Puranas:** Present these values through stories with characters, plots, circumstances, and crises

For example, regarding Satyam (truthfulness), Puranas contain dozens or hundreds of verses describing situations where individuals faced life crises but never compromised on speaking truth, regardless of circumstances or cost.

These stories are particularly valuable for children, traditionally read before bedtime to instill values through narrative rather than abstract teaching. Many families maintain this tradition.

## The Importance of Knowledge and Conviction

### Knowledge Simplifies Life



Acharya Tadany shared profound insights from Pujya Swami Dayanandaji about how knowledge transforms decision-making:

Education enables discernment. While free will remains, an educated person makes more educated choices. If one doesn't know the cost of not speaking truth, lying seems acceptable. But knowing the implications, consequences, and costs leads to more qualified decisions.

**The Choiceless Life:** As Pujya Swamiji described, enlightened beings live the "simplest of human beings" because conflicts disappear. It becomes a "choiceless life"—not because freedom is lost, but because there's only one clear path. The thought of doing certain things simply doesn't arise.

### Knowledge Removes Options

Acharya Tadany used a practical analogy: When someone becomes nutrition-conscious, they might ignore 97% of supermarket products because knowledge reveals they're unhealthy. These items stop being options not through restriction but through understanding.

Similarly, spiritual knowledge removes options by eliminating the sense of incompleteness (Apurnatvam) that drives endless desires. This incompleteness leads to:

- Ragah (attachment)
- Dvesha (aversion)
- Kamah (desire)
- Krodha (anger)

Once jñānam (knowledge of "Aham Brahmasmi") replaces ignorance, these conflicts vanish. What remains is compassion, love, understanding, and actions based on one's natural personality—but without the driving force of incompleteness.

### Vedanta's Emphasis on Dharmic Lifestyle

The extensive discussion of values across multiple texts (Vivekacūḍāmaṇi, Bhagavad Gita Chapters 13 and 16) demonstrates that Vedanta strongly emphasizes:

- Ethics and morality
- Good values and virtues
- Dharmic (righteous) lifestyle



These are not optional additions but fundamental prerequisites for spiritual progress. The progression from Malina sattvam through miśra sattvam to śuddha sattvam represents the spiritual journey from worldly entanglement through qualified seeking to ultimate liberation.

## Śankarācārya's Teaching Approach

An interesting pedagogical note: In Vivekacūḍāmaṇi, Śankarācārya doesn't elaborate extensively on these values. He mentions them briefly and references the Bhagavad Gita, assuming students have already completed that study and possess the qualifications.

However, commentaries by enlightened Acharyas (such as Śankarācārya of Sringeri) provide deep elaborations on each of the five verses from Bhagavad Gita Chapter 13, creating extensive commentaries available for serious students.

### Questions after class

## The Nature of sattvaguṇa

Student 1 asked an insightful question about the nature of sattvaguṇa: If Rajoguṇa is the projecting power and Tamoguṇa is the veiling power, what power does sattvaguṇa represent?

**Acharya Tadany's Response:** sattvaguṇa represents the power of clarity (or purity). This clarity ultimately means understanding "Aham Brahmasmi" (I am Brahman). This is the core essence, though it will be analyzed more thoroughly in future classes.

The key insight: This clarity removes the sense of incompleteness, which is what generates endless choices and desires. As clarity increases, choices naturally decrease—not through restriction but through understanding. The person experiences simplicity, with compassion, love, and understanding guiding actions based on personality rather than driven by incompleteness.

## Practical Implications

### Encouragement for Spiritual Seekers

śloka 118 provides tremendous encouragement: You don't need perfect Sattva to begin the spiritual journey. Even moderate Sattva (miśra sattvam) is sufficient to start developing and strengthening spiritual qualities like humility, devotion, and ethical discipline, eventually cultivating sincere longing for liberation.

### The Path Forward

The teaching clarifies the spiritual progression:

1. Recognize you're in Malina sattvam (dominated by worldly pursuits)
2. Develop miśra sattvam through study, practice, and cultivation of virtues
3. Continue strengthening Sattva until reaching śuddha sattvam (liberation)



Each stage is clearly defined with its characteristics, making the path transparent and achievable.

## Closing Notes

The session concluded with traditional chanting and the clarification that śloka numbers referenced are based on the text shared with students, though different editions may have different numbering systems.

The next class will continue with śloka 119, examining śuddha sattvam (pure Sattva) and the state of liberation in detail.