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... Tattva Bodha ...

By Acharya Tadany

## AI Summary – Class 44

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### Summary

The class covered the process of grossification (pañcīkaraṇam) and addressed Preksha's questions about understanding consciousness.

Main Teaching: pañcīkaraṇam (Grossification Process)

### Context and Background

The class focused on how the universe manifests from its potential existence (māyā/karaṇa prapañca) into physical form. This process involves the transformation of subtle, invisible elements into gross, visible physical matter.

### The Three guṇas in māyā

māyā is described as **trigonatmikam** - possessing three inherent potential faculties:

- **sattvagūṇa** - Creates the sense organs (pañca jñānendriyani) from individual elements and the four internal organs (mind, intellect, memory, ego/Antahkaraṇam) from the collective
- **Rajasgūṇa** - Creates the five organs of action (pañcakarmendriyani) from individual elements and the vital forces (pañca Prana) from the collective
- **Tamogūṇa** - Responsible for the grossification process, converting subtle elements into physical matter

### The Mathematical Formula of Grossification

Acharya Tadany explained the precise mathematical structure of how subtle elements become gross elements:



1. Each of the five subtle elements (ākāśa, vayu, agni, jalam, prithvi) is divided into two halves (50% each)
2. One half (50%) remains unchanged, maintaining the element's original nature
3. The other half (50%) is divided into four equal parts, each representing one-eighth (12.5%) of the original element
4. These four one-eighth portions are distributed to the other four elements
5. The result: Each gross element contains:
  - 50% of its own original substance (dominant element)
  - 12.5% each of the other four elements (one-eighth portions)

### Example of the Process

For gross space (sthūla ākāśa):

- 50% ākāśa (space) - dominant element
- 12.5% Vayu (air)
- 12.5% Agni (fire)
- 12.5% Jalam (water)
- 12.5% Prithvi (earth)

This same formula applies to all five elements, creating what Acharya Tadany called "alloys" - composite elements that are no longer pure (tanmātra) but mixed.

### Key Principles

The universal rule: **kāraṇa guṇāḥ kārye anuvartante** - The features of the cause will be inherited by its products/effects.

Important distinctions:

- **Subtle elements (sūkṣma bhūtāni)** - Invisible, pure (tanmātra), unmixed
- **Gross elements (sthūla bhūtāni)** - Visible, composite, mixed with all five elements
- Each gross element is named after its dominant component (the 50% portion)

### Scientific Parallel

Acharya Tadany drew a parallel to Einstein's equation  $E=MC^2$ , noting that modern science also accepts the conversion between energy and matter. The śāstra described this process of converting subtle elements (energy) into gross elements (matter) thousands of years before Einstein.

**Questions after class**



## Understanding Consciousness

### Student 1's Question

S1 shared her ongoing struggle with understanding consciousness, describing how she "flips" between two perspectives:

1. The **Vedāntic view**: There is a seer/observer that is distinct from thoughts and can observe them
2. The **materialistic/scientific view**: Consciousness is merely a property of the brain - the brain's ability to recursively observe its own thoughts and processes

### Acharya Tadany's Response and Guidance

#### *Validation of the Struggle*

Acharya Tadany reassured S1 that this confusion is completely natural and expected. The difficulty arises from:

- Lifelong identification with the body-mind-sense complex
- Identification patterns carried over from previous lives
- The mechanical habit of identifying with physical and subtle bodies
- 99% of our thoughts being identified with either the physical or subtle body

#### *The Real Challenge*

Acharya Tadany emphasized that the intellectual understanding is not the problem - S1 clearly understands that there is a seer observing thoughts. The challenge is the deep-rooted identification with the body-mind complex, which is "the only obstacle actually."

#### *The Importance of Qualifications*

Acharya Tadany referenced the beginning of Tattva Bodha, which describes pre-qualifications (sādhana-catuṣṭayam):

- **Viveka** - Discernment between what is ātmā and what is not ātmā, what is permanent and what is temporary
- **vairāgyam** - Dispassion toward temporary things
- **ṣaṭka-sampattiḥ** - Six virtues for mental discipline
- **mumukṣutvam** - Intense desire for liberation



He noted that:

- The Upanishads assume students already have these qualifications
- Tattva Bodha describes them but doesn't explain how to acquire them
- The Bhagavad Gita provides the practical methods (sādhana) for developing these qualifications

### *Practical Recommendations*

#### **Most Important: Don't Judge Yourself**

Acharya Tadanu strongly emphasized not judging oneself for the confusion or the "flipping" between perspectives. This self-judgment creates additional obstacles.

Suggested practices:

1. **Neti Neti meditation** - "Not this, not this"
  - "This body is mine, but I am not this body"
  - "These thoughts are mine, but I am not these thoughts"
  - "These emotions are mine, but I am not these emotions"
1. **Follow the middle path** - The "golden path" of balance:
  - Neither ecstatic nor depressed
  - Neither oversleeping nor sleep-deprived
  - Neither overeating nor starving
  - Discipline brings harmony to life
1. **Recognize moments of true nature** - Any moment of genuine happiness or peace is a glimpse of one's true nature

### *The Natural Process of Transformation*

Acharya Tadanu explained that the shift in identification happens naturally and gradually:

- Currently: 99% identification with body-mind, 1% with ātmā (perhaps before sleep)
- Through practice: The proportion gradually "tilts" toward greater identification with ātmā
- The world, body, relationships, and responsibilities remain, but the way one looks at them changes
- This is natural because ātmā is one's true nature - the body-mind-sense complex is not



### *The Role of Viveka*

The stronger one's discernment (Viveka) between temporary and permanent, between ātmā and not-ātmā, the easier the transformation becomes. This is why developing Viveka through the practices described in the Bhagavad Gita is so important.

### *Key Takeaways*

- Confusion about consciousness is natural due to lifelong identification with body-mind complex
- The solution is not more intellectual understanding but developing Viveka (discernment) and practicing non-identification
- Self-judgment is counterproductive - the transformation happens naturally through consistent practice
- Following a balanced middle path and practicing Neti Neti meditation helps shift identification from body-mind to ātmā