



॥ विवेकचूडामणि ॥
... Vivekacūḍāmaṇi ...

AI Summary – Class 120

For Vivekacūḍāmaṇi, by Acharya Tadany Cargnin dos Santos
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Summary

Three Stages of Sattvic Consciousness

1. malinā sattvam (Impure Sattvic Consciousness)

In this stage, individuals pursue dharma (righteousness) and artha (wealth/security) without any desire for mokṣa. Key characteristics include:

- Focus on worldly pursuits and material goals
- Service and helping others motivated by recognition, merit (punya), or personal satisfaction
- No understanding or interest in liberation
- Happiness dependent on external activities and achievements
- Question: "Why should I pursue mokṣa? Let me just live happily"

2. miśra sattvam (Mixed Sattvic Consciousness)

This represents a significant shift where mokṣa becomes the primary life priority. The natural expressions of this stage include:

Śraddhā (Trust)

Trust in Bhagavan, the śāstra (scriptures), and the teachings. Unlike blind faith, this is a principle-based trust maintained until one discovers their true nature. Acharya Tadany explained this as the "agnostic system" of Vedānta - believing in the vision until direct knowledge is attained.

Bhakti (Reverence)

Deep reverence toward Bhagavan, śāstra, and guru.



yasya dēvē parā bhaktir
yathā dēvē tathā gurau |
tasyaitē kathitā hyarthāḥ
prakāśantē mahātmanaḥ || Śvētāśvatara Upaniṣad | Verse 6.23

The same devotion one has for the divine should be applied to the guru and teachings.

mumukṣutā (Desire for Liberation)

The longing for mokṣa becomes the highest priority, though mokṣa itself is not yet attained. All other pursuits (dharma, artha, kama) now serve the goal of liberation rather than being ends in themselves.

Daivi Sampat (Divine Qualities)

Reference to the qualities described in Bhagavad Gita Chapter 16, verses 1-3, which detail the divine attributes that naturally arise in this stage.

Asam nivṛtṭiḥ (Turning Away from the Impermanent)

Reducing pursuit of temporary, limited, and impermanent goals. "Asat" refers to mithyā (the apparent reality), and "nivṛtṭiḥ" means turning away from these pursuits toward the eternal (nitya).

3. śuddha sattvam / Viśuddha sattvam (Pure Sattvic Consciousness)

The highest stage, characterized by:

prasādaḥ (Tranquility)

Not the temple offering, but deep peace of mind, serenity, and acceptance. Acharya Tadany explained that prasādaḥ means receiving everything without resistance, judgment, or strings attached - like accepting temple offerings with complete joy regardless of what is given.

Śvātmānubhutiḥ (Immediate Self-Knowledge)

Direct, non-mediated knowledge of one's true nature. "Immediate" here means "non-mediate" - knowledge that requires no medium because consciousness is self-evident. As Acharya Tadany explained: "You don't need to switch on the light to know you exist in a dark room."

This knowledge is described as:

- Self-evident and requiring no proof



- Beyond the need for thinking ("I am, therefore I think" - not "I think, therefore I am")
- Recognition that one is the experiencer, never the experienced
- Understanding that body-mind-sense complex are instruments, not one's true identity

Understanding mokṣa

Common Misconceptions

Acharya Tadany addressed several widespread misunderstandings about mokṣa:

mokṣa is NOT:

- Withdrawal from the world or life
- A selfish pursuit
- Abandoning service to others
- Something attained after physical death
- A contraction or limitation

True Nature of mokṣa

mokṣa is fundamentally about expansion, not contraction:

"mokṣa is not withdrawal from things. It's giving up certain small, temporary, limited, and mortal things so that I can undergo metamorphosis and expand to accommodate the entire world."

Key insights about mokṣa:

1. It is one's true nature, available here and now
2. It involves initial withdrawal to gain energy for expansion
3. The goal is to expand oneself to accommodate the entire universe
4. After attaining mokṣa, one can serve the entire world without dependence on external circumstances for happiness
5. Happiness comes from one's true nature, not from activities or achievements

mokṣa vs. Dharma

An important distinction was made between service motivated by dharma versus mokṣa:

Service Under Dharma	Service Under mokṣa
<ul style="list-style-type: none">• Happiness depends on ability to serve• Seeking meaning through service	<ul style="list-style-type: none">• Already happy and satisfied• Serves from sense of fullness (pūrṇatvam)• Happiness independent of service activities



<ul style="list-style-type: none">• Finding self-worth through helping others• Becomes unhappy when unable to serve• Creates a "golden bondage"	<ul style="list-style-type: none">• Remains content even when unable to serve• True liberation from dependence
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Going Beyond Dharma

Acharya Tadany explained the Bhagavad Gita teaching "Sarvadharmam Api Parityajya" (go beyond all dharma):

- Not allowing dharma to become a source of bondage
- Not being upset by adharmic activities in the world (which indicates attachment to dharma)
- Doing one's best to bring dharma to the world without dependence on outcomes
- Remaining peaceful whether dharma or adharma prevails



Questions after class

Timing of mokṣa Attainment

Student 1 asked whether mokṣa is attained after physical death or during life. Acharya Tadany's response:

mokṣa is attained here and now - it is your true nature. Everything else is misconception and misalignment with reality.

Key points about mokṣa and the body:

- mokṣa is a cognitive change, a paradigm shift in understanding
- The body-mind-sense complex remains subject to limitations and prārabdha karma
- Physical body continues to age and experience disease even after mokṣa
- The difference is in one's view of oneself, God, and the world
- One is no longer identified with the body-mind-sense complex
- True nature is recognized as unlimited consciousness (like water, not just the wave)

prārabdha Karma After mokṣa

Regarding the continuation of karma after enlightenment:

- The physical body must exhaust its prārabdha karma (karma that has begun to bear fruit)
- A person may attain mokṣa at age 20 but live to 100, experiencing all bodily changes
- The jñāni (enlightened one) is clear: "That's not me, it's the body"
- After physical death, the jiva merges completely with the total
- No new karma is accumulated because there is no sense of doership (kartritva)
- The cycle of birth and death (samsara) ends when the physical body dies

Claims About Exhausted Karma

When asked about people claiming to have no more karma to exhaust, Acharya Tadany advised caution:

Warning Signs:

- Nobody can know how much karma remains except an avatara (divine incarnation)
- If the body is still present, prārabdha karma is still there
- A true jñāni would never make such a claim



- Such claims indicate delusion or confusion
- A jñāni has no "I" or "me" to make such claims about

The Nature of Self-Knowledge

Consciousness as Self-Evident

Acharya Tadany explained why consciousness doesn't need a medium to be known:

- Consciousness is self-evident - it doesn't require another consciousness to know it
- If consciousness needed another consciousness to be known, it would lead to infinite regression
- You don't need to open your eyes, hear sounds, or think to know you exist
- Even in a dark room or in sleep, your existence is self-evident

Vedānta vs. Western Philosophy

Contrasting with Descartes' "I think, therefore I am":

Vedānta says: "I am, therefore I think." The fact that I am is an eternally unquestionable, irrevocable fact. It's self-evident.

Practical Implications

The Body-Mind-Sense Complex as Instruments

Understanding the true relationship with our instruments:

- Body, mind, and senses are given to us to interact with the world
- They are instruments for attaining mokṣa, not our true identity
- The body is mine, but I am not the body
- Thoughts are mine, but I am not the thoughts
- Feelings are mine, but I am not the feelings
- True identity: the witness of everything, never the witnessed

Limitations of Body-Mind Identification

As long as one identifies with the body-mind-sense complex, there are inevitable limitations:

- **Spatial:** Can only be in one place at a time
- **Temporal:** Bound to a specific time period
- **Emotional:** Always wanting, needing, feeling emptiness
- **Intellectual:** What we don't know is far bigger than what we know
- **Economic:** Never enough resources



The Path Forward

Shifting Identification

The goal of all sadhanas (spiritual practices) is to:

1. Acquire adequate knowledge through study and contemplation
2. Shift identification from body-mind-sense complex to Atma (true self)
3. Recognize this as a cognitive change, not a physical transformation
4. Understand that nothing changes externally, but everything changes in perception

The Simplicity of Vedānta

Acharya Tadany concluded by emphasizing:

"Vedānta is very clear and straightforward. It's actually simple. The simplicity of it makes it beautiful."



Key Sanskrit Terms

Term	Meaning
malinā sattvam	Impure sattvic consciousness - pursuing dharma and artha without desire for mokṣa
miśra sattvam	Mixed sattvic consciousness - desire for mokṣa emerges as primary goal
śuddha/Viśuddha sattvam	Pure sattvic consciousness - established in self-knowledge
Śraddhā	Trust in teachings, śāstra, and Bhagavan
Bhakti	Reverence toward Bhagavan, śāstra, and guru
mumukṣutā	Desire for liberation/mokṣa
Asam nivṛtṭiḥ	Turning away from impermanent pursuits
prasādaḥ	Tranquility, peace of mind, acceptance
Swa Atma Anubhuti	Immediate, direct knowledge of one's true self
pūrṇatvam	Sense of fullness, completeness
prārabdha Karma	Karma that has begun to bear fruit in this lifetime
jñāni	One who has attained self-knowledge
brahma-niṣṭhaḥ	One established in Brahman (ultimate reality)