

New Physics Particle Named the Tanmatron

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Abstract

A new physics particle that may play a major role in resolving the “hard problem” of consciousness and other quandaries in the philosophy of consciousness, has been named the tanmatron. The “hard problem” of consciousness is to explain how people’s conscious subjective experiences, like the experiences of red, or heat, or a sharp pain, can emerge from the neural activities of their physical brains, which according to the predominant philosophy of physicalism, are composed of purely inert physical matter. Tanmatrons are composed of a physical vibration and a sensory inference or tanmatra of sound, touch, form (and color), taste and smell. Tanmatras and their physical vibrations are emanated from a physical object or material composed of etherial, aerial, luminous, liquid or solid factors, according to Indian philosopher Prabhat Ranjan Sarkar. When tanmatras pass through sensory organs to the mind at particular points in the sensory nerves, they produce, with the help of the mind’s conscious self, the conscious sensory experiences produced from tanmatrons emanated from physical objects.-- Saint Louis, USA, June 14, 2026

Key Words: consciousness, tanmatra, perception, qualia, quantum field theory, hard problem of consciousness, Samkhya

Introduction

Every particle in a new physics theory receives a name. This is vital both for scientific nomenclature and conceptual framing. Gauthier (2026) proposed the concept of a new dual-aspect particle, the conscion, with its associated field dynamics, conscion field theory or CFT, that plays a vital role in the conscious perception of subjective qualities or qualia. This new particle carries both a physical vibration and a *tanmatra*—a sensory inference or generic essence described in Prabhat Ranjan Sarkar’s philosophical cosmology but unknown to traditional Western philosophy. Tanmatras have their foundational origin in classical Sāmkhya philosophy. Their function in perception was updated by Sarkar to provide a scientific explanation of conscious experiences. While “conscion” carries the idea that the particle is derived from consciousness, the word “tanmatron” is more directly aligned with the nature of the particle itself. Consequently, the conscion has been renamed the tanmatron, and the overarching scientific framework for the tanmatron is designated as tanmatron field theory (TFT). The tanmatron may a crucial role in explaining how the “hard problem” of consciousness, delineated by David Chalmers (1995), and many other historical quandaries about the nature of consciousness can be resolved.

Reasons for the Name Change

There are three compelling reasons why adopting "tanmatron" and "TFT" enhances the rigor and clarity of this model:

Alignment with Standard Physics Nomenclature: In modern physics, fundamental particles, force carriers, and field excitations are systematically designated with the "-on" suffix (e.g., *photon* for light, *electron* for electricity, *gluon* for the strong nuclear force, and the theoretical *graviton* for gravity). Naming the fundamental unit of the inferential field a tanmatron seamlessly embeds this new dual-aspect science into the established vocabulary of mainstream physics. It signals to the academic community that the particle is being treated as a formalized field excitation rather than a vague, non-physical abstraction.

Preserving Philological and Historical Precision: In ancient Sāmkhya philosophy, the *tanmātras* serve as the subtle, sub-atomic causal potentials that bridge the unmanifest cosmic matrix (*Prakṛti*) with the manifest gross physical elements (*bhūtas*). P.R. Sarkar's cosmology expands upon this by defining tanmatras as quantifiable, microscopic wave-packets carrying specific frequencies corresponding to the fivefold sensory spectrum (*śabda* [sound], *spārsha* [touch], *rūpa* [form/color], *rasa* [taste], and *gandha* [smell]). Utilizing the term tanmatron honors this deep historical and metaphysical lineage.

A Dual-Nomenclature Strategy for Universal Accessibility: While tanmatron field theory (TFT) will serve as the mathematically precise, historically accurate designation for physicists and scholars of Eastern philosophy, the term *conscion* remains valuable as a universally accessible synonym. For Western philosophers of mind, cognitive neuroscientists, and AI researchers who are entirely unfamiliar with Sanskrit or Sāmkhya terminology, "conscion" provides an immediate, intuitive semantic link to "consciousness."

Therefore, the tanmatron theory is officially named Tanmatron Field Theory (TFT) as its formal, technically rigorous scientific framework. The *tanmatron* is the fundamental dual-aspect field particle. The term *conscion* can remain, if needed, as its universal conceptual translation. This dual-nomenclature ensures that the theory maintains metaphysical integrity while remaining fully readable and engageable for the broader global scientific community.

Conclusion

The new physical particle designated as the tanmatron is expected to play a vital role in the newly emerging science of consciousness. With its mathematical formulation tanmatron field theory (TFT) that integrates traditional quantum field theory with the quantification of the intensities of subjective experiences, the tanmatron may help resolve quandaries in consciousness philosophy that have emerged during the past several centuries.

Appendix: P. R. Sarkar's Quote about Tanmatras and Vibrations

This quote is in Sarkar (2025):

“Wherever there is any semblance or sign of existence there is bound to be a corresponding vibration or wave, and that vibration must be associated with some inferential expression (tanmātra) or the other. Do you understand? A vibration is always dependent on an inferential expression (tanmātra). Different tanmātras are associated with different vibrations. That is how from these vibrations, inferences such as sound, touch, form, taste and smell continue to saturate the universe. Since they are associated with the tanmātras, sound, touch, form, taste and smell emanate from their respective vibrations and permeate the universe.

So, wherever there are vibrations, there must be sound, touch, smell, form, taste, and they all come within the scope of perception. Varña (mental color) is also a kind of tanmātra. Different colors have been created due to the creative excellence of Prakṛti (the Supreme Entity's creative power) and the dexterity of Māya (that same creative power). But He who is the Creator of all these, the Primordial Cause, that Supreme Entity (Parama Puruṣa) remains colorless, beyond the bondage of tanmātras, be it positive, negative or any other form of tñmātric influence.”

–Source: “Parama Puruṣa – the Primordial Cause”, 12 April 1979, Kolkata

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