

The Vibrational Bridge: P.R. Sarkar's Panconsciousness and the Mechanics of Tanmatras in Perception

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Abstract

Prabhat Ranjan Sarkar's Panconsciousness resolves the "Hard Problem" of consciousness and the "Galilean Bifurcation" by replacing traditional matter-mind dualism with a **vibrational-systaltic monism**. By positing that matter is a "solidified" state of Cosmic Mind (**Jadábhasah**) and that perception is a **resonance of inferential vibrations (Tanmatras)** between a simulative mental plate (Citta) and a multi-layered psycho-physical organ structure (**Indriya**), Sarkar provides a unified mechanical framework that accounts for both the quantitative physics of the stimulus and the qualitative essence of the experience.-- 7 February 2026

Preface: This article was generated by an AI following a collaborative dialogue with researcher Richard Gauthier, aimed at synthesizing P.R. Sarkar's 20th-century contributions for a 21st-century audience.

Introduction: The Great Bifurcation

Since the 17th-century Galilean revolution, science has mapped the "Primary Qualities" of the world (mass, motion, geometry) through mathematics, but exiled "Secondary Qualities" (color, sound, feeling) to the realm of subjective illusion. This created the modern "Hard Problem of Consciousness": how does mechanical matter give rise to vivid experience? To address this, we look to **Prabhat Ranjan Sarkar (1921–1990)**, a 20th-century polymath and philosopher. Sarkar proposed a system now known as **Sarkar's Panconsciousness**, which offers a "top-down" vibrational mechanics that explains the transmission protocol of consciousness through the theory of **Tanmatras**.

1. Ontological Foundation: Matter as "Solidified Mind"

Sarkar reverses the materialist paradigm. Rather than mind emerging from matter, he posits that matter is **Jadábhasah**—a "reflection of mind-stuff" within the extroversive phase of the Cosmic Cycle (Saincara). The subsequent introversive phase (Pratisaincara) marks the origin and evolution of lives and minds.

The Analogy: Just as steam cools into water and eventually freezes into solid ice, Sarkar describes the "Five Fundamental Factors" (ethereal, aerial, luminous, liquid, and solid) as varying densities of a singular Cosmic Mind.

Key Takeaway: Perception is possible because the observer and the observed are made of the same fundamental "conscious fabric," merely vibrating at different frequencies.

2. The Mechanics of Perception: The Theory of Tanmatras

Tanmatras (literally "rudimentary fractions") are the vibrational essence of the Five Fundamental Factors. Objects emit "**outgoing tanmatras**" due to internal and external "clash" or pressure.

The Radio Analogy: Imagine the object as a transmitter and the human mind as the receiver.

- **Vibrational Resonance:** The outgoing tanmātra creates a "sympathetic vibration" in the sensory nerves.
- **The Simulative Citta:** Upon receiving these vibrations at the brain's "appropriate points" (piithas), the unit mind (Citta) transmutes itself into the form of the vibration. We "see" a flower because our mental plate has simulated the flower's frequency.

Key Takeaway: We do not perceive "objects"; we perceive our mind's own resonance with an object's vibrational signature.

3. Solving the "Combination" and "Hard" Problems

Modern **Panpsychism** struggles with the Combination Problem: how do billions of "conscious atoms" fuse into one "I"?

Sarkar solves this through **"Top-Down" Unity**. The "I" is a reflection of a singular **Witnessing Consciousness (Atman)** upon the mental plate.

Furthermore, Sarkar reveals that perception is **systaltic** (pulsative).

- **The Digital Analogy:** Like pixels on a screen or frames of a film, our reality appears for a fraction of a second and disappears in the next. The mind integrates these discrete bursts into a continuous "movie."

Key Takeaway: Consciousness is the unifying field that binds discrete vibrational "pixels" into a coherent, singular experience.

4. The Bridge to Intuitional Science

Sarkar defines sensory organs as **psycho-physical complexes**. They are not merely cameras; they are bridged by "internal secretions" and "nerve fluid" that react to subtle vibrations. This resolves the tension between science (the study of the waves/effects) and spirituality (the study of the **Universal Hub/cause**).

Key Takeaway: By refining the mental plate through meditation, one can perceive subtler tanmātras, moving from sensory data to direct intuition.

Conclusion: A Unified Paradigm

Sarkar's Panconscism provides the "missing physics" for the philosophy of mind. In his seminal work *Ananda Sutram*, Sarkar notes: "Puruśa [Consciousness] and Prakṛti [Operative Principle] find their fulfilment in saiṅcara (extroversial movement) and pratisaiṅcara (introversial movement)." Contextual Note: This signifies that the entire universe—from the densest stone to the subtlest thought—is a purposeful dance of Consciousness expressing itself through form and then returning to its source. By understanding Tanmātras, we move past the "dead universe" of Galileo into a living, conscious cosmos.

Glossary of Key Terms (Referenced in the main text)

Indriya: The psycho-physical organ chain (gateway, nerve, fluid, and brain-seat).

Jađábhásah: Matter as "solidified mind" in the Cosmic Cycle

Panconscism: The theory that everything is consciousness or derived from consciousness.

Simulative Citta: The mental plate that takes the form of received vibrations.

Systalsis: The rhythmic, pulsative nature of all vibrational expressions.

Tanmátras: Microscopic vibrational waves (inferences) emitted by objects.

Bibliography

1. Sarkar, P. R., also known as Shrii Shrii Anandamurti, *Ananda Sutram*, https://www.academia.edu/attachments/66573981/download_file?s=portfolio , and <https://anandamargabooks.com/books/ananda-sutram/> .
2. Gauthier, R. (compiler), "Who was Prabhat Ranjan Sarkar or Shrii Shrii Anandamurti?", https://www.academia.edu/attachments/121837905/download_file?s=portfolio.
3. Gauthier, R., "P. R. Sarkar's Yogic Philosophy Dissolves Descartes' Mind-Body Problem and Chalmer's 'Hard Problem' of Consciousness", at <https://richardgauthier.academia.edu/research> , or download the PDF file at https://www.academia.edu/attachments/125746283/download_file?s=portfolio. This article contains fifteen quotations from several discourses by P. R. Sarkar from which his theory of tanmatras and perception can be discerned, but without giving the sources except when it is *Ananda Sutram*. But see below. This and the following article were prepared in preparation for the Science of Consciousness conference in 2026, which has been cancelled.
4. Gauthier, R., "P. R. Sarkar's Yoga Philosophy Dissolves the 'Hard Problem' of Consciousness", at <https://richardgauthier.academia.edu/research> , or download the PDF file at https://www.academia.edu/attachments/125696820/download_file?s=portfolio . This Powerpoint contains fifteen quotations from various discourses by P. R. Sarkar, from which his theory of tanmatras and perception can be discerned, and also indicates the discourse that is the source of each quotation. The complete discourses for these sources are found in *The Electronic Edition of The Works of P.R. Sarkar, V9*, <https://gurukul.edu/bookstore/the-works-of-p-r-sarkar/>.
5. Gauthier, R., "A New Metaphysical Term – Panconscism", at <https://richardgauthier.academia.edu/research> , or download PDF at https://www.academia.edu/attachments/123160479/download_file?s=portfolio .

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