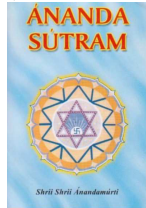


**Prabhat Ranjan Sarkar's Theory of Tanmatras, Perception and Mind Dissolves Descartes' Mind-Body Problem and Chalmers' "Hard Problem" of Consciousness**  
**Science of Consciousness Conference, Tucson Arizona, USA, 6-11 April 2026, Poster Session (developing)**  
**Richard Gauthier, Saint Louis, USA 24 January 2026**

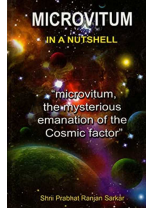
**René Descartes' mind-body problem**, posed in 1641, is based on the mind and the body seeming to be composed of two different substances with very different properties, such that there is a fundamental substance dualism between mind (an immaterial thinking substance) and body (a material extended substance). The problem is, how can such different substances interact and communicate with each other? P. R. Sarkar's consciousness theory with tanmatras dissolves the mind-body problem because the individual mind and body are both derived from a fundamental, non-caused infinite Supreme Consciousness that uses its infinite creative power to successively give different qualities to a portion of Itself, producing a Cosmic Mind and then our universe as a thought-projection within the Cosmic Mind. An individual mind and body are therefore different levels of qualification of a portion of a single Supreme Consciousness. Sarkar's tanmatra theory supplies the mechanism for body-mind interactions, via his proposed subtle, qualia carrying-tanmatras or inferential sensory waves, emanated by physical bodies, that enter sensory organs like the eyes, travel through sensory nerves and fluids, and cross between the brain and the mind at "appropriative points" in sensory nerves in the brain. The mind has three compartments—an objective compartment—the mental plate or 'done I' compartment, and two subjective compartments, the subjective "doer I" component or ego, and the subjective "I exist" component. The qualia-expressing objects formed by the tanmatras in the mental plate are perceived by the "doer I". The "doer I" then thinks, remembers and produces physical actions by sending new tanmatras to the motor nerves via the mental plate and appropriative points in the motor nerves to produce in the body's motor organs the desired physical actions.

**David Chalmers' "Hard Problem" of consciousness**, first posed in his 1995 paper "Facing up to the problem of consciousness", is the problem of how subjective, phenomenal experiences or qualia, such as the phenomenal experience of the color red or a sharp pain, are derived from the activities of a physical brain. Also, in the predominant naturalistic or materialistic view of science today, why should there be any subjective experiences at all produced by the activities of a physical brain? P. R. Sarkar's theory of consciousness and tanmatras dissolves Chalmers' "Hard Problem" by having sensory qualities of sound, touch, form, taste and smell, not created by the brain's activities but carried by every vibration in the universe, which is the creation of a Cosmic Mind, which is itself derived from a non-qualified Supreme Consciousness by its own infinite creative power. Tanmatras emanated from physical objects pass through a person's sensory organs and nerves to "appropriative points" in the sensory nerves, where they are transmitted to the mind's "mental plate and produce mental forms expressing the various qualia. These mental objects with their qualia are then perceived subjectively by the "doer I" or ego portion of the mind. The subjective "I exist" portion of the mind supports the "doer I" portion since a feeling of doership requires a prior feeling of existence. There is no "explanatory gap" between matter and mind, so the "Hard Problem" of consciousness does not exist in Sarkar's philosophy of consciousness. Rather, Sarkar's tanmatra theory has converted two hard problems (one in dualistic philosophy and one in materialistic philosophy) into a single "easy" problem of substantiating the theory of tanmatras with electrophysiology experiments that locate the "appropriative points" where the nerves transmit tanmatras to the mind.

**Ananda Sutram ("Bliss Sutras")**



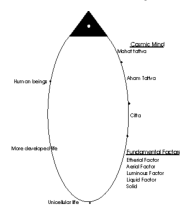
**Microvitum in a Nutshell**



**Prabhat Ranjan Sarkar (Shrii Shrii Anandamurti)**



**The Cosmic Cycle**



**Tanmatras in the World, Brain and Mind**



**What Are Tanmatras? What Are Microvita?**

**Ananda Sutram** (1962) 2-22: Bhūtalakṣaṇātmakāṁ bhūtabāhitaṁ bhūtasauharṣaspanandaṁ tanmātram. [Tanmātras (microscopic fractions of bhūtas, or fundamental factors) represent the bhūtas, are carried by the bhūtas, and are created by vibrations from the clash within the bhūtas.] Purport: "The stirrings in the object-bodies that are created through internal and external pressures reach the different gates of the indriyas [organs] of the unit-body in the form of waves flowing through the media of subtler bodies. These waves, flowing from those gates of organs through different nerves or with the help of internal secretions thereof, reach particular appropriative points of the brain. Thereafter, according to those waves, the simulative citta [mental plate] adopts the vibrative forms of the external bodies. Those simulative, appropriative waves bring the citta into contact with external bodies such as sound, touch, form, taste or smell. Such waves are called the tanmātras [sensible or super-sensible inferences or generic essences.]"

"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. Vāriā (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 (the same creative power). But He who is the Creator of all these, the Primordial Cause, that Supreme Entity remains colorless, beyond the bondage of tanmātras, be it positive, negative or any other form of tānmātrik influence." – P.R. Sarkar

**Microvitum in a Nutshell (1987)**: "These microvita are the carriers of life in different stars, planets and satellites – not carbon atoms or carbon molecules. These living creatures with their mysterious movement create minds and bodies, living bodies in different celestial bodies, and they also destroy minds and physical bodies, or developed or undeveloped corpor, in any corner of this universe. So the root cause of life is not the unicellular protozoa or unit protoplasmic cell, but this unit microvitum."

**Website:** <http://richardgauthier.academia.edu/research> **Podcast:** <https://www.youtube.com/watch?v=w2LcEwKHaF&t=0s>

**P. R. Sarkar's Consciousness-first Philosophy Including the Cosmic Cycle (See first diagram)**

1. Begins with uncaused Non-qualified Supreme Consciousness (Shiva) with its infinite creative power (Shakti). *Ananda Sutram* 1-1.
2. In the first phase of the Cosmic Cycle, a portion of Non-qualified Supreme Consciousness is qualified by Shakti to become Qualified Supreme Consciousness having a nucleus Cosmic Consciousness and a Cosmic Mind. Energy and microvita (see book information below) are emanated from the Cosmic Mind to first form the physical universe with particles and molecules.
3. In the second phase of the Cosmic Cycle, living beings with minds are formed and evolve up to the stage of human beings, who finally merge with Supreme Consciousness.
4. The physical universe with its contents is composed of five fundamental physical factors—etherial, aerial, luminous, liquid and solid factors.
5. Physical objects composed of fundamental factors radiate tanmatras (subtle sensory inferential waves) of sound, touch, form, taste and smell. Every vibration in the universe has associated tanmatras.

**Tanmatras in Perception and the Mind (See second diagram above)**

6. Tanmatras are emanated from a red flower and enter the eye.
7. Tanmatras are conducted along sensory nerves and nerve fluids to appropriative points in nerves where they have access to the mind.
8. Tanmatras enter the mind at the appropriative points and produce the form of a red flower in the mind's mental plate or chitta.
9. The red flower with colors and form is perceived by the mind's "doer I".
10. The "doer I" accesses memories and generates outgoing tanmatras that go to the mental plant and exit the mind at motor nerve appropriative points to produce new actions from the motor nerves and organs.
11. Therefore, a physical red rose, composed of five fundamental factors and emanating tanmatras, forms an image of the rose in the mind's mental plate, and is then perceived by the mind's "I do" as a red rose.

**Implications of P. R. Sarkar's Philosophy of Consciousness**

The implications are very far reaching: 1) The Supreme Consciousness is the original cause of everything and the final goal of life. 2) We and our universe exist within a Cosmic Mind. 3) All living beings have individual minds. 4) The first individual minds emerged from matter, and matter was formed from a Cosmic Mind. 4) Human beings have free will and can attain our final goal by systematic intuitional practices.