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... Tattva Bodha ...

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AI Summary – Class 16

Oct 13, 2025

Quick recap

Acharya Tadany taught the concept of ātmā as a stable internal power source that provides a constant presence in life. Acharya Tadany explained the distinction between ātmā and the 11 components of human experience, including the three bodies, the five personalities, and three states of experience. He emphasized the importance of understanding these concepts for spiritual pursuit and recommended memorizing the definition of ātmā for future reference.

Detailed Notes - with Acharya Tadany

Understanding ātmā (Soul/Self)

Definition of ātmā

ātmā is defined as that which is different from the 11 components of human experience:

- Three bodies (śarīra Trayam):
 - Gross body (Sthūla śarīram) - made of gross matter
 - Subtle body (Sūkṣma śarīram) - made of finer materials
 - Causal body (Kāraṇa śarīram) - made of the subtlest materials
- Five personalities/sheaths (Pañca-kośa):
 - Different aspects of personality (physical, emotional, intellectual, etc.)
 - Similar to modern concepts of IQ (intellectual) and EQ (emotional intelligence)



- Three states of experience (avasthā Trayam):
 - Waking state (Jagrat avasthā) - experiencing the external world
 - Dream state (svapna avasthā) - experiencing projected/imagined world
 - Deep sleep state (suṣupti avasthā) - dormant state where personality is inactive

Nature of ātmā

ātmā is of the nature of Sat-Chit-ānanda:

- Sat - Existence
- Cit - Consciousness
- ānanda – Bliss

ātmā as Internal Power Source

Acharya Tadany explains ātmā using the metaphor of an uninterrupted power supply (UPS):

"ātmā is like having a UPS, a generator, or a backup system. When the outside current, which in India is very common - it's fluctuating or not dependable or not reliable - comes and goes, we have a backup system that keeps on feeding."

This metaphor illustrates how ātmā provides a constant, reliable presence throughout life's fluctuations:

- The external world is fluctuating and unreliable
- People, circumstances, and situations are constantly changing
- ātmā serves as a stable, dependable source for peace of mind, security, and happiness

Self-Inquiry (vicāra)

Method of Identifying ātmā

Acharya Tadany explains that ātmā can be recognized through self-inquiry (vicāra):

- ātmā is the essence or substance behind all products/effects
- Similar to gold being the substance behind all gold jewelry
- The cause (Kāraṇam) is always behind all effects (Kāryam)

When asked "Where is ātmā?", one can counter with "Where is ātmā not?" because:

- ātmā is behind the entire universe as its inner core and essence
- If ātmā is behind the cosmos, it must be behind oneself as well
- We are products of the universe (born, grow, age, die)

Distinguishing Permanent from Impermanent

The process of self-inquiry involves:

- Understanding what is anityam (impermanent, always changing, temporary)



- Recognizing these as effects or Nama-Rupa (name and form)
- Arriving at what is nityam (permanent, changeless, infinite)
- Identifying this as the core of our personality, the true nature

Scientific Parallel to Vedantic Inquiry

Acharya Tadany draws a parallel between Vedantic self-inquiry and scientific investigation:

Scientific Investigation	Vedantic Self-Inquiry
<ul style="list-style-type: none">• Started with elements (periodic table)• Discovered molecules as causes of elements• Found atoms as causes of molecules• Identified subatomic particles• Continuing to quarks, neutrinos, etc.• Still searching for ultimate essence	<ul style="list-style-type: none">• Divides personality into layers• Moves from gross to subtler layers• Identifies three bodies (śarīra trayam)• Recognizes five personalities (Pañca-l)• Acknowledges three states (avasthā tr)• Discovered the ultimate essence (ātmā of years ago

The Three States of Experience

Waking State (Jagrat avasthā)

Characteristics of the waking state:

- Clear experience of the external world
- Perception of the gross, objective world
- Operates with conventional time-space scale (seconds, minutes, hours, days, etc.)

Dream State (svapna avasthā)

Characteristics of the dream state:

- Living in a projected, imagined world rather than external reality
- Includes both night dreams and daydreaming
- Often involves thinking about past situations or imagining future scenarios
- Has a different scale of time and space (entire lifetimes can occur in brief dreams)
- Subjective rather than objective experience

Deep Sleep State (suṣupti avasthā)

Characteristics of the deep sleep state:

- Neither external world nor dream world is experienced
- Personality is dormant (not absent, but inactive)
- Worries and concerns temporarily disappear but return upon waking
- Like a "blank state" or "total blankness"
- Compared to singularity in Big Bang theory (singularity) - no time, no space



- The absence of experience is itself an experience

Consciousness as Witness

ātmā as witness (sākṣī) of all three states:

- Consciousness remains aware through all state transitions
- Witnesses different scales of time and space in waking and dream states
- Even witnesses the absence of experience in deep sleep
- Remains constant while states fluctuate

Importance of Understanding These Concepts

Acharya Tadany emphasizes the importance of learning these fundamental concepts:

- Tattva Bodha provides essential terminology for understanding Vedanta
- These terms are like jargon or specialized language needed to comprehend spiritual texts
- Understanding these concepts is crucial for spiritual pursuit
- Serious spiritual seekers should consider memorizing at least the definition of ātmā

For serious spiritual seekers, Acharya Tadany strongly recommends learning Tattva Bodha by heart, or at minimum, understanding the definition of ātmā: "ātmā is different from all the 11 components (Anātmān) and is of the nature of Sat-Cit-ānanda."