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... Tattva Bodha ...

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### AI Summary – Class 19

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#### Quick recap

Acharya Tadany explained the concepts of Anātmā and ātmā, along with the various components that make up an individual's material and spiritual nature according to ancient scriptures. The discussion concluded with an explanation of the different layers of the body and their functions, including the distinction between physical organs and invisible perceiving instruments.

#### Summary

##### Understanding Anātmā and ātmā

Acharya Tadany explains that every individual is a mixture of ātmā (spiritual component) and Anātmā (material component). The Anātmā part consists of matter in either gross or subtle form, while the ātmā part is spiritual in nature, and it can be initially defined as that which is not material.

##### The Three Bodies (śarīra trayam)

- sthūla śarīram (Gross Body): The physical, the tangible body, the only one that modern science recognizes
- sūkṣma śarīram (Subtle Body): Contains the instruments for transactions and interactions
- kāraṇa śarīram (Causal Body): The most subtle form of the body

Important distinction: Acharya Tadany stated that the physical body is not the individual but merely a temporary "office" that the individual uses to operate during their lifetime. It is subject to modifications - first generation (upward growth) and later degeneration (aging and death).

##### The Subtle Body (sūkṣma śarīram) in Detail



Acharya Tadany taught that the subtle body is not available for sensory perception - you cannot see someone else's subtle body. It contains all the instruments (17 in total) needed for operating in the world:

1. *Pañca-jñānendriyāṇi (Five Sense Organs of Knowledge)*

Shrotram	Ears - the power of hearing (not the physical earlobes)
Tvak	Skin - the largest organ that spreads throughout the body
cakṣuḥ	Eyes - the power of seeing (not the physical eyes)
Rasanā	Tongue - responsible for tasting (not the physical tongue)
ghrāṇam	Nose - responsible for smelling (not the physical nose)

These are the "input" organs through which we receive stimuli from the external world. All knowledge we possess comes through these five sense organs.

2. *pañca-karmendriyāṇi (Five Sense Organs of Action)*

Acharya Tadany said that these are the "output" organs used for responding to the world and acting in it. For example, when walking or driving and seeing a pothole, these organs allow you to respond by steering around it or jumping over it.

3. *pañca-prāṇādayaḥ (Five Physiological Functions)*

Unlike the organs for receiving or responding, these are responsible for "housekeeping functions" - maintaining the body in a healthy and functional state.

4. *Manah and Buddhiḥ (Mind and Intellect)*

Manah (Mind)	Has the thinking function - "Sankalpavikalpātmakam Manah" - analyzes options, considers pros and cons
Buddhiḥ (Intellect)	Has the decision-making function - "niścayātmikā buddhiḥ" - makes fi after analysis

According to Acharya Tadany both thinking and deciding are crucial. Some people think endlessly without deciding, while others decide impulsively without thinking, leading to regret. The proper process is to think first (mind) and then decide (intellect).

**Important Distinction: Golakam vs. Indriyam**



A critical distinction in Vedānta is between:

- Golakam: The physical organs (eyes, ears, nose, etc.) that belong to the gross body (sthūla śarīram)
- Indriyam: The invisible perceiving instruments behind the physical organs that belong to the subtle body (sūkṣma śarīram)

A dead body has all the physical organs (Golakam) but lacks the perceiving instruments (Indriyam). Similarly, during deep sleep, the sūkṣma śarīram is temporarily non-functioning, making the body incapable of interaction despite having all physical organs intact.