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... Tattva Bodha ...

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Summary

Understanding Kāraṇa śarīram (Causal Body)

Introduction to Kāraṇa śarīram

Acharya Acharya Tadany introduces Kāraṇa śarīram as one of the most abstract concepts in Vedānta, comparable only to the concept of ātmān in its complexity. He advises students to "fasten their seatbelts" as they enter this challenging philosophical territory, reassuring beginners that it's normal if they don't fully grasp the concept immediately, as understanding will deepen with further study.

The Three Bodies in Vedānta

The teaching covers three types of bodies in Vedāntic philosophy:

- sthūla śarīram (Physical Body) - The gross material body that is perceptible to all
- sūkṣma śarīram (Subtle Body) - Composed of mind, intellect, and sense organs; perceptible only to the individual
- Kāraṇa śarīram (Causal Body) - The seed form or potential form of both physical and subtle bodies

Cause and Effect Relationship

Acharya Tadany explains the fundamental principle of cause and effect using Sanskrit terminology:

- kāraṇam - The potential cause in unmanifest form
- kāryam - The effect that originates from the cause

The Mango Tree Analogy

To illustrate the concept of potential existence, Acharya Tadany uses the example of a mango tree:



- The mango seed contains the entire tree in dormant form
- The trunk, branches, leaves, flowers, and fruits all exist in the seed in encoded form
- Though not visible or differentiated in the seed, they must be present because they emerge when planted
- This principle applies to all things in nature, everything exists first in potential form

Cosmic Manifestation and Resolution

Creation and Dissolution

The teaching explains the cosmic cycle of manifestation and dissolution:

- sṛṣṭih - The moment of cosmic manifestation (comparable to the Big Bang)
- Pralayam - The dissolution of the universe at its end

Timeline of Bodies

Each type of body has a different duration:

Body Type	Creation	Dissolution
sthūla śarīram (Physical)	During sṛṣṭih	At physical death
sūkṣma śarīram (Subtle)	During sṛṣṭih	At Pralayam (end of un
Kāraṇa śarīram (Causal)	Exists before sṛṣṭih	Continues through cycl

Scientific Parallel

Acharya Tadany connects this Vedāntic concept with modern science:

- Science states that matter cannot be created or destroyed
- Before the Big Bang, the universe must have existed in some unmanifest form
- This aligns with the Vedāntic concept that something cannot come from nothing

Savikalpa and Nirvikalpa Forms

Key Distinctions

Acharya Tadany introduces important terminology to distinguish between manifest and unmanifest forms:

- Savikalpa Rupam - Differentiated, perceptible, experienceable form (manifest)
- Nirvikalpa Rupam - Undifferentiated, imperceptible, encoded form (unmanifest)

Classification of the Three Bodies



Body Type	Classification	Reason
sthūla śarīram	Savikalpa	Perceptible by self and
sūkṣma śarīram	Savikalpa	Perceptible only by the
Kāraṇa śarīram	Nirvikalpa	Not experienced or visi

Deep Sleep as a Model for Kāraṇa śarīram

Since Kāraṇa śarīram is only fully experienced at the end of the universe (Pralayam), Acharya Tadany offers deep sleep as a model to understand it:

- During deep sleep, we are not aware of our physical body
- We are also not conscious of our subtle body functions (thoughts, emotions)
- The physical and subtle bodies are "as though resolved" (though not actually)
- This temporary resolution during deep sleep gives us a glimpse of how Kāraṇa śarīram functions
- Upon waking, both physical and subtle bodies become active again

Universal Application

Acharya Tadany emphasizes that this concept applies to all living beings:

- Every living entity - humans, animals, plants - possesses all three bodies
- Different physical bodies have different lifespans (mosquitoes: days/weeks; humans: ~100 years; turtles: ~200 years; some trees: 3,000+ years)
- One subtle body may inhabit many physical bodies throughout the duration of the universe
- All existed in encoded form (Kāraṇa śarīram) before the universe's manifestation

The Cosmic Cycle

Acharya Tadany describes the cosmic cycle as "Maha Pregnancy of Bhagavan" (the great pregnancy of God):

- All beings exist in potential form before sṛṣṭi
- They manifest during the universe's existence
- They resolve back into Kāraṇa śarīram during Pralayam
- The cycle repeats with the next cosmic manifestation

The concept of Kāraṇa śarīram reveals that our existence is not limited to our current physical or subtle bodies but extends to an unmanifest causal form that persists through cosmic cycles.
(Acharya Acharya Tadany)