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... Tattva Bodha ...

By Acharya Tadany

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Summary

kāraṇa śarīram (Causal Body) - 4th Feature

anirvācya, anādi, avidyā Rupam

Acharya Tadany explains the fourth feature of the causal body (kāraṇa śarīram) as "anirvācya, anādi, avidyā Rupam" which can be broken down into three components:

- anādi - Beginningless
- avidyā - Self-ignorance
- anirvācya - Indeterminate entity

Beginningless Nature (anādi)

The causal body is described as beginningless (anādi) because:

- kāraṇa means "cause" while kāryam means "product/effect"
- Every product (kāryam) has a beginning (ādimān)
- Since kāraṇa śarīram is a cause, not an effect, it cannot have a beginning
- Therefore, the causal body is beginningless by definition

Self-Ignorance (avidyā)

The causal body is characterized as self-ignorance (avidyā):

- avidyā means "that which can only be destroyed by knowledge (vidyā)"
- Unlike physical things that naturally die or disappear, self-ignorance does not naturally end
- Self-ignorance requires specific work to remove, i.e., gaining self-knowledge



- This requires going through stages: Karma Yoga, upāsana Yoga, and jñāna Yoga
- Without this work, self-ignorance persists through cycles of creation (sṛṣṭi) and dissolution (Pralayam)

Acharya Tadany emphasizes: "For mokṣa, for enlightenment, for liberation, you have to work for it... mokṣa requires one very specific kind of work, you have to work to gain knowledge of the self (ātmā jñānam)."

Indeterminate Nature (anirvācyam)

The causal body is described as indeterminate (anirvācyam):

- anirvācyam means "that which cannot be categorically defined as existent or non-existent"
- The example given is darkness:

Darkness is experienced but cannot be proven as a positive substance:

- When light is switched on, darkness disappears
- It doesn't go anywhere specific or leave debris behind
- This suggests darkness is non-existent
- Yet darkness is experienced, so it cannot be completely non-existent
- Therefore, darkness is indeterminate - experienceable but neither clearly existent nor non-existent

This indeterminate nature is called "anirvācyam", or "mithyā" in vedānta - something that is experienced but cannot be categorized as either real or unreal upon inquiry.

The Three States of Human Experience (avasthā Traya)

Acharya Tadany explains the three states of experience that every human being goes through daily:

1. Jagrat avasthā	Waking state
2. svapna avasthā	Dream state
3. suṣupti avasthā	Deep sleep state (dreamless sleep)

Detailed Analysis of Jagrat avasthā (Waking State)



The waking state is characterized by:

- All sense organs (Indriyas) being operational and functioning
- The physical body (sthūla śarīram) being actively used
- The subtle body (sūkṣma śarīram) operating through the physical body
- Direct interaction with the external physical world

The Relationship Between Bodies and Sense Organs

Acharya Tadany explains the complex relationship between different aspects of our existence in the waking state:

- Sense organs (Indriyas) belong to the subtle body (sūkṣma śarīram)
- These sense organs are located in physical locations called "golakam" in the physical body
- Both the physical locations (golakam) and the subtle sense organs (Indriyas) must work together
- Through this combination, we contact and interact with the external world

During the waking state, all three bodies are utilized:

- Physical body (sthūla śarīram)
- Subtle body (sūkṣma śarīram)
- Causal body (kāraṇa śarīram)

Perception of the Universe

The entire physical universe is perceived through five types of sensory experiences:

śabda	Sound	Perceived through ears
sparsa	Touch	Perceived through skin
rūpa	Form/Color	Perceived through eyes
Rasa	Taste	Perceived through tongue
Gandha	Smell	Perceived through nose

Acharya describes this as "the entire universe, the entire external world enters through these five gates, through these five apertures" during the waking state.



The Individual in Waking State

The individual operating in the waking state is called:

- "viśvaḥ" - meaning "complete" because all three bodies are functioning
- "Waker" - the one who experiences the waking state

Acharya explains that this state is unique because it requires the physical body. When the physical body dies, even though the subtle body (sūkṣma śarīram) and causal body (kāraṇa śarīram) continue to exist, the individual (now called "Preta" - "that which has left the body") can no longer contact the physical universe.

Contrast with Other States

Unlike the waking state:

- In dream state (svapna avasthā):
 - We withdraw from the physical body
 - The sense organs become non-operational
 - We cannot contact the external world
- In deep sleep state (suṣupti avasthā):
 - The physical body is "set aside"
 - We are endowed primarily with the causal body (kāraṇa śarīram)

The waking state is the only state where all three bodies (physical, subtle, and causal) are actively utilized together, allowing for complete interaction with the external physical world. (Acharya Tadany)