



॥ तत्त्व बोध ॥

... Tattva Bodha ...

By Acharya Tadany

AI Summary – Class 25

Dec 15, 2025

Summary

Anātmā and ātmā

Acharya Tadany explains that the individual is broadly divided into two portions: Anātmā (the material part) and ātmā (the spiritual part). The material part (Anātmā) is further subdivided into 11 parts:

- Three types of bodies (śarīra-trayaṁ): Physical body (sthūla śarīram), Subtle body (sūkṣma śarīram), and Causal body (kāraṇa śarīram)
- Three states of experience (avasthātrayaṁ): Waking state (jāgrat avasthā), Dream state (svapna avasthā), and Deep sleep state (suṣupti avasthā)
- Five layers of personality (kośa-pañcakam)

The Physical Body and Waking State

In the waking state (jāgrat avasthā), the physical body plays a predominant role. The physical body houses the five sense organs that allow interaction with the external world. Without a functional physical body, one cannot experience or interact with the external universe.

"It is with the help of the sense organs in the physical body, or exactly, we can say through the physical body, that each individual interacts with the external world, relates with the external world." (Acharya Tadany)

When the physical body becomes non-functional (during dream state, deep sleep, or after physical death), interaction with the physical universe becomes impossible. Even though the subtle body and causal body survive after physical death, they cannot interact with the physical universe without a physical medium.



The Waker (viśvaḥ)

The conscious being who predominantly uses the physical body during the waking state is technically called "viśvaḥ" in Sanskrit. Acharya Tadany recommends memorizing this term as it's commonly used throughout the scriptures in more advanced texts.

The Mind as a Recording System

The mind serves not only as a perceiving medium through the senses but also as an extraordinary recording system. It records all experiences during the waking state, creating impressions called "vāsanās" in Sanskrit.

"The mind has a unique capacity. It can record śabda-sparśa-rūpa-rasa-gandha... form, taste, color, smell, sound. It records everything. And a normal recording devices have a limited capacity, but the mind does not have a limited capacity. In fact, it has an unlimited capacity for retaining those imprints, those experiences, those moments. It even records impressions from previous births." (Acharya Tadany)

These vāsanās (impressions) vary in depth - some are shallow and ephemeral, while others are deeply engraved. Both extraordinarily happy experiences and unpleasant experiences are registered in the mind.

The Dream State (svapna avasthā)

In the dream state, several important transitions occur:

Withdrawal from the Physical Body

During dreams, we withdraw from the physical body, which becomes non-functional. All deliberate functions of the body cease, and the sense organs also become non-functional. This means we lose contact with the external world.

"During the dream state, the physical body, the physical world, the sense organs - they are all non-functional." (Acharya Tadany)

Activation of vāsanās

When the external world becomes unavailable, the mind has a choice:



- If the mind also becomes non-functional, we go directly to deep sleep state
- More often, the mind remains active, giving stored impressions (vāsanās) an opportunity to become activated

According to Vedānta, whether specific vāsanās get activated depends on the law of karma. both good karma (punya karma) and bad karma (papa karma) influence which impressions surface during dreams.

The Dream World as Mental Projection

The dream state is like a private home theater where stored impressions play as if they were real. The dreamer creates an internally generated universe, complete with:

- A projected physical body for oneself
- Manufactured sense organs
- An entire universe with other beings and objects

"For a dreamer, a dream is not a dream. While you are in the dream, for a dreamer, the dream is as though he or she is awake... Even though it's a mental universe, it's an imaginary universe, mentally created universe, the dreamer sees this as a physical universe." (Acharya Tadany)

This is why nightmares feel genuinely terrifying, and pleasant dreams feel truly enjoyable while we're experiencing them. Only upon waking do we realize "it was just a dream."

Sources of Dream Content

Dream content comes from various sources:

- Experiences from the current life
- Experiences from previous births

Acharya Tadany explains that even a single word heard decades ago can be replayed repeatedly in dreams. The mind has the extraordinary capacity to store and replay these impressions.

"A word that somebody mentioned in 1999, which means last millennium... and only once the person repeated it. But I have an extraordinary capacity of replaying that word over and over and over." (Acharya Tadany)

Dreams vs. Extrasensory Perception

Acharya Tadany clarifies that while some people claim to dream about future events, these experiences don't technically qualify as dreams according to the śāstra:



- By definition, dreams are based on past experiences (vāsanās)
- Future events cannot be past experiences
- Extraordinary experiences like seeing the future fall under extrasensory perception (ESP)

The śāstra acknowledges that every mind has the potential to see the future, which yogis deliberately develop through meditation. For most people, this ability may activate only at "freaky moments" rather than being consistently available.

The Dreamer (Taijasa)

The individual who experiences dreams is technically called "Taijasa" in Sanskrit. This term comes from "tejas" meaning light.

"During the dream world, not only I create the world, but I also have the capacity to illuminate that dream world. And through illuminating those dreams, I'm able to interact during the dream state." (Acharya Tadany)

Unlike the waking state, which requires external light (like sunlight) to perceive the world, the dreamer generates their own light to illuminate the dream world. This self-generated illumination is why the dreamer is called Taijasa - "the one who has his or her own light."

Technical Terms Summary

Anātmā	The material part of an individual
ātmā	The spiritual part of an individual
śarīra-trayaṃ	The three types of bodies
avasthātrayaṃ	The three states of experience
kośa-pañcakam	The five layers of personality
jāgrat avasthā	The waking state
svapna avasthā	The dream state
suṣupti avasthā	The deep sleep state
viśvaḥ	The waker (individual in waking state)
vāśana	Impressions/imprints stored in the mind



Anubhava	Experience
saṃskāra	Another term for impressions/memories
Taijasa	The dreamer (individual in dream state)

Next Topic

Acharya Tadany mentions that, in the next class, will cover the deep sleep state (suṣupti avasthā), completing the exploration of the three states of experience.