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... Tattva Bodha ...

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AI Summary – Class 26

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Questions Before Class

Questions Before Class: Dreams and Past Lives

The Nature of Dreams and Memory Storage

Acharya Tadany explained the comprehensive mechanism of memory formation, storage, past lives and dreams:

- The mind stores all experiences through five sensory gates (śabda-sparsa-rūpa-rasa-gandha - sound, touch, sight, taste, smell)
- These experiences create imprints called vāsanās (memories) or saṃskāras (impressions) in the subtle body (sūkṣma śarīram)
- The mind stores both pleasant and unpleasant experiences without discrimination
- The storage capacity resides specifically in cittam (the memory aspect of the mind)

Past Life Memories and Present Manifestations

Acharya Tadany described how the subtle body carries accumulated memories from all previous lifetimes, not just the current one. This explains several phenomena:

- Children born with natural predispositions, talents, or preferences for certain activities (mathematics, medicine, athletics, arts)
- The experiment analogy: placing 20 children in a room with various objects reveals different natural inclinations based on past life vāsanās
- Bhagavan's gift of not remembering specific past life events (protecting us from ourselves)
- Dreams as windows into past life experiences, especially when we dream of places or situations never experienced in this lifetime



Dreams in Children

Acharya Tadany provided specific insights about children's dreams:

- Children's dreams are more strongly influenced by past life memories because their present life experience infrastructure is still developing
- This explains why some children have nightmares, cry, yell, or sweat despite living comfortable, normal lives
- Parents often find their children's intense dream reactions puzzling when there's no apparent cause in their current environment
- As children grow and accumulate more present-life experiences, these gradually overshadow past life influences

The Continuity of sūkṣma śarīram

Acharya Tadany clarified about the mind's continuity across lifetimes:

- The sūkṣma śarīram (subtle body) does not die with physical death
- If mokṣa is not attained before Pralaya (end of the universe), the sūkṣma śarīram merges with kāraṇa śarīram in seed form
- In the next sṛṣṭi (manifestation of the universe), the sūkṣma śarīram manifests again
- This continuity emphasizes the importance of purifying the mind in this lifetime
- Coming to Vedānta indicates substantial groundwork done in previous existences

Personal Growth and Spiritual Practice

Changes in Relationships and Interests

A student shared her experience of feeling disconnected from people around her since beginning Vedānta studies in June. Acharya Tadany acknowledged this as a common experience and provided perspective:

- Knowledge naturally develops discriminative power (viveka)
- Priorities change with spiritual growth, similar to how a teenager's interests differ from a child's (the balloon analogy)
- This doesn't mean one cannot enjoy others' company, being with someone is always a choice
- The world remains fascinating with many interesting topics: universe, sustainable future, physics, AI, medicine, DNA, astronomy. So, it is always a good time with someone who knows about something very well.

Maintaining Balance and Openness



Acharya Tadany emphasized the importance of remaining open to diverse experiences:

- Example of attending the Sarod concert, enjoying classical music and learning about new instruments
- Meeting interesting, qualified people and hearing their perspectives
- Engaging in nostalgic conversations with old friends out of love
- The key is avoiding gossip while remaining open to genuine connections
- One can always return home to Vedānta study, meditation, and prayer

Managing Reactions and Emotions

A student described becoming deeply absorbed in spiritual practice and reacting strongly when interrupted. Acharya Tadany provided guidance:

- Vedānta gradually reduces violent tendencies by diminishing the importance of body-mind identification
- The body-mind complex is naturally selfish and egocentric (Raga and dveṣa)
- We can only manifest what exists inside us - if anger surfaces, it reveals what needs work
- Enlightened people (sadhus) remain peaceful regardless of external circumstances
- Practice awareness without self-judgment - recognize emotions (jealousy, anger, fear, disappointment) and work on them through karma yoga
- Humorous suggestion: driving in Pune for a year teaches total surrender and acceptance

Summary

Deep Sleep State (suṣupti avasthā)

Definition and Characteristics

Acharya Tadany introduced the third state of experience - deep sleep state (suṣupti). Key characteristics include:

- A state where there is no experience of the external world (bhautika-prapañca)
- No experience of the internal world (mānasa-prapañca)
- Total rest and non-activity
- Complete relaxation and absence of consciousness of worldly interactions
- Forgetting all problems, worries, concerns, fears, responsibilities, and duties

The Two Experiences in Deep Sleep



Despite being a state of "no experience," the śāstra identifies two specific experiences:

ānanda (Happiness/Total Relaxation)

- Sleep is universally enjoyed by all human beings
- People never complain about deep sleep itself, only about waking from it or insufficient duration
- This universal happiness is one of the defining experiences of deep sleep

ajñānam (Total Ignorance)

- Complete ignorance of the external world
- Ignorance of oneself as an individual
- Even the brightest minds with highest IQs experience this total ignorance
- All knowledge possessed during waking state is resolved as though not present

The Upanishadic Teaching

Acharya Tadany quoted from the Upanishad to illustrate the state of deep sleep:

"tatra pitā apitā bhavati mātā amātā lokā alokā devā adevā ..."

Translation: "There the father is not the father, the mother is not the mother, the world is not the world, the gods are not the gods, the Vedas are not the Vedas..."

This means:

- During deep sleep, all identities dissolve
- The scholar is not a scholar, the musician is not a musician
- The samnyāsī is not a samnyāsī, the thief is not a thief
- One becomes the embodiment of total ignorance

Loss of All Identifications

In deep sleep state, all forms of identification disappear:

Physical Identification	Mental/Emotional Identification	Intellectual Identification
Hair condition	Preferences and likes	Knowledge and expertise
Back problems	Dislikes and aversions	Decision-making abilities
Eyesight issues	Emotional states	Analytical capabilities
Skin condition	Personal characteristics	Memory and thinking

The Paradox of Awareness

Acharya Tadany explained a subtle but crucial point about consciousness in deep sleep:

- We remember upon waking: "I slept very well" or "I had a sound sleep"



- What is not experienced cannot be remembered
- Therefore, we must have been aware of ignorance and happiness during deep sleep
- However, at the time of deep sleep, we don't know that we're aware of these experiences
- Consciousness was present, illuminating the two-fold experience in a dormant form
- Upon waking, the mind becomes aware of these experiences that existed during sleep

Which Body is Prominent?

Acharya Tadany clarified the prominence of different bodies in deep sleep:

- **sthūla śarīram (Physical Body):** Not prominent - we're not even aware we have a physical body (people can poke or pinch us without our awareness)
- **sūkṣma śarīram (Subtle Body):** Not prominent - mind with vāsanās and saṃskāras is not functioning; emotions, memory, thinking, weighing possibilities, and decision-making are absent
- **kāraṇa śarīram (Causal Body):** This is the prominent body in deep sleep state

Involuntary vs. Voluntary Functions

A student's question about breathing during sleep led to an important clarification:

- prāṇa (breathing) continues functioning during deep sleep
- However, prāṇa is an involuntary action, not a deliberate one
- Other involuntary functions continue: digestion, circulation, physiological systems
- These functions exist in potential or continue physiologically but are not prominent
- Acharya Tadany humorously noted: "Can you imagine if our heart followed our mood to function?"

The Three States of Experience - Complete Overview

With the completion of deep sleep state, Acharya Tadany summarized all three states:

State	Sanskrit Name	Prominent Body	Key Charac
Waking State	Jagrat avasthā	sthūla śarīram (Physical Body)	Experience o world throug
Dream State	Svapna avasthā	sūkṣma śarīram (Subtle Body)	Experience o world createc
Deep Sleep State	suṣupti avasthā	kāraṇa śarīram (Causal Body)	Experience o and happines



Introduction to Five Layers of Personality (pañca-kośāḥ)

A Different Model of the Same Reality

Acharya Tadany introduced the next topic - the five layers of personality (pañca-kośāḥ Viveka). He emphasized that this is the same three bodies seen from a different perspective:

- The śāstra presents different models to understand the same reality
- The three bodies (sthūla, sūkṣma, kāraṇa śarīram) are now redivided into five layers
- This provides a different angle for understanding personality and individual existence

The Five kośās - Overview

1. Annamaya kośa (Physical/Anatomical Personality)

- Corresponds to sthūla śarīram (Physical Body)
- The physical, anatomical layer of personality

2. prāṇamaya kośa (Energy-Based Personality)

- First division of sūkṣma śarīram
- Pranic energy personality
- Corresponds to kriyā śakti (power of action)

3. Manomaya kośa (Emotional Personality)

- Second division of sūkṣma śarīram
- Emotional personality layer
- Corresponds to icchā śakti (power of desire)

4. Vijñānamaya kośa (Intellectual Personality)

- Third division of sūkṣma śarīram
- Intellectual personality layer
- Corresponds to jñāna śakti (power of knowledge)

5. ānandamaya kośa (Blissful Personality)

- Corresponds to kāraṇa śarīram (Causal Body)
- State of joyful experience
- Absence of worries, concerns, fears, and stress

The Three śaktis (Powers) Operating in Life



Acharya Tadany explained how the sūkṣma śarīram's three divisions correspond to three fundamental powers:

kośa	śakti	Function
prāṇamaya	kriyā śakti	Power of action/doing
Manomaya	icchā śakti	Power of desire/emotio
Vijñānamaya	jñāna śakti	Power of knowledge/in

The Natural Flow of Human Transaction

Acharya Tadany illustrated how these three powers operate in daily life using the shopping example:

1. jñāna śakti (Knowledge)

- First, we become aware of objects in the world
- Example: Going to shopping malls, seeing displayed items
- Looking at objects repeatedly, on mobile devices
- Important principle: You can never desire an unknown object

2. icchā śakti (Desire)

- Knowledge leads to desire
- After repeated exposure, we think "it's worth buying"
- Practical benefit → "worth buying"
- Aesthetic benefit → "I need it"

3. kriyā śakti (Action)

- Desire leads to action
- We do all necessary efforts to acquire, purchase, or obtain
- Once desire is fulfilled, another desire arises
- The cycle continues endlessly

The Cycle of Life

Our entire life operates through these three powers: knowing → desiring → doing/acquiring. This cycle repeats continuously in the waking state. (Acharya Tadany)

Application to Spiritual Life



Acharya Tadany noted the positive application of this understanding:

- Once you know about mokṣa (liberation)
- The desire for mokṣa may arise
- Then you make the necessary effort toward that end
- The same mechanism that binds can be used for liberation

Relationship Between Models

Acharya Tadany emphasized the connection between the two models:

- Three śarīrams (bodies) = one model given by śāstra
- Five kośas (layers) = same three bodies subdivided and seen from different perspective
- Both models describe the same reality
- Different angles provide deeper understanding
- Detailed exploration of each kośa will continue in the next class

Practical Wisdom and Humor

On Ignorance and Happiness

Acharya Tadany addressed a common misunderstanding:

"Some people say, 'Oh, I wish I was ignorant so that I would be happy.' That is true. But it has to be total. It has to be total. However, since total ignorance is not possible, you might as well acquire knowledge. Otherwise, you're gonna be always in miserable existence."

On Driving in India

Acharya Tadany humorously suggested an alternative path to spiritual growth:

"Or you can come to Pune, buy a car, and drive around for a year. All your anger will disappear. Either you die of cirrhosis or cancer in your liver, or you become the coolest person. That's total surrender and total acceptance. For a foreigner, it's a big lesson."

On Self-Esteem and Spiritual Progress

When discussing how coming to Vedānta indicates past life preparation:

"That is also... you tap yourself on the back. I knew it was good. It's good for the self-esteem. It's free boosting."