

## // तत्त्व बोध //

... Tattva Bodha ...

By Acharya Tadany

### AI Summary – Class 27

Dec 29, 2025

#### Questions Before Class

#### The Material Aspect of Human Existence

##### Overview of the 11 Subdivisions

The teaching by Acharya Tadany focuses on the material portion of every living being, particularly humans. Before discussing the spiritual part, the author presents 11 subdivisions of the material aspect:

1. The 3 Bodies (śarīram)
  - Gross body (sthūla śarīram)
  - Subtle body (sūkṣma śarīram)
  - Causal body (kāraṇa śarīram)
2. The 3 States of Experience (avasthā)
  - Waking state (jāgrat avasthā)
  - Dream state (svapna avasthā)
  - Deep sleep state (suṣupti avasthā)
3. The 5 Sheaths (Panchakośaḥ) - to be explored in detail

#### The Three States of Experience - In Depth

##### The Unchanging Experienter

A fundamental principle emphasized: while the three states continuously change and come and go, the experienter behind all states remains one and the same - a non-variable, non-changing conscious being.

Example: "I was in deep sleep, then I had a dream about this and that, and now I am awake." The same "I" experiences all three states, but the states themselves are constantly changing.

## The Three Names of the Experienter

State	English Name	Sanskrit Name	Characteristics
Waking State	The Waker	viśva	Complete person - associated with all three bodies (causal, subtle, and physical). viśva means "complete."
Dream State	The Dreamer	Taijasa	Disidentified from physical body - associated only with causal and subtle bodies. Uses internal light of consciousness to illumine dreams. Tejas means "light."
Deep Sleep State	The Sleeper	prājña	Total ignorance - no association with physical or subtle body. Not even aware of being asleep during the state. prājña = Pra (total) + ajña (ignorance).

### Analogy: Relationships and Names

Just as one person has different names based on relationships:

- From parents' standpoint: son or daughter
- From spouse's standpoint: husband or wife
- From children's standpoint: father or mother

The person remains the same, but names change based on the relationship. Similarly, the experienter remains unchanged while receiving different names based on the state of experience.

### Deep Sleep State - Special Characteristics

In deep sleep (suṣupti):

- No functioning of sense organs (jñanendriyāṇi)
- No functioning of action organs (Karmendriyāṇi)
- Mind is not working
- Intellect is not working
- Memory is not working
- Sense of individuality (ego) is not working
- Total ignorance of external world, body-mind complex, and even the fact of sleeping itself

The sleeper only realizes "I slept well" or "I had a deep, recharging sleep" AFTER waking up, proving there was no awareness during the sleep state itself.

Annamaya kośaḥ - The Food Sheath (Verse 5.1)

### Definition and Identity

Annamaya kośaḥ is identical to the physical body (sthūla śarīram). It is also called the anatomical personality in English.

### The Creation Process: From Earth to Body

The Taittiriya Upanishad describes the complete process of how the physical body originates from the earth element (pṛthivī):

1. Earth (pṛthivī) → Plant Kingdom (oṣadhi)

From the earth element, all plants and herbs come into existence. oṣadhi literally means herbs but refers to all types of plants.

2. Plants (oṣadhi) → Food (Anna)

From plants, food is prepared, cooked, seasoned, and dressed according to cultural tastes. The Vedas state that food comes from earth; nourishment comes from earth.

3. Food (Anna) → Consumed by Humans

The prepared food is consumed by all human beings.

4. Food Conversion in the Body

The Brihadaranyaka and Chandogya Upanishads describe how consumed food is converted into various nutrients:

- Carbohydrates
- Proteins
- Fats
- Salts
- Minerals
- All necessary elements for physical body survival

5. Final Modifications: Reproductive Elements

**In the male body:** Food is converted into seed/sperm (Anna-rasa) - the final modification capable of creating another human body

**In the female body:** Food is converted into egg/ovum - also a modification of consumed food

### **Conception and Fetal Development (garbhādhānam)**

garbhādhānam (literally "pregnancy giving") is considered a very sacred samskara (ritual) in the tradition, as it is responsible for creating the next body.

#### *The Nine Months of Pregnancy*

- The fetus is connected to the mother through the umbilical cord
- The umbilical cord transfers food (Anna-rasa) from mother's body to baby's body
- The fetal body grows through this nourishment from the mother
- Formation of the body: through Anna-rasa (seed and egg)
- Growth of the body: through Anna-rasa (from mother via umbilical cord)

### *Birth Process*

When the time comes, nature appropriately pushes the baby out through a special type of wind/air called prasūtivāyu.

### **Post-Birth Nourishment Stages**

#### 1. Breastfeeding Period

Mother continues giving food through breast milk, which contains all necessary nourishment for the baby's growth. Duration varies by culture: from a couple of months to a couple of years.

#### 2. Semi-Solid Food Stage

Introduced because the baby doesn't yet have teeth to chew or crunch solid food.

#### 3. Solid Food Stage

The body continues growing through food consumption.

### **Mother Earth Concept**

Earth is called our Mother (Mother Earth / pṛthivī devī / bhūdevī) because she gives nourishment to us, just as our biological mother does. The body is formed, grows, and is maintained through pṛthivī (Mother Earth) alone. (Acharya Tadany)

### **The Complete Life Cycle**

1. Formation: Body originates from Earth (through the food chain)
2. Growth: Body grows through food nourishment
3. Maintenance: Body is sustained through continuous food consumption
4. Death: Body dies and begins decomposition
5. Return to Earth: Body goes back to the earth element

When the body dies, bacteria and organisms consume it - "initially food is cause of nourishment, later it may cause problems, but ultimately the body goes back to pṛthivī."

6. Cycle Continues: The decomposed body becomes earth, which nourishes plants, which become food for the next generation

Humorous teaching moment: "if you've been a miser all your life, at least the bacteria will have a feast when you die. We might as well be generous while being alive."

### **Upanishadic Teaching Summary**

The Upanishad states that food (Anna) is:

- **śṛṣṭi kāraṇam** - The cause of origination
- **Sthiti kāraṇam** - The cause of sustenance/maintenance

- **Laya kāraṇam** - The cause of resolution/dissolution

### Sanskrit Verse Breakdown

annarasenaiva bhūtvā  
annarasenaiva vṛddhim prāpya  
annarūpa pṛthivyām  
yadvilīyate

#### Translation:

- **annarasenaiva bhūtvā** - Originating from food/earth
- **annarasenaiva vṛddhim prāpya** - Growth taking place because of food
- **annarūpa pṛthivyām** - That very same body goes back to earth
- **yadvilīyate** - Therefore it is called

### Conclusion: Why "Annamaya kośaḥ"

Acharya Tadany states that, no matter how we look at it, the physical body is just a refined form of earth, it is a very refined clay. Though it appears different and even beautiful, when we trace it back to its source, it is nothing but earth.

**Therefore:** The physical body is called the **Gross Body (sthūla śarīram)** - the grossest type of material available - which is the same as **Annamaya kośaḥ** (the Food Sheath), the anatomical personality.

#### Key Sanskrit Terms Summary

Term	Meaning
Annamaya kośaḥ	Food sheath; the physical body; anatomical personality
pṛthivī	Earth element; earth principle
oṣadhi	Plants, herbs; plant kingdom
Anna	Food (literally rice, but contextually all food)
Anna-rasa	Essence of food; seed/sperm in male body; egg/ovum in female body
garbhādhānam	Conception; pregnancy giving; sacred ritual of conception
prasūtivāyu	Special wind/air that pushes baby out during birth
sthūla śarīram	Gross body; physical body
viśva	The waker; complete person (associated with all three bodies)
Taijasa	The dreamer; one who uses internal light (from Tejas = light)
prājña	The sleeper; one in total ignorance (Pra = total + ajña = ignorance)