



// तत्त्व बोध //

... *Tattva Bodha* ...

By Acharya Tadany

AI Summary – Class 30

Jan 19, 2025

Questions**Relationship Between Causal Body and ānandamayaḥ kośah**

The session focused on establishing the equivalence between kāraṇa śarīram (causal body) and ānandamayaḥ kośah (bliss sheath). The author assumes knowledge of three faculties within the causal body that correspond to the three guṇas, which are technically called "guṇa" in the shastras.

The Three guṇas: Fundamental Qualities**Introduction to guṇas**

The three guṇas exist in the causal body in potential (seed) form and later flow into both the subtle body (sūkṣma śarīra) and physical body (sthūla śarīra). These guṇas are:

- Sattva guṇa - The knowing faculty
- Rajo guṇa - The doing/acting faculty
- Tamo guṇa - The power of inertia

Sattva guṇa: The Knowing Faculty

Sattva guṇa represents the power of knowledge, thinking, and learning. When Sattva guṇa is dominant:

- The jñānendriyas (sense organs of knowledge) become highly active
- The person engages in reading, research, writing, and analytical thinking
- Mental capacity is heightened
- The person prefers quiet places like libraries
- Logical processes and intellectual pursuits dominate

Rajo guṇa: The Doing Faculty

Rajo guṇa represents the power of action, movement, and energy. When Rajo guṇa is dominant:

- The Karmendriyas (sense organs of action) become overactive



- The person exhibits hyperactivity and restlessness
- Constant physical movement and inability to sit still
- Engagement in sports, dancing, and energy-intensive activities
- In children, this manifests as what modern psychology calls "hyperactivity"

Acharya Tadany emphasized that hyperactive children don't have mental problems - they simply have Rajo guṇa dominance and need outlets like sports and dancing to channel their energy.

Tamo guṇa: The Power of Inertia

Tamo guṇa represents the suppressing power that brings rest and rejuvenation. Its characteristics include:

- Suppresses both Sattva guṇa and Rajo guṇa
- Brings the body and mind to a state of rest
- Essential for sleep and recovery
- Without it, continuous activity would lead to exhaustion
- Provides relief from worries, stress, and emotional disturbances

The Three guṇas in Deep Sleep State (suṣupti avasthā)

Characteristics of Deep Sleep

During deep sleep, a unique configuration of the three guṇas occurs:

guṇa	State in Deep Sleep
Tamo guṇa	Fully active and dominant
Rajo guṇa	Completely suppressed (no deliberate action)
Sattva guṇa	Almost completely suppressed (minimal knowledge remains)

Two Conditions of Deep Sleep

1. Happiness/Contentment
 - Results from complete suppression of Rajo guṇa
 - No worries, stress, suffering, or emotional turmoil
 - No sense of guilt, hurt, or inferiority complex
 - State of relaxation and joy
 - Guaranteed happiness - unlike waking state where happiness is unpredictable
2. Ignorance
 - Results from Tamo guṇa overpowering Sattva guṇa
 - State of total ignorance with minimal knowledge



- The minimal knowledge is: "I didn't know anything while sleeping"
- This knowledge of ignorance proves some Sattva guṇa remains

Important Logical Point: You can only declare "I didn't know anything" if you have knowledge of that ignorance. This proves minimal Sattva guṇa exists even in deep sleep. (Acharya Tadany)

Why Deep Sleep is Universally Loved

Deep sleep is the only state that guarantees happiness for everyone because:

- Rajo guṇa suppression eliminates all worries, traumas and suffering
- The experience is uniform and reliable
- Unlike waking state, where happiness is unpredictable and temporary
- Everyone naturally seeks this state for rejuvenation

Example given: A person can be happy while running with friends, enjoying nature and exercise, but suddenly spraining an ankle converts all that happiness into pain and worry instantly. Deep sleep never fails to provide happiness.

ānandamayah kośah: The Bliss Sheath

Definition and Characteristics

The causal body (kāraṇa śarīram) is also known as Avidya (ignorance). Its technical definition is:

anirvācyā anādi avidyā rūpam - Inexplicable, beginningless ignorance in nature

The causal body is called ānandamayah kośah because it is characterized by:

- Malina Sattva - Sattva guṇa overpowered by Tamo guṇa
- Priya, Moda, Pramoda - Three levels of happiness
- Uniform experience of happiness in deep sleep

The Three Levels of Happiness (Priya, Moda, Pramoda)

These three gradations of happiness are described in the Taittiriya Upanishad and represent positive, comparative, and superlative degrees:

Level	Sanskrit Term	Description	English
1st	Priya (darśana Sukham)	Happiness from seeing the desired object	Happy
2nd	Moda (Grahana Sukham)	Happiness from acquiring/possessing the object	Happier



3rd	Pramoda (Bhoga Sukham)	Happiness from experiencing and sharing with others	Happiest
-----	------------------------	---	----------

Detailed Example of Three Happiness Levels

1. Priya (Seeing)

- You've been searching for a particular dress, shoes, or gadget for weeks or months
- One day you see it in a shop
- Immediate happiness arises from just seeing the desired object
- This is the anticipation stage, the stage of desire

2. Moda (Acquiring)

- You purchase the object and become its owner
- Greater happiness than just seeing it
- The joy of possession and acquisition
- You can now call it "mine"

3. Pramoda (Experiencing and Sharing)

- You wear the dress or use the object at a special occasion
- Others notice and comment on it
- The peak of sensory stimulation
- You're "feasting on the usage of the object"
- The happiness is complete when others appreciate it

Acharya Tadany noted that both men and women engage in this pattern, though women tend to be more vocal about it. The key point is that wearing something beautiful isn't complete unless others notice and comment.

Happiness in Different States

These three levels of happiness manifest differently across the three states of consciousness:

- **Deep Sleep (suṣupti):** Happiness is dominant and uniform for everyone
- **Waking State (jāgrat):** Happiness is partial, unpredictable, and temporary
- **Dream State (svapna):** Happiness is partial and inconsistent

When experiencing happiness in the waking state, we are temporarily "dipping into" or "diving into" the kāraṇa śarīram (causal body).

Connection to Bhagavad Gita

Chapter 14: guṇatraya Vibhaga Yoga



Acharya Tadany mentioned that the 14th chapter of the Bhagavad Gita is exclusively dedicated to the study of the three *guṇas*. This chapter, called "guṇatraya Vibhaga Yoga" (Yoga of the Division of Three *guṇas*), covers:

- Definition of each *guṇa*
- Expression of each *guṇa* in life
- When each *guṇa* becomes predominant
- How *guṇa* predominance influences human personality
- Consequences for individuals dominated by each *guṇa*

This detailed study will be covered in the separate Bhagavad Gita class in approximately two years.

Completion of Anātmā Topic

Summary of What Was Covered

With the completion of ānandamayaḥ kośah, the entire Anātmā (non-self) topic is finished. This includes:

Category	Components
Three Bodies (śarīra Trayam)	sthūla śarīra, sūkṣma śarīra, kāraṇa śarīra
Three States (Avastha Trayam)	jāgrat (waking), svapna (dream), suṣupti (deep sleep)
Five Sheaths (pañca kośah)	Annamaya, Pranamaya, Manomaya, Vijñānamaya, ānandamayaḥ
Total	11 aspects of Anātmā

Transition to Next Topic

Having completed the study of Anātmā (that which we are not), the next class will begin the study of ātmā (the Self). Acharya Tadany described this as:

- The most important topic
- A very profound subject
- The core teaching of Vedānta

Key Philosophical Insights

The Body-Mind Disconnect

Acharya Tadany emphasized: "The body is mine, but I'm not the body. And that gives you a lot of space to deal with it objectively. It is what it is, you know, just go with the flow."

This Vedāntic principle allows one to:

- Deal with physical pain objectively



- Maintain mental peace despite bodily suffering
- Avoid identifying completely with physical conditions
- Live with chronic conditions without constant misery

Understanding Human Experience

The teaching reveals that:

- All human experiences can be understood through the interplay of three guṇas
- Happiness in waking life is temporary access to the causal body's bliss
- Deep sleep provides universal, guaranteed happiness through guṇa suppression
- The five kośahs and three bodies form the complete structure of human personality
- Understanding Anātmā (non-self) prepares us for understanding ātmā (Self)

Practical Applications

For Daily Life

- Recognize hyperactivity as Rajo guṇa dominance, not a disorder
- Channel different guṇas appropriately (sports for Rajo, study for Sattva, rest for Tamo)
- Appreciate the value of quality sleep for accessing ānandamayaḥ kośah
- Understand that happiness in waking life is temporary and unpredictable
- Learn to disconnect from physical pain while managing it responsibly

For Spiritual Practice

- Mantra chanting can be integrated into physical activities like running
- Understanding the kośahs helps in self-analysis and spiritual growth
- Recognizing the temporary nature of waking happiness reduces attachment
- The study prepares the mind for the profound teaching of ātmā