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... Tattva Bodha ...

By Acharya Tadany

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Summary

The Three Bodies (śarīra Trayam)

The Five kośas (pañca kośa)

The teaching reviewed the five layers of personality:

1. Annamaya kośa = Sthula śarīra (Physical Body)
2. prāṇamaya kośa, Manomaya kośa, vijñānamaya kośa = sūkṣma śarīra (Subtle Body)
3. ānandamaya kośa = kāraṇa śarīra (Causal Body)

The term "pañca kośa pañcakam" uses singular form because it refers to one group (kam) of five, not five separate items.

Three Fundamental Messages

Message 1: All Bodies Are Made of Matter

The first crucial understanding is that all three bodies are products of the five elements (pañca Bhutas):

Body Type	Composition	Characteristics
Sthula śarīra (Physical)	pañcīkṛta (Gross elements)	Visible, perceptible, tangible
sūkṣma śarīra (Subtle)	Apañcīkṛta (Subtle elements)	Invisible, imperceptible, intangible
kāraṇa śarīra (Causal)	Potential form of other two	Seed form of physical and subtle

The Five Elements (pañca Bhutas)

1. Akasha (Space)
2. Vayu (Air)



3. Agni (Fire)
4. Jalam (Water)
5. Prithvi (Earth)

Matter and Energy Relationship

The teaching draws a parallel between:

- Gross elements and matter (visible, tangible)
- Subtle elements and energy (invisible, intangible)
- Matter and energy are interconvertible ($E=MC^2$)
- They are one and the same, just different manifestations

Message 2: Matter is Inherently Insentient (jaḍam)

The second fundamental principle:

- Matter by itself is not sentient (acetanam)
- Matter cannot produce sentience
- The body-mind-sense complex, being made of matter, is logically inert
- There is no inherent difference between a desk and a body - both are made of matter

Scientific Evidence

Modern science confirms the body is made of elements:

- Doctors diagnose deficiencies: calcium, iron, sodium, potassium
- Medicines are chemical combinations
- Biochemistry applies chemistry to the physical body
- Even substances like coffee (chemicals) impact both physical and subtle bodies

Food Transformation (Sapta dhātavah)

In Ayurveda, food gets converted into seven components:

1. Charma (Skin/epidermis)
2. māṁsa (Flesh)
3. Rudhira (Blood)
4. Asthi (Bone)
5. Majja (Bone marrow)
6. And two others mentioned

The Paradox: If yesterday's oats (insentient) become today's body components, how does insentient matter suddenly become sentient?

The Moonlight Analogy

Understanding Borrowed Consciousness



Acharya Tadany used the moon as a powerful analogy to explain borrowed consciousness:

The Moon's Nature

- The moon is not a star, therefore cannot produce its own light
- Satellites do not have intrinsic light
- Logically, the moon should be dark
- Yet during Purnima (full moon), we experience bright moonlight

The Explanation

- The moon's brightness is **borrowed** from the sun (Sūrya)
- Moonlight is light *on* the moon, not light *of* the moon
- The sun has intrinsic light; the moon has borrowed light
- The moon appears bright but doesn't generate brightness

Application to Consciousness

Similarly:

- The śarīra Trayam (three bodies) does not have consciousness of its own
- Consciousness in the body is not *of* the body, but appears *on* the body
- This consciousness must be borrowed from another source
- That source cannot be material (since matter is inert)
- Therefore, it must be a **non-material, spiritual principle**

Message 3: ātmā - The Source of Consciousness

Definition of ātmā

ātmā is the spiritual principle:

- For which consciousness is NOT borrowed
- Consciousness is the very nature (svarūpa) of ātmā
- ātmā is Caitanya svarūpam (of the nature of consciousness)
- Also called: vijñāna svarūpam, Bodha svarūpam

The Relationship

Sun → Moon

- Sun has intrinsic light
- Moon borrows light from sun
- Moon appears bright
- Light is not moon's nature

ātmā → Body

- ātmā has intrinsic consciousness



- Body borrows consciousness from ātmā
- Body appears conscious
- Consciousness is not body's nature

Critical Understanding

The Mistake We Make

We take consciousness for granted, as though it belongs to the body, as though it is part of the body - just as we take moonlight for granted, as though the light belongs to the moon.

What We Must Know

- The body-mind-sense complex is matter - inert and insentient
- It is incapable of producing sentience
- Yet we experience the body as conscious
- This consciousness is not part of the body - it is borrowed
- It is borrowed from a non-material source (since matter is inert)
- That non-material entity is ātmā
- Consciousness is ātmā's true nature (svarūpa)

Key Sanskrit Terms

Term	Meaning
jaḍam	Inert,
acetanam	Non-conscious, insentient
Caitanya	Consciousness
svarūpa	True nature, essential form
pañcīkṛta	Gross material elements
Apañcīkṛta	Subtle elements
Sapta dhātavaḥ	Seven components (of the body)

Reflection Points

Use the analogies appropriately to lead our understanding to this knowledge: The body-mind-sense complex is nothing but matter - it is inert, it is insentient. Not only is it insentient, it is incapable of producing sentience. Yet we see this body moving around consciously. This consciousness is not part of this body. If it's not part of this body, it must be borrowed from some



source which is non-material. That spiritual principle which lends consciousness is what we call ātmā. (Acharya Tadany)

Conclusion

This teaching establishes the fundamental distinction between matter (body-mind complex) and consciousness (ātmā). Understanding that consciousness is borrowed by the body from a non-material spiritual source is essential for properly comprehending the relationship between the physical existence and the true Self. The session ended with the promise to continue this profound exploration in the next class.