



॥ विवेकचूडामणि ॥  
... Vivekacūdāmaṇi ...

## AI Summary – Class 122

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### Summary

## Paramātmā niṣṭa - Establishment in Supreme Self

### Definition and Meaning

Paramātmā niṣṭa refers to being ever established in one's real nature or true self. This doesn't mean being physically seated or glued to Paramātmā, but rather maintaining non-forgetfulness of one's absolute nature even during daily transactions.

### Key Characteristics

- Non-forgetfulness of one's higher nature during worldly interactions
- Maintaining awareness even when the transactional ego (as father, mother, employee, etc.) must be invoked
- Not losing sight of absolute nature during empirical activities

### Distinction from Swātmānubhūti

**Swātmānubhūti** refers to Aparoksha jñānam (direct knowledge of self), while **Paramātmā niṣṭa** represents Pratibandha Rahita jñānam (knowledge free from obstacles).

The obstacles that are absent in Paramātmā niṣṭa include:

- Thoughts and vagueness
- Doubts and confusion
- Habitual Dehātmā Buddhi (identification with body-mind-sense complex)
- Habitual responses and views of life



## The Nature of a jīvan Mukta

### Viśuddha Sattva Classification

The Shastra categorizes a jīvan Mukta as Viśuddha Sattva (one with predominant Sattva guṇa). However, there's an important distinction:

Perspective	Classification	Reasoning
Others' Standpoint	Viśuddha Sattva	Predominance of Sattva guṇa is observable
jñāni's Standpoint	guṇātita (Beyond guṇas)	Does not claim Anātmā properties as their nature

### Why the jñāni Doesn't Claim Viśuddha Sattva

Since Sattva guṇa belongs to Anātmā (not-self), the jñāni does not identify with it. Instead, the jñāni declares: "*I am guṇātita*" - free from all properties, beyond all guṇas.

This concept is elaborated in Bhagavad Gita Chapter 14: "*nānyam guṇebhyaḥ kartāram yadā draṣṭānupaśhyati guṇebhyaś cha param vetti mad-bhāvam so 'dhigachchhati*"

## ānanda Rasam - The Nectar of Bliss

### Figurative Expression

The term "ānanda Rasam" (nectar/juice of bliss) is figurative, not literal. It represents the constant state of the jñāni, expressed as "sadā ānanda Rasam" (always enjoying the nectar of bliss).

### Not Experiential Happiness

This ānanda is NOT:

- Experiential pleasure or joyfulness
- Conditional happiness
- Bound by time and space
- Temporary satisfaction



Instead, it refers to the wisdom: "**I, the ātmān, am ānanda svarupah**" - I am ever complete, I do not lack anything.

## kāraṇa śarīram - The Causal Body

### Introduction to the Concept

Śaṅkarācārya introduces kāraṇa śarīram in verse 120, though he had been discussing it since verse 108 without explicitly naming it. The kāraṇa śarīram is also called:

- Avyaktam (the unmanifest principle)
- Maya
- Śakti of parameśvaraḥ
- Avidyā
- Trigūṇa (consisting of three guṇas: Sattva, Rajas, Tamas)

### Definition from Verse 120

*"Avyaktam etat trigūṇaiḥ niruktam, kāraṇa śarīram ātmānaha"*

This unmanifest principle, constituted of three guṇas, is the causal body of the ātmān - the seed of the entire universe.

## The Three Bodies and Their States

### sthūla śarīram (Gross Body)

- Dominant in: Jagrat avasthā (waking state)
- Physical body is predominant
- sūkṣma śarīram backs it up but is not dominant

### sūkṣma śarīram (Subtle Body)

- Dominant in: Swapna avasthā (dream state)
- Physical body is present but non-functional
- Dreams consist of emotions, thoughts, impressions, feelings
- The body lies dormant while the subtle body creates the dream world



### kāraṇa śarīram (Causal Body)

- Dominant in: suṣupti avasthā (deep sleep state)
- Both sthūla and sūkṣma śarīram are swallowed/resolved by kāraṇa śarīram
- Acts as the seed condition for all knowledge, ignorance, emotions

## suṣupti avasthā - Deep Sleep State

### Characteristics of Deep Sleep

suṣupti is defined as: "*pralīnasarvēndriyabuddhivṛttiḥ*" - the state where all functions are resolved.

What is resolved:

- All 10 sense organs (5 organs of knowledge + 5 organs of action)
- All antaḥkaraṇam functions (Manas, Buddhi, Chitta, ahaṅkāraḥ)
- Memory faculty
- Emotional faculty
- Rational faculty
- Ego faculty
- All voluntary/deliberate actions

What continues:

- pañca prāṇas (five vital forces)
- Breathing
- Heartbeat
- Digestion
- Other involuntary functions

### Important Clarifications

#### Voluntary vs. Involuntary Actions

Sleepwalking or sleep-talking are NOT considered functions because they are unconscious and involuntary. The person has no memory of these actions upon waking.

#### Emergency Functions



Bhagavan has kept all emergency functions (breathing, heartbeat, digestion) under His control, not requiring ego or free will. Other functions like eating, bathing, brushing teeth are given to individual control.

## suṣupti and Pralaya - Technical vs. Experiential

### The Parallel Between Deep Sleep and Cosmic Dissolution

The experience of suṣupti (deep sleep) is equivalent to the experience of Pralaya (cosmic dissolution). This is a profound teaching:

Aspect	suṣupti (Deep Sleep)	Pralaya (Cosmic Dissolution)
World Status	Apparently/temporarily resolved	Really/actually resolved
Individual Organs	Resolved	Resolved
Experience	No perception of world	No perception of world
Difference	Technical only	Technical only

### Why the Experiences are Identical

During deep sleep, even though the world continues to exist and function (people working night shifts, etc.), for the sleeping person, the world is as good as non-existent because:

- There is no experience of the external world
- There is no experience of the internal world
- All organs are non-functional

Therefore, experientially, there is no difference between sleeping and the state before the Big Bang or after cosmic dissolution.

## The Difference Between Sleep and Death



## The Critical Distinction

The key difference between suṣṭi (sleep) and Maranam (death):

suṣṭi (Sleep)	Maranam (Death)
prāṇa continues	prāṇa withdraws
Temporary state	Permanent departure
Return to waking state	No return

### Euphemism in Language

When animals are euthanized, people say "we put the dog to sleep" - but this is merely a euphemism. If sleep truly meant death, no one would wake up from their first sleep!

## The Seed Nature of kāraṇa śarīram

### How We Know It's the Seed

The kāraṇa śarīram is called the seed condition because:

- During deep sleep, all knowledge, ignorance, emotions, and preconceived ideas are resolved into it
- Upon waking, all these same elements are born out again from the kāraṇa śarīram
- Nothing is lost - everything returns exactly as it was

### The Swallowing Function

The kāraṇa śarīram "swallows" both sthūla and sūkṣma śarīram during deep sleep, holding them in seed form until the person awakens.

## Key Takeaways

1. Paramātmā niṣṭa is knowledge free from obstacles, not just knowledge itself
2. A jñāni is guṇātita from their own standpoint, though others may perceive them as Viśuddha Sattva
3. ānanda Rasam refers to the wisdom of completeness, not experiential happiness
4. The three bodies (sthūla, sūkṣma, Karana) are dominant in different states, but all are always present



5. Deep sleep provides experiential knowledge of cosmic dissolution (Pralayam)
6. The only difference between sleep and death is the continuation or withdrawal of prāṇa
7. kāraṇa śarīram acts as the seed that holds all resolved elements during deep sleep

## Sanskrit Terms Reference

Term	Meaning
Paramātmā niṣṭa	Establishment in supreme self; knowledge beyond obstacles
Swātmānubhuti	Direct knowledge of self (Aparoksha jñānam)
Pratibandha Rahita jñānam	Knowledge free from obstacles
Viśuddha Sattva	Pure sattva; predominance of sattva guṇa
guṇātita	Beyond the three guṇas
kāraṇa śarīram	Causal body; seed of universe
Avyaktam	Unmanifest principle
suṣupti avasthā	Deep sleep state
Jagrat avasthā	Waking state
Swapna avasthā	Dream state
Pralayam	Cosmic dissolution
Dehātmā Buddhi	Identification with body-mind-sense complex
pañca prāṇa	Five vital forces/life breaths