



॥ विवेकचूडामणि ॥  
... Vivekacūḍāmaṇi ...

## AI Summary – Class 124

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### Summary

## kāraṇa śarīram (Causal Body)

### Definition and Characteristics

Śankarācārya discusses the state where kāraṇa śarīram is dominant - the deep sleep state (suṣupti avasthā).

**Key Verse (121):** "Suṣuptiḥ sarva-prakārapramitiprasāntiḥ buddhēḥ bījātmanāvasthitirēva bhavati"

In deep sleep state:

- The buddhi (intellect) remains in bījā rupam (seed form)
- All cognitive functions are in a dormant, potential, unmanifest condition
- This dormant state is why it's called kāraṇa (causal) śarīram

### The Role of Buddhi

The buddhi is the primary instrument through which all knowing functions take place:

- Even though sense organs may be functioning, without buddhi processing, no knowledge occurs
- Example: Brain death - other organs work but no processing happens
- Even in Pratyaksha (direct perception), buddhi is necessary for recognition

### The Six Means of Knowledge (Shat Pramanani)

All require buddhi to function:

1. Pratyaksha - Direct perception
2. Anumana - Inference



3. Upamana - Comparison
4. Upalabdhi - Non-apprehension
5. Shabda - Verbal testimony
6. Arthapati - Postulation

## Understanding suṣupti (Deep Sleep State)

### Beautiful Definition by a Swami

"Vijñāna-virahitā Suptiḥ Tad-jaṇma Svapna-jāgarau"

Translation: Deep sleep is devoid of all intellectual, emotional, and cognitive modifications. From this state, both dream state and waking state emerge.

### Three States Compared

State	What is Displayed	Characteristics
Waking (Jagrat)	External world to be perceived	Full cognitive function
Dream (svapna)	Internal memories and emotions replayed	Only internal world displayed
Deep Sleep (suṣupti)	Vijnana virahita - devoid of all cognitions	Seed (bījā) form remains

### The Experience of Deep Sleep

The experience (pratitih/anubhava) of suṣupti is characterized by:

- **kiñcit na vedmi** - "I do not experience anything" (total ignorance)
- **Ajñānam** - Complete ignorance
- **ānanda** - Bliss, relaxation, calmness, peacefulness
- No worries, anxieties, fears, or threats

**Important:** This experience is universal - experienced equally by everyone in the entire world. There is not even a shred of doubt or vagueness about it. It can never be questioned.



## Verses 122-123: Concluding the Anātmā Topic

### The Structure of Śankarācārya's Analysis

From śloka 72 to 121, Śankarācārya analyzed:

1. sthūla śarīram (gross body) - anātmā
2. sūkṣma śarīram (subtle body) - anātmā
3. kāraṇa śarīram (causal body) - anātmā

In verses 122-123, he concludes and extends this analysis.

### The Extension: śarīra Trayam and prapañca Trayam

Śankarācārya adds an important note: We must include not just the three bodies but also the three universes:

Body	Universe	Status
sthūla śarīram	sthūla prapañca (physical universe)	Anātmā
sūkṣma śarīram	sūkṣma prapañca (subtle universe)	Anātmā
kāraṇa śarīram	kāraṇa prapañca (causal universe)	Anātmā

### Key Statement from Verse 122

"Akhilam idam viśvam anātmāh"

**Translation:** This entire universe that we experience is anātmā.

### The Three Components of Experience

When we say "whatever I experience," this consists of three main things:

1. The external world
2. My own body
3. My own mind

All three are objects of experience, therefore all are anātmā.



## The Critical Corollary: ātmā Cannot Be Experienced

**Fundamental Understanding:** If everything that I experience is anātmā, then ātmā can NEVER be experienced as an object. (Acharya Tadany)

### Important Warnings

#### No one should:

- Look for ātmā experience
- Strive for ātmā experience
- Struggle for ātmā experience
- Target "I'm going to have an ātmā experience"

**Why?** Because any experience you get will come under anātmā:

- Ordinary experience = ordinary anātmā experience
- Extraordinary experience = extraordinary anātmā experience
- Mystical experience = mystical anātmā experience

**Critical Point:** Never claim that you've got an ātmā experience. Never search for an ātmā experience. ātmā cannot be experienced as an object. (Acharya Tadany)

## The Depth of Analysis: Avyaktam (Unmanifest)

### Śankarācārya's Additional Qualifier

When saying "viśvam" (universe), Śankarācārya adds the adjective "avyaktam" - the causal form of the universe, otherwise called māyā.

#### This means:

- Not only Kārya prapañca (manifest universe) is anātmā
- But also kāraṇa prapañca (unmanifest condition) is anātmā
- Both the unmanifest and manifest conditions are anātmā

### Application to Deep Sleep

Even in suṣupti avasthā (dreamless state):

- The blank experience you have is anātmā
- That blankness comes under avyaktam (unmanifest universe)
- Which is kāraṇa prapañca



## Understanding śūnyam (Zero/Blankness)

**Vedāntic Understanding:** śūnyam does NOT mean nothingness or emptiness. Zero (discovered by Indians) is the potential form of the entire universe - the potential form of the entire cosmos. Even that zero/blankness is anātmā.

## The Complete Statement

"Avyakta paryantam idam sarvam anātmā bhavati"

**Translation:** This entire universe, including māyā, avyaktam, avidya, including kāraṇa prapañca - all of this is anātmā.

## The Emerging Question

A natural question arises from this teaching:

If everything that I experience is anātmā, and there is nothing other than what I experience, and the entire universe is an object of my experience, and there is nothing else to be experienced out there - then how can there be any ātmā at all? Where is the place for ātmān?

This question will be answered by Śankarācārya in the next section, which will be covered in the following class.

## Summary of Key Teachings

1. The causal body (kāraṇa śarīram) is dominant in deep sleep where buddhi remains in seed form
2. Deep sleep is characterized by total ignorance yet profound peace and relaxation
3. From śloka 72-121, Śankarācārya establishes that all three bodies are anātmā
4. In verses 122-123, he extends this to include the entire universe (both manifest and unmanifest)
5. The critical corollary: ātmā can never be experienced as an object
6. Any claimed "ātmā experience" is necessarily anātmā
7. Even the unmanifest causal condition (avyaktam/māyā) is anātmā
8. The blankness of deep sleep, though it seems like nothing, is the potential form of the universe and is also anātmā



The class concluded with the peace invocation, preparing students for the next session where the details of this general statement will be explored.