



32. The Causal Body – Its Nature (120-121)

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं तत्कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२० ॥

*avyaktametattriguṇairniruktaṁ tatkāraṇaṁ nāma śarīramātmanah,
susuptiretasya vibhaktavyavasthā pralīnasarvendriyabuddhivṛttiḥ. (120)*



सर्वप्रकारप्रमितिप्रशान्तिः बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः किञ्चिन्न वेद्मीति जगत्प्रसिद्धेः ॥ १२१ ॥

*sarvaprakārapramitiprasāntiḥ bījātmanāvasthitireva buddheḥ,
susuptiretasya kila pratitih kiñcinna vedmīti jagatprasiddheḥ. (121)*

120. This 'unmanifest', described as a combination of all three guṇas, is the causal body of the individual. Its special state is deep sleep, in which all the functions of the mind-intellect and the sense organs are totally suspended.

121. The mind remains in a subtle seed like form in deep sleep, which is the state of complete cessation of all kinds of perceptions. Indeed, the universal experience in this state is, 'I did not know anything.'

So far the three guṇas have been explained exhaustively by Ācārya Śaṅkara¹. Now the causal body, called the 'unmanifest', is taken up for a detailed discussion.

The causal body consists of the three guṇas – sattva, rajas and tamas – in their unmanifest state. When the individual withdraws himself from the waking and dream states of Consciousness, he is

¹ ibid. verse – 111 to 119.