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... Tattva Bodha ...

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AI Summary – Class 14

Sept 29, 2025

Quick recap

In this class, Acharya Acharya Tadany explored fundamental Vedantic concepts using the example of gold and its ornaments to explain the relationship between cause and effect (kāraṇam, kāryam). The discussion centered on several important philosophical principles from the Tattva Bodha text, particularly focusing on point number 2 in the textbook, which is vivekah.

Summary

Cause and Effect (Gold and Ornaments Example)

Acharya Tadany explained that this example comes from the Chandogya Upanishad, 6th chapter, which is a dialogue between Udallaka and Svetaketu. He presented three examples of cause and effect: clay and earthenwares, gold and ornaments, and iron and various products. He focused on the gold example to illustrate key principles:

- The cause (gold) is one (Ekam), while the effects/products (ornaments) are many (Anekam) - "kāraṇam ekam kāryam anekam"
- Gold is the substance (sārah) with independent existence, while ornaments are non-substantial forms with borrowed existence (asārah)
- Gold is permanent (Nityam) as it existed before ornaments were made, exists during their use, and continues to exist after they're melted - "Trikāle'pi tiṣṭhati" (exists in all three periods of time)
- Ornaments are impermanent (Anityam) with a beginning and end date
- Gold has independent, unborrowed existence, while ornaments have dependent, borrowed existence

Practical Examples

Acharya Tadany shared several practical examples to illustrate these concepts:



- When weighing a necklace, you're actually weighing the gold, as ornaments themselves have no weight apart from their substance
- If you remove gold from any ornament, the ornament ceases to exist, showing its dependent nature
- When selling gold jewelry back to a store, they pay only for the weight of gold, not for craftsmanship or taxes, demonstrating that they value the substance (gold) over the form (ornament)

Satyam and mithyā

Acharya Tadany clarified important terminology that forms the foundation of Vedantic teaching:

- Satyam (reality) - that which has independent, unborrowed, permanent existence
- mithyā (unreal) - that which has dependent, borrowed existence
- Important distinction: mithyā does not mean "non-existent" but rather "dependently existent"
- Ornaments are mithyā but still useful and functional - they have a purpose despite their dependent existence
- He compared this to moonlight, which is perceptible and functional (illuminates the night) but has borrowed existence (from the sun)

Application to Vedānta

These concepts form the foundation of Vedantic teaching, where:

- ātmā (Self) is Satyam - the ultimate reality with independent existence
- Everything else (Anātmā) is mithyā - having borrowed existence dependent on ātmā
- This is expressed in the text as "*ātmā satyam tadanyat sarvam mithyeti*" - ātmā is Satyam, and everything else is mithyā

Sanskrit Terminology

Throughout the session, Acharya Tadany introduced several Sanskrit terms to help the students become familiar with the language:

- kāraṇaṁ - cause
- kāryam - effect, product
- Ekam - one
- Anekam - many
- sāram - substantial
- Asāram - non-substantial
- Nityam - permanent
- Anityam - impermanent
- Satyam - reality, truth
- mithyā - unreal, dependent reality