



॥ तत्त्व बोध ॥

... Tattva Bodha ...

By Acharya Tadany

## AI Summary – Class 15

Oct 6, 2025

### Quick recap

The class focused on the qualifications needed to attain spiritual knowledge and the concepts of ultimate reality and truth as described in Vedanta philosophy. Acharya Tadany explained various philosophical concepts including cause and effect relationships, the distinction between intrinsic and borrowed existence, and the significance of foundational terms in Vedantic jargon. The conversation concluded with discussions about ātmā as the ultimate cause of the universe, the impermanence of the world, and the importance of understanding these concepts for emotional well-being and liberation.

### Summary

#### Path to Ultimate Truth Knowledge

Acharya Tadany discussed the preparatory disciplines required for a body of knowledge, focusing on the qualifications needed to attain it. He explained that terms like ātmā, Brahma, and Tattvam are synonymous, referring to the ultimate reality or truth. According to the scriptures, the knowledge of this truth liberates individuals from human bondage and dependence.

#### Qualifications for Knowledge Assimilation

Acharya Tadany discussed the four qualifications required for assimilating knowledge, explaining that the intensity of benefit from studying is directly proportional to one's qualifications. He emphasized the importance of improving these qualifications through karma yoga and upāsana yoga, which are parallel spiritual disciplines. Acharya Tadany also introduced the concepts of Satyam and mithyā, two foundational words in Vedantic jargon, and explained their significance by using a cause-and-effect analysis.

#### Gold's Role in Jewelry Creation



Acharya Tadany discussed the characteristics of cause and effect using the example of gold and its products, such as jewelry. He identified four key features: the cause (gold) is one and permanent, while the effects (jewelry) are many and impermanent. Acharya Tadany explained that the weight of jewelry belongs to the gold substance, highlighting the distinction between the substantial cause and the non-substantial effects. He concluded by emphasizing the fourth characteristic, which states that the cause (gold) is substantial, playing a crucial role in the creation and existence of its effects.

### **Existence: Intrinsic vs. Borrowed**

Acharya Tadany discussed the concept of existence, distinguishing between intrinsic and borrowed existence. He explained that while ornaments and products have existence, it is borrowed from their cause, unlike the independent existence of the cause itself. Acharya Tadany used examples like jewelry, glass, sunlight, and moonlight to illustrate this concept, emphasizing that although products are not intrinsically existent, they are still real and useful. He concluded by stating that according to Vedānta, all products are both satyam (existent) and mithyā (borrowed), but this does not mean they are non-existent or useless.

### **Understanding ESNS in Vedānta**

Acharya Tadany discussed the significance of certain words and their acronyms, particularly focusing on ESNS, which can be remembered as ESseNSe, and it stands Ekam, Sarah, Nityam and Satyam. He emphasized the importance of remembering these terms as they are foundational to understanding Vedānta and will be used repeatedly in future discussions.

### **Understanding ātmā and the Universe**

Acharya Tadany discussed the concept of ātmā as the ultimate cause of the entire universe, drawing parallels between scientific cosmological models and Vedānta philosophy. He explained that while scientists cannot determine what existed before the Big Bang, which they refer to as the singularity, Vedānta posits ātmā as the absolute cause of the universe, including time and space. Acharya Tadany concluded that ātmā is not just the immediate cause of specific events but the ultimate cause of the entire cosmos.

### **Understanding ātmā and Anātmā Concepts**

Acharya Tadany discussed the concepts of ātmā and Anātmā from Vedānta philosophy, explaining that ātmā is the cause or essence, while Anātmā refers to the non-essential, impermanent, and pluralistic universe. He described the universe as a product without substantiality, composed of name and form, and emphasized its impermanence and emptiness.

### **Understanding Worldly Insecurity**

Acharya Tadany discussed the concept of insecurity and its roots in human nature, citing examples like job security and temporary relationships. He emphasized that emotional



dependence on impermanent things leads to anxiety and fear, as taught in the Bhagavad Gita. Acharya Tadany advised using the world for functioning but not for seeking security or happiness, comparing this warning to health advisories on cigarette packets. He concluded that understanding the temporary nature of the world is crucial for emotional well-being.

### Understanding ātmā: The Ultimate Reality

Acharya Tadany discussed the concept of ātmā, or the ultimate reality, which is the source of existence for the universe. He explained that while the world appears real, its existence is borrowed and temporary, much like borrowed clothes for attending a wedding. Acharya Tadany emphasized the importance of understanding this concept to remain emotionally secure and prepared for the impermanence of life, leading to liberation. He concluded by noting that the crucial question of how to know this reality would be addressed in the next class.

### Additional Key Points

In this class, Acharya Tadany explored fundamental Vedantic concepts, particularly focusing on the distinction between Satyam (ultimate reality) and Mithyā (borrowed existence). He used the analogy of gold and jewelry to illustrate these concepts - gold represents the permanent, substantial cause (kāranam), while jewelry represents the temporary, non-substantial effects (kāryam).

### The Four Characteristics of Cause and Effect

Acharya Tadany identified four key characteristics that distinguish cause from effect:

- Ekam vs. Anekam: The cause is one (singular), while effects are many (plural)
- sārāh vs. Asāram: The cause is substantial, while effects are non-substantial (merely name and form)
- Nityam vs. Anityam: The cause is permanent, while effects are impermanent
- Satyam vs. Mithyā: The cause has independent existence, while effects have borrowed existence

Acharya Tadany introduced the acronym ESNS (Ekam, sārāh, Nityam, Satyam) as a memory aid for these characteristics.

### ātmā as Ultimate Reality

Acharya Tadany explained that ātmā (also called Brahma or Tattvam) is the ultimate cause of the entire universe. Unlike scientific cosmology which refers to a "singularity" before the Big Bang, Vedānta identifies ātmā as the absolute cause that exists beyond time and space. The entire universe (Anātmā) is merely a product with borrowed existence.



### Practical Implications for Life

The teacher emphasized that understanding these concepts has profound implications for emotional well-being:

- Emotional dependence on impermanent things (anātmā) creates insecurity, anxiety, and fear
- We should use worldly objects for functioning but not depend on them for security or happiness
- By recognizing the temporary nature of all worldly phenomena, we can prepare ourselves emotionally for inevitable changes
- True liberation (mokṣa) comes from holding onto ātmā rather than Anātmā

Acharya Tadany concluded by noting that the crucial question of how to know this ultimate reality would be addressed in the next class.

### Important Clarification on Mithyā

The teacher emphasized that calling the world Mithyā (borrowed existence) does not mean it is non-existent or useless. The world very much exists and has functionality, but its existence is borrowed from ātmā, similar to how moonlight borrows its light from the sun.