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... Tattva Bodha ...

By Acharya Tadany

## AI Summary – Class 36

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### Summary

The Third Quality of ātmā - ānanda (happiness)

#### Introduction to Sat-Cit-ānanda

Acharya Tadany introduced the third quality of ātmā as described in Tattva Bodha:

**Satcitānanda svarūpa** (the nature of existence-consciousness-happiness). The teaching explored three Sanskrit terms:

- **Sat (Satyam)**: That which exists in all three periods of time - past, present, and future
- **Chit**: That which is of the nature of consciousness (jñāna svarūpa)
- **ānanda**: That which is of the nature of happiness or happiness (Sukha svarūpa)

#### The Vedāntic Understanding of Happiness

Acharya Tadany emphasized that Vedānta has a profound and unique perspective on happiness, just as it does on consciousness. He explained that from an ordinary perspective, people experience happiness periodically but don't truly understand its source or why they become happy.

#### The Paradox of Happiness

The teaching highlighted a fundamental paradox:

- What gives happiness to one person at one time may give unhappiness at another time
- What brings joy to one person may cause suffering to another person in the same situation
- Example: A teenager blasting heavy metal music experiences ecstasy, while parents who grew up with classical music feel horrified by the same sound



## Where Happiness Does NOT Reside

Acharya Tadany systematically explained that according to Vedānta, happiness is not found in:

1. **The External World:** The entire material universe does not contain even an iota of happiness as its property or nature. If happiness were an ingredient in objects, we could read it on labels like "3% happiness from the Himalayas"
2. **The Body:** The physical body is not a source of happiness. This becomes evident as one ages and experiences the body's limitations and deterioration
3. **The Mind:** If the mind were a source of happiness, people wouldn't resort to drinking, addiction, or constant distraction to escape mental suffering. Many people find the mind to be a heavy burden (Maha bhāra) rather than a source of joy
4. **The Sense Organs:** The senses themselves do not contain or produce happiness

## The Story of Nārada

Acharya Tadany shared a beautiful teaching from the Upanishads about Nārada, a highly accomplished sage who had mastered most bodies of Vedic knowledge and possessed extraordinary powers, including the ability to travel throughout the universe at will. Despite all his accomplishments, Nārada approached his guru Sanat Kumara (son of Brahma) and confessed: *"I have so many degrees, so much knowledge, so much power, so many skills - but I am not happy."*

SanatKumara gave Nārada an elaborate teaching and made a profound statement: **The entire universe does not have even an inch of happiness, because an impermanent thing cannot have happiness as its own true nature.**

## The Dog and Bone Analogy

Acharya Tadany presented a powerful analogy to illustrate how humans misattribute the source of happiness:

When a dog bites a dry bone, the sharp edges of the bone cut the dog's mouth, causing it to bleed. The dog, using its own logic, concludes: "Before biting the bone, there was no blood. After biting the bone, there is blood. Therefore, the bone is the source of blood." This is pure logic (Anvaya Vyatireka) but wrongly applied. The dog even bites harder to get more "blood from the bone," inflicting more pain on itself.

According to the śāstra, **human beings follow the same flawed logic regarding happiness.** We experience happiness when interacting with sense objects, situations, or memories, and we wrongly conclude that these external factors are the source of our happiness - just as the dog wrongly attributes blood to the bone.



## The True Source of Happiness

Acharya Tadany explained the Vedāntic teaching on where happiness actually comes from:

- Under certain conditions - due to external factors, internal factors, known or unknown factors, visible or invisible factors - the mind assumes a particular state or condition
- When the mind encounters something charming, beautiful, or exhilarating (external), or when pleasant memories surface (internal), the mind becomes **calm and relaxed**
- When the mind becomes calm and relaxed, the natural happiness of ātmā gets **reflected** in the mind, just as consciousness reflects in the mind
- We then experience this reflected happiness, but we wrongly attribute it to external objects, the body, or the mind itself
- In reality, **there is only one source of happiness: ātmā**, which is our own true nature

## The Revolutionary Teaching

The profound revelation of the śāstra is this: **If ānanda svarūpa is my true nature, then I am of the nature of happiness itself.** My true nature of happiness gets reflected in the mind periodically when circumstances are conducive - when situations make the mind calm and receptive.

The conducive situations don't create happiness; they simply create the mental state that allows our inherent happiness to be reflected and experienced. We wrongly attribute the ānanda to external circumstances, the body, or the mind-sense complex.

## Summary of the Individual's Nature

Acharya Tadany concluded the analysis of the individual (jīva) by explaining that every person is a mixture of:

- **Sat-Cit-ānanda:** The spiritual principle, the consciousness principle
- **Anātmā:** The material principle (body-mind-sense complex)

Both aspects are useful and necessary for our worldly transactions. However, we must remember: **Whenever we want permanent ānanda, we have to go to our own true nature - ātmā.**

## Course Structure Review

Acharya Tadany reviewed the two main topics covered so far in Tattva Bodha:

1. **The Four-fold Qualifications (Sādhana Chatuṣṭaya):** The entry requirements for Vedānta study
  - Discrimination (Viveka)



- Dispassion (Vairāgya)
  - Discipline (Śhaṭ-sampatti - six-fold discipline)
    - Śhama : Calmness
    - Dama : Self-control
    - Uparati : Withdrawal
    - Titikṣhā : Forbearance / Endurance
    - Śhraddhā : Faith
    - Samādhāna : Concentration / Focus
  - Desire for spiritual wisdom (Mumukṣutva)
2. **Understanding the Individual:** Recognizing that we are a mixture of Sat-Chit-ānanda and Anātmā, and learning to claim our true nature as Sat-Chit-ānanda rather than identifying with the body
3. **The Third Topic:** To be introduced in the next class

### Closing Prayer

The class concluded with the traditional Vedic prayer:

*Asato ma sad gamaya / Tamaso ma jyotir gamaya / Mrityor ma amritam gamaya*

Lead me from the unreal to the real (Satyam - the reality of my true nature)

Lead me from the darkness of ignorance to the light of wisdom

Lead me from mortality to immortality (not physically, but in understanding our true immortal nature)

### Key Takeaways

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**Central Teaching:** Happiness is not found in the external world, body, mind, or senses. There is only one source of permanent happiness - ātmā, our own true nature. What we experience as happiness is the reflection of our inherent ānanda in the mind when it becomes calm and conducive.

**Common Mistake:** Like the dog attributing blood to the bone, we wrongly attribute happiness to external circumstances, objects, relationships, or experiences. This misunderstanding keeps us perpetually seeking happiness outside ourselves.

**Practical Implication:** To experience permanent happiness, we must learn to claim our true nature as ātmā rather than identifying with the body-mind complex. We should use the body



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without attachment, recognizing that fears of old age, disease, and death arise only from body-identification.