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TATTWA AS THE CORE OF HINDU THEOLOGY: A BRAHMA VIDYĀ PERSPECTIVE

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Abstract
This article examines the doctrine of Tattwa as the core of Hindu theology by positioning Tattwa Jñāna as the primary reference text within the framework of Brahma Vidyā. The study aims to reveal the meaning of Tattwa not merely as a metaphysical construct, but as a path of spiritual knowledge that guides human beings toward the realization of ultimate reality, namely the unity of Ātman and Brahman. Employing a qualitative-descriptive approach and textual analysis, the discussion focuses on the ontological, cosmological, anthropological, ethical, eschatological, and soteriological dimensions of Tattwa as articulated in Tattwa Jñāna. The findings indicate that the doctrine of Tattwa views the world as a phenomenal and impermanent reality, human beings as a microcosm integrally connected to the universe, and worldly life as an arena for the formation of ethical and spiritual consciousness. The eschatological and soteriological dimensions in Tattwa Jñāna affirm that svarga and naraka are transitional states, whereas mokṣa constitutes the ultimate goal of liberation of the soul from saṁsāra. Accordingly, Tattwa Jñāna emphasizes true knowledge (jñāna), self-discipline, and dharmic awareness as the primary foundations in the process of liberation. This study concludes that, within the perspective of Hindu theology, Tattwa functions as a reflective guide that leads Hindu adherents toward an understanding of the meaning of life, ethical responsibility, and the attainment of spiritual freedom in the realization of Brahman.

Keywords: Tattwa; Tattwa Jñāna; Hindu Theology; Brahma Vidyā; Mokṣa.

INTRODUCTION

In Hindu religious thought, Tattwa occupies a fundamental position as the theological foundation that shapes believers' understanding of ultimate truth. Tattwa is not merely understood as a philosophical concept, but also as a spiritual framework that strengthens śraddhā (faith) and bhakti (devotion) toward Sang Hyang Widhi Wasa, the Supreme Divine Reality. Etymologically, the term Tattwa derives from Sanskrit, consisting of tat, meaning essence or truth, and twa, meaning "that which has the nature of," thus signifying ultimate or essential reality. Within the Balinese palm-leaf manuscript tradition (lontar), Tattwa is employed to articulate truths concerning God, the soul, the universe, and the purpose of human existence, as formulated in doctrines such as Widhi Tattwa and Ātma Tattwa (Sura & Yasa, 2009).

Conceptually, Tattwa represents the core or spiritual essence of Hindu teachings, encompassing five fundamental principles: Brahman, Ātman, Karma Phala, Punarbhawa, and Mokṣa (Adiputra et al., 1990). Through a proper understanding of Tattwa, Hindu adherents are expected to develop a firm conviction in the oneness and omnipotence of the Divine, which is subsequently expressed through ethical conduct, rational reflection, and responsible engagement with life. Accordingly, Brahma Vidyā situates Tattwa as a theological and philosophical foundation for comprehending the essential relationship between Brahman, Ātman, and the cosmos, while simultaneously guiding human beings toward the ultimate goal of life, namely mokṣa.

METHOD

This study employs a qualitative approach through library-based research. The analysis focuses on textual and philosophical examination within the framework of Brahma Vidyā. Primary data are derived from Hindu sacred scriptures and Balinese lontar manuscripts that discuss the doctrine of Tattwa, while secondary data are obtained from scholarly books, peer-reviewed journal articles, and other relevant academic works. Data analysis is conducted using hermeneutic and philosophical approaches to interpret key theological concepts and to examine Tattwa as the core of Hindu theology, encompassing metaphysical, ethical, and soteriological dimensions. The soteriological perspective refers to teachings concerning the ultimate purpose of human life, the path to liberation from suffering (duḥkha), release from the cycle of saṁsāra, and the attainment of supreme freedom, namely mokṣa.

RESULTS AND DISCUSSION

Understanding Tattwa in Hindu Thought

Etymologically, the term Tattwa originates from Sanskrit, where tat means essence, truth, or reality, and twa signifies “that which has the nature of.” Therefore, Tattwa is understood as ultimate truth or essential reality. In the Balinese lontar manuscript tradition, Tattwa is employed to express truths concerning Sang Hyang Widhi Wasa and other metaphysical realities. Within the context of Hindu theology, belief in the ultimate truth of God is referred to as Widhi Tattwa, whereas teachings on the essence of the soul are known as Ātma Tattwa, indicating that Tattwa serves as a key concept for understanding the metaphysical dimensions of Hindu doctrine (Sura & Yasa, 2009).

Furthermore, Tattwa is regarded as the core or spiritual essence of Hindu teachings, encompassing five fundamental principles: Brahman, Ātman, Karma Phala, Punarbhawa, and Mokṣa (Adiputra et al., 1990). The comprehension of Tattwa aims to strengthen śraddhā (faith) and bhakti (devotion) toward Sang Hyang Widhi Wasa, enabling Hindu adherents to develop firm conviction in the oneness and omnipotence of the Divine, and to manifest this belief through ethical, rational, and purposeful conduct. Accordingly, the doctrine of Tattwa plays a vital role in awakening spiritual consciousness, dissolving worldly attachments, and guiding human beings toward the ultimate goal of life, namely mokṣa.

Hindu Tattwa as the Core of Hindu Teaching

Brahma Tattwa (The Concept of Divinity in Hinduism)

Tattwa is understood as the core truth or the essence of Hindu teachings, encompassing five fundamental principles: Brahman, Ātman, Karma Phala, Punarbhawa, and Mokṣa (Adiputra et al., 1990). These five principles constitute a theological framework that explains the integral relationship between God, human beings, and the universe. Within this framework, Brahman is conceived as the ultimate reality and the source of all existence, forming the conceptual foundation for understanding divinity in Hindu teachings.

As the essence of Hindu doctrine, Tattwa functions as both a rational and spiritual foundation for religious life. A comprehensive understanding of Tattwa fosters conviction in the oneness and omnipotence of God, which is then manifested in ethical, rational, dynamic, and critical modes of living. These attitudes are concrete expressions of śraddhā (faith) and bhakti (devotion) in daily practice, demonstrating that the doctrine of Brahma Tattwa is not merely theoretical, but also guides Hindus in cultivating a harmonious and meaningful religious life.

In its theological dimension, Tattwa affirms the existence of the One Supreme God, known in Hinduism as Sang Hyang Widhi Wasa or Paramasiwa, who is the source and ultimate goal of all things. God represents the highest essence, inseparable from the universe. The concept of Nirguṇa Brahman is illustrated in Bhagavadgītā X.2, where Krishna emphasizes that even the gods (devas) and sages (ṛṣis) cannot comprehend His origin, for He is the source of all sacred beings:

Na me viduḥ sura-gaṇāḥ prabhavaṃ na maharṣayaḥ
Aham ādir hi devānāṃ maharṣīṇāṃ ca sarvaśaḥ

Translation:

> Neither the gods nor the great sages (ṛṣis) know My origin, for I am the source of all gods and sages in all things." (Mantik, 2007)

In Bhagavadgītā X.2, it is stated that even the gods (devas) and the sages (ṛṣis) do not know the true nature of God's origin, for God Himself is the source of the entire existence of these sacred beings. This affirmation highlights that the essence of divinity transcends the reach of the mind and perception of any creature. This statement underscores that the true nature of God transcends any form, name, or category imaginable by humans, highlighting the metaphysical and transcendent character of Brahman as taught in Hindu theology.

Based on this sloka, it is evident that there exists a divine reality that transcends the gods (devas), namely an impersonal divine entity that cannot be fully comprehended, represented, or accessed by any creature—often referred to as God in His impersonal aspect. The concept of Nirguṇa Brahman describes God as devoid of attributes, formless, and entirely transcendent, beyond the grasp of human intellect. In contrast, Saguna Brahman represents God in a form that can be understood and approached by human beings—possessing qualities, capable of personification, and manifested in various forms, including gods (devas) and avatāras.

The existence of these two conceptions of divinity is closely related to the differences in the perceptual capacities and intellectual abilities of Hindus. According to Donder (2009), understanding Nirguṇa Brahman is more attainable for those who are no longer attached to the

physical identity, whereas Saguna Brahman is more suitable for those who still require a representation of God in personal, tangible forms that can be experienced concretely.

Harsananda (2021), in the article Strukturasi Ajaran Tattwa Dalam Teks Tattwa Jñāna, states that Saguna Brahman represents the concept of divinity in Hinduism characterized by specific attributes, making it accessible to the general understanding of devotees. In religious practice, Saguna Brahman is often perceived through the forms of deities, as these deities are considered sacred emanations of God and serve as objects of worship. Nonetheless, from the tattwa perspective, deities remain aspects or manifestations of the singular, higher reality, namely Nirguṇa Brahman. This principle is affirmed in Ṛgveda I.164.46:

Ekam sat viprā bahudhā vadanti
Agniṃ Yamam Mātariśvānam āhuḥ

Translation:

> Truth is one; the wise call it by many names—Agni, Yama, Mātariśvan. They call Him Indra, Mitra, Varuṇa, Agni, and He is the heavenly, nobly-winged Garutman. To what is One, the sages give many names; they call it Agni, Yama, Mātariśvan. (translation: Ralph T.H. Griffith).

The concept of Saguna Brahman essentially facilitates the spiritual engagement of Hindu devotees with God, as the divine is perceived in a more personal and conceivable form. However, the diversity of understanding and devotion toward the manifestations of God has given rise to various forms of worship within society. Hinduism regards this diversity as legitimate, since the multiplicity of forms, names, and modes of worship of the deities serves merely as spiritual instruments guiding devotees toward the ultimate singular reality, Nirguṇa Brahman.

The Concept of God in Balinese Tattwa

In the Tattwa Jñāna text, Balinese Tattwa explains reality through two fundamental entities: cetana, which denotes the conscious or sentient principle, and acetana, which refers to the unconscious or insentient principle (Sura et al., 1997).

> *Cetana acetana, cetana ngaranya jñana wruh mengët, ring tutur tan pabalik lupa, acetana ngaranya ikang lupa wyamoha tan kahanan tutur. Ikang cetana lawan acetana, yeka sinanggah úiwaTattwa lawan màyàTattwa, ikang cetana yeka úiwaTattwa ikang acetana yeka màyàTattwa, pada litnya mwang sùkúmanya, kunang kasor nikang màyàTattwa dening úiwaTattwa, tan pacetana, tan pajñana ikang màyàTattwa, kewala lupa tan kahanan tutur, ta ya pinakàwaknya, awang – awang uwung –uwung, tan pagamongan, lupa wiparita, swabhawa nikang màyà Tattwa, tutur prakasa pwa swabhawa nikang Siwa Tattwa, ikang sinangguh úiwa tattwa,*

Translation:

> Cetana, Acetana. Cetana refers to jñāna: the capacity to know, to remember, to retain awareness without forgetting. Acetana, in contrast, signifies forgetfulness, confusion, and lack of consciousness. The cetana that opposes acetana is known as Śiva Tattwa, which stands in opposition to māyātattwa. Both are subtle and minute in nature; however, māyātattwa is considered lower than Śiva Tattwa. Māyātattwa lacks cetana and jñāna, existing only in forgetfulness without awareness. Its essence is emptiness—free and unobstructed. Forgetfulness prevails; nothing is remembered, which constitutes the characteristics of māyātattwa. In contrast, Śiva Tattwa possesses consciousness, clarity, and luminosity (Sura et al., 1997).

Within Tattwa Jñāna, it is further mentioned that Śiva Tattwa is divided into three categories: Parama Śiva Tattwa, Sadā Śiva Tattwa, and Atmikatattwa (Tj, 2). What is called Śiva Tattwa is three, namely; Parama Śiva Tattwa, Sadā Śiva Tattwa, Atmikatattwa. Basically Śiwa is one but its state and nature are different, which are vertically divided into three parts regarding His state, namely: Parama Śiva, Sadā Śiva, and Atmika Tattwa or Śivātma.

> *Parama Śiva Tattwa ngaranya, kasthityan bhaţţāra riŋ niṣkala, tan polah, tan limbak, tan laku, tan hili, tanpa saŋkan, tanpa paran, tanpa witan, tanpa wĕkasan, kewala sthiti, umiděŋ, uměněŋ laŋgěŋ juga sira. Iběk taŋ rāt kabeh de nira*" (TJ.3)

Translation:

> Parama Śiva represents the eternal and immutable existence of Bhaṭṭāra in the niskala (unmanifest) realm. He is still, unshaken, and without motion; unoriginated, purposeless, without beginning or end. Always abiding in a state of absolute permanence, self-contained and everlasting, He pervades the entire universe, filling all of creation with His presence.

Sadā Śiva represents Saguna Brahman, where consciousness (cetana) begins to interact with subtle māyā (acetana), acquiring attributes, functions, and activity. At this stage, māyā manifests minimally as divine power (Śakti), leaving His purity largely intact. As Saguna Brahman, God governs creation (Utpatti), preservation (Sthiti), and dissolution (Pralina), known as the "Tri Kona," reflecting the dynamic interplay between the macrocosm (bhuwana agung) and microcosm (bhuwana alit).

> "*...bhat a ra sada Śiva Tattwa, tan wĕnang cinampuran, tuhun cetananira juga karaktan mala, koparĕnggan sinaput de nikang ma ya tattwa, kawkas tang cetana lngĕ lngĕ, marisarwajn a, mari sarwaka ryakartha, tuhun maka wak tuturma tra, juga kang cetana kawkasan, ndan sira ta si nangguh ta a tmikatattwa ngaranira, sira ta sang hyang a tma wiśeṣa ngaranira*,.." (TJ 5).

Bhaṭṭara Sadāśiva remains untouched, while only His cetana (consciousness) becomes tainted, adorned, and enveloped by Māyātattwa. Consequently, His cetana appears inactive, ceases to be omniscient (sarwajña) and omnipotent (sarwakartṛ), and at a certain point represents the innermost, subtle awareness of consciousness. This aspect is referred to as Atmikatattwa or Sanghyang Ātma Viśeṣa.

Jiwa (Atma Tattwa)

In Balinese Tattwa, as presented in Tattwa Jñāna, the soul (Ātman) is the principle of consciousness (cetana) that manifests the divine essence within all living beings, distinguishing them from inanimate matter (acetana). While the soul undergoes the cycle of rebirth (saṁsāra) and is bound by karma, it remains essentially united with Brahman.

This concept is closely linked to Saguna Brahman, the personal aspect of God approachable through worship and ritual. The Ātman is regarded as a direct emanation of the divine, akin to how gods manifest from Nirguṇa Brahman. Rituals and devotion to Saguna Brahman thus serve not only as external acts of worship but also as means for internal realization of the self's divine nature.

The ultimate aim is moksa, liberation from worldly attachments and rebirth, culminating in union with Nirguṇa Brahman. This framework highlights the integration of personal and transcendent aspects of God in guiding spiritual practice and achieving ultimate liberation in Hinduism.

Kumar (2023) emphasizes that humans are, in essence, not separate from God. He states, "Do not ever think that you and God are separate. Think always, 'God is with me; He is inside me; He is around me… I and God are one and the same.'" Furthermore, he explains that each individual is an embodiment of the Supreme Self, saying, "You are the embodiment of the Supreme Self (Brahman). Consider yourself as Brahman. Always live in the constant awareness, 'I am Brahman, I am Brahman.'"

The meaning of the above quotation is as follows: Never think that you and God are separate. Always think, "God is with me; He is inside me; He is around me… I and God are one and the same." In addition, each individual is the embodiment of the Supreme Self (Brahman). Consider yourself as Brahman, and live constantly in the awareness, "I am Brahman, I am Brahman."

Kumar (2023) emphasizes the unity between the individual and God, asserting that "you and God are not separate." This idea resonates closely with Balinese Tattwa, where the Ātman (soul) is understood as a direct manifestation of the divine essence (Brahman) within each living being. In Tattwa Bali, God is not only external but also intimately present in the core of consciousness and life, reflecting the principle that every individual embodies the Supreme Self. As Kumar states, "Consider yourself as Brahman. Always live in the constant awareness, 'I am Brahman, I am Brahman.'" Similarly, Balinese Tattwa teaches that recognizing the self as an inseparable part of divine reality allows one to transcend the illusion of separation (māyā) and follow a spiritual path toward moksa, the ultimate union with the divine.

This statement encourages perceiving God as inherently unified with the self, fostering an intimate and enduring relationship with the Divine in all aspects of life. It emphasizes that the self is not separate, but a manifestation of Brahman, through which one can realize their true nature and attain spiritual liberation (moksa). Kumar (2023), in Satyopanisad, asserts that the spiritual

essence of humans is identical with God, and recognizing “I am Brahman / I am Atman / I am God” represents the core of spiritual practice (sadhana). This aligns with Hindu non-dualistic (Nirguṇa / Advaita) thought, where the highest reality (Brahman) is one with Atman. Consequently, Tattwa teachings guide humans toward the realization that the individual self and the Divine Self are fundamentally one, beyond mere ritual or external worship.

From the perspective of Hindu cosmology, Donder (2007) emphasizes that the awareness of one’s divine identity is not merely a metaphysical concept, but a foundation for ethical and spiritual transformation in daily life. When individuals understand themselves as manifestations of Brahman, all aspects of life—thoughts, speech, and actions—become vehicles for actualizing sacred values such as satya (truth), ahiṃsā (non-violence), and prema (love). The realization “I am Brahman” (Aham Brahmāsmi) is not intended to cultivate a spiritual ego, but to dissolve the individual ego into universal consciousness, enabling one to perceive all beings as extensions of oneself. In this state, selfless service (sevanam) naturally emerges as an expression of Brahman-consciousness, since serving others is serving the same Self in a different manifestation. The ontological unity of Ātman and Brahman ultimately guides humans to live with compassion, moral responsibility, and orientation toward mokṣa as the ultimate goal of the spiritual journey.

The World (Jagat Tattwa / Bhuana Agung and Bhuana Alit)

In Hindu cosmology, the world is understood through the concept of Jagat Tattwa, encompassing both the macrocosm (Bhuana Agung) and the microcosm (Bhuana Alit). Bhuana Agung refers to the vast, universal order, while Bhuana Alit denotes the individual, localized universe within each being. Together, they reflect the interconnectedness of all existence, illustrating the principle that the cosmos and the self are manifestations of the same underlying reality. This dual perspective emphasizes the balance and harmony between external nature and internal consciousness, guiding humans to live in alignment with cosmic law (dharma) and recognize the spiritual significance embedded in all aspects of the world.

In Tattwa Jñāna, the world (prakṛti) is understood as acetana, the non-conscious principle that provides a container for consciousness (cetana). While phenomenally real, the world is impermanent and subject to cause and effect, often regarded as māyā, a temporary reality that conceals the ultimate truth without negating its cosmic role. The teaching of Jagat Tattwa emphasizes the inseparable connection between Bhuana Agung (macrocosm) and Bhuana Alit (microcosm), where humans reflect the cosmic elements and operate under the same universal law (ṛta). Donder (2007) highlights that individual thoughts, words, and actions resonate with the cosmos, so human disharmony affects the universal order, and vice versa. Humans are not rulers of nature but integral participants with ethical and spiritual responsibilities. Awareness of this unity guides humans to maintain balance, honor the environment, and live in alignment with cosmic order. Such consciousness ultimately leads to mokṣa, liberation from worldly attachments and reunion with the divine reality.

Suffering (Duḥkha and Avidyā) in Tattwa

In the Tattwa perspective, suffering arises from duḥkha (inherent pain) and avidyā (ignorance of ultimate reality), which bind individuals to the cycle of birth and death (saṁsāra), obscuring the recognition that Ātman is one with Brahman. Understanding these sources of suffering is crucial for spiritual growth, guiding self-awareness, ethical conduct, and disciplined

practice (sadhana). Through knowledge and insight, avidyā is gradually dissolved, allowing the transcendence of duḥkha, alignment with dharma, and ultimately the attainment of mokṣa, the highest goal of Hindu spiritual practice.

Suffering arises from the soul's attachment to the world and karma, rooted in avidyā—ignorance of the true nature of Ātman as pure and free. This ignorance generates desires and attachment to outcomes, binding individuals to the cycle of birth and death (saṁsāra) (Titib, 2006). Overcoming suffering requires self-control, disciplined spiritual practice (sadhana), and deep understanding of sacred teachings, allowing inner transformation and the realization of unity with Brahman, the ultimate source of true happiness.

Easwaran (2007) highlights that liberation from suffering cannot be achieved through external effort alone but through the transformation of consciousness via yoga, including selfless action (karma yoga) and devotion (bhakti yoga), fostering mental stability and moral clarity. Similarly, Sarasamuccaya (Kajeng, 1997) emphasizes mastery over the mind, desires, and impulses as essential for freedom from suffering. Together, these teachings guide humans toward inner transformation, ethical living, and spiritual awakening, ultimately leading to mokṣa, the complete liberation from worldly attachments and the cessation of suffering.

Ethics, Moral Conduct, and Sādhana as the Path of Consciousness Transformation

In Hindu philosophy, the transformation of consciousness is guided by ethics (dharma), moral conduct (susila), and disciplined spiritual practice (sādhana). Living ethically harmonizes human behavior with the cosmic order, promoting balance within oneself, in relationships, and with the universe. Moral conduct nurtures virtues such as truthfulness (satya), non-violence (ahiṃsā), compassion (karuṇā), and self-restraint (brahmacharya), shaping character and moderating desires. Sādhana, through meditation, self-inquiry, ritual, and devotional practices (bhakti), cultivates mental clarity and dissolves egoic illusions (avidyā), revealing the essential unity of Ātman and Brahman. By consistently practicing ethics, moral discipline, and spiritual exercises, individuals transcend attachment and ignorance, awakening to inner wisdom, divine awareness, and ultimately attaining mokṣa, the supreme liberation and fulfillment of spiritual realization.

In Tattwa teachings, ethics encompasses susila (morality) and sādhana as spiritual discipline. Susila is not merely a set of external rules but a cultivation of virtue, self-restraint, and devotion (bhakti) toward God, serving as a transformative path that purifies consciousness and moderates worldly attachments. Through consistent practice, ethical and moral development guides individuals toward self-mastery and spiritual growth, ultimately supporting the liberation of the soul.

Sri Aurobindo (1990) emphasizes that moral and spiritual development is inseparable from the education of consciousness. Self-control, purity of thought, and sincere devotion are essential for inner transformation. Bhakti deepens spiritual awareness, inspiring life aligned with dharma. Ethics and spiritual discipline, therefore, are not ends in themselves but instruments for liberating the soul from attachment and guiding it toward mokṣa, the highest goal of spiritual realization.

The Eschatological and Soteriological Dimensions of Tattwa Teachings

In Tattwa philosophy, the eschatological and soteriological dimensions illuminate the ultimate purpose of human life and the path to liberation. The soul (Ātman) traverses beyond the

material world, shaped by karma, cycles of birth and death (saṁsāra), and the pursuit of higher realms. Liberation is attained through knowledge (jñāna), ethical conduct (susila), devotion (bhakti), and disciplined spiritual practice (sādhana), dissolving suffering (duḥkha) and ignorance (avidyā). Together, these dimensions harmonize metaphysical insight, moral responsibility, and inner discipline, guiding the soul to recognize its unity with Brahman. Ultimately, the human journey culminates in mokṣa, the total liberation from worldly attachments and the realization of divine wholeness (Temon, 2023).

In Tattwa teachings, eschatology examines the soul's (Ātman) journey beyond death, encompassing svarga (heaven), naraka (hell), and mokṣa as the ultimate goal. These states are shaped by karma and the cycle of rebirth (punarbhava), reflecting the consequences of actions and the level of spiritual awareness attained during life. Svarga and naraka are temporary experiences, serving as stages for the soul's continued purification, while the soul's ultimate aim is liberation from worldly bonds and reunion with Brahman.

The soteriological dimension emphasizes the path to emancipation through knowledge (jñāna), ethical conduct (susila), devotion (bhakti), and disciplined spiritual practice (sādhana). By cultivating inner awareness, moral clarity, and spiritual discipline, the soul gradually transcends suffering (duḥkha) and ignorance (avidyā), aligning its life with dharma and awakening to its true divine nature. In this process, ethical living and spiritual practice are not mere duties but transformative tools guiding the soul toward self-realization.

Ultimately, Tattwa teachings reveal that the highest purpose of life is mokṣa: the liberation of Ātman from karmic bondage, duality, and worldly attachments, culminating in its complete union with Brahman. Earthly existence is thus a sacred arena for cultivating consciousness, ethical responsibility, and devotion, preparing the soul for its return to the divine source and the eternal experience of spiritual wholeness (Sura et al., 1997; Temon, 2023).

CONCLUSION

Tattwa as the Core of Hindu Theology: A Brahma Vidyā Perspective. Tattwa Jñāna (knowledge of Tattwa), within the framework of Brahma Vidyā, presents Tattwa as the essence of Hindu theological thought, guiding consciousness toward the realization of ultimate reality. It integrates cosmological, anthropological, and eschatological dimensions under the central principle of Ātman's unity with Brahman. As a path of liberating knowledge (jñāna-mārga), it directs individuals beyond worldly attachments toward profound spiritual awareness.

The text clarifies that eschatological and soteriological teachings are not about reward or punishment, but focus on understanding karma, rebirth (punarbhava), and ethical responsibility. Temporary experiences of pleasure and suffering serve as lessons, while mokṣa signifies the soul's ultimate liberation—freedom from karmic cycles and reunion with Brahman—attainable through purifying consciousness, insight, and detachment.

Within this perspective, worldly life becomes a field for spiritual cultivation. Ethical conduct, self-discipline, and comprehension of Tattwa enable individuals to act as conscious, responsible beings, navigating life with virtue, mindfulness, and devotion, ultimately realizing inner freedom and the inseparable unity of Ātman and Brahman.

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