

Tattva-jñānārtha-darśanam

commitment to Self-knowledge

Tattva-jñānārtha-darśana

keeping in view the purpose of the knowledge of truth

Tattva means truth, truth in the sense of the irreducible reality of anything and everything. **Jñāna** as used here in the compound **tattva-jñāna** is self-knowledge. **Artha** means purpose or an end in the sense of a goal. **Darśana** is sight or vision.

So **tattva-jñānārtha-darśana** is keeping in view the purpose of the knowledge of truth.

Knowledge of truth, **tattva-jñāna**, is the thing-to-be-known in life for which the values prepare the mind.e means available to know whatever that one seeks to know.

WHAT IS THE BASIC THING TO BE KNOWN IN LIFE?

The basic knowledge to be discovered in life is the knowledge of what is, such as what is real, what is fundamental. What is sought is the knowledge of the truth, or the fundamental nature of oneself, the creation and the creator. This knowledge of the truth of what is, the truth of everything, is the meaning of **tattva-jñāna**.

The basic knowledge of the truth can also be called the knowledge of self, **ātma-jñāna**, because, upon inquiry, the irreducible reality of oneself turns out to be not different from the irreducible reality of God and creation.

In fact, this value can be described as not losing sight of self-knowledge as one's primary goal, having an overwhelming value for that goal, so that it does not become eclipsed by other goals but remains always in one's mind as the primary purpose in life, the recognised end behind all other ends that may be sought.

WHAT IS THE PURPOSE OF SELF-KNOWLEDGE?

To discover within oneself an overwhelming value for keeping in view the goal of self-knowledge, one need to know what does one gain from self-knowledge. What is the purpose served by self-knowledge.logically, means **adhyātma-jñāna**.

THE FOUR-FOLD PURSUIT IN A HUMAN LIFE

All human purposefulness can be classified under four headings. They are **dharma**, **artha**, **kāma**, and **mokṣa**.

Dharma, ethical standarts, refers to the goal of conforming one's behaviour to scripture-sanctioned ethical norms in order to obtain merit or avoid demerit in this life or the next. Alternately, for the one who is not an adherent to any particular scriptural sanctions, it means simply the universal set of ethical standarts mandated by human free will and shaped by one's wish to be treated in a certain manner by one's fellow human beings.

Artha, security, refers to the goal of acquiring the things that one thinks will make one secure, such as money, property, possessions, power, influence, name and fame.

Kāma, pleasures, is the goal of enjoying the varieties of pleasures life affords, such as physical comforts, sensory delights, and mind-pleasing escapes.

Mokṣa, liberation, is the goal of discovering freedom from the hands of time; freedom from change, age, death, grief, and loss; escape from a never-ending sense of inadequacy and incompleteness from all forms of limitation, the desire to be rid of desire itself.

Looked at from the standpoint of the fourfold pursuit, self-knowledge, **ātma-jñāna**, which is synonymous with knowledge of truth, **tattva-jñāna**, does not fit into any of the first three categories.

WHERE THEN, DOES SELF-KNOWLEDGE BELONG?

There is only one category left and that is liberation, **mokṣa**, which is, in fact, where **ātma-jñāna** fits. Self-knowledge serves the purpose of **mokṣa**.

The value **tattva-jñānārtha-darśana** means keeping in sight the goal of **mokṣa**, which is complete freedom from the human sense of limitation, incompleteness, and inadequacy.

The state of mind of the person, who constantly keeps in view mokṣa, is called **mumukṣutva**; the seeker of liberation is called a **mumukṣu**.

Any human seeking is, basically, a search for liberation. However, most people seek in places where liberation is not available. The usual seekers have not singled out that freedom itself is the fundamental human end, but instead, keep their vision sighted on a house, a job, a vacation, a marriage or whatever represents a step toward completeness for them.

Among these usual strugglers, some single out **mokṣa** as their goal when they have discovered that achievements do not bring lasting satisfaction and, perhaps, have chanced upon some book or other writing that discusses liberation.

Whatever the source, be it a book, a travelling swami, an informed friend, when the information about **mokṣa** hits ready ears, the search for information about the means to **mokṣa** begins.

KNOWLEDGE IS THE ONLY MEANS TO FREEDOM

This search itself can lead a seeker over a lot of ground from yoga to therapy, from guru to guru, in a process of negation and natural selection until the goal of mokṣa gains definition and direction; and the means to it, which is knowledge alone, becomes clear.

Knowledge is the only means to freedom

WHY IS KNOWLEDGE THE ONLY MEANS TO FREEDOM, MOKṢA ?

It is because the freedom sought is **limitlessness** itself, that choiceless human goal underlying all other human struggles for **limited** ends.

Limitlessness is not something that can be created or produced. If **limitlessness** exists, it is an ever-existent fact to be discovered.

If my essential nature is that of a **limited** being, I can never become **limitless**.

Limitlessness, by definition, can never be the end product of a process of becoming. An endless series of **limited** things will not constitute **limitlessness**.

LIMITED MEANS CANNOT PRODUCE LIMITLESSNESS.

Limitlessness either is or it is not.

Therefore, if I am by essential nature bound, there can be no **mokṣa** for me; I can never be absolutely liberated. Often, as I look at the world around me and at myself, I judge myself to be bound, limited, inadequate, and sorrow-prone.

At the same time, there is within me that love for freedom that in occasional moments of joy or insight seems to be fulfilled as fact, contradicting all my experiences of inadequacy.

Thus, even though my usual experience is that of being limited, on the basis of my innate need to be free, backed by intimations that freedom may be my nature, I am led to search for knowledge of the truth of myself to discover whether or not I am that being I want to be.

If the freedom I seek is an accomplished fact, my failure to appreciate that fact can only be due to ignorance; and if my only problem is one of ignorance, search for liberation becomes a search for the knowledge that will dispel the ignorance that keeps me from knowing myself as I am.

WHAT KNOWLEDGE DOES THE MUMUKṢU SEEK ?

Asearch for mokṣa , which has become a search for knowledge, is an informed **mumukṣutva**, which is a quest for freedom characterised by recognition of the underlying basic human need to be free.

One becomes an informed seeker of freedom by examining one's own efforts,experiences, being limited, do not produce lasting freedom, and by the comprehension that it is through knowledge and knowledge alone that one does gain freedom.

What knowledge does the **mumukṣu** seek ?

He or she seeks the knowledge of the truth of oneself, **ātma-jñāna**, which can also be called the knowledge of truth, **tattva-jñāna**.

Tattva-jñānārtha-darśana simply is a value for mature **mumukṣutva**, a value for keeping in mind as one's primary goal **tattva-jñāna**, which is synonymous with liberation, **mokṣa**.