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... Tattva Bodha ...

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Summary

Jīva-Īśvara Aikyam

The Sun-Mirror Analogy

Acharya Tadany explained the relationship between individual consciousness (Jīva) and God (Īśvara) using a three-part metaphor:

Component	Metaphor	Meaning
Original Consciousness	The Sun	Brahman/ātmā - eternal, unchanging
Reflecting Medium	The Mirror	Body-mind-sense complex (individual) or Universe (cosmic)
Reflected Consciousness	Reflected Image	Jīva (individual) or Īśvara (God)

Two Perspectives

From the Standpoint of Original Consciousness (Sun):

- There is NO difference between Jīva and Īśvara
- Whether the mirror is small (individual) or large (universe), the sun remains the same
- Individual and God are ONE and the same
- This is the truth of "Tat Tvam Asi" (You are That)

From the Standpoint of the Reflecting Medium (Mirror):

- Jīva and Īśvara appear DIFFERENT



- Small mirror creates small reflection (limited individual)
- Large mirror creates large reflection (cosmic totality)
- This is the perspective of the body-mind-sense complex

The Mahāvākya: Tat Tvam Asi

Acharya Tadanu introduced one of the great statements (Mahāvākya) from the Vedas:

Sanskrit Terms:

- **Tat** = That (Īśvara , God, Creator)
- **Tvam** = You (the individual)
- **Asi** = Are

Meaning:

"You are That"

You are Sṛṣṭi-Sthiti-Laya-Kāraṇam (the cause of creation, maintenance, and dissolution of the entire universe)

The Problem of Ignorance

Our Capital Inheritance

Acharya Tadanu explained that every human being is born with total ignorance as their "capital inheritance." Through education, we remove various types of ignorance:

- Ignorance of speaking and reading
- Ignorance of mathematics, physics, chemistry
- Ignorance about the external world

However, there is ONE ignorance that remains preserved like marinated vegetables or pickles:

Ignorance of Our True Nature

We do not know that we are Original Consciousness (Brahman/Ātmā). This fundamental ignorance causes us to identify with the body-mind-sense complex.

Consequences of Ignorance



Sthūla Śarīra Abhimānī: Identification with the physical body leads to:

1. Believing we are limited, mortal beings with a birth date, gender, and place of birth
2. Perceiving ourselves as separate from God (Īśvara) and the world (Jagat)
3. Experiencing constant limitations in time, power, knowledge, and love
 - Limited time: aging and death
 - Limited power: helplessness
 - Limited knowledge: confusion
 - Limited love: unfulfilled relationships
4. Becoming a "saṃsārī" - one caught in the cycle of worldly struggles

The Cycle of Problems

Acharya Tadany illustrated how problems perpetuate in life:

"Previously, I was single. That was a problem. Now I'm married. It's another problem. Previously, I didn't have any children. That was a problem. Now I have children. Even more problem, and so on and so forth."

This cycle continues because:

- We identify strongly with the limited body-mind-sense complex
- We perceive ourselves as separate from God and the world
- We seek God's help to solve problems, but new problems always arise
- We remain trapped in the sense of limitation, powerlessness, and hopelessness

The Two Options for Jīva

The individual (Jīva) has two choices of identification:

Option 1: Truth	Option 2: Ignorance
Claim: "I am Original Consciousness" <ul style="list-style-type: none">• Eternal nature• Essential nature• Brahman/ātmā• Requires knowledge from Vedanta	Claim: "I am the reflected consciousness" <ul style="list-style-type: none">• Non-eternal nature• Body-mind-sense complex• Limited, mortal being• Natural state due to ignorance



Key Sanskrit Terms Explained

Term	Meaning
Brahma Pratibimba	Reflection of Brahman (reflected consciousness)
Jīvaḥ	Individual consciousness; the reflected consciousness along with the reflecting medium and original consciousness
Prakṛtiyā	Naturally, inherently (due to basic ignorance)
Īśvaram Bhinnatvena	As different from Īśvara (God)
Sthūla Śarīra	Physical body (gross body)
Abhimānī	One who identifies with
Sṛṣṭi-Sthiti-Laya-Kāraṇam	Cause of creation, maintenance, and dissolution
Mahāvākya	Great statement (Mahā = great, Vākya = sentence/statement)
Jīva-Īśvara Aikyam	Oneness between individual and God