

47. THE 'THING IN ITSELF' IS BEYOND THE KNOWN AND THE UNKNOWN. (10)

When the unknown is sensed, something objective comes in. When you try to objectify the Reality, you first superimpose form upon it; and upon this most general form, innumerable other details are superimposed, by one or more of the sense organs. This is how an object is visualized.

The form never exists independently of the sense organ, and so it can never exist outside the sense organ which perceives it. What we know in a perception is only our own superimposition, including our own samskaras; and it is not the Reality at all, which of course is not perceivable. The thing in itself – the Reality – transcends both the known and the unknown.

All objects, thoughts and feelings are known through the senses or the mind. But I always know that 'I am'. This knowledge is not obtained through any sensory organ or agent, and so it is called *direct knowledge*.

Looking more closely, we find that even in sensory perception, it is only direct knowledge that is experienced. When I say I know an object, the object is reduced in terms of knowledge to knowledge itself, and can no longer be called an object. As knowledge, it can have no limitation either, there being nothing other than knowledge existing beside it.

So, what actually happens, even in sensory perceptions, is that the self (Consciousness) knows the self (Consciousness). Every sensory perception is in fact direct knowledge. Thus, when you come to knowledge, no object can exist as such. The object is only an object of the sense organs, and never the object of knowing. *Knowledge can know only knowledge*.

When a disciple retreats consciously from his body, senses and mind to his innermost self – pure Consciousness – knowledge dawns; and he is said to have realized. When knowledge dawns, objects and senses vanish. The same process also repeats itself during every sensory perception; and you always know nothing but the Reality.

visayabbalkk` aciyappetumpofum sattayilla .

[Objects have no existence, even when known.]

jñata sattayum illa .

[Even what is known does not as such exist.]

Objects have no existence even when known; since every perception brings only direct knowledge of the self, proving only the Reality behind all. So you stand self realized.