

(2) The expression 'Revealed as another' means that the knowable is cognised as of a nature different from its own, viz. of the nature which is consciousness. In reality, a knowable is by nature unrevealed. It is revealed by contact with pure consciousness. A knowable object is revealed only by consciousness itself. The position has to be clearly understood. If the sun is partially covered by an opaque substance, the latter appears as a black spot. In fact, by that only a part of the sun is unseen. Imagine that the opaque cover is quadrangular. Then it will have to be said that a quadrangular part of the sun is not being seen. In fact, that quadrangular thing is being known by the light of the sun. The relationship between the Seer and the seen is like that. To know an object (knowable) is not to know the Seer fully. For instance, when I know blue it is realisation of a knowable. Blue is only a particular conglomeration of minute light elements. There is no blueness in the minutest particles or light monads. Blueness is known only from the particular form of collection. The minutest particles of light are without any colour. Its perception is only a modification or particular action of the ego. The Action of the ego really means the feeling that 'I am liable to change'. Change means a flow of ideas relating to lapse of previous condition, and appearance of a subsequent condition. The subtlest indicator of change is Kṣaṇa (moment). Therefore, in reality, the perception of blueness is appearance and disappearance of the ego in the flow of moments, although in ordinary conditions that disappearance is not noticeable. When the 'I'-sense disappears (i.e. when the mind ceases to act) the Seer stays in Himself; when it appears the Seer looks like the thing seen. Thus between two closed states of the mind (when the Seer stays in Himself), in the conception of the Seer not staying in Himself, i.e. in the unreal view of the Seer, is momentary perception of an object. The collective form of such perceptions is knowledge of blue etc. Thus it is seen that knowledge of objects, that is, perception of a knowable, is not to know the Seer in a particular way. The 'I'-sense is primarily revealed by the Seer. The knowledge of blueness etc. is only a modified 'I'-sense. In that way they are also revealed by the self-expression or absolute consciousness of the Seer.