

Pure Knowledge Is the Light of Consciousness

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2016-06-06

Source: <http://www.shiningworld.com/site/satsang/read/2763>

Arlindo: Dear Helen, if I understood Carrol correctly, all he is pointing out is that knowledge is not limited by any specific/discrete knowledge of any object. Knowledge in this context refers to consciousness, and it is without boundaries; no object appearing in knowledge (knowing principle) limits It. It does not begin with a certain objective knowledge and end before “taking the shape” of another object’s knowledge. No, it pervades all objective knowledge. It is more like space, with the difference that it is not only existent but also conscious.

And when we say that It is conscious, we mean to say that It is conscious of apparent objects as well as the absence of objects. When objects appear, knowledge seemly takes the shape (name and form) of the object. When no objects are present, It remains as pure knowledge. Just think of our physical light in a room full of physical objects. It somehow “becomes,” so to speak, the objects. But if we remove all objects, the light will not illumine any object, yet it remains as pure luminosity.

Consciousness, or pure knowledge, is like that – once *maya* comes in operation, it easily deceives all *jivas* in the presence of objects because the *jiva* sees pure knowledge as if limited by the objects it knows. Self-knowledge happens only to the *jiva*. It is the pure knowledge bouncing off *jiva’s sattvic* mind to realize or recognize its own conscious existence with or without contact with objects. It is like light seeing its own luminosity, free and independent of all objects it illumines. It is knowing “I am the light of pure knowledge illumining the entire universe.”