

reflection of the action in one's mind, persons are seen to experience tendencies such as 'I am angry', 'I am afraid', 'I like it'. This would not be possible unless there be cognition of what is happening in one's own mind (1).

(1) Mind or cognition is not self-luminous, because it is knowable. That which is knowable is very different from the knower. There cannot be a seer of a seer. That is why a seer is self-luminous. The sense 'I' is felt to be conscious but that which is knowable by one, such as knowledge of sound etc., or feeling, such as desire etc., is regarded as unconscious. What is understood by one's own self is the conscious part of the individual 'I'-feeling. Objects which are felt as 'mine' have no consciousness in them. They are knowables. Mind, being a similar knowable, is not self-luminous or self-conscious. Why is mind a knowable object? Because it is felt that 'I have attachment', 'I have fear', 'I have anger' etc. Modifications of the mind like attachment, fear, anger etc., thus become knowables or objects. They are therefore not the seer or knower and because they are not the seer, they are not self-luminous.

The question might be asked that as the mind knows the feelings arising in it, why should not the mind be regarded as self-luminous. In reply, it can be said that we feel that 'I know'. If you say that the feelings are known by the mind, then the 'mind' and 'I' would be the same. If 'I' am the knower then one part of the mind will be the knower and the other part knowable, such as the feelings of attachment, fear, etc. Then again the question will arise 'who knows that I am the knower'. The reply must be 'I know I am the knower'. Thus it must be admitted that there is in us a part, which knows itself, which is distinct from the unconscious part, *viz.* the feelings etc. We must therefore admit the existence of a self-luminous, *i.e.* self-conscious knower. Moreover, that will be self-evident perception, while knowing through knowledge would be demonstrable perception. The action of knowing is perception, while that which perceives is pure consciousness. Thus the distinction between the knowable and the knower or seer is established.

If the people who regard the mind as self-luminous and illuminator of objects, are asked to give an example, they quote