

the case of fire. But that is an imaginary comparison. What is the meaning of the expression 'fire is self-luminous'? It means that another conscious knower comes to know the light. What is the meaning of the expression 'fire illumines other things'? It means that a conscious person knows the object on which light falls. In either case the illuminer is the conscious knower and the illuminable is the light or the Tejas Bhūta or light element. Like all other knowledge this is also the product of contact between the seer and the object. It is thus not an example of self-luminosity and illumination of objects. If fire had been exhibiting itself as 'I am fire' and also illuminating or knowing another object, then the analogy would have been apt ; but in this case there is no relationship with the real nature of fire which is insentient.

एकसमये चोभयानवधारणम् ॥ २० ॥

भाष्यम्—न चैकस्मिन् क्षणे स्वपररूपावधारणं युक्तम् । क्षणिकवादिनो यद् भवनं सैव क्रिया तदेव च कारकमित्यभ्युपगमः ॥ २० ॥

**Both Cannot Be Cognised Simultaneously. 20.**

Simultaneous cognisance of (mind's) own form and another (the object) is not possible (1). In the opinion of the believers in the doctrine of universal momentariness, the result, action and the actor are all the same (therefore in their view the knowledge of both the agent or knower and the knowable or the object conjured up, should take place at the same time. but as that is not the case, mind cannot be regarded as self-luminous).

(1) That the mind is illuminer of objects is an established fact. To call it self-luminous would be to call it both the subject and the object of knowledge. If both of them be illumined simultaneously, then it will be cognisant of its own nature, i.e. its cognising faculty ('I am the knower') and at the same time of the object. But that is not the case. They are separately cognised, one at a time. The mental process which brings about perception of a knowable, does not bring about perception of the