

(1) This aphorism has not been accepted by Bhojadeva ; it may perhaps be part of the commentary on the last Sūtra. This aphorism establishes that an object is common to all, whereas a mind is peculiar to each individual. A thing is the object of the knowledge of many and not conceived by the mind of one individual. Moreover, it is not conceived by many minds, but the mind and object being each separately established, are undergoing mutations separately.

The next question posed is what happens to an object if it is dependent on one mind, and is not being perceived by that mind. If it is the figment of a mind, naturally it would cease to exist when the mind is not directed to it. But that is not so. Again it is not a tenable argument that an object is the creation of many minds. There is no reason why many minds will think of the same thing.

Sāṃkhya philosophers have no need for such arguments. They hold that the Draṣṭā (Seer) and the Dṛśya (seen) both exist. Of them the seen or phenomenal objects are mutably existent and the Seer is immutably existent. The discernment of the Seer and the seen by enlightened insight leads to attainment of spiritual goal. A substance has two parts, receptivity and objectivity. Of these, receptivity is different with different persons, whereas objectivity is the common property of all observers. The contact between receptivity and objectivity constitutes the knowledge or experience of an object.

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ १७ ॥

भाष्यम्—अयस्कान्तमणिकल्पा विषयाः अयःसधर्मकं चित्तमभिसम्बध्यो-
परञ्चयन्ति, येन च विषयेणोपरक्तं चित्तं स विषयो ज्ञातस्ततोऽन्यः पुनरज्ञातः ।
वस्तुनो ज्ञाताज्ञातस्वरूपत्वात् परिणामि चित्तम् ॥ १७ ॥

**External Objects Are Known Or Unknown To The Mind
According As They Colour The Mind. 17.**

Objects are like lodestones. They attract the mind as if it were a piece of iron, and influence it. The object with which the mind becomes related, comes to be known,