

confusion between the two. According to the Sāṃkhya philosophy all objects are made of the three Guṇas which are constantly mutating, they come into contact with the mind through an exciting cause such as virtue, vice etc., when they produce corresponding impressions and thus become the cause of such impressions.

(1) In the previous Sūtra all phenomenal objects have been referred to. In this Sūtra the difference of mind and object is being shown. When from the same external object different feelings are roused in different minds, then that object and mind must be different. They are mutating in different directions.

As from the standpoint of feeling, difference between mind and matter has been shown, so from the point of view of perception, the existence of different external objects common to all minds can be established. When the same object can produce the same perception in different minds, e.g. the sun and the perception of its light, then the mind and the object are different. If an object had been the creation of a mind, then there would have been difference in the conception of each, and there would have been no such thing as one perception common to all minds.

This is how the commentator has shown clearly that when the distinction between mind and matter is established, the views of Idealists become untenable. The perception of different objects, e.g. different colours etc. though modifications of the mind, is due to the existence of some external object as its source, on account of which the mind undergoes modification, because different perceptions do not arise out of the spontaneous mutation of the mind only.

भाष्यम्—केचिदाहुः ज्ञानसहभूरेवार्थो भोग्यत्वात् सुखादिवदिति, त एतया द्वारा साधारणत्वं बाधमानाः पूर्वोत्तरिषु क्षणेषु वस्तरूपमेवापङ्गुवते ।

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ १६ ॥

एकचित्ततन्त्रं चेद् वस्तु स्यात्तदा चित्ते व्यग्रे निरुद्धे वा स्वरूपमेव तेनापरामृष्टमन्यस्याऽविषयोभूतमप्रमाणकमगृहीतस्वभावकं केनचित् तदानौ