

(1) Notions here refer to the notions prevailing in one's own mind as well as in other minds. Unless an idea in one's own mind can be isolated and perceived, how can the idea in another mind be realised? First realising one's own idea, the mind has to be made vacant for the reception of the idea prevalent in another mind and then effort should be made to realise that. We come across many thought-readers, but they have not always acquired the power through Yoga. many of them are born with that power. Keeping in view the person whose thought is to be read, the reader's mind has to be made vacant and when other thoughts rise therein they are the thoughts of the person read. They cannot say how the thought is transferred, but they just feel that the thoughts are not their own. some can read other people's thought without any effort, when anything is being mentally thought of by the other person ; any previously felt or forgotten thing can also be sometimes known naturally by a thought-reader.

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ॥ २० ॥

भाष्यम्—रक्तं प्रत्ययं जानाति, अमुष्मिन्नालम्बने रक्तमिति न जानाति ।  
परप्रत्ययस्य यदालम्बनं तद् योगिचित्तेन नालम्बनीकृतं, परप्रत्ययमात्रन्तु योगि-  
चित्तस्य आलम्बनीभूतमिति ॥ २० ॥

**The Prop (Or Basis) Of The Idea Does Not Get Known  
Because That Is Not The Object Of The (Yogin's)  
Observation. 20.**

In the process of Samyama referred to in the previous Sūtra, the Yogin comes to know the nature of the idea (whether it is one of attachment or passion) but not on what it is based. That is because the object on which the other mind has formed its idea is not in the field of observation of the Yogin but the mind's idea only is under observation (1).

(1) Realisation of an idea does not bring with it knowledge of the object on which that idea has been formed, because an