

while other objects remain unknown. On account of the knowability or unknowability of things, the mind is mutable (1).

(1) Objects attract the mind or modify it, as magnet does a piece of iron. The root of objects is their external activities like sound, light etc., which entering through the sense channels into their proper place in the mind, modify the mind. Things do not bring the mind out of the body, but as the modifications relate to external objects, the mind is said to turn outward. Some hold that the mind goes out by the sense channel and suffers fluctuation on contact with objects. This view is not correct. Mind which is internal cannot reside in an external object, therefore it cannot live outside in a desolate state without a refuge. Object and mind meet inside the body and there the mutation of the mind takes place. The place where the mutation takes place is called Hṛdaya (the heart). Perception of objects appears there and it disappears there also. Contact with, or influence of the activity of, an object is the cause of the mind being set in motion ; that is why an object is known or unknown according as it does or does not come into contact with the mind.

A substance exists separately to become the object of attention of the mind. Under suitable conditions they influence or shape the mind. Then the knowledge of the object appears in the mind ; otherwise the mere existence of the thing does not bring about its knowledge to the mind. Thus a separate real mental object is sometimes known and sometimes unknown. From this is established that a mind suffers mutation in the shape of change in perception. In other words, the modification of the mind is caused by the activity of a real (extramental) substance (see note to Sūtra II-20 in this connection). This is a matter to be immediately perceived.

भाष्यम्—यस्य तु तदेव चित्तं विषयस्तस्य—

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १८ ॥

यदि चित्तवत् प्रभुरपि पुरुषः परिणमेत ततस्तद्विषयाश्चित्तवृत्तयः शब्दादि-
विषयवत् ज्ञाताज्ञाताः स्युः, सदाज्ञातत्वं तु मनसस्तत्प्रभोः पुरुषस्यापरिणामित्व-
मनुमापयति ॥ १८ ॥