

this is determination. The thought process may be analysed into these six steps. For example, the mind accepts many presentations like blue, yellow, sweet, sour etc. Then they are retained in the mind. Subsequently in retrospection they are remembered, when by elimination of the particular features generalities are conceived. Thus, light element is the common generalised factor of all colours—blue, yellow, etc. which are its specific forms. Light element is therefore an essence or concept and its knowledge is conception or the knowledge of essence. With the rise of the knowledge of the essential nature in this way, the decision that it is acceptable or otherwise is called Determination or Abhiniveśa. This is an example of the knowledge about elements; the ordinary knowledge of pots, cloths, etc. also follows this process [see I-6(i)].

They are present in all forms of fluctuating mind including the one-pointed, while in minds where fluctuations have stopped, they have stopped also. In all objects, worldly or spiritual, there are reception, retention etc. Reception is direct perception, retention is obscured reception, while effort to recall, selection from recalled things, conception on selected things and determining action thereon, are all retrospections. The knowledge of principles involving no reasoning is simple reception.

These processes are characteristics of the mind. When Buddhi is impure, reception occurs but does not discriminate between the Draṣṭā (Seer) and Dṛśya (seen or knowable). This is Avidyā or nescience, while the mind is enlightened the knowledge of the difference between the two becomes clear; and this is Vidyā or correct knowledge. Thus reception is only attributed to the Seer though it actually remains in Buddhi. Puruṣa is only the experiencer of the result of reception or a Seer of what is happening in the mind.

भाष्यम्—दृष्टवान्नु गुणानां स्वरूपभेदावधारणार्थमिदमारभ्यते—
विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥ १८ ॥
तत्राकाशवाय्वग्न्युदकभूमयो भूतानि शब्दस्पर्शरूपरसगन्धतन्मात्राणाम-
विशेषाणां विशेषाः । तथा श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि बुद्धौन्द्रियाणि, वाक्पाणि-