(7) Non-completion of the aim of the ego is the non-fulfilment of experience and non-attainment of release, while its completion is termination of experience and obtaining release. Witnessing of experience is called bondage while witnessing of release is called freedom. Thus bondage and freedom are not in the Puruṣa but in Buddhi, the witnessing only is in the Puruṣa.

Summing up all the original functions of the Buddhi or the internal (subjective) instruments of knowledge the commentator has enumerated them. They are reception, retention, recollection, elimination, conception and determination, and are the result of joint action of the mind.

Reception is the perception of an object by the sense-organs, organs of action and the Prāṇas. Perception of the state of the mind is also reception. By the sense-organs the sensations of light, sound etc., by the organs of action the knowledge regarding the arts of speech etc., by the Prāṇas the feeling of the state of the body and by the mind the perception of the feelings of pleasure or pain, are all examples of reception.

By retention everything felt is retained in the mind. All the latent impressions are the result of retention. Reception of retained things is memory or remembrance, it is a kind of cognition and not retention.

Recollection is the recalling or effort to bring to mind retained ideas. Things perceived are retained, and to bring back such things to mind is recollection.

Elimination is acceptance of certain recollected ideas and rejection of others.

Conception—A concept is a general idea or the idea that assimilates many notions and is formed by a process of elimination ; and conception is knowledge involving concepts. This knowledge may be secular as well as spiritual. Zoology, Mineralogy etc. deal with secular knowledge while knowledge of the principles of gross and subtle elements constitutes spiritual knowledge.

Determination—Acting towards or away from, consequent upon conception. Subsequent to conceptual awareness the decision that an object is acceptable or not, takes place and