

be the perceiver because of Its connection with the *vr̥tti*, modification. (—Ā.G.)

The process is elsewhere described as follows:

बुद्धितत्स्थचिदाभासौ द्वावपि व्याप्तौ घटम् ।  
तत्राज्ञानं धिया नश्येदाभासेन घटः स्फुरेत्॥ (P.7.91)

The *vr̥tti* goes out through the sense-organ concerned, like the flash of a torchlight, and along with it goes the reflection of Consciousness. Both of them envelop the object, a pot for instance. The *vr̥tti* destroys the ignorance about the pot; and the reflection of Consciousness, becoming unified with only that portion of it which has been delimited by the pot, reveals the pot.

ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता । (ibid., 92)  
फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् । (ibid., 90)

In the case of knowledge of Brahman, it is admitted that the *vr̥tti* in the form, ‘I am Brahman’, does reach Brahman and destroys ignorance about Brahman, but it is not admitted that Brahman is revealed like a ‘pot’, for Brahman is self-effulgent. —Tr.

[52] Aṣṭ. adds ‘*sambhavanti*, become possible’.—Tr.

[53] ‘Now, there are these two paths on which the Vedas are based. They are thought of as the dharma characterized by engagement in duties, and that by renunciation of them’ (Mbh. Sā. 241.6).—Tr.

[54] Aṣṭ. says that this is not a quotation, but only gives the purport of Tai. Ār. 10.62.12.—Tr.

[55] Aṣṭ. adds *vāsudeva* after ‘Bhagavān’.—Tr.

[56] The words ‘*akurvatah akārayatah*, (of him) who neither acts nor makes others act’, have been taken as a part of the