

*Link:—The Lord in the next verse, describes the tree of creation, described in the preceding verse, in more detail along with its parts.*

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा  
 गुणप्रवृद्धा विषयप्रवालाः ।  
 अधश्च मूलान्यनुसन्ततानि  
 कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥  
 adhaścordhvaṁ prasṛtāstasya śākhā  
 guṇapraṽṛddhā viṣayapraṽālāḥ  
 adhaśca mūlānyanusantatāni  
 karmānubandhīni manuṣya-loke

Its branches nourished by the modes, with sense-objects for its buds (twigs) extend below and above and the roots which bind the soul according to its actions in the human body stretch forth in all regions higher or lower. 2

*Comment:—*

'Tasya śākhā guṇapraṽṛddhāḥ'—Brahmā, is the main branch of the tree of creation. All beings such as the gods, men and other lower species, are born of Brahmā, the Creator. So, all the worlds from the abode of Brahmā, down to the nethermost-region and all the beings, such as the gods, persons and germs etc., living in them, are branches of that tree of creation. As branches of tree spread, when they are watered, so do the branches of creation spread, by attachment to the modes which are responsible for one's birth in good, medium and evil bodies (Gītā 13/21; 14/18). In the entire creation, there is no place, object or person, that is free from the three modes of nature (Gītā 18/40). It is because of attachment for the modes that the world, seems to exist. The modes can be experienced by inclination and objects, born of the modes. Therefore, the Lord by using the expression 'Guṇapraṽṛddhāḥ', wants to explain, that so long as, a man is attached to the modes, in

the least, the branches of tree of creation, will go on extending. So, in order to, cut off this tree, a striver, should not be at all attached, to the modes, otherwise he cannot renounce his attachment, to the world.

**'Viṣayapravālāḥ'**—The inclinations of the modes as well as all palpable objects are included in 'Viṣayapravālāḥ' (sense-objects as buds). As a stem grows from the root, branches from the stem and buds from the branches, and again, branches extend from, buds, so are sense-objects, buds of this tree of universe. A person, thinks of the sense-objects, because of the three modes. As water in the form of modes nourishes, and extends the branches of the tree of creation, so does it nourish and extend, the buds of sense-objects. As buds, are seen but water which pervades these is not seen, so, are the objects of the senses with their characteristics of sound etc., seen, but the modes are not seen, they are known by the sense-objects.

The expression 'Viṣayapravālāḥ' means that a man cannot renounce attachment for the world, so long as, he thinks of sense-objects (Gītā 2/62-63). "Thinking of, whatever being, a person, at the end gives up his body to that being does he attain" (Gītā 8/6). So if he thinks of sense-objects, the thought, will lead him to bondage. This birth is like sprouting of buds.

Like buds, sense-objects also appear beautiful, so a man is attracted to them. A striver, by applying his discrimination, can easily renounce those objects, by knowing these as transitory and sources of sorrow (Gītā 5/22). It is because of attachment to them, that they appear beautiful and attractive; in fact they are not so. Therefore, renouncement of attachment for them is real renouncement. As a person, has not to work hard, in destroying soft buds, so should a striver, not think it difficult to renounce, these sense-objects. They are just like poisonous sweet-dishes, which may appear sweet and attractive but are deadly.\* So a

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\*Sense-objects are more poisonous than a cobra because poison kills a

striver, should totally renounce thinking of sense-objects, and enjoying them, in order to cut off this tree of creation.\*

'Adhaścordhvaṁ praṣṛtā'—Here, the term 'Ca' (and), should mean the middle world i.e., mortal, human world (as described by the expression 'Manuṣyaloke karmānubandhīni' in this verse). The term 'Ūrdhvaṁ', stands for the abode of Brahmā, where one can go by two paths—the northern path (the path of light known as Devayāna), and the southern path (the path of darkness known as Pitṛyāna), described as light and dark paths, in twenty-fourth and the twenty-fifth verses of eighth chapter. The term 'Adhaḥ', stands for hells which are also of two kinds—by birth and by place.

This expression, explains that branches of the tree of creation, having its root in God above, extended in all directions, below, above and in the middle. Out of these the main branch is human life, in which a human being is authorized to perform new actions, while in other births, he has to reap the fruit of his past actions. In human life, he can either, rise above (to upper region) or go below (to the lower region—hell) or even attain God, the highest state, by cutting off the tree of creation. It depends upon him, whether he attains God, by attaching importance to discrimination, or paves the way to hell, by enjoying pleasure foolishly. Therefore, saint Tulasīdāsa in the Mānasa declares, "This human life is a ladder, either to hell or heaven or to attain salvation, and it endows us with knowledge, dispassion and devotion, which lead to benediction" (7/121/5).

'Adhaṣca mūlānyanusantatāni karmānubandhīni manuṣyaloke'—All the other lives, except human life, are to reap the fruit of past actions in the form of pleasure and pain. A man, has to

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man when it enters his body while sense-objects affect him when he merely sees them.

\* If you want to attain salvation, you should renounce sense-objects from a distance regarding them as poisonous.

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take birth in good and evil wombs, in order to reap the fruit of his virtues and evil actions. In human life, he can perform either virtuous or evil actions, or may attain salvation, by being free from virtues and evils.

Here the term 'Mūlāni', stands for the root in the form of ego, attachment and desire, rather than for God. A man, identifies the self with the body, is attached to body etc., and has desire for family, prosperity, name and fame etc. He wants his memorial, even after giving up this mortal body. Other species, also possess these desires to some or more extent, but they bind a being only in human life.\* When a person performs actions, inspired by

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\* These three (1) The desire to have a vision of God (God-realization) or devotion to God (2) The desire for Self-realization and (3) The desire to render selfless-service to others, are not desires because the self and God are ever attained, and are one's own. As taking money from one's own pocket is not theft, so is the desire for Self-realization or God-realization not a desire. Similarly, the desire to use the worldly objects in rendering service to the world, is renunciation rather than, desire. The desire for attaining what is one's own and imperishable, is a necessity (hunger), while the desire to give those objects, which are others' and perishable to them, is renunciation. As desire for food, is a necessity for the body, rather than a desire, so is desire of God to satisfy the hunger of the self not a desire. There is a desire for the insentient (Matter), while there is necessity (hunger) for the sentient. A desire is never satisfied, it is rather enhanced and so it is to be renounced, while necessity is satisfied (fulfilled) by anyone of the three paths—of action, of knowledge and of devotion. A man become, a slave to the world, by regarding worldly persons and objects, as his. If he has the aim of using them in rendering service to others, by regarding them as theirs, he will be liberated from slavery (dependence)—This is path of action. The soul is a fragment of God, but It being attached to the perishable objects, has deviated from Him. If a person renounces his attachment to perishable persons and objects, he will realize the self—this is known as path of knowledge. By having inclination for the world, he has a disinclination for God. If he accepts the fact that he is only God's and only God is his, devotion to God will be aroused in him—This is path of devotion. It means, that a man being attached to the perishable world, has become a slave to the world, has deviated from the self and has a disinclination for God. If he does not accept the world as his (which is not really his), he will cease to be a slave to the world, will realize the self and will attain God-realization, or devotion to Him.

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desires, impressions of these actions, accumulate in his mind and induce him to the cycle of birth and death. A man, has to reap the fruit of actions performed, during this life, here, as well as hereafter (Gītā 18/12). So a man, cannot be free from the bondage of actions, so long as he has identity with body and he is attached to the world and cherishes desires. A striver, has to cut off identity, attachment and desire, and has to depend on God, Who is the creator and base of the universe. The same, has been described in fourth verse of this chapter, by the expression "I seek refuge in the Primal Person." As a man, is bound in this human life, so can he be free in this life in the same way, as a knot can be untied, at a point at which it is tied.

The roots of the tree of creation in the form of ego, attachment and desire extend below and above, in all the worlds, among all beings. Birds and beasts, also have identity with their bodies, are attached to their offspring and have a desire, to eat delicious food when hungry. Similarly, the gods have identity with their divine bodies, are attached to heavenly pleasure and have a desire to acquire, more and more pleasure. Thus, all beings have identity, attachment and desire in one form or the other. But they do not bind other beings, except mankind. Though other beings, such as the gods etc., also possess discrimination, yet they do not use it, because overwhelmed by pleasures in abundance and their enjoyment. So they cannot realize that they (the self) are devoid of those evils while a man can realize that he (the self) is different from or devoid of all such defects as, ego, attachment and desire.

A man possesses the ability of realizing the bad consequences of the enjoyment of pleasure. The man who enjoys pleasures without thinking of their consequences is worse than a beast, because a beast paves the way to human life by reaping the fruit of its past actions, while a man is paving the way to birth in the womb of beasts, by enjoying forbidden pleasures.

