

Chittvā, after felling, uprooting, together with its seeds; *enam*, this, above described; *aśvattham*, Peepul, the Tree of the World; *svirūḍha-mūlam*, whose roots (*mūla*) are well (*su*) developed (*virūḍham*); *drḍhena*, with the strong—hardened by a resolute mind directed towards the supreme Self, and sharpened on the stone of repeated practice of discrimination; *asanga-śastrena*, sword of detachment—detachment means turning away from the desire for progeny, wealth and the worlds; with that sword of detachment—

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

4. Thereafter, that State has to be sought for, going where they do not return again: I take refuge in that Primeval Person Himself, from whom has ensued the eternal Manifestation.

Tatah, thereafter; *tat*, that; *padam*, State of *Visnu*; *parimārgitavyam*, has to be sought for, that is realized; *gatāh*, going, entering; *yasmin*, where, into which State; they *na*, do not; *nivartanti*, return; *bhūyah*, again, for worldly life.

As to how It is to be sought for, the Bhagavān says: *Prapadye*, I take refuge; *tam*, in that; *ādyam*, Primeval—existing from the beginning; *purusam*, Person, who has been mentioned by the word *State*; *eva*, Himself. The search has to be carried on thus, that is, by taking refuge in Him.

Who is that Person? That is being stated: *Yatah*, from whom, from which Person; *prasrtā*, has ensued, like jugglery from a magician; *purānī*, the eternal; *pravrttiḥ*, Manifestation, the magic Tree of the World.

What kind of persons reach that State? This is being answered:

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।