

grosser states—hence it is said to be branching “*below*.” As leaves protect a tree, so do the Vedas protect the Tree of Samsâra, as treating of Dharma and Adharma, with their causes and fruits.

Eternal—because this Tree of Samsâra rests on a continuous series of births without beginning and end, and it cannot be cut down except by the knowledge, “I am Brahman.”]

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः

गुणप्रवृद्धा विषयप्रवालाः ॥

अधश्च मूलान्यनुसंततानि

कर्मानुबन्धीनि मनुष्यलोके ॥२॥

XV. 2.

तस्य Its गुणप्रवृद्धाः nourished by the Gunas विषय-प्रवालाः sense-objects (are) its buds शाखाः branches अधः below ऊर्ध्वं above च and प्रसृताः spread मनुष्य-लोके in the world of man कर्मानुबन्धीनि originating action मूलानि the roots अधः below च and अनु-संततानि are stretched forth.

Below and above spread its branches, nourished by the Gunas ; sense-objects are its buds ; and below in the world of man stretch forth the roots, originating action.

[*Below* : from man downwards.

Above : up to Brahmâ.

Roots : The tap-root is the Lord “Above” ; the secondary roots are the Samskâras, attachment and aversion etc. It is these that, being in perpetual succession the cause and consequence of good and evil deeds, bind one fast to actions—Dharma and Adharma.]

न रूपमस्येह तथोपलभ्यते

नांतो न चादिर्न च संप्रतिष्ठा ॥