

have the sense-objects as their shoots. The sense-objects (sound etc.) sprout, as it were, like new leaves from the branches (bodies etc.) which are the results of actions. Thereby the branches are said to have sense-objects as their shoots.

The supreme Root, the material cause of the Tree of the World, has been stated earlier. And now, the latent impressions of attraction, repulsion, etc. born of the results of action are the subsidiary roots, as it were, which grow later on and become the cause of involvement in righteousness and unrighteousness. And those *mūlāni*, roots; *karma-anubandhīni*, which are followed by actions; *anusantatāni*, spread, enter; *adhah*, downwards, as compared with the world of gods; *manusya-loke*, into the world of human beings particularly—for it is well known that (only) here men have competence for rites and duties. They (these roots) are said to be *karma-anubandhīni* since actions (*karma*) that are characterized as righteous and unrighteous follow as their product (*anubandha*), (that is) succeed the rise of those (attraction, repulsion, etc.).

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूल-  
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

3. Its form is not perceived here in that way; nor its end, nor beginning, nor continuance. After felling this Peepul whose roots are well developed, with the strong sword of detachment—;

But, *asya*, its—of this Tree of the World which has been described; *rūpam*, form, as it has been presented; *na*, is not at all; *upalabhyate*, perceived; *iha*, here; *tathā*, in that way. For, being like a dream, water in a mirage, jugglery, an imaginary city seen in the sky, it is by nature destroyed no sooner than it is seen. Therefore, *na*, there exists neither; its *antah*, end, limit, termination; so also, neither; its *ādiḥ* beginning. It is not comprehended by anyone that it comes into existence beginning from any definite point. Its *sampratisthā*, continuance, the middle state, too, is not perceived by anyone.