

mind. This is the allegorical meaning of cutting asunder the firm-rooted *Asvattha* tree.

The silkworm gets engaged in the cocoon spun by itself. Similarly the worldly man gets entangled in the meshes of his own desires. But when the silkworm develops into a butterfly, it breaks open its nest and comes out to enjoy the light and air outside. Similarly when the man in bondage cuts asunder his attachment to *Maya*, he is able to behold Brahman.

— Sri Ramakrishna

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४

ततः पदम् तत् परि-मार्गितव्यम् यस्मिन् ग(म्)-ताः न नि-वर्तन्ति भूयः ।

तम् एव च आद्यम् पुरुषम् प्र-पद्ये यतः प्र-वृत्तिः प्र-सृता पुराणी ॥

*tataḥ padam tat parimārgitavyam*

*yasmin gatā na nivartan i bhūyaḥ ।*

*tam eva cā 'dyam puruṣam prapadye*

*yataḥ pravṛttiḥ prasṛtā purāṇī ॥*

ततः *tataḥ* then पदम् *padam* goal तत् *tat* that परिमार्गितव्यम् *parimārgitavyam* should be sought for यस्मिन् *yasmin* whither गताः *gatāḥ* gone न *na* not निवर्तन्ति *nivartanti* return भूयः *bhūyaḥ* again तम् *tam* in that एव *eva* even च *ca* and आद्यम् *ādyam* primeval पुरुषम् *puruṣam* Purusha प्रपद्ये *prapadye* I seek refuge यतः *yataḥ* whence प्रवृत्तिः *pravṛttiḥ* activity प्रसृता *prasṛtā* streamed forth पुराणी *purāṇī* ancient

Then that Goal should be sought for, going whither, they do not return again. I seek refuge in that Primeval Purusha whence streamed forth the Eternal Activity. 4

Recoiling from the attachment to the world is a negative act, producing no far-reaching effect. It