

अश्वत्थमेनं सुविरूढमूल-

मसंगशस्त्रेण दृढेन छित्त्वा ॥३॥

ततः पदं तत्परिमार्गितव्यं

यस्मिन्गता न निवर्तति भूयः ॥

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

XV. 3, 4.

इह Here अस्य its रूपं form न not उपलभ्यते is perceived तथा as such न neither अंतः (its) end न nor आदिः (its) origin न च nor संप्रतिष्ठा (its) existence एनम् this सुविरूढमूलं firm-rooted अश्वत्थं Ashvattha दृढेन strong असंगशस्त्रेण with the sword of non-attachment छित्त्वा having cut asunder ततः then तत् that पदं goal परिमार्गितव्यं is to be sought for यस्मिन् whither गताः going भूयः again न not निवर्तति (they) return यतः whence (एषा the) पुराणी eternal प्रवृत्तिः activity प्रसृता streamed forth तम् in that एव च indeed आद्यं Primeval पुरुषं Purusha प्रपद्ये I seek refuge.

Its form is not here perceived as such, neither its end, nor its origin, nor its existence. Having cut asunder this firm-rooted Ashvattha with the strong sword of non-attachment, —then that Goal is to be sought for, going whither they (the wise) do not return again. I seek refuge in that Primeval Purusha whence streamed forth the Eternal Activity.

[*As such*: it cannot be said to exist, because it appears and vanishes every other moment. See commentary II. 16.

*Tai*—That—Sankara and Anandagiri read 'Tatah,' and explain it as beyond or above the Ashvattha, the Tree of Samsâra.