

adhaś co 'rdhvaṁ prasṛtās tasya sākḥā
guṇaprayṛddhā-viśaya-pravālāḥ ।
adhaś ca mūlāṇy anusantatāni
karmānubandhīni manuṣyaloke ॥

अधः *adhaḥ* below च *ca* and ऊर्ध्वम् *ūrdhvaṁ* above
 प्रसृताः *prasṛtāḥ* spread तस्य *tasya* its शाखाः *sākḥāḥ*
 branches गुणप्रवृद्धाः *guṇa prayṛddhāḥ* nourished by the
 Gunas विषयप्रवालाः *viśaya pravālāḥ* sense-objects are its
 buds अधः *adhaḥ* below च *ca* and मूलानि *mūlāni* the
 roots अनुसंततानि *anusantatāni* are stretched forth
 कर्म अनुबन्धीनि *karma anubandhīni* originating action
 मनुष्यलोके *manuṣya loke* in the world of men

Below and above spread its branches, nourished
 by the Gunas; sense-objects are its buds; and below
 in the world of men stretch forth the roots, engender-
 ing action. 2

The analogy between the peepul tree and the
Samsāra comprising of the phenomenal existence
 continues to be kept up. The branches of the tree
 spread profusely above and below. To the tree of the
Samsāra, Brahmaloḥka and such like regions are the
 branches growing above and the regions of men and
 other inferior beings are the branches coming down.
 The enlightened ones assume superior births and
 those others devoid of understanding take inferior
 births. Buds and twigs are put forth only by those
 branches which are full of sap. The functioning of
 the three Gunas supplies the required sap and the
 feasting of the senses on the sense-objects puts
 forth the buds and twigs. The sprouting, leafing