

3. *Its form is not perceived here as such, neither its end, nor its origin, nor its foundation, nor its resting-place; having cut asunder this firm-rooted ASHWATTHA -tree with the strong axe of non-attachment. . .*

4. *Then that Goal should be sought after, where having gone, none returns again. I seek refuge in that 'primeval PURUSHA' from which streamed forth, from time immemorial, all activity (or energy) .*

In order that the students may not misunderstand this mystic symbolism, and take the Tree too literally, the *Geeta acharya* owns that 'ITS FORM, AS SUCH, IS NOT PERCEIVED HERE.' The Tree-of-life, as described in the previous stanzas, evidently represents the entire field of manifested life. The subtle Principle of Life manifests through us, in different planes and in a variety of forms --- as perceptions of the body; as emotions and feelings of the mind; as ideals and thoughts of the intellect; and as mere non-apprehension of the causal-body. All these vehicles and their experiences, manifesting in the Infinite Life, in their totality, constitute the *Ashwatth* a-tree spreading out into all quarters. Naturally, therefore, Lord Krishna says that very few have the comprehensive vision to see them all as such in one gaze.

Not only are the different vehicles and their expressions not recognised as such in their entirety, but very few of us in the world come to recognise "THEIR END OR THEIR BEGINNING, OR THEIR EXISTENCE.' The Tree-of-life