

and thriving of the tree of *Samsāra* is inevitable as long as the Gunas supply the sap.

The tap-root and the subsidiary roots are the two types of roots functioning in a tree. The tap-root together with the trunk is the seat of life to the tree. Since Iswara is the source of the *Jagat* which has materialized from Him, He is regarded as the tap-root sustaining it from above. The multifarious activities on the earth are the branching subsidiary roots nourishing this tree of *Samsāra*. By pruning and treating the slender branch roots occasionally, the growth of the tree is augmented. Parallel to this, man improves his lot by reforming and readjusting his activities. Karma aids him reconstitute his nature. It is karma again that binds man to varying tendencies and provides momentum to prolong the wheel of birth. Made of karma as the *Jīvātmās* are, the root that represents it is said to be all-pervading in the universe. In other words, karma and Prakriti are inseparable.

Cut the Tree to get Moksha — 3-4

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३

न रूपम् अस्य इह तथा उप-लभ्य-ते न अन्तः न च आदिः न च सम्-प्रतिष्ठा ।
अश्वत्थम् एनम् सु-वि-रूढ-मूलम् अ-सङ्ग-शस्त्रेण दृढेन छिद्-त्वा ॥

na rūpaṁ asye 'ha tatho 'palabhyate

nā 'nto na cā 'dir na ca saṁpratiṣṭhā ।

asvattham enaṁ suvirūḍhamūlam

asaṅgaśastreṇa dṛḍhena chittvā ॥