

न *na* not रूपम् *rūpaṃ* form अस्य *asya* its इह *iha* here तथा *tathā* as such उपलभ्यते *upalabhyate* is perceived न *na* not अन्तः *antaḥ* end न *na* not च *ca* and आदि. *ādiḥ* origin न *na* not च *ca* and संप्रतिष्ठा *sampratiṣṭhā* foundation अश्वत्थम् *asvattham* Asvattha एनम् *enam* this सुविरूढ मूलम् *suvirūḍha mūlam* firm-rooted असङ्गशस्त्रेण *asanga sastrēṇa* with the axe of non-attachment दृढेन *dr̥dhena* strong छित्त्वा *chittvā* having cut asunder

Its form is not here perceived as such, neither its end, nor its origin, nor its existence. Having cut asunder this firm-rooted Asvattha with the strong axe of non-attachment; 3

This *Asvattha* tree of mundane existence has no stability whatsoever. It is ever in a state of flux. It changes its patterns more quickly than we are able to comprehend. Its origin is beyond the ken of man; all the same, its end can be predicted. The phenomenon vanishes to the one having *Brahma jñāna*. But it continues to exist for all the others who are still in ignorance. Can the ordinary man posit anything about it? It is partially determinant; beyond a limit it is unknown and-unknowable.

However firm-rooted a tree may be, it can be felled with an axe. Non-attachment is the axe to cut down the tree of *Samsāra*. The sharper this weapon, the quicker is the result obtained. *Vairāgya* or complete dispassion is the benign outcome of non-attachment. It is a criterion for being blessed with the spiritual eye. The spectacle of the universe undergoes a dramatic change when the cognition of the mind gives place to the intuition of the super-