

*Abhyāsa* or practice is a powerful weapon to modify man's mode of life. The utility of the physical exercise is self-evident. The culture of the mind, however, is more consequential. What is called an inherent trait is nothing other than persistent practice. A change of individuality ensues a change of practice. It holds true even in the case of animals. But practice brief and sporadic does not succeed. Prolongation of it has a far reaching effect. Elimination of sorrow and attainment of abiding happiness are possible by long practice.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७

यत् तत् अग्रे विषम् इव परिणामे अ-मृत-उपमम् ।

तत् सुखम् सात्त्विकम् प्र-उत्तम् आत्म(न्) बुद्धि प्र-साद जम् ॥

*yat tad agre visam iva parināme 'mr̥topamam ।*

*tat sukham sāttvikam proktam ātmabuddhiprasādatajam*

यत् *yat* which तत् *tat* that अग्रे *agre* at first विषम् *visam* poison इव *iva* like परिणामे *parināme* in the end अमृत उपमम् *amṛta upamam* like nectar तत् *tat* that सुखम् *sukham* pleasure सात्त्विकम् *sāttvikam* Sattvika प्रोक्तम् *proktam* is declared (to be) आत्मबुद्धिप्रसादजम् *ātma buddhi prasādatajam* born of the purity of one's own mind due to self-realization

That which is like poison at first, but like nectar at the end; that happiness is said to be Sattvika, born of the translucence of intellect due to Self-realization.

To a beginner swimming seems as dreadful as death, but the same becomes delightful to him after he picks it up. Strangers and strange places do not