

just as a day's food has its own nourishment. If a wrong medicine be administered to a patient, instead of its healing the disease, it may lead to the decease of the person. The practice of yoga is not fraught with any danger of this kind. Any little practice of it, gives to that extent a glimpse into the nature of Atman. The fear of death is the greatest of all. As Atman is being understood this fear ceases.

The way of right understanding and application thereof is as follows .—

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१

वि-अव-साय-आत्मिका बुद्धि एका इह कुरु-नन्दन ।

बहु-शाखाः हि अन्-अन्ता. च बुद्धय अव-वि-अव सायिनाम् ॥

*vyavasāyātmikā buddhir eke 'ha kuru nandana ।*

*bahusākhā hy anantāś ca buddhayo 'vyavasāyinām ॥*

व्यवसायात्मिका *vyavasāyātmikā* one pointed बुद्धि *buddhih* determination एका *ekā* single इह *iha* here कुरुनन्दन *kuru nandana* O joy of the Kurus बहुशाखा *bahusākhāh* many-branched हि *hi* indeed अनन्ता *anantāh* endless च *ca* and बुद्धय *buddhayaḥ* thoughts अव्यवसायिनाम् *avyavasāyinām* of the irresolute

To the firm-in-mind, O joy of the Kurus, there is in this but one decision; many-branching and endless are the decisions of the infirm-in-mind. 41

A number of students work at a problem in mathematics. Wrong answers they get are numberless and they are constantly shifting. But when the right answer is arrived at by a smart student, he no