

then who except God is a preceptor and who will preach the gospel and to whom will he preach it? Therefore the expression 'uddharedātmanātmānam' means that instead of perceiving defects in others, a man should perceive defects in his own self and try to get rid of them and preach the gospel to himself. He himself should become his preceptor, he himself should become his leader and he himself should become his ruler.



Link:—In the preceding verse, Lord Kṛṣṇa declared that a man himself is his friend and he himself is his enemy. How is he himself, his friend or enemy? The Lord, provides an answer, in the verse that follows.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

**bandhurātmātmanastasya yenātmaivātmanā jitaḥ
anātmnastu śatrutve vartetātmaiva śatruvat**

To him, who has conquered his self by himself, his own self is a friend; but to him who has not conquered the self, his own self acts as his foe. 6

Comment:—

'Bandhurātmātmanastasya yenātmaivātmanā jitaḥ'—Nothing resides, in a man except, the pure self. He does not at all depend, on the lower self viz., body, senses, mind and intellect etc. He renounces his dependence on these altogether, and gets established in his own self. He is the one, who has conquered himself.

How to know, that a man is established in his own self? When his mind is set well in equanimity, it means that he is established in his own self, because the Absolute is, free from blemish and is equanimous (Gītā 5/19). It means that by being established in the Absolute he has conquered himself by his own self. Actually he was already established in the Absolute,

but he could not realize it, as he had assumed his body, mind and intellect etc., as his.

In this world, a man cannot defeat anyone without the help of others, and this help of others, means his own defeat. How? For example, if you want to defeat others, either with arms or with arguments, you have to depend on arms or arguments, then only, you can defeat others. It means that you are first defeated, by arms or arguments. Thus one cannot conquer others, without his own defeat. But, one who has no need of others, in the least, conquers himself by his own self, and he himself, is his friend.

'Anātmanastu śatrutve vartetātmaiva śatruvat'—He, who thinks, that the body, senses, mind, intellect, riches and prosperity etc., are necessary, for him and who depends on them, is his own foe. He thinks, that by accepting these as his own, he has controlled them and conquered them. But, the fact is, that he has been defeated by them. When he takes his defeat as victory, it means that his own self, is his foe.

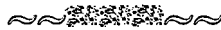
The term 'Śatrutve', means that a man by depending on worldly things, and by accepting his affinity with them, works as a foe for himself, as he himself, is sentient, but he attaches importance to the insentient and depends on them. The more claim, he lays on material objects, the more he becomes, a slave to them. Further, he harbours desire for respect, honour and fame, that lead to his fall. He concedes, that he is elevating himself but actually it is the reverse. This proves, that he himself, is his own enemy, in disguise.

How surprising it is, that a man by attaching importance to matter, by forgetting God-realization, as the real aim of human life, wants to maintain the memory of his so-called body, and name by his photos and statues, during the lifetime, as well as after death! Thus, he in spite of being sentient (self), gets entangled in the slavery of matter, (non-self) and acts as his foe.

By using the term 'Śatruvat', Lord Kṛṣṇa means to explain,

that a man by accepting his affinity with the body, senses, mind and intellect etc., thinks that he has become their master but actually he is their slave. Though, he does not think of harm to himself, yet the consequences are harmful and ruinous, and so Lord Kṛṣṇa has declared, that his own self acts as his foe, because, dependence on the mundane, finally misleads a man, to the cycle of birth and death.

Appendix—If a man has not the sense of ‘I’ and ‘mine’ in respect of his body, he himself is his friend and if he has the sense of ‘I’ and ‘mine’ in the body, he himself is like an enemy to himself viz., by giving existence to the non-self, he acts like an enemy to himself. ‘Śatruvat’—Whatever loss an enemy causes, the same loss he himself incurs. In fact as much loss a voluptuary does to himself, so much loss can’t be done even by an enemy. If we perceive in the right perspective, we come to know that an enemy does only good to us. He cannot do evil to us. The reason is that he can have an access only to objects, he can’t reach the self. Therefore what more can he do than to destroy the perishable? The destruction of the perishable will do us good only. In fact we sustain loss only, if we nurse ill-feelings.



Link:—What happens to the man, who has conquered the self by the self, has been described, in the next three verses.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

**jitātmanah praśāntasya paramātmā samāhitah
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoh**

The self-conquered one whose mind is perfectly calm, in the midst of antithetical pairs, such as cold and heat, favourable and unfavourable, joy and sorrow, honour and dishonour, is in constant communion with, the Supreme-Spirit. 7