

means that the union with things, persons and actions is transient but their disunion is eternal. By accepting the eternal fact, the eternal divinity is attained and no lack remains.

Detachment from sense-objects and actions means—freedom from desire and from the sense of doership. If a striver is not attached to pleasures and objects, he becomes free from desires; and if he is not attached to actions, he becomes free from the sense of doership. Being free from desire and from the sense of doership, he naturally gets established in the self. In fact he does not get established but he is already established but he does not realize it because of his desire and the sense of doership. If there is absence of desire and the sense of doership, the striver realizes his self-evident abode in the self.

As while writing, we use a pen and we put the pen in its original position as soon as the writing is over, similarly a striver should use the body, while working and put (leave) it in its original position as soon as the work is over viz., should get detached from it; then after every action he will be established in yoga (equanimity). If he is totally detached from actions, he will attain to the height of yoga.

Attachment to Kriyā (pleasure) and objects (prosperity) leads to ruin (downfall) (Gītā 2/44), therefore a striver should neither be attached to actions nor to the fruit of actions (Gītā 2/47, 5/12). He should not enjoy pleasure born of his resolve viz., he should not derive pleasure from the fulfilment of his resolve. He should not resolve even for his salvation because the resolve for salvation strengthens (the existence of) bondage. Therefore renouncing all worldly thoughts he should remain quite indifferent.



Link:—In the previous verse, Lord Kṛṣṇa explained the marks of a Yogī and by giving the terms 'Yadā' (When) and 'Tadā', (Then) explained, that man is free in attaining Yoga viz., in

attaining Self-realization. So, Lord Kṛṣṇa inspires every human being to uplift himself by his own self.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

uddharedātmanātmānam nātmānamavasādayet
ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ

Let a man emancipate himself by his own self; and not degrade himself; for he himself is his friend as well as his enemy. 5

Comment:—

'Uddharedātmanātmānam'—A man should lift himself by his own self. It means, that he should lift himself, above the body, senses, mind, intellect and life-breath, because all of these belong to matter (nature) and have identity with matter, while his self, is a fragment of God and has identity with Him. It also means, that he should lift himself from the limited 'I', to the unlimited 'Self'. So, for God-realization, there is no need to depend, on the insentient, the unreal, because attachment for the unreal, or dependence on the unreal, is the main obstacle to God-realization. There is no need of the body, senses, mind and intellect, to attain God Who is one's own. He, is in him, exists now and here, because the real cannot be attained by the unreal, the real, can be attained by renouncing connection with the unreal.

Secondly, as it was explained in the previous verse, a man should cease to have any attachment for objects, actions and thoughts, and raise himself above them. It is everyone's experience, that objects, actions and thoughts, have a beginning and an end. They are born and decay; are united and disunited, but his self remains the same, without the least modification. Therefore; detachment from these means, lifting himself by his own self.

Man possesses discrimination, by utilizing which, a striver

can lift himself and can realize God. A striver, by following the Discipline of Knowledge, can discriminate between the real and the unreal, and thus get established in his own self. A striver, following the Discipline of Devotion, accepts that he is God's and God is his, and this feeling leads him to God-realization. A striver, following the Discipline of Action, by using discrimination, utilizes the so-called body, senses, mind and intellect in rendering service to others and thus by breaking off his affinity with them, gets established, in his own self. Thus, his discrimination leads him to God-realization, whatever discipline, he may follow.

An Exceptional Fact About God-realization

Think of—'I am not body', because the body changes, while I remain the same; 'This body is not mine', because I cannot keep this body healthy, and in my possession, as long as I wish; 'This body is not for me', because if it had been for me, I might have not had any other desire. Secondly, this body is changeful, while I am eternal. How can this kaleidoscopic body, be of any use to the eternal 'Self'? Thirdly, if it had been for me, it would have lived with me forever, but it does not live. Therefore, if a man thinks seriously, and sticks to the thought, 'I am not body', 'The body is not mine' and 'The body is not for me', he will realize God spontaneously.

Now, a question arises, why Lord Kṛṣṇa has said, that a man should lift himself by his own self, when God, preceptors, saints and scriptures, also lead a man to God-realization. The answer is, that all of them will lead us to God-realization, only if we have faith in them; and it depends upon us, whether we have faith or we do not. It is, because of the lack of faith and desire, that several incarnations of the Lord, and many saints and liberated souls, could not enable us to realize God. But, those who had faith in them, realized Him. Therefore, a striver by having faith in them and by obeying them should realize God. It

is an unique opportunity for us, that this human body has been bestowed upon us in this Kali-Age, so that we may realize God, not only once, but several times during this life. But, we can realize Him, only when we ourselves want to do so.

Secondly, man has degraded himself, as he has accepted his affinity for the world, the world has not accepted that affinity, which breaks off, every moment. If one does not accept any new affinity, he may realize God.

'Nātmānamavasādayet'—He, should not degrade himself. It means that he himself being uniform and sentient, should not enslave himself, by having dependence on the transient and insentient worldly objects, such as riches, ranks etc. By virtue of his riches and ranks, he assumes himself to be elevated. This elevation, is of his virtues rather than his own. This dependence amounts to his degradation. But, how shocking and surprising it is, that he regards this degradation as promotion, and dependence as independence!

'Ātmaiva hyātmano bandhuḥ'—A man, himself is his friend, when he accepts that there is no need for mundane things, such as body, senses, mind, intellect etc., in God-realization. Secondly, he should have faith in his guide, in God, saints and scriptures. They will lead him to God-realization. By having this faith, he himself is his friend.

'Ātmaiva ripurātmanah'—He himself, is his enemy, when he accepts his affinity with the worldly body, senses and mind etc.

In the second line of the verse, the term 'Eva' (only), has been used twice, to emphasize the fact, that he and only he himself, is his friend and foe; anyone else, neither is, nor can be his friend and foe. By accepting his affinity with the world, he is his enemy and by accepting no affinity in the least, with the world, he is his friend.

Appendix—A man himself, rather than anybody else, is

responsible for his salvation (God-realization) or for his downfall. God has bestowed upon us this human body and he has also gifted us with all the requisites. Therefore for salvation no other person is needed, similarly no one else is responsible for our fall. The person himself by becoming attached to the modes, takes repeated birth and death (Gītā 13/21).

Preceptor (spiritual guides), saints and God lead a man to salvation when a man himself has faith and belief in them, accepts them, has an inclination towards them, takes refuge in them and carries out their orders. If he does not accept them as their own, how will they lead him to salvation? They can't. If he does not become a disciple, what will the 'guru' (spiritual guide) do? As other persons will provide food to a (hungry) man but the hunger should be his own. If he has no hunger of his own, what is the use of the food provided to him by others? Similarly if a striver is not sincerely devoted to his aim, what is the utility of the gospel preached by the spiritual guide, saints and exalted souls?

There is never lack of spiritual guides, saints and God. There have been many great saints, preceptors and incarnations, but we have not attained salvation. It proves that we have not accepted them. Therefore we ourselves are responsible for our salvation and ruin. He, who thinks others responsible for his salvation and fall, can never attain salvation.

In fact God is present, the preceptor is present, the supreme truth is present and ability and strength in a striver are also present. The only obstacle to their revelation, is the attachment to the perishable pleasures. The responsibility to wipe out this attachment to pleasures, goes to the striver because he himself has been attached to them.

Initiation (initiating or being initiated) is not the principle of the Gītā. A man is his own preceptor, therefore he has to preach the gospel to his own self. When all is God (Vāsudevah sarvam),

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
anātmānastu 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,