

Let a man raise himself by his own self; let him not debase himself. For he is himself his friend, himself his foe. 5

One is oneself responsible for one's distinction or debasement. The contributions that others make in these respects are secondary. It is but usual that one complains that one's enemy has done havoc to one. But no one can be hurt without oneself contributing to it. It is possible for a *sadhaka* to avail himself of a wrong done to him by his enemy for self-purification. Because of misunderstanding and maladjustment man paves the way for self-debasement. And by doing so he becomes his own enemy. On the other hand, by right understanding and right conduct he elevates himself and thereby becomes his own friend. One is one's own arch-friend or arch-foe. The one that understands this fact, learns an invaluable lesson for life.

No one courts enmity; friendship alone is sought after by all. That being the case, how shall one choose to be one's true friend? The solution is offered on this wise :—

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६

बन्धुः आत्मा आत्मनः तस्य येन आत्मा एव आत्मना जितः ।

अन्-आत्मनः तु शत्रु-त्वे वर्त-इत आत्मा एव शत्रु-वत् ॥

*bandhur ātmā 'tmanas tasya yenā 'tmai 'vā 'tmanā
jitaḥ ।
anātmanas tu śatrutve vartetā 'tmai 'va śatruvat ॥*