

expression, 'one who has given up thought about everything', the Bhagavān makes one renounce all desires and all actions.

When one is thus established in Yog, then by that very fact one's self becomes uplifted by oneself from the worldly state which is replete with evils. Hence,

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

5. One should save oneself by oneself; one should not lower oneself. For oneself is verily one's own friend; oneself is verily one's own enemy.

Uddharet, one should save; *ātmānam*, oneself sunk in the sea of the world; *ātmanā*, by oneself; one should save, *ut-haret*, should uplift (oneself) from that, that is make it attain the state of being established in Yog. *Na avasādayet*, one should not lower, debase; *ātmānam*, oneself. *Hi*, for; *ātmā eva*, oneself is verily; *ātmanah* one's own; *bandhuh*, friend. Certainly there is no other friend who can bring about liberation from this world. In fact, even a friend is an obstacle to Liberation, he being the source of such bondages as love etc. Therefore the emphatic statement, 'For one is one's own friend', is justifiable.

Ātmā eva, oneself verily; is *ātmanah*, one's own; *ripuh*, enemy. Anyone else who is an external harmful enemy, even he is of one's own making! Therefore the firm conclusion, 'oneself verily is one's own enemy' is reasonable.

It has been said that 'oneself is verily one's own friend, oneself verily is one's own enemy.' As to that, (the self) (72) of what kind is one's own friend, or (the self) of what kind is one's own enemy? This is being answered:

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥