

बन्धु *bandhuh* friend आत्मा *ātmā* the self आत्मन *ātmanah* of the self तस्य *tasya* his येन *yena* by whom आत्मा *ātmā* the self एव *eva* even आत्मना *ātmanā* by the self जित *jitaḥ* is conquered अनात्मन *anātmānaḥ* of unconquered self तु *tu* but शत्रुत्वे *śatruṭve* in the place of an enemy वर्तत *varṭeta* would remain आत्मा *ātmā* the self एव *eva* even शत्रुवत् *śatruvat* like an enemy

To him who has conquered his (base) self by the (divine) self, his own self is the friend; but to him who has not subdued the self, his own self acts as the foe. 6

The base and the divine are the two mutually opposing natures at work in man. When either of them predominates the other gets vanquished. Where the body, mind and senses are under perfect control, the divine nature prevails and pulls the man up. Progressively he evolves into high orders of existence. But when he submits to the base nature it ruins him completely. The foe outside hurts or attempts to hurt occasionally. Even then it is possible for the self-disciplining yogi to turn that adverse situation to advantage, every ordeal calmly handled adds to the calibre of one's mind. The foe of the base nature within oneself, on the other hand, is constantly causing havoc. The reckless man therefore is personally responsible for the evils that he has brought on himself. He is the worst enemy of himself. The yogi is the only one who is a genuine friend of himself causing self-emancipation in all respects. Barring him, the others are enemies of themselves in varying degrees.

Both bondage and freedom are in the minds of men. "I am a liberated soul, I am the child of God, none can bind me —