

appointed duties and limited influences. But the actual happening depends upon how far we ourselves learn to haul ourselves out from the gutters of misunderstanding in ourselves.

So far Bhagawan has indicated an exhaustive treatment which may be, in many of its aspects, considered as equivalent to the modern psychological process called introspection. Realising our own weaknesses, rejecting the false, asserting the better, and trying to live, generally, as best as we can, the higher way-of-life, is the process of introspection. But his is only half the entire process and not the whole of it.

The other half also is insisted upon, here, by Krishna. It is not only sufficient that we look within, come to note our weaknesses, erase them, substitute the opposite good qualities, and develop in ourselves the better, but we must see to it, that, whatever little conquests we might have made out of Satan's province are not again handed back to Satan's dominion. Krishna warns, almost in the same breath, "DO NOT ALLOW THE SELF THEREAFTER TO FALL DOWN AND BE DRAGGED AGAIN" to the old level of the cheaper way of existence.

The second line of the stanza contains a glorious idea shaped into a beauty of expression which almost immortalises Vyasa. We are considered both as our own friend and our own enemy. Any intelligent man observing and analysing life will vouchsafe for the truth of the