

*5. The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.*

On hearing such an exhaustive enumeration of the qualities in the good and the bad hearts, it will be natural for every sincere student of the Geeta to feel a despair not knowing whether he himself belongs to the latter or the former category. Generally, one would find it easier to consider oneself bad rather than feel the confidence that one belongs to the good. Arjuna must have felt the same despair and, perhaps, reading this in his face, Krishna consoled him: "GRIEVE NOT, O PANDAVA! YOU ARE BORN OF THE DIVINE ESTATE." That a seeker has the necessary interest and perseverance to read the Geeta up to this chapter, itself shows that he belongs to the 'DIVINELY-GOOD' category!

Both the ethical beauties and the non-ethical ugliness are painted here not for the purpose of sending the good to an eternal heaven and of damning the vicious to a perpetual hell! Here, the theme is taken up on a more scientific basis. Ethical virtues are the intelligent ways of reviving man's exhausted energies and fatigued spirit to live. By living these healthy values of a righteous life, the individual unshackles his psychological personality from its self-made entanglements: "THE DIVINE ESTATE LEADS TO RELEASE." As a contrast to this, the negative tendencies cultivated by the 'Diabolically Fallen' are self-made shackles that chain a man to a realm of confusions and