

4. O son of Prthā, (the attributes) of one destined to have the demoniacal nature are religious ostentation, pride and haughtiness (174), anger as also rudeness and ignorance.

O son of Prthā, *dambhah*, religious ostentation; *darpah*, pride arising from wealth, relatives, etc.; *atimānah*, haughtiness, as explained earlier; and *krodhah*, anger; *eva ca*, as also; *pārusyam*, rudeness, using unkind words, e.g. to speak of a blind person as having eyes, an ugly person as handsome, a lowly born man as born of aristocracy, etc.; and *ajñānam*, ignorance, non-discriminating knowledge, false conception regarding what ought to be and ought not to be done; are (the attributes) *abhijātasya*, of one destined to have;—destined for what? in answer the Bhagavān says—*āsurīm*, demoniacal; *sampadam*, nature.

The consequences of these natures are being stated:

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

5. The divine nature is the Liberation, the demoniacal is considered to be for inevitable bondage. Do not grieve, O son of Pandu! You are destined to have the divine nature.

That which is *daivī*, divine; *sampad*, nature; is *vimoksāya*, for Liberation from the bondage of the world. The *āsurī*, demoniacal nature; *matā*, is considered to be; *nibandhāya*, for inevitable bondage. So also is the fiendish nature.

Now, when such a statement was made, the Bhagavān, noticing Arjuna having this kind of inner cogitation—‘Am I endowed with the demoniacal nature, or am I endowed with the divine nature?’—, says: *mā*, do not; *śucah*, grieve, O son of Pandu! *Asi*, you are; *abhijātah*, destined to have, born with the good fortune of having; *daivīm*, the divine; *sampadam*, nature; that is, you are destined for an illustrious future.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।