

restlessness, absence of unnecessary use of organs such as speech, hands and feet—.

Besides,

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

3. Vigour, forgiveness, fortitude, purity, freedom from malice, absence of haughtiness—these, O scion of the Bharata dynasty, are (the qualities) of one born destined to have the divine nature.

Tejah, vigour, not the brightness of the skin; *ksamā*, forgiveness, absence of internal perturbation when offended or assaulted—absence of anger has been explained by us as the calming down of a perturbed mind; thus, forgiveness and absence of anger are distinguished; *dhṛtiḥ*, fortitude, a particular function of the mind which removes the tedium of the body and organs when they become exhausted, and being rejuvenated by which the body and organs do not feel any fatigue; *śaucam*, purity—is of two kinds: external, with the help of earth and water; and internal, the cleanliness of mind and intellect, the absence of such impurities as trickery, attachment, etc.; purity of these two kinds; *adrohah*, freedom from malice, absence of the desire to injure others, absence of hatred; *na-atimānitā*, absence of haughtiness—too much self-esteem (*māna*) is *atimānah*; one having that is *atimānī*; its abstract form is *atimānitā*; absence of that, *na-atimānitā*, that is, absence of the feeling of one's being too honourable. These (qualities) beginning with fearlessness and ending with this, O scion of the Bharata dynasty, *bhavanti*, are; (the qualities) *abhijātasya*, of one destined to have;—what kind of nature?—the *daivīm*, divine; *sampadam*, nature—of one destined to have divine attributes, of one who is worthy of the excellence of the gods, that is, of one who would be illustrations in future.

Thereafter, the demoniacal nature is now being stated:

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥