

tance expresses itself as pride - *atimānitā* But a true inquiry into the glory of God compels man to relinquish pride as a disease of the mind

All the virtues enumerated in the above three stanzas bring man's divine nature into relief The demoniacal nature which is the opposite is next delineated —

The Demoniac Traits — 4

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४

दम्भ दर्प अभि-मान च क्रोध पारुष्यम् एव च ।

अ-ज्ञानम् च अभि-जातस्य पार्थ सम्-पदम् आसुरीम् ॥

*dambho darpo 'bhumānaś ca krodhaḥ pāruṣyam eva ca ।
ajñānam cā 'bhijātasya pārtha sampadam āsurīm ॥*

दम्भ *dambhaḥ* hypocrisy दर्प *darpaḥ* arrogance
अभिमान *abhumānaḥ* self-conceit च *ca* and क्रोध *krodhaḥ*
wrath पारुष्यम् *pāruṣyam* harshness एव *eva* even च *ca*
and अज्ञानम् *ajñānam* ignorance च *ca* and अभिजातस्य
abhijātasya of the born पार्थ *pārtha* O Partha सम्पदम्
sampadam state आसुरीम् *āsurīm* demoniacal

Ostentation, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Partha, for a demoniac state. 4

Putting up a show of good behaviour and donning oneself in pompous garments is ostentation. Presuming oneself as superior to others is arrogance. Priding oneself on being educated, moneyed and high-born is conceit As a dog greets another strange dog with a snarl, the demoniac man asserts his individuality with anger He exhibits his