

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु॥६॥

6. In this world there are two (kinds of) creation of beings: the divine and the demoniacal. The divine has been spoken of elaborately. Hear about the demoniacal from Me, O son of Prthā.

Dvau, two, in number; are the (kinds of) *bhūta-sargau*, creation of beings, of men. *Sarga* is derived from *srj* in the sense of that which is created. The persons themselves, who are created with the natures of gods and demons, are being spoken of as ‘two creations of beings’, which accords with the Upanisadic text, ‘There were two classes of Prajāpati’s sons, the gods and the demons’ (Br. 1.3.1). For, *asmin*, in this; *loke*, world, all (persons) can rationally be divided into two classes. Which are those two creations of beings? The answer is, the two are the *daiva*, divine; *eva ca*, and; the *āśura*, the demoniacal which are being discussed.

The Bhagavān speaks of the need of restating the two that have been already referred to: *Daivah*, the divine creation of beings; *proktah*, has been spoken of; *vistaraśah*, elaborately—in, ‘Fearlessness, purity of mind,’ etc. (1–3). But the demoniacal has not been spoken of in extenso. Hence, O son of Prthā, *śrnu*, hear of, understand; the *āsuram*, demoniacal; *me*, from Me, from My speech which is being uttered in detail, so that this may be avoided.

Up to the end of the chapter the demoniacal nature is being presented as the qualities of creatures; for, when this is directly perceived, it becomes possible to eschew it:

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः । न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥७॥

7. Neither do the demoniacal persons understand what is to be done and what is not to be done; nor does purity, or even good conduct or truthfulness exist in them.

Na, neither; do the *āsurāh*, demoniacal; *janāh*, persons; *viduh*, understand; *pravrttim*, what is to be done with regard to that which is