

yet to come    The divine traits assimilated in successive transmigrations contribute for liberation from *Samsāra* or the trail of births and deaths    The demoniac traits on the other hand forge the bondage of phenomenal existence and perpetuate the cycle of births and deaths    There is a possibility of Arjuna's doubting about the state into which he is born. The Lord who is the knower of the past, present and future of the *Jivatman* allays this doubt, by assuring him of his divine state and of his being quite fit for emancipation

What are the classifications of the *Jivatmans* and how are they made? The answer comes:—

द्वौ भूतसर्गौ लोकेऽस्मिन् देव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६

द्वौ भू-त-सर्गौ लोके अस्मिन्    देव आसुर एव च ।

दैव वि स्तर-श प्र-उक्त आसुरम् पार्थ मे शृणु ॥

*dvau bhūtasargau loke 'smin daiva āsura eva ca ।*

*daivo vistaraśaḥ prokta āsuram pārtha me śrnu ॥*

द्वौ *dvau* two भूतसर्गौ *bhūta sargau* types of beings लोके *loke* in world अस्मिन् *asmin* (in) this देव *daivah* the divine आसुर *āsura* demoniacal एव *eva* even च *ca* and दैव *daivah* the divine विस्तरश *vistaraśaḥ* at length प्रोक्त *proktaḥ* has been described आसुरम् *āsuram* demoniacal पार्थ *pārtha* O Partha मे *me* from me शृणु *śrnu* hear

There are two types of beings in this world, the divine and the demoniacal; the divine has been described at length; hear from Me, O Partha, of the demoniacal.