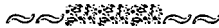


to the abode of Brahmā, to enjoy pleasure, are subject to return. 'Sadyo Mukti' (Salvation in this mortal world) has been described, in the fifteenth verse. Lord Kṛṣṇa, starts the topic to explain the other two.]

'Yatra kāle tvanāvṛttimāvṛttim caiva yoginaḥ prayātā yānti taṁ kālāṁ vakṣyāmi bharataṛṣabha'—The term 'Tu' (Verily), has been used to point out the topic which was left untouched. The word 'Kāla', stands for the path, which has been named as 'Gati' and 'Śṛti', in verses twenty-sixth and twenty-seventh respectively, in this chapter.

'Anāvṛttimāvṛttim'—Devotees, who possess discrimination i.e., who have a disinclination for worldly things and pleasures, and an inclination for God, depart never to return. Because of disinterestedness in their path, there is predominance of light (discrimination). But those, who have a disinclination for God, and are entangled in attachment and pleasure, depart to return, because their discrimination is covered. Their path is dark viz., there is predominance of ignorance. The term 'Caiva' (and even), is used for those, whose aim has been to realize God but at the time of death they have deviated from the path due to some desires lurking in them and so they after enjoying the heavenly pleasure, come back. Here, the word 'Yoginaḥ', has been used, both for those, who do not desire, the fruit of their actions, as also, for those who have a desire, for the fruit of their actions.

Appendix—He, who has affinity for the kaleidoscopic prakṛti (nature) has to return to this mortal world. But he, who is not attached to the kaleidoscopic prakṛti, has not to return.



Link:—In the next verse, Lord Kṛṣṇa describes, the path of the Yogīs (ascetics), who depart, never to return.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam
tatra prayātā gacchanti brahma brahmavido janāḥ

In the path, in which deities preside over effulgent fire, the day-light, the bright fortnight and the six months of the northern solstice, then departing after death, the knowers of Brahma (having attained Brahmaloḥka), finally reach Brahma. 24

Comment:—

'Agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam'—In the bright path, first of all, there is the right of fire-god. Fire gives light at night, and that light works, for a short distance and for a short time, while the day-light, works for a longer distance and a longer time. A bright fortnight, is the night of manes. The light of this bright fortnight, remains for a very long distance and for many days in the sky. The northern path of the sun, is of six months, and is equal to a day of the gods. The light in the northern path, remains for a very long distance and time.

'Tatra prayātā gacchanti brahma brahmavido janāḥ'—Those, who pass along the bright path, first go to the territory, of the fire-god. Then the fire-god, hands them over, to the god of day, after they have crossed fire-god's territory. Similarly, the god of day, hands them over to the god of bright fortnight, and he hands them over to the god of the northward course of the sun, and he hands them over to the god, of the abode of Brahmā. Then with Brahmā, they are liberated and attain God.

Here, the term 'Brahmavidaḥ', has been used for those who know Brahma, and not for those, who have realized Him. If they had realized Him, they would have been liberated souls, they would not have gone, to the abode of Brahmā.

Appendix—The yogīs (ascetics), who during their spiritual practice had a craving to go to the abode of Brahmā or had an insistence on their opinion, they in an order first go to the abode of Brahmā and then are liberated along with Brahmā, when there is final dissolution.

**brahmaṇā saha te sarve samprāpte pratisaṅcare
parasyānte kṛtātmānaḥ praviśanti param padam**
(Kūrmapurāṇa pūrva. 11/284)

At the completion of the age of Brahmā, when there is final dissolution, then all pure hearted persons attain the Supreme Goal with Brahmā.

In salvation by stages the abode of Brahmā is just like a station on the way, where only the persons craving for pleasures, alight. But those, who have no craving for pleasures, don't alight there; as if we have no purpose on the way, there may be a station or a jungle, what difference does it make for us?

In Upaniṣads the order of the bright fortnight path has been described in different ways; as—

According to Chāndogyopaniṣad—the deity of 'arci', the deity of daylight, the deity of bright fortnight, the deity of the northern solstice, Saṁvatsara, āditya, moon, vidyut, and then to carry to the abode of Brahmā by an inhuman being (4/15/5; 5/10/1-2).

According to bṛhadāraṇyakopaniṣad—the deity of light, the deity of day, the deity of bright fortnight, the deity of the northern solstice, abode of deities, āditya, vidyut (vaidyuta deity) and then attaining 'Brahmaloka' by mānasa puruṣa (6/2/15).

According to Kauṣītakiṛāhmaṇopaniṣad—the abode of fire, the abode of air, the abode of sun, the abode of Varuṇa, the abode of Indra, the abode of Prajāpati and then the abode of Brahmā (1/3).

In Brahmasūtra (4/3/2-3) also this topic has been discussed.

In Upaniṣads the bright fortnight path has been named 'devayāna', 'arcimārga', 'Uttaramārga', 'devapatha' and 'brahmapatha' also.



Link:—In the next verse, Lord Kṛṣṇa, describes the path of those, who depart to return.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam
tatra cāndramasaṁ jyotiryogī prāpya nivartate

In the path, in which gods preside over smoke, the night, the dark fortnight and the six months, of the southern solstice, then traversing through, the Yogī (devoted to action with a motive) after death, catches the lunar light and he returns to the mortal world. 25

Comment:—

'Dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam tatra cāndramasaṁ jyotiryogī prāpya nivartate'—In the dark path, the god of smoke, hands over those, who pass along that path to the god of night, when they have crossed his territory. Similarly, the god of night, hands them over to the god of dark fortnight, who hands them over to the god of the southern solstice. He hands them over to the god of lunar light, and they attain the divine worlds, such as heaven etc. Then after enjoying pleasure as fruit of their merit and virtue, they have to return.

Here, a point needs attention, that the lunar sphere which is seen, is not the lunar world, mentioned here, because the lunar sphere is near the earth, while the lunar world, is farther than even the sun. The nectar (energy), to the lunar sphere, comes from the lunar world, and that energy nourishes, all herbs and plants.