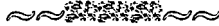


So long as, men attach importance to perishable objects of the world, and have a desire for them, they can go to lower regions, even after reaching higher ones. Similarly, being fraction of the Lord, they can go, to the higher regions. So, a striver should ever be alert and cautious. He should, never attach importance to perishable things of the world and should never hate a person, because that person being a fraction of the Lord, may be inclined towards Him any time.

As the Lord, has declared Yoga as imperishable, the two paths, bright and dark, are also imperishable and eternal.

'Ekayā yātyanāvṛttimanyayāvartate punaḥ'—Strivers proceeding by the bright path, have not to return; they go to the abode of Brahmā, and attain emancipation, with Brahmā. But persons proceeding by the dark path, return i.e., follow the cycle of birth and death.



*Link:—Lord Kṛṣṇa, in the next verse, gives the merit of knowing, the two paths.*

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

naite sṛtī pārtha jānanyogī muhyati kaścana  
tasmātsarveṣu kāleṣu yogayukto bhavāṛjuna

Knowing these two paths in essence, O Pārtha, no Yogī is deluded. Therefore, O Arjuna, be saturated with Yoga, at all times. 27

*Comment:—*

'Naite sṛtī pārtha jānanyogī muhyati kaścana'—Strivers, who do not attach importance to perishable objects, are followers of bright path. But those persons, who are engrossed in the world and whose aim is to hanker after prosperity and pleasures, are in complete darkness. People who by controlling

their senses, from the worldly pleasures, perform actions, such as oblation, penance and charity etc., in order to enjoy the heavenly pleasures, are also in the dark, because they have to return from the higher regions, and have to follow the wheel of birth and death.

Thus, a striver by knowing the secret of the two paths, becomes a Yogī i.e., he performs actions without having any desire for the fruit of actions, because he transcends the pleasures of this world, as well as, of the next one. Thus, he is not deluded.

A Yogī, is he whose aim, is to remain equanimous, in acquisition and non-acquisition, of worldly pleasure.

'Tasmātsarveṣu kāleṣu yogayukto bhavārjuna'—One who is determined, that he has to realize God, remains equanimous, in favourable and unfavourable circumstances, and incidents etc. Therefore Lord Kṛṣṇa directs Arjuna to be established in Yoga, in the form of equanimity i.e., without being affected, by favourable and the unfavourable circumstances, he should make their right use. In favourable circumstances he should, serve the world, and in unfavourable circumstances he should renounce, desire for favourable circumstances.

**Appendix**—Only the man ridden with desire gets deluded viz., paves the way to birth and death. The man, who knows the bright and the dark paths, being selfless, does not pave the way to birth and death viz., he does not pass by the dark path.

In the seventh verse of this chapter the Lord declared—'tasmātsarveṣu kāleṣu māmanusmara yudhya ca' and here He declares—'tasmātsarveṣu kāleṣu yogayukto bhavārjuna'—it means that thinking (remembrance) of God viz., to worship God is 'Yoga' and to be established in equanimity viz., to be detached from the world, is also Yoga. Both have the same result.

