

In Upaniṣads the order of the dark fortnight has been given in different ways—

According to Chāndogyopaniṣad—the god of smoke, the god of night, the god of the dark fortnight, the god of the southern solstice, the abode of manes, the sky, the moon and then return to the mortal world (5/10/3-4)

According to bṛhadāraṇyakopaniṣad—the deity of smoke, the deity of night, the deity of the dark fortnight, the deity of the southern solstice, the abode of manes, moon and then return to the mortal world (6/2/16).

In Upaniṣads the dark fortnight has been named—‘pitryāna’, dhūmamārga’ and ‘dakṣiṇamārga’ also.



Link:—The next verse, is the concluding verse, on the topic of the two paths.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

śuklakṛṣṇe gatī hyete jagataḥ śāśvate mate
ekayā yātyanāvṛttimanyayāvartate punaḥ

These two paths—the bright and the dark, are considered to be the world's eternal paths. Proceeding by one, a man has not to return, while taking the other, he returns. 26

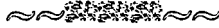
Comment:—

‘Śuklakṛṣṇe gatī hyete jagataḥ śāśvate mate’—All creatures, according to their actions, or by God's grace, sometime or other, receive this human life, and then according to the actions of this human life, go to higher, middle or lower regions. Now, it depends upon them, whether they pass along the bright path or the dark path, because they are all linked to the two paths.

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