

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६

शुक्ल कृष्णे गती हि एते जगतः शाश्वते मन्-ते ।

एकया याति अन्-आ-वृत्-तिम् अन्यया आ-वर्तते पुनः ॥

*suklakṛsne gatī hy ete jagataḥ śāśvate mate ।*

*ekayā yāty anāvṛttim anyayā 'vartate punaḥ ॥*

शुक्लकृष्णे *sukla kṛsne* bright and dark गती *gatī* (two) paths हि *hi* verily एते *ete* these जगतः *jagataḥ* of the world शाश्वते *śāśvate* eternal मते *mate* are thought एकया *ekayā* by one याति *yāti* (he) goes अनावृत्तिम् *anāvṛttim* to non-return अन्यया *anyayā* by another आवर्तते *āvartate* (he) returns पुनः *punaḥ* again

The bright and the dark, these paths are deemed to be the world's eternal paths; by the one a man goes, not to return, by the other he returns again. 26

What is contained in these three stanzas is a matter for thought. The *Jivatmas* transmigrating through death pass along two paths known as *devayāna* and *pitṛyāna*. They are described as the path of light and the path of smoke respectively. The former is bright and the latter dark. The one leads the soul to regions higher and the other keeps him lingering and lagging long behind. A literal meaning of these stanzas leads us into a ludicrous impossibility. Fire and light are held to take the departing soul upward. There is no difficulty whatsoever in creating this favourable environment to a dying soul. If this situation ensures an upward progress, ethical and spiritual endeavours become superfluous, which is absurd. It is further stated that he who