

26. These two courses of the world, which are white and black, are verily considered eternal. By the one a man goes to the State of Non-return; by the other he returns again.

*Ete*, these two; *gatī*, courses; *jagatah*, of the world; which are *śukla-krsne*, white and black (124)—white because it is a revealer of Knowledge, and black because there is absence of that (revelation); are *hi*, verily; *mate*, considered; *śāśvate*, eternal, because the world is eternal. These two courses are possible for those who are qualified for Knowledge and for rites and duties; not for everybody. This being so, *ekayā*, by the one, by the white one; *yāti*, a man goes; *anāvṛttim*, to the State of Non-return; *anyayā*, by the other; *āvartate*, he returns; *punah*, again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।  
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

27. O son of Prthā, no yogī (125) whosoever has known these two courses becomes deluded. Therefore, O Arjuna, be you steadfast in Yog at all times.

O son of Prthā, *na kaścana yogī*, no yogī whosoever; *jānan*, has known; *ete sṛtī*, these two courses as described—that one leads to worldly life, and the other to Liberation; *muhyati*, becomes deluded. *Tasmāt*, therefore; O Arjuna, *bhava*, be you; *Yog-yuktah*, steadfast in Yog; *sarvesu kālesu*, at all times.

Hear about the greatness of that Yog:

वेदेषु यज्ञेषु तपःसु चैव  
दानेषु यत्पुण्यफलं प्रदिष्टम् ।  
अत्येति तत्सर्वमिदं विदित्वा  
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

28. Having known this, the yogī transcends all those results of righteous deeds that are declared with regard to the Vedas,