

So also, *ahah*, daytime, means the deity of daytime. *Śuklah*, the bright fortnight, implies the deity presiding over the bright fortnight. *sanmāsāh uttarāyanam*, the six months of the Northern solstice—here, too, is understood the deity presiding over the Path. This is the principle (of interpretation) followed elsewhere (in the Upanisads also).

Tatra, following this Path; *janāh*, persons; who are *brahma-vidah*, knowers of Brahman, those engaged in meditation on (the qualified) Brahman; *gacchanti*, attain; *brahma*, Brahman; *prayātāh*, when they die. It is understood that they attain Brahman through stages. Indeed, according to the Upanisadic text, ‘His vital forces do not depart’ (Br. 4.4.46), there is neither going nor coming back for those established in full realization, who are fit for immediate Liberation. Having their organs merged in Brahman, they are suffused with Brahman, they are verily identified with Brahman.

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

25. Smoke, night, as also the dark fortnight and the six months of the Southern solstice—following this Path the yogī having reached the lunar light, returns.

Dhūmah, smoke; and *rātrih* night, are the deities presiding over smoke and night. Similarly, *Krishnah*, the dark fortnight, means the deity of the dark fortnight. Just as before, by *sanmāsāh daksināyanam* the six months of the Southern solstice, also is verily meant a deity. *Tatra*, following this Path; *yogī*, the yogī who performs sacrifices etc., the man of actions; *prāpya*, having reached; *cāndramasam jyotih*, the lunar light—having enjoyed the results (of his actions); *nivartate*, returns, on their exhaustion.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥२६॥