

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥

23. O best of the Bharata dynasty, I shall now speak of that time by departing at which the yogīs attain the State of Non-return, and also (of the time by departing at which they attain) the State of Return.

Bharatarsabha, O best of the Bharata dynasty; *vaksyāmi*, I shall speak; *tu*, now; *tam*, of that; *kālam*, time; *prayātāh*, by departing, by dying; (—these words are to be connected with the remote words) *yatra kāle*, at which time; *yoginah*, the yogīs; *yānti*, attain; *anāvṛttim*, the State of Non-return, of non-rebirth; *ca eva*, and also; of the time by departing at which they attain its opposite, *āvṛttim*, the State of Return.

By ‘yogīs’ are implied both the yogīs (men of meditation) and the men of actions (rites and duties). But the men of action are yogīs by courtesy, in accordance with the description, ‘through the Yog of Action for the yogīs’ (3.3).

The Bhagavān speaks of that time: (122)

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

24. Fire, light, daytime, the bright fortnight, the six months of the Northern solstice—by following this Path, persons who are knowers of Brahman attain Brahman when they die.

Agnih, fire—is a deity presiding over a period of time; similarly, *jyotih*, light—also is a deity presiding over a period of time. Or fire and light are the well-known Vedic deities.

As the expression ‘mango grove’ is used with regard to a place where mango trees are more numerous, similarly, the expressions ‘at which time’ and ‘that time’ (in the earlier verse) are used in view of the predominance (of the deities presiding over time). (123)