

These two 'paths' --- which mean not only the two impulses of the sacred and the secular, but also all those who follow these two paths --- the seekers of materialism and the seekers of spirituality --- "ARE TO BE CONSIDERED AS TRULY ETERNAL." In the largest sense of the term, these two impulses together constitute the entire *Samsara*, and since the world of finitude and change is eternal, these two contrary impulses are also eternal. But it is the *Vedantic* theory, approved and upheld by the lived experiences of the Seers and Sages, that *Samsara* for the individual can be ended.

Subjectively considered, this stanza may perhaps have a secret suggestion to make to true *Yogis* --- meaning, the sincere meditators. Even in an elderly *Sadhaka*, who has been on the 'path' for years, the existing *vasanas* in him may now and then come up to insist upon his extroversion. At such moments of inner revolt in us, we, as seekers and meditators, need not at all get flabbergasted because, as the Lord explains, the aspirations for the higher-life and the temptations for the lower-existence are the two opposing forces that are eternally at tug-of-war with each other.

WHAT EXACTLY IS THE GAIN IN KNOWING THESE TWO PATHS, AND THEIR ETERNAL NATURE?

27. *Knowing these paths, O Partha, no YOGIN is deluded; therefore, at all times be steadfast in YOGA, O Arjuna.*