

are widely contradictory, and they follow divergent courses' (Ka. 1.2.4.); and similarly, the different results, viz. Liberation and enjoyment, belonging (respectively) to those Knowledge and ignorance, have also been pointed out to be contrary by saying that Liberation is the goal of Knowledge, and enjoyment is the result of ignorance (see Ka. 1.2.2). Vyāsa, also has said so: 'Now, there are these two paths' (Mbh Śā. 241.6) etc. and, 'There are only these two paths,' etc. Here (in the *Gītā*) also, two kinds of steadfastness have been stated. And it is understood from the Vedas, the Smrtis and reason that ignorance together with its effects has to be destroyed by Knowledge.

As for the Vedic texts, they are:

'If one has realized here, then there is truth; if he has not realized here, then there is great destruction' (Ke. 2.5);

'Knowing Him in this way, one becomes Immortal here' (Nr. Pū. 6);

'There is no other path to go by' (Sv. 3.8);

'The enlightened man is not afraid of anything' (Tai. 2.9.1).

On the other hand, (the texts) with regard to the unenlightened person are:

'Then, he is smitten with fear' (Tai. 2.7.1);

'Living in the midst of ignorance' (Ka. 1.2.5);

'One who knows Brahman becomes Brahman indeed. In his line is not born anyone who does not know Brahman' (Mu. 3.2.9);

'(While he who worships another Bhagavān thinking,) "He is one, and I am another," does not know. He is like an animal to the gods' (Br. 1.4.10).

He who is a knower of the Self, 'He becomes all this (Universe)' (Br. 1.4.10); 'When men will fold up space like (folding) leather, (then) there will be cessation of sorrow, without knowing the Deity' (Śv. 6.9). There are thousands of texts like these.

And the Smṛti texts (from the *Gītā*) are:

'Knowledge remains covered by ignorance. Thereby the creatures become deluded' (5.15);

'Here itself is rebirth conquered by them whose minds are established on sameness' (5.19);