

Among the pairs of opposites, the desire for the one and aversion for the other are the foes of the seekers of knowledge and devotion. These foes have to be conquered.

What do they do, who have got over the pairs of opposites? Their path to perfection is portrayed :-

येषां त्वन्तर्गतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८

येषाम् तु अन्त-गतम् पापम् जनानाम् पुण्य-कर्मणाम् ।

ते द्वन्द्व-मोह-निर्-मुक्ता भज्-मन्ते माम् दृढ-व्रता ॥

*yeṣām tv antagatam pāpaṁ janānām puṇyakarmanām ।
te dvandvamohanīr muktā bhajante mām dṛdhavratāḥ ॥*

येषाम् *yeṣām* of whom तु *tu* but अन्तर्गतम् *antagatam* is at an end पापम् *pāpam* sin जनानाम् *janānām* of men पुण्यकर्मणाम् *puṇya karmanām* of men of virtuous deeds ते *te* they द्वन्द्वमोहनिर्मुक्ताः *dvandva moha nir muktāḥ* freed from the delusion of the pairs of opposites भजन्ते *bhajante* worship माम् *mām* me दृढव्रता *dṛdha vratāḥ* men steadfast in vows

But those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites worship Me remaining steadfast in their vows. 28

Whatever action fosters the *Jivahood* in one, is condemned as sin by the wise. In contrast with it, whatever action contributes to self-abnegation is deemed as virtue. Selfless service has to be carried on incessantly lest the mind should lapse into lethargy and egotism. Purity of the mind ensues from constant self-denial. Unswerving adoration of