

इच्छा-द्वेष-सम्-उद-स्येन द्वन्द्व-मोहेन भारत ।
सर्व-भूतानि सम्-मोहम् सर्गे या-वन्ति परम्-तप ॥

*icchā dveṣa samutthēna dvandva mōhēna bhārata ।
sarva bhūtāni saṁmoham sarge yānti paramtapa ॥*

इच्छाद्वेषसमुत्थेन *icchā dveṣa samutthēna* arisen from desire and aversion द्वन्द्वमोहेन *dvandva mōhēna* by the delusion of the pairs of opposites भारत *bhārata* O Bharata सर्वभूतानि *sarva bhūtāni* all beings संमोहम् *saṁmoham* to delusion सर्गे *sarge* at birth यान्ति *yānti* are subject परंतप *paramtapa* O Parantapa

By the delusion of the pairs of opposites arising from desire and aversion, all beings, O Bharata, are subject to illusion at birth, O harasser of foes. 27

Among the pairs of opposites the foremost and the most lasting is the one pertaining to life and death. Where life is its counterpart, death, should necessarily be. The existence of the one to the exclusion of the other is impossible. From birth onwards a being proceeds towards death. The interval between the two is what is called life, which is as impermanent as a bubble on water. Death may at any moment swoop and swallow up the embodied. Of the inseparable two, life and death, the desire for the former and aversion for the latter manifest themselves from birth onwards. But both of these attitudes are born of delusion.

The pair of opposites pertaining to pleasure and pain comes next. Sense-pleasures are always crowned with pain. From birth onwards beings hug the one and shun the other. But it is an illusion to seek sense-pleasure to the exclusion of pain.