

which is desired for', viz. sound etc.; considering their enjoyment to be the highest; having their minds convinced thus that this alone, viz. the enjoyment of desirable objects, is the highest human goal; *niścītaḥ*, feeling sure; *iti*, that; *etāvat*, this is all—

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

12. Bound by hundreds of shackles in the form of hope, giving themselves wholly to passion and anger, they endeavour to amass wealth through foul means for the enjoyment of desirable objects.

Baddhāḥ, bound, being impelled, being lured from all sides; *āśā-pāśa-śataiḥ*, by hundreds of shackles in the form of hope—the hopes themselves are the shackles; by hundreds of these; *kāma-krodha-parāyanāḥ*, giving themselves wholly to passion and anger, having passion and anger as their highest resort; *īhante*, they endeavour; *artha-sañcayān*, to amass wealth; *anyāyena*, through foul means, that is by stealing others' wealth, etc.; *kāma-bhoga-artham*, for the enjoyment of desirable objects—in order to enjoy desirable objects, not for righteous acts.

Their intentions, too, are of this kind:

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

13. 'This has been gained by me today; I shall acquire this desired object. This is in hand; again, this wealth also will come to me.'

Idam, this thing; *labdham*, has been gained; *mayā*, by me; *adya*, today; *prāpsyē*, I shall acquire; *idam*, this other; *manoratham*, desired object which is delectable to the mind. And *idam*, this; *asti*, is in hand; *punah*, again; *idam*, this; *dhanam*, wealth; *api*, also; *bhaviṣyati*, will come; *me*, to me, in the next year. Thereby I shall become rich and famous.