

come forth उग्रकर्माण *ugra karmāṇaḥ* of fierce deeds
क्षयाय *ksayāya* for the destruction जगत *jagataḥ* of the
world अहिता *ahitāḥ* enemies

Holding this view, these ruined souls of small
intellect, of fierce deeds, rise as the enemies of the
world for its destruction. 9

Man's intellect dwindles away as he becomes
slave to the senses Inordinate sense indulgence
ends in self-annihilation *Adharma* or wickedness is
the outcome of it This vicious act contaminates
the world and causes the greatest harm Still, they
have a negative purpose to serve That falsehood and
wickedness are not the paths to self-emancipation,
is made evident by the base life of the demoniac

The evil ways of the diabolical are further
illustrated —

काममाश्रित्य दुष्पूर दम्भमानमदान्विताः ।

मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १०

कामम् आ-श्रि-त्य दुष्पूरम् दम्भ मान-मद-अनु-द-ता ।

मोहाद् गृह-इत्या अ सद् ग्राहान् प्र-वर्तन्ते अ-शुचि व्रता ॥

kāmam āśritya duṣpūram dambhamānamadānvitāḥ ।

mohād gr̥hītvā 'sadgrāhān pravartante 'śucivratāḥ ॥

कामम् *kāmam* desire आश्रित्य *āśritya* abiding in
दुष्पूरम् *duṣpūram* insatiable दम्भ मान मद अन्विता *dambha
māna mada anvitāḥ* full of hypocrisy, pride and
arrogance मोहात् *mohāt* through delusion गृहीत्वा *gr̥hītvā*
having held असद्ग्राहान् *asadgrāhān* evil ideas प्रवर्तन्ते
pravartante they work अशुचिव्रता *asuci vratāḥ* with
impure resolves