

strong for the ruin of the world.

Avaṣṭabhya, holding on to; *etām*, this; *drṣṭim*, view; (these people) who are *naṣṭa-ātmānah*, of depraved character, who have deviated from the disciplines leading to the other world; *alpa-budhayah*, of poor intellect, whose intellect is indeed limited, engrossed with material things; *ugra-karmānah*, given to fearful actions—who are cruel by nature; and *ahitāh*, harmful; that is inimical to the world; *prabhavanti*, wax strong; *ksayāya*, for the ruin; *jagatah*, of the world. This is the construction.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

10. Giving themselves up to insatiable passion, filled with vanity, pride and arrogance, adopting bad objectives due to delusion, and having impure resolves, they engage in actions.

And *āśritya*, giving themselves up to; *duṣpūram*, insatiable; *kāmam*, passion—a kind of desire; *dambha-māna-mada-anvitāh*, filled with vanity, pride and arrogance; *grhītvā*, adopting; *asad-grāhān*, bad objectives, evil intentions; *mohāt*, due to delusion, owing to non-discrimination; and *aśuci-vratāh*, having impure resolves; they *pravartante*, engage in actions in the world.

Further,

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

11. Beset with innumerable cares which end (only) with death, holding that the enjoyment of desirable objects is the highest goal, feeling sure that this is all.

Upāśritāh, beset with; *aparimeyām*, innumerable; *cintām*, cares—worries that defy estimation of their limits!, that is, constantly burdened with cares; *pralayāntām*, which end (only) with death; *kāma-upabhoga-paramāh*, holding that the enjoyment of desirable objects is the highest goal—*kāma* is derived in the sense of ‘that