

16. Bewildered by numerous thoughts, caught in the net of delusion, (and) engrossed in the enjoyment of desirable objects, they fall into a foul hell.

Aneka-citta-vibhrāntāh, bewildered by numerous thoughts, confounded variously by thoughts of the kind stated above; *moha-jāla-samāvrtāh*, caught in the net of delusion—*moha* is non-discrimination, lack of understanding; that itself is like a net because of its nature of covering; enshrouded by that; *prasaktāh*, engrossed; *kāma-bhogesu*, in the enjoyment of desirable objects, being immersed in that itself; they *patanti*, fall, owing to the sins accumulated thereby; *aśucau*, into a foul; *narake*, hell, such as Vaitaranī. (175)

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

17. Self-conceited, haughty, filled with pride and intoxication of wealth, they perform sacrifices which are so in name only, with ostentation and regardless of the injunctions.

Ātma-sambhāvitāh, self-conceited, considering themselves by themselves to be possessed of good qualities—not considered to be so by holy men; *stabdhāh*, haughty, having minds that are not humble; *dhana-māna-mada-anvitāh*, filled with (*anvita*) the pride (*māna*) and intoxication (*mada*) of wealth (*dhana*); *te*, they; *yajante*, perform sacrifices; *nāma-yajñaih*, which are so in name only; *dambhena*, with ostentation, with religious hypocrisy; *avidhi-pūrvakam*, regardless of the injunctions—without subsidiary rites and proper methods of performance as enjoined.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

18. Resorting to egotism, power, arrogance, passion and anger, hating Me in their own and others' bodies, (they become) (176) envious by nature.