

*dhyāyato visayān pumsaḥ saṅgas tesū 'pajāyate ।
sangāt samjāyate kāmah kāmāt krodho 'bhijāyate ॥*

ध्यायत *dhyāyataḥ* thinking विषयान् *visayān* (on) objects of the senses पुम *pumsaḥ* of a man सग *sangah* attachment तेषु *tesu* in them उपजायते *upajāyate* arises सगात् *sangāt* from attachment सजायते *samjāyate* is born काम *kāmah* desire कामात् *kāmāt* from desire क्रोध *krodhaḥ* anger अभिजायते *abhijāyate* arises

Brooding on the objects of senses, man develops attachment to them; from attachment comes desire; from desire anger sprouts forth. 62

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३

क्रोधात् भवति स मोह स-मोहात् स्मृति वि भ्रम ।
स्मृति भ्रंशात् बुद्धि-नाश बुद्धि-नाशात् प्र नश्यति ॥

*krodhād bhavati sammohah sammohāt smrtivibhramah ।
smṛti bhraṁsād buddhināśo buddhināśāt pranaśyati ॥*

क्रोधात् *krodhāt* from anger भवति *bhavati* comes संमोह *sammohah* delusion समोहात् *sammohāt* from delusion स्मृतिविभ्रम *smrtivibhramah* loss of memory स्मृति भ्रंशात् *smṛti bhraṁsāt* from loss of memory बुद्धि नाश *buddhi nāśah* the destruction of discrimination बुद्धिनाशात् *buddhināśāt* from the destruction of discrimination प्रणश्यति *pranaśyati* (he) perishes

From anger proceeds delusion; from delusion, confused memory; from confused memory the ruin of reason; due to the ruin of reason he perishes. 63

What is enunciated here may be explained through a concrete example as follows —