

a means to the human ends; and *nivṛttim*, what is not to be done, the opposite of that (former) and from which source of evil one should desist. Not only do they not know what is to be done and what is not to be done, *na*, nor; does *śaucam*, purity; *na api*, or even; *ācārah*, good conduct; or *satyam*, truthfulness; *vidyate*, exist; *tesu*, in them. The demons are verily bereft of purity and good conduct; they are deceitful and given to speaking lies.

Further,

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

8. They say that the world is unreal, it has no basis, it is without a Bhagavān. It is born of mutual union brought about by passion! What other (cause can there be)?

Te, they, the demoniacal persons; *āhuh*, say; that the *jagat*, world; is *asatyam*, unreal—as we ourselves are prone to falsehood, so is this whole world unreal; *apratistham*, it has no basis, it does not have righteousness and unrighteousness as its basis; it is *anīśvaram*, without a Bhagavān—nor is there a Bhagavān who rules this (world) according to righteousness and unrighteousness (of beings). Hence they say that the world is godless. Moreover, it is *aparaspara-sambhūtam*, born of mutual union. The whole world is born of the union of the male and female impelled by passion. (That union is) *kāma-haitukam*, brought about by passion. *Kāma-haitukam* and *kāma-hetukam* are the same. *Kim anyat*, what other (cause can there be)? There exists to other unseen cause such as righteousness, unrighteousness, etc. Certainly, the passion of living beings is the cause of the world. This is the view of the materialists.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

9. Holding on to this view, (these people) who are of depraved character, of poor intellect, given to fearful actions and harmful, wax