

question why those fruits could not be consumed in the womb.

The feathered sages considered these questions to be "immensely heavy," and, without attempting any answers that might pretend to originality, began to recount a dialogue which once had taken place between a father and a son, both Brahmins, but the latter transcendently wise, and therefore far superior to his parent. Here commences, in our opinion, the *second* section, for it introduces characters, and treats of subjects, altogether different from the first. In the conversation between father and son, we lose sight, almost completely, of Jaimini and his winged friends. The birds are indeed supposed to be the narrators, but there is no further notice either of them or of Jaimini until toward the end of the section, and then they reappear only to call in the hero of the next division. The first section accordingly finds its completion at the end of chapter 9 page 73.

2. The second section, although it introduces other interlocuters, who at times long occupy our attention, professes to be a dialogue between the Brahmins just referred to. This conversation between father and son was occasioned by the former calling upon the latter to study the Vedas as became a young Brahmin. The boy declared he had no need of the Vedas. He was already perfected in knowledge. He knew all the previous stages of life through which he had passed. He had existed as a Brahmin, a Kshetriya, a Vaisya, and a Súdra, as a beast and a worm, as a deer and a bird, as a king's courtier and a king's enemy. He had experienced servitude as well as lordliness, he had killed many and had in turn