

fascination of the great Delusion of Hari by which human passions and affections are created. The illustrious goddess captivates the minds even of the wise. She is at the same time both the eternal wisdom by which liberation may be effected, and the delusion by which the bondage of the world is encompassed. The Raja then inquires : " Who, O Lord, is that goddess whom you call the Great Delusion ? How was she produced, and what are her acts ? Of what nature is she, what essence, and from whom did she emanate" ?

The Rishi replies, " Eternal is she, the form of the world, by whom is all this universe stretched out. She has still been produced in many ways. Whensoever for accomplishing the objects of the gods, she manifests herself, she is said to be produced, though eternal." We are then told how this goddess had originally saved Brahmá from the destructive rage of two demons Madhu and Kaitabha. This story is followed by a narrative of the death of Mahishásura, a demon who had discomfited all the gods and expelled them from paradise. The gods, thus forced to wander like mortals on the face of the earth, had recourse to Brahmà, Vishnu, and Siva, and these were filled with the greatest indignation at the audacity of the demon. A fiery light issued from their faces when in this state of fury. A similar light or energy simultaneously proceeded from all the other divinities. " This unprecedented energy, emanating from the bodies of all the gods, produced, by concentration, a female, filling the three worlds with her brilliance." The sage describes in detail the different limbs produced by processions from the different gods, who then severally furnished the creature of their joint emanations with the weapons and implements pecu-