

cedes and follows it. There is also a transition from Mārcaṇḍeya to another Rishi as the chief interlocuter. Here therefore we must mark a new Section.

4. The *Devī-Māhātmya* bears the most evident marks of an interpolation. A *Rājā* is abruptly introduced going in company with a *Vaiśya*, whom he had accidentally encountered in a forest, to put certain questions to a *Rishi* on the mysteries of human passions and affections. The *Vaiśya* is represented as a person, once possessed of immense wealth but since despoiled by dependents, and expelled from home by his wife and children. Notwithstanding the ill treatment to which he was thus subjected, his heart still beat with a father's and a husband's affection. In the midst of his personal sufferings his chief concern was, not for self, but for the ungrateful household that had, by their unnatural conduct, turned him from a wealthy citizen into a homeless exile. He could not be happy in the absence of those for whom his bowels continued to yearn as before. He had for a long time remained without tidings of his family. This ignorance of their welfare rendered him extremely uneasy. "I can not tell why, said he, but my mind is still moved by love for those whom I know to be wicked and undeserving." The *Raja's* philosophical curiosity was excited. Why should human nature be subject to such mental perturbations? Why should an injured man be in such a moral plight? He was conscious in his own case of the attachment he bore to his kingdom and its members, well knowing that such attachment was not for the tranquillity of his mind. He accordingly asked the *Rishi* what could be the secret of such moral anomalies.

The *Rishi* told the king that the world is under the