

plucked from their sockets by birds with bills as hard as thunderbolts." This pain is not once inflicted for all, for directly one pair of optics is thus wrenched away, another is immediately produced to undergo the same torment. This process of torture continues "as many thousands of years as were the winks of the sinner's eyelids, while committing the crime for which he is punished." Those, again, "who either gave or instigated instruction of wicked *Sāstras*, those who contradicted the (true) *sāstras*, or uttered wicked words, who reviled the *Vedaṣ* or the gods, Brahmins or their *gurus*, have their tongues plucked away (by the birds mentioned before) and reproduced (for the continuance of the torture)." Some crimes are punished by sawing, others by splitting the body in two, others again by splitting the tongue. The descriptions are terrific, and, in many cases, shockingly indelicate.

This little hero of a Brahmin goes on instructing his father until the end of the 44th chapter (p 254) when he disappears, and Jaimini acknowledges his obligations to his winged friends for the edification he had received by the recital.

And now Jaimini propounds other questions again. "How was this world with its moveables and immoveables created? How again at the dissolution they all pass away. Whence were the gods, *Rishis*, fathers, and other creatures produced?" He inquires into chronology, geography and history—the duration of *manwantaras* and *kalpas*,—the earth, its dimensions, and the mountains rivers and forests on its surface,—the upper and the lower worlds, together with "the motions of the sun, moon, stars planets, and other luminaries."

The birds, all-sapient as they were, felt the *weight* of