

exhilaration in the case of young women, as the vernal breeze of Vaisákha, when once entered, tends to excitement, so is that incarnation of yoga. On Pradhána being excited, the divinity styled Brahmá is produced in the egg as already related to you. He, the lord of Prakṛiti, is the original exciter, he is also himself excited. He remains as Pradhána by contraction and expansion. That origin of the world being produced, though himself without qualities, yet partaking of the quality of passion, is moved to the act of creation, subsisting as Brahmá. Having, as Brahmá, created the world, he obtains an excess of the quality of goodness, and, becoming Viṣṇu, maintains the universe in justice. And at last the quality of darkness becoming excessive, he becomes Rudra, and having drawn in (i. e. destroyed) the whole universe of three worlds, lies down, endowed with the three qualities, and yet devoid of them. As first expanding, then maintaining, then again destroying, he obtains successively the names of Brahmá, Viṣṇu, and Íśa. As Brahmá he creates the world, as Rudra he destroys, as Viṣṇu he is inactive. These are the three states of the Self-existent."

We cannot help noticing in this place the dignity imparted to the work under review. It is classed in the same category with the Vedas, and described as an immediate product from Brahmá's mouth. Although a Purána, it is not attributed to Vyása, whom other Sástras consider as the author of all works bearing that title. The Márcandeya however does not acknowledge him as its composer, editor, or compiler. It claims equal honor in this respect with the Vedas themselves.

Professor Wilson says in the Preface to his translation of the Viṣṇu Purána: "The Puráṇas are uniformly