

“ attributes. It is called Vāsudeva and can be seen (only) “ in the absence of egotism. Its shape and colour are not “ real, they are fictitious. It is always pure, and the only “ form laudable.

“ His second form, called Śeṣha, supports from below “ the earth with its head (or hood) ; it is designated as “ composed of Tamas or the quality of darkness, and has “ passed to the brute creation. His third form is active “ and devoted to the preservation of creatures ; it is con- “ sidered as mainly of the quality of goodness, and is the “ instituter of virtue. His fourth form, abiding in water, “ lies on a serpent as its bed ; its attribute is passion, and “ it always creates.

“ The third form of Hari, which is constantly employed “ in the conservation of creatures, always preserves virtue “ on the earth. It destroys the haughty Asuras, the ex- “ terminaters of virtue, and protects the gods and holy “ men who are intent on the maintenance of righteous- “ ness. Whensoever, O Jaimini, the depression of virtue “ and the prevalence of vice take place, it creates itself. It “ became a Varāha, in former times, and repelled the “ water with its face. The earth was rescued by a single “ one of his tusks like lotus flowers ; it destroyed Hiraṇy- “ akasipu in the incarnation of Nṛsiṃha. Viprachitti “ and other demons his followers, were also destroyed. His “ other incarnations, such as the Dwarf, I cannot venture “ to enumerate now. This, his recent incarnation was in “ Mathurā. In this manner that form of goodness becomes “ incarnate. It is designated Pradyumna and is given to “ the act of preservation. By Vāsudeva’s will, it remains “ divine and human, as well as in the state of a brute, and “ continually partakes of their several natures.