

the *Maruts*, and the *Vasus*, wandering about in *Devaloka* and *Brahmaloka*. One day *Indra* asked him what he had said to *Pāru* when he bestowed the kingdom upon him. *Y.* answered that he had said: "The whole country between the *Gaṅgā* and the *Yamunā* is thine, this is the central region of the earth, the outlying regions will be the dominions of thy brothers. Those without anger are ever superior to those under its sway, etc." (I, 87). As *Y.* said that he did not know his equal in ascetic austerities among men, gods, *Gandharvas*, and *maharshis*, *Indra* declared that, owing to this haughtiness, he should fall from heaven, yet he should fall among the virtuous. When falling, he was beheld by the *rājārshi* *Ashṭaka* (I, 88), of whom he was the maternal grandfather; *Y.* spoke disapprovingly of haughtiness, etc., and told that, leaving earth, he had obtained many high regions for 1,000 years, then he had dwelt in the town of *Indrā* (having 1,000 gates and extending 1,000 *yojanas* all around) for 1,000 years, then for 1,000 years in the world of *Prajāpati*, then in the abode of *Devadeva* (i.e. *Vishṇu*); he had also dwelt in *Nandana* for 100 *ayutas* of years, assuming any form at will, sporting with the *Apsarases*; then there had come a messenger of the gods with a grim visage, who thrice had shouted to him "fall"; then he had fallen from *Nandana*, hearing, while falling, the compassionate exclamations of the gods, who had directed him to fall to the sacrificial place of *Ashṭaka* and his companions (I, 89). *Y.* continued: Those who speak of their own merits after having dwelt for 60,000 or 80,000 years in heaven, are doomed to suffer the pains of the hell called *bhāuma* (i.e. existence on the earth), and are attacked by certain *Rākshasas* with sharp teeth. *Y.* then taught the lore of transmigration and emancipation (I, 90). *Y.* explained the duties of *grhasthas*, *śhikshus*, *brahmacārins*, and *vānaprasthas*, and the different kinds of *munis* and *mauna* (vows of silence) (I, 91). *Y.* then said: "I now shall fall into the *bhāuma* hell, the *Lōkaps* of *Brahmān* hasten me thither." The kings *Ashṭaka*, *Pratardana* (I, 92), *Vasumanas*, *Aushadācvi*, and *Çibi*, *Auçñara*, offered him their "lokas" and volunteered to go to hell (*naraka*) in his place; *Y.* did not accept the offer. Then appeared five golden chariots, in which they all five ascended to heaven, *Çibi* leaving the others behind him. *Y.* told them that he was their maternal grandfather, that he had given the whole earth with her horses, etc., to *brahmans*, and that the earth and the firmament and fire existed owing to his truth. * (I, 93): I, 86, 3535 (*Nāhusa* *vāja*), 3541, 3543, 3544 (*Nāhusah*); 87, 3553, (3555); 88, †3564, (3565), (†3567), †3568, †3569; 89, (†3577), †3577 (*Nāhusasya* *putrah* *Pāroḥ* *pitā*), (†3580), †3589, (†3591), †3598; 90, (†3601), (†3603), (†3606), (†3609), (†3613), (†3617), (†3621); 91, (†3628), (3635), (3637); 92, (3646), (†3651), (†3654), (†3656), (†3659), (†3661), †3663; 93, (†3665), (†3667), (†3670), (†3672), (3674), (3676), (3678), (3681), (†3684), †3684 (*Nāhusasya* *putrah* *Pāroḥ* *pitā*).—§ 156 (*Pūrvam*): I, 95, ††3760 (son of *Nāhusa*, husband of *Devayāni* and *Çarmishthā*, enumeration of his sons).—§ 267 (*Yamasabdhā*): II, 8, 319 (in the palace of *Yama*).—§ 273 (*Rājasūyārambhap*): II, 14, 570 (*es tv eva Bhojānām vistaro guṇato mahān*).—§ 296 (*Dyūtap*): II, 56, 1930 (*yathā*).—§ 320 (*Saubhavadhap*): III, 21, 811 (*prapatataḥ Y°eḥ kshinapūnyasya svargād iva*).—§ 345 (*Nalopākhyānap*): III, 57, 2235 (*iṣe cāpy agra-medhena Y°ir iva Nāhusah*).—§ 376 (*Tīrthayātrāp*): III, 85, 8268 (*yathā*).—§ 377 (*Dharmyatīrthak*): III, 89, 8363 (*Viṣṇūmitranadi . . . yūyās tīre satām madhye Y°ir Nahu-*

shātmaṇḥ papāta sa pumar lokāṃl lebhe dharmān sanātānān, cf. § 149).—§ 378 (*Tīrthayātrāp*): III, 92, 8444 (*yathā*).—§ 402 (do.): III, 120, †10260 (*nāthāḥ Çaibyādayah . . . yathā Y°eḥ*, all. to § 149).—§ 409c (*Plakshāvataranag*): *Y.* competed with *Indra*. On the place where he performed his sacrifice the ground is studded with places for the sacrificial fires of various forms, and the earth seems subsiding under the pressure of *Y.*'s pious works: III, 129, 10516 (*Nāhusasya*), 10517.—§ 409 (do.): III, 129, 10524 (*Nāhusah*, performed sacrifices, at which *Indra* was pleased).—§ 412 (*Ashṭāvākṛīya*): III, 133, †10637 (in times of old *Y.* alone performed sacrifices).—§ 464 (*Mārkaṇḍeyas*): *Mārkaṇḍeya* continued: Once when King *Y. Nāhusa* was sitting on his throne, there came a *brahman* who asked him for wealth for his preceptor, with whom he had made the appointment always to question the giver with what feelings he would give him what he asked for. *Y.* answered that he always felt happy when giving, etc., and gave him 1,000 *kine*: III, 195, ††13256 (*Nāhusah*).—§ 486 (*Pativratop*): III, 215, 14047 (*rājā Y°ir dauhitraiḥ patitas tārito yathā*, all. to § 149).—§ 512 (*Ghoshayātrāp*): III, 237, 14787 (*°m iva Nāhusam*).—§ 516 (*Duryodhanayajña*): III, 257, 15329 (had performed the *Vaiṣṇava* sacrifice).—§ 545 (*Pativratāmāhātmyap*): III, 294, 16675 (*iva*).—§ 552 (*Goharanap*): IV, 56ç, 1768 (came to see the encounter).—§ 562 (*Bhagavad-yānap*): V, 90v, 3146.—§ 565 (*Gālavacarita*): V, 114, 3903 (*Nāhusah*), 3905 (residing in *Pratisthāna*); 115, 3918 (*sarva-Kāçīçah*) (gave his daughter *Mādhavi* to *Gālava*); 120, 4037, 4039, 4041, 4045 (*Y.*, ascending to heaven after death and falling down therefrom, cf. § 149).—§ 566 (do.): As *Y.* was falling headlong towards the earth, while the kings and *Si* and *Aps* laughed, there came, at the command of *Indra*, a person whose business it was to hurl down those whose merits were exhausted, and told him that his pride had caused his fall. *Y.* uttered the wish that he might fall among the righteous. He fell down among his daughter's sons *Pratardana*, *Vasumanas*, *Çibi*, and *Ashṭaka*, in the *Naimisha* wood, where they performed a *vājapeya* sacrifice. They gave him their merits (*punya*, *dharma*, etc.), and the result of all their sacrifices. *Mādhavi* also came and gave him the moiety of hers, likewise *Gālava*, who gave him the eighth part of his (V, 121). As soon as *Y.* was recognized by those virtuous persons, he rose again to heaven without touching the surface of the earth, and his four daughter's sons, in a loud voice, repeated the gift of their merits (*Ashṭaka* had performed hundreds of *pūṇḍarika*, *gosava*, and *vājapeya* sacrifices, *Çibi* had never spoken a falsehood) (V, 122). *Y.* was honoured in heaven by *G.*, *Aps.*, *D.-r.-R.-r.*, and the gods. *Brahmān* explained to him that it was his vanity alone that had been able to destroy all his merit (cf. also § 149). *Nārada* continued: "Such was the distress into which *Y.* fell in consequence of vanity and *Gālava* owing to his obstinacy. Make peace with the sons of *Pāṇḍu*" (V, 123): V, 121, 4052, 4053, 4059, 4062 (*rājārshih*), (4065), 4065 (*rājārshih*), (4067), 4070; 122, 4079, 4094; 123, 4097, (4107), 4116.—§ 567b (*Bhagavad-yānap*): *Y.*, the son of *Nāhusa*, was the sixth in descent from *Soma*. *Y.* had five sons: *Yadu*, the son of *Devayāni*, and thus the grandson of *Çakra Kāvya* was the eldest, while *Pāru*, the son of *Çarmishthā* (the daughter of *Vṛshaparvan*) was the youngest. *Yadu* (the progenitor of the *Yādavas*) humiliated all the *kshatriyas*. He did not obey the injunctions of his father, but insulted his father and brothers. He