

1) *Genealogy.* Descended from Viṣṇu thus: Brahmā—Marīci—Kaśyapa — Vivasvān — Vaivasvata Manu—Ikṣvāku—Nimi.

Among the sons of Ikṣvāku, Daṇḍa, Vikukṣi and Nimi became famous.

2) *Vasiṣṭha's curse.* Emperor Nimi was very generous with his gifts. He was interested in performing yajñas. The feeding hall that can be seen even today near the āśrama of Gautama Mahārṣi was built by emperor Nimi. The emperor, a person of rājasic nature, decided to conduct a Yajña which would take a long time to end and which required much money for gifts; and he got his father Ikṣvāku's permission for it. Arrangements were made for the Yajña, and Ṛṣis like Bhṛgu, Aṅgiras Vāmadeva, Pulastya, Pulaha and Ṛcika who were competent to perform yajña and great scholars in the Vedas were invited for the Yajña. Lastly he met his family preceptor Vasiṣṭha and told him thus: "Oh preceptor! I have made all arrangements for a Yajña, which it is my desire should last for five hundred years. You would also come with me and see that the Yajña is duly performed."

Vasiṣṭha listened to Nimi's request with great attention. But, he had already been invited by Indra to conduct a Yajña which would last for five hundred years, and he would be able to oblige Nimi only after that period of time. So Vasiṣṭha asked the emperor to postpone his proposed yajña by five hundred years. Nimi returned disappointed.

Nimi had no patience to wait for five hundred years. So he started the yajña with Gautama as his preceptor. After Indra's Yajña for 500 years was over, Vasiṣṭha came to Nimi's Yajña hall. Nimi, at the time, was in the inner apartment of his palace. Though his servants went to him to tell him that his preceptor Vasiṣṭha had come, they waited outside his chamber as he was sleeping then. Within a few moments Vasiṣṭha was ablaze with anger. He raised his hands and cursed Nimi thus: "Oh! Nimi, you have insulted me, your preceptor. You disobeyed my injunction and began the Yajña. Therefore, let your body be parted from the soul and fall on the ground."

This curse of Vasiṣṭha alarmed the servants of Nimi so much that they roused him from sleep and told him all about the affair. Nimi hurried to Vasiṣṭha and prostrated at his feet. But, he did not shed his anger. This made Nimi also angry. He also raised up his hands and cursed Vasiṣṭha thus: "Oh muni! you who got angry without reason are worse than a Caṇḍāla. Therefore let your body also be parted from the soul and fall to the ground."

Vasiṣṭha got alarmed at the above curse. He ran up to and submitted his grievance to Brahmā, who told him thus:— "My son, your action was really fool-hardy. Yet, I shall advise you a way out of your troubles. You dissolve your-self in the effulgence of Mitra and Varuṇa and remain there permanently. After sometime you will be able to be born without being present in the womb of a woman. Then you will remember everything about your previous birth will acquire sense of righteousness and knowledge of the Vedas will become respected by all and will be omniscient.

The soul of Vasiṣṭha parted from his body on account of the curse of Nimi, saluted Brahmā, went to the āśrama of Mitrāvaruṇas and got mixed with their

effulgence. Meanwhile Urvaśi one day came to the āśrama of Mitrāvaruṇas, who had seminal emission at her sight. The semen fell into a pot. The pot duly burst open and there emerged from it Agastya and Vasiṣṭha.

Nimi returned to the Yajña hall and told the munis about the curse on him of Vasiṣṭha. While the munis were helplessly looking on, Nimi's body got separated from the soul and fell down. The munis placed the dead body in an uncovered coffin, kept it free from putrefaction with the help of medicines and mantras and continued with the Yajña. At the close of the Yajña the Devas appeared and asked Nimi which did he prefer to have, a human body or body of a Deva. He preferred to have a Deva body, and accordingly ascended to Svarga along with the Devas.

As Nimi had no sons to perform his obsequies the munis began churning the corpse repeating mantras and there arose from it an ideal person as glowing as Nimi. As he was created by 'mathana' (churning) the munis named him Mithi. Again, as he was created from a dead body he came to be known as Janaka also. Further, as he was born from the body from which the soul had departed he was called Videha also. The famous kingdom of Mithilā on the banks of the Gaṅgā was founded by this Janaka.

Janaka, the father of Sītā, was a King born in this dynasty. To all the Kings born in this dynasty the surname 'Janaka' came to be applied. This dynasty is known as Janakavaṁśa and Videhavaṁśa after emperor Mithi. (Devī Bhāgavata, 6th Skandha).

3) *Other information.*

(i) He worships Sūrya's son Yama in his court. (Sabhā Parva, Chapter 8, Verse 9).

(ii) He gave gifts of land to brahmins. (Vana Parva, Chapter 234, Verse 26).

(iii) He did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 65).

NIMI II. Son of Dattātreya of the Atri family. (Anuśāsana Parva, Chapter 91, Verse 5).

NIMI III. Son of the King of Vidarbha. After giving his daughter in marriage to Agastya he attained heaven. (Anuśāsana Parva, Chapter 137, Verse 11).

NIMNA. A Yādava. (Bhāgavata, 9th Skandha).

NIMROCI. A King born in the Yādava dynasty. Nimroci, son of Bhoja had two brothers called Kiṅkaṇa and Vṛṣṇi, (Bhāgavata, 9th Skandha).

NĪPA I. A famous King of the Pūru dynasty. A son called Brahmādatta was born to the King by his wife Kṛti alias Kīrtimatī. Brahmādatta begot hundred sons like Kīrtivardhana and all of them became famous by the name Nīpas. (Bhāgavata, 9th Skandha).

NĪPA II. An ancient kingdom in India. The King of this place participated in Yudhiṣṭhira's Rājasūya. (Sabhā Parva, Chapter 51, Verse 24).

NĪPA III. A Kṣatriya dynasty. King Janamejaya belonged to this dynasty. (Udyoga Parva, Chapter 74, Verse 13).

NĪPĀTĪTHI. A Ṛṣi extolled in the R̥gveda. He was a Sūktadraṣṭā (one who realized the Vedic hymns).

NIRĀMARDA. A King of ancient India. (Ādi Parva, Chapter 1, Verse 237).

NIRĀMAYA. A King of ancient India. (Ādi Parva, Chapter 1, Verse 137).