

of this period Ṛbhu appeared and saw him standing aloof from a crowd witnessing the king riding on his elephant. Ṛbhu asked him who was the king and who was the elephant. Nidāgha said that the man above was king and that below the elephant. Ṛbhu asked him what he meant by above and below. Little knowing that he was his master, Nidāgha jumped on him and remarked he was above and Ṛbhu below. Finding that Nidāgha had not attained full maturity in *advaita*, Ṛbhu once again initiated him and departed. From that day Nidāgha looked upon anything without any distinction.

Vi. II. chh. 15 and 16.

Nīpa (I)—a son of Pāra (Paura-M. P.) wife *Kṛtvī*; father of 100 sons, *Nīpās*; *Aṇuhasatyaka* ? was the eldest; among the others were *Srīmān* who was well known and was destroyed by *Ugrasena* (*Ugrāyudha-Vā. P.*) for the sake of *Janamejaya*; *Brahmadatta* was another son.

Bhā. IX. 21. 24-25; M. 49. 52, 59; Vā. 99. 174-5.

Nīpa (II)—the son of *Kṛtin* and father of *Ugrāyudha*.

Bhā. IX. 21. 29.

Nīpas—100 sons of *Nīpa*, among whom *Srīmān* was the most celebrated; destroyed by *Ugrāyudha* for the sake of *Janamejaya*;¹ a tribe.²

¹ M. 49. 53, 59; Vi. IV. 19. 54. ² M. 273. 73.

Nīpapriyā—is *Lalitā*.

Br. IV. 17. 34.

Nīramitra—a son of *Nakuli* by *Kareṇumati*.

M. 50. 55.

Nīrājana—(waving of lights) taken by the *Apsarasas* at the marriage of *Kāmēśvara* and *Devī*; one way of honouring deity.

Br. IV. 15. 33; M. 267. 19.