

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - नवमस्कन्धः

**SREEMADH BHAAGAWATHAM - NAVAMASKANDDHAH
MOOLAM (ORIGINAL)**

॥ नवमस्कन्धः ॥

NAVAMASKANDDHAH (CANTO NINE)

॥ त्रयोदशोऽध्यायः - १३ ॥

THREYODHESOADDHYAAYAH (CHAPTER THIRTEEN)

NimiVamsaanuVarnnanam [NimiKattha - NimiVamsaVarnnanam] (The Description of Dynasty of Nimi [The Story of Nimi – The Description of Dynasty of Nimi])

[In this chapter we can read the story and dynastic genealogy of Nimi Mahaaraaja. Nimi was the son of Ikshvaaku. Nimi was a Mystic Yogi with advanced spiritual knowledge. He performed many great Yaagaas and Yejnjaas. When he appointed Vasishtta, his Kulaachaarya, to be the chief priest of the Yaaga, Vasishtta could not assume the position as he already

had agreed to conduct the Yaaga to be performed in Dhevaloka by Indhra and hence refused to accept the offer but conditionally, stating that he will take charge after completing the Yaaga of Indhra. Intentionally or unintentionally Vasishtha got delayed in Dhevaloka. Nimi, with advanced spiritual knowledge knew that the material life is very uncertain and unpredictable, and nobody knows how long one will be alive. Therefore, Nimi completed the Yaaga with other Braahmanaas and Rishees without waiting for the return of his Kulaachaarya, Vasishtha. On return, Vasishtha seeing that Nimi has already completed the Yaaga in his absence without waiting for his return, he became very angry and cursed Nimi that: "May your body fall down" meaning that let the body and soul of Nimi be separated. Nimi cursed Vasishtha also the same. All the Dhevaas and Rishees pleaded with Brahmadheva to revive Vasishtha. He was revived with the association of Mithra and Varuna together with Urvvasi. In the concluding ceremony of the Yaaga conducted by Nimi, the Rithviks and Priests requested the Dhevaas to revive Nimi. Though Dhevaas agreed, Nimi contented logically that the material body is obnoxious, and life is uncertain and perishable, and therefore he does not want to accept the material body again. Dhevaas agreed and blessed him to be present in the material world as Nimesha and Unmesha meaning the opening and closing of eyes of the materially embodied people. The priests have embalmed the body of Nimi in fragrant chemicals and preserved it carefully. The Rishees realized that in the absence of King the country would be doomed under anarchy. Therefore, they churned the preserved body of Nimi and as a result of churning Janaka was born. We can read the genealogy of Nimi from Janaka to the end of Mahaavaasi in chronological order. All these kings were experts in spiritual knowledge and were Mystic Yogees. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarsi Said):

निमिरिक्ष्वाकुतनयो वसिष्ठमवृत्त्विजम् ।
आरभ्य सत्रं सोऽप्याह शक्रेण प्राग्वृतोऽस्मि भोः ॥ १ ॥

1

Nimirikshvaakuthanayo Vasishttamavaritharthvijam

Aarabhya sathram soapyaaaha, “Sakrena praagvrithosmi bhoh”

तं निर्वर्त्यागमिष्यामि तावन्मां प्रतिपालय ।
तूष्णीमासीद्गृहपतिः सोऽपीन्द्रस्याकरोन्मखम् ॥ २॥

2

“Tham nirvvarththyaagemishyaami thaavaththvam prethipaalaya”
Thooshneemaaseedhgrihapathih soapeEndhrasyaakaronmakham.

Nimi was the son of Ikshvaaku. After beginning to perform a sacrificial ceremony, Nimi requested his Kula Guru Vasishttaachaarya to assume the post of the Rithvik or Chief Priest of the Ceremony. Then Vasishtta told him: “I have already accepted the invitation from Indhra to be the Rithvik of the Yaaga begun by him.” Without denying or rejecting the invitation Vasishtta told Nimi: “I will complete the Yaaga of Indhra and come back and take over the charge of your Yaaga.” Nimi silently listened to Vasishtta and did not respond. Therefore, Vasishtta proceeded to heaven to conduct the Yaaga of Indhra.

निमिश्चलमिदं विद्वान् सत्रमारभतात्मवान् ।
ऋत्विग्भिरपरैस्तावन्नागमद्यावता गुरुः ॥ ३॥

3

Nimischalam midham vidhvaan sathramaarabhathaathmavaan
Rithvighbiraparaisthaavannaagamadhyaavathaa Guruh.

Mahaaraaja Nimi was a self-realized soul and understood that life is very flickering and uncertain as everything is in the hands of Providence or Destiny. Therefore, instead of waiting for the return of Vasishtta, Nimi began performing the Yaaga with other Priests.

शिष्यव्यतिक्रमं वीक्ष्य निर्वर्त्य गुरुरागतः ।
अशपत्पतताद्देहो निमेः पण्डितमानिनः ॥ ४॥

4

Sishyavyethikrema veekshya nirvvarththya Gururaagethah

Asapath, “pathathaadhdheho Nimeh pandithamaaninah.”

After completing the Yaaga of Indhra, Kula-Guru Vasishttaachaarya returned and found that his disciple Nimi had defied and insulted by disobeying his instruction to wait for him. He thought that Nimi was a great scholar and a Panditha and very egotistically proud. Thus, Vasishtta cursed him: “May the material body of Nimi, who considers himself as a learned scholar, immediately fall.” [May his material body be separated from the transcendental soul.]

निमिः प्रतिददौ शापं गुरवेऽधर्मवर्तिने ।
तवापि पतताद्देहो लोभाद्धर्ममजानतः ॥ ५॥

5

Nimih prethidhedhau saapam Guraveaddharmmavarththine
“Thavaapipathathaadhdheho lobhaadhdharmmamajaanathah.”

Nimi thought that he had committed no offence to his Guru and there was no reason for him to curse. Therefore, Nimi also counter-cursed his Kula-Guru Vasishttaachaarya: “With greedy desire of getting large rewards and contributions from Indhra, you lost your Ddharmma of religious intelligence. Therefore, I also pronounce the same curse that may your body also fall.”

इत्युत्ससर्ज स्वं देहं निमिरध्यात्मकोविदः ।
मित्रावरुणयोर्जज्ञे उर्वश्यां प्रपितामहः ॥ ६॥

6

Ithyuthsasarjja svam dheham dheham Nimiraddhyaathmakovidhah
MithraaVarunayorjjejnja Urvvasyaam Prepithaamahah.

After cursing Vasishtta like that, Nimi who was an expert in the Science of Spiritual Knowledge, abandoned his material body happily. Vasishtta also gave up the body, but through the semen discharged by Mithra or Soorya and Varuna when they saw Urvvasi, Vasishtta was re-born with the blessing of Prepithaamaha or Brahmadheva. [The story is that Dhevaas and Maharshees approached Brahmadheva and requested to revive Vasishtta. And with the blessing of Brahma, Vasishtta took birth again.]

गन्धवस्तुषु तद्देहं निधाय मुनिसत्तमाः ।
समाप्ते सत्रयागेऽथ देवानूचुः समागतान् ॥ ७॥

7

Genddhavasthushu thadhdheham niddhaaya Munisaththamaah
Samaapthe Sathrayaageattha Dhevaanoochuh samaagethaan.

The Rithviks who were conducting the Yaaga for Nimi, preserved the body of Nimi in fragrant chemical preservatives and therefore it remained fresh without any decay or damage. On completion of the Yaaga they, the Rithviks, spoke with the Dhevaas who appeared to receive the offerings of the Yaaga as follows:

राज्ञो जीवतु देहोऽयं प्रसन्नाः प्रभवो यदि ।
तथेत्युक्ते निमिः प्राह मा भून्मे देहबन्धनम् ॥ ८॥

8

“Raajnjo jeevathu dhehoayam presannaah prebhavo yedhi”
Thatthethyukthe Nimih praaha, “maa bhoonme dhehabendddhanam”

“Oh, Dhevaas! If you are all satisfied and happy with the performance of the Yaaga and if you are smart and capable, then please bring Mahaaraaja Nimi back to life in this body.” The Dhevaas said “yes' ' to the request of the Rithviks and agreed to revive Nimi back to life. But then Nimi spoke as follows: “Please do not revive me. Life in the material world with a material body is a binding and an imprisonment. Therefore, please do not imprison my soul in a material body again. I do not wish and want to be reborn.”

यस्य योगं न वाञ्छन्ति वियोगभयकातराः ।
भजन्ति चरणाम्भोजं मुनयो हरिमेधसः ॥ ९॥

9

“Yesya yogam na vaanjcchanthi viyogabhayakaatharaah
Bhajanthi charanaambhojama Munayo Harimedddhasah”

Mahaaraaja Nimi continued: “This material body is the carrier of sorrow, fear, anger, greed, etc. The great Maharshees and Yogees are always worshipping the lotus feet of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan for freedom or liberation from accepting the material body as they are afraid of getting separated from the body and soul. I certainly do not wish and like to accept the material body at all.”

देहं नावररुत्सेऽहं दुःखशोकभयावहम् ।
सर्वत्रास्य यतो मृत्युर्मत्स्यानामुदके यथा ॥ १०॥

10

“Dhehama naavaruruthseaham dhuhkhasokabhayaavaham
Sarvvathraasya yetho mrithyurthsyaanaamudhake yetthaa.”

“The fish which is living within water do not see anything other than water around it, similarly I do not see anything other than sorrows, pains, angers, distresses, lamentations, etc. within the universe of this material body. I will always be living in anxiety because of fear of death. Therefore, I do not wish to accept this material body.”

देवा ऊचुः

Dhevaa Oochuh (Dhevaas or gods of heaven Said):

विदेह उष्यतां कामं लोचनेषु शरीरिणाम् ।
उन्मेषणनिमेषाभ्यां लक्षितोऽध्यात्मसंस्थितः ॥ ११॥

11

“Vidheha ushyathaam kaamam lochaneshu sareerinaam”
Unmeshanimashaabhyaam lekshithoaddhyaathmasamstthithah.

The Dhevaas spoke: “Let Mahaaraaja Nimi live without body according to his wishes. Or let him be Vidheha or bodyless as he desires. Or in other words let him live in a spiritual body or as a soul as a personal Associate of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and let him be manifest – opening of eyes - or unmanifest – closing of eyes - to common materially embodied people. [Not sure whether it means that

before this benediction of Dhevaas we always used to keep our eyes open?]

अराजकभयं नृणां मन्यमाना महर्षयः ।
देहं ममन्थुः स्म निमिः कुमारः समजायत ॥ १२॥

12

Araajakabhayam nreenaam manyamaanaa Maharshayah
Dheham mamantthuh sma Nimeh Kumaarah samajaayatha.

The noblest of the Rishies who were conducting the Yaaga for Nimi, thought that there will be anarchy in the country in the absence of a ruling king. Therefore, they churned the preserved body of Nimi. To the surprise of everyone a son was born from that process of churning the body.

जन्मना जनकः सोऽभूद्वैदेहस्तु विदेहजः ।
मिथिलो मथनाज्जातो मिथिला येन निर्मिता ॥ १३॥

13

Jenmanaa Jenakah so bhoodhVaidhehasthu Vidhehajah
Mitthilo matthanaajjatho Mitthilaa yena nirmmithaa.

Because he was born in an unusual way, he was called Jenaka. Because he was born from the dead body of his father, he was known as Vidheha. Because he was born from churning the dead body of his father, he was named as Mitthila. A city constructed by him is known as Mitthilaa Nagar or City of Mitthilaa. [There are also other appropriate derived names like Vidheha Raajya, Janakapuri, etc.]

तस्मादुदावसुस्तस्य पुत्रोऽभून्नन्दिवर्धनः ।
ततः सुकेतुस्तस्यापि देवरातो महीपते ॥ १४॥

14

ThasmaadhUdhaavasusthasya puthroabhoornNandhivardhddhanah
Thathah Sukethusthasyaapi Dhevaraatho Maheepathe!

Oh, Pareekshith Mahaaraajan! From Mitthila came a son Udhaavasu and from him came Nandhivardhddhana and from Nandhivardhddhana came Sukethu and from him Dhevaraatha was born.

तस्माद्बृहद्रथस्तस्य महावीर्यः सुधृत्पिता ।
सुधृतेर्धृष्टकेतुर्वै हर्यश्वोऽथ मरुस्ततः ॥ १५॥

15

Thasmaadh Brihadhretthasthasya mahaaveeryah Suddhrith pithaa
SuddhrithedhDdhrishtakethurvai Haryasvoattha Marusthathah.

Son of Dhevaraatha was Brihadhrettha and his son was Mahaaveerya, and his son was Suddhrithi, and his son was Ddhrishtakethu, and his son was Haryasva and the son of Haryasva was Maru.

मरोः प्रतीपकस्तस्माज्जातः कृतरथो यतः ।
देवमीढस्तस्य पुत्रो विश्रुतोऽथ महाधृतिः ॥ १६॥

16

Maroh Pretheepakasthasmaajjaathah Krithirettho yethah
Dhevameedasthasya sutho Visruthoattha Mahaaddhrithi.

Pretheepaka was born as the son of Maru. Kritharettha or Krithirettha was the son of Pretheepaka. Krithirettha's son was Dhevameedda, and his son was Visrutha and the son of Visrutha was Mahaaddhrithi.

कृतिरातस्ततस्तस्मान्महारोमाथ तत्सुतः ।
स्वर्णरोमा सुतस्तस्य ह्रस्वरोमा व्यजायत ॥ १७॥

17

KrithiraathasthasthasmaanMahaaromaatha thathsuthah
Svarnnaromaa suthasthasya hrisvaromaaapyajaayatha.

Krithiraatha was the son of Mahaaddhrithi. The son of Krithiraatha was Mahaaroma and from Mahaaroma came Svarnnaroma. Hey, Mahaaraajan! Hrisvaroma was born as the son of Svarnnaroma.

ततः सीरध्वजो जज्ञे यज्ञार्थं कर्षतो महीम् ।
सीता सीराग्रतो जाता तस्मात्सीरध्वजः स्मृतः ॥ १८॥

18

Thathah Seeraddhvajo jejnje yejnjaarththam karshatho maheem
Seethaa Seeraagratho jaathaa thasmaath Seeraddhvaja smrithah.

Seeraddhvaja was the son of Hrisvaroma. [Seeraddhvaja was also known as Jenaka.] Once when this Seeraddhvaja was ploughing the field, from Sira, meaning the front of his plow, appeared a girl. She was considered as his daughter and named her as Seethaadhevi. That is how he got the name as “Seeraddhvaja.”

कुशध्वजस्तस्य पुत्रस्ततो धर्मध्वजो नृपः ।
धर्मध्वजस्य द्वौ पुत्रौ कृतध्वजमितध्वजौ ॥ १९॥

19

Kusaddhvajasya puthrasthatho Ddharmmaddhvajo Nripah
Ddharmmaddhvajasya dhvau puthrau KrithaddhvajaMithaddhvajau.

The son of Seeraddhvaja was Kusaddhvaja. Hey, best of the Kaurava Kings! Ddharmmaddhvaja was the son of Kusaddhvaja. Ddharmmaddhvaja had two sons named as Krithaddhvaja and Mithaddhvaja.

कृतध्वजात्केशिध्वजः खाण्डिक्यस्तु मितध्वजात् ।
कृतध्वजसुतो राजन्नात्मविद्याविशारदः ॥ २०॥

20

Krithaddhvajaath Kesiddhvajah Khaandikyasthu Mithaddhvajaath
Krithaddhvajasutho Raajannaathavidhyaavisaaradhah

Hey, Mahaaraajan! The son of Krithaddhvaja was Kesiddhvaja who was an expert in spiritual knowledge. Khaandikya was born as the son of Mithaddhvaja.

खाण्डिक्यः कर्मतत्त्वज्ञो भीतः केशिध्वजाद्द्रुतः ।
भानुमांस्तस्य पुत्रोऽभूच्छतद्युम्नस्तु तत्सुतः ॥ २१ ॥

21

Khaandhikyah karmmathaththvajnjo bheethah Kesiddhvajaath dhruthah
Bhaanumaasthasya puthroabhoochcChathadhyumnasthu thathsuthah.

Khaandikya was an expert in Vedhic Ritualistic Ceremonies. Khaandikya fled the country in fear of Kesiddhvaja. The son of Kesiddhvaja was Bhaanumaan and his son was Sathadhyumna.

शुचिस्तत्तनयस्तस्मात्सनद्वाजस्ततोऽभवत् ।
ऊर्ध्वकेतुः सनद्वाजादजोऽथ पुरुजित्सुतः ॥ २२ ॥

22

Suchisthaththanayasthasmaath Sanadhvvjasthathoabhavath
Oordhddhvakethuh SanadhvaajadhAjoattha Purujithsuthah.

Suchi was born as the son of Sathadhyumna. The son of Suchi was Sanadhvaaja who was an efficient and popular king. The son of Sanadhvaaja was Oordhddhvakethu and his son was Aja, and the son of Aja was Purujith.

अरिष्टनेमिस्तस्यापि श्रुतायुस्तत्सुपार्श्वकः ।
ततश्चित्ररथो यस्य क्षेमधिर्मिथिलाधिपः ॥ २३ ॥

23

ArishtanemisthasyaapiSruthaayusthathSupaarsvakah
ThathasChithrarettho yesya KshemardhddhirMitthilaaddhipah.

The son of Purujith was Arishtanemi and his son was Sruthaayu and Sruthaayu begot a son named Supaasvaka and his son was Chithrarettha. The son of Chithrarettha was Kshemardhddhi or Kshemaaddhi who became the king of Mitthila Raajyam.

तस्मात्समरथस्तस्य सुतः सत्यरथस्ततः ।
आसीदुपगुरुस्तस्मादुपगुप्तोऽग्निसम्भवः ॥ २४॥

24

Thasmaath*Hemaretthasthasya suthah Sathyretthasthathah
AaseedhupagurusthasmaadhUpagupthoAgnisambhavah.
*Samaretthah

The son of Kshemardhddhi was Hemarettha [according to some other versions his name was Samarettha]. The son of Hemarettha was Sathyarettha and his son was Upaguru and the son of Upaguru was Upaguptha. Upaguptha was a partial expansion of Agni or Fire-god.

वस्वनन्तोऽथ तत्पुत्रो युयुधो यत्सुभाषणः ।
श्रुतस्ततो जयस्तस्माद्विजयोऽस्मादृतः सुतः ॥ २५॥

25

Vasvananthoattha thathputhro Yuyuddho yeth Subhaashanah
Sruthasthatho JeyasthasmaadhVijayoasmaadhDdhritthah suthah.

The son of Upaguptha was Vasvanantha and son Vasvanantha was Yuyuddha, and he begot a son named Subhaashana and his son was Srutha. The son of Srutha was Jeya and from Jeya came Vijaya and the son of Vijaya was Ddhrittha or Ritha.

शुनकस्तत्सुतो जज्ञे वीतहव्यो धृतिस्ततः ।
बहुलाश्वो धृतेस्तस्य कृतिरस्य महावशी ॥ २६॥

26

Sunakasthathsutho jejnje Veethahavyo Ddhritthisthathah
Behulaasvo Ddhrithesthasya Krithirasya Mahaavasee.

Ddhrittha's son was Sunaka, and his son was Veethahavya, and his son was Ddhritthi and Ddhritthi begot Behulaasva and from him came Krithi. And the son of Krithi was Mahaavaasi.

एते वै मैथिला राजन्नात्मविद्याविशारदाः ।
योगेश्वरप्रसादेन द्वन्द्वैर्मुक्ता गृहेष्वपि ॥ २७॥

27

Ethe vai Maitthilaa raajannaathmavidhyaavisaaradhaah
Yogeswarapresaadhena dhvandhairmmukthaa griheshvapi.

Oh, best of all Emperors, Pareekshith Mahaaraajan! Thus, all the kings of Maitthila or Mitthila were with advanced spiritual knowledge and identity and Mystic Yogees. Therefore, even as Grihastthaasramees and Rulers of the Country, they were liberated from Dhvandha Bhaava or duality of material existence.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
नवमस्कन्धे निमिवंशानुवर्णनं नाम त्रयोदशोऽध्यायः ॥ १३॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
NavamaSkanddhe NimiVamsaanuVarnnanam Naama [NimiKattha -
NimiVamsaVarnnanam] TheyodhesoAddhyaayah

Thus, we conclude the Thirteenth Chapter Named as The Description of Dynasty of Nimi [The Story of Nimi – The Description of Dynasty of Nimi] Of the Ninth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!