

Māyā very well and requested Kṛṣṇa to save him from attachments on account of Māyā.

10) *Nārada and Sanat-kumāra*. Once Nārada went to Sanat-kumāra and requested him to instruct him in spiritual wisdom telling the latter that he had already learnt the Vedas and all other scriptures and arts. Sanat-kumāra accordingly taught him about the perfect nature, without either beginning or end, of supreme bliss. He taught Nārada thus: "Everything is God. God exists in all animate and inanimate objects, and God is superior to everything." (Chāndogyopaniṣad).

11) *Other information about Nārada*.

(1) Once Brahmā advised him sixteen names which would wash off all the evils of Kali, i.e. Hare Rāma Hare Rāma Rāma Rāma Hare Hare, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare. (Kalisantarāṇopaniṣad).

(2) It was Nārada who gave the impetus to Vālmiki for the composition of Rāmāyaṇa. Once Vālmiki asked Nārada, who had returned after a tour of the three worlds, who the greatest of men was. Nārada replied 'Śrī Rāma' and related to Vālmiki a brief history of Rāma. Nārada departed from there and Vālmiki went to the banks of the river Tamasā. It was there that Vālmiki, at the sight of a hunter shooting down one of the Krauñca birds, sang the famous verse 'Mā niṣāda' etc. (See under Vālmiki).

(3) Nārada once went to Veda Vyāsa, who was very unhappy because he had no children. Questioned by Vyāsa as to the means to have a son Nārada advised him to worship Parāśakti (the supreme power). Accordingly Vyāsa worshipped Parāśakti at Kailāsa and was gifted with the son Śuka. (Devī Bhāgavata, 1st Skandha),

(4) When once Nārada came to Vaikuṅṭha playing on his Viṇā Lakṣmīdevī went bashfully into the inner apartment. In fact, she felt some love towards Nārada who asked Viṣṇu for the reason thereof. Viṣṇu replied that none existed who had absolutely conquered Māyā (illusion) and that Lakṣmīdevī felt love towards Nārada for a few moments because of the influence of Māyā. (Devī Bhāgavata, 6th Skandha).

(5) Once Agastya kicked down mount Vindhya and Nārada had also a small share in it. Vindhya had risen above the path of the sun as Nārada told him querulously that the Sun was circling Mahāmeru and was ignoring Vindhya. (Devī Bhāgavata, 10th Skandha).

(6) Nārada once went to Pātāloka and returned after having been duly treated as guest by Prahlāda. (Brahma Purāṇa, Chapter 23).

(7) Nārada once cursed Nalakūbara and Maṇigrīva (sons of Kubera) and turned them into two trees. They regained their former form on being touched by the mortar drawn by Kṛṣṇa as a boy. (See under Nalakūbara).

(8) It was Nārada who told Kāmsa that Śrī Kṛṣṇa was in Ambāḍi. He also told Kāmsa about his previous history. (Bhāgavata, 10th Skandha).

(9) Vṛkāsura once asked Nārada who amongst the Trīmūrtis used to be pleased most easily and Nārada mentioned Śiva. It was therefore that the asura performed penance to Śiva and pleased him. (Bhāgavata, 10th Skandha).

(10) The following story occurs in the Vāyu Purāṇa as to how Nārada's Viṇā became the musical instrument of the world. Once Nārada was in Indra's court when the latter asked Urvaśī to give a dance performance. She did so and in the course of the dance saw Jayanta, son of Indra seated before her. She was swept over by a passion towards Jayanta as a result of which some mistakes were made by her in dancing. Nārada, who was playing his Viṇā called Mahatī, also committed some mistakes. Nārada did so to attract the attention of the audience to Urvaśī's mistakes. Noticing the mistake Agastya, who too was present on the occasion, cursed Urvaśī to become a bamboo. He cursed that Nārada's Viṇā should become the Viṇā of the world (Vāyu Purāṇa).

(11) Nārada's curse was also one of the causes for Rāvaṇa's death. Rāvaṇa once requested Nārada to explain to him the meaning of 'Om', and when Nārada refused to oblige him he threatened to cut Nārada's tongue. Nārada in return cursed that the ten heads of Rāvaṇa would be cut. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

(12) During one Kalpa, Nārada was born as a Deva-gandharva as the son of Kaśyapa by his wife Muni, (Ādi Parva, Chapter 1 and Svargārohaṇa Parva, Chapter 5).

(13) On one occasion Nārada recited Mahābhārata which included three lakhs of ślokas. (Mahābhārata, Ādi Parva, Chapter 1; Svargārohaṇa Parva, Chapter 5).

(14) Since he imparted Śāṅkhya wisdom to the sons of Dakṣa they renounced the world and departed for different places. (Ādi Parva, Chapter 75, Verse 7).

(15) He was present at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 57).

(16) He also was present in the company of Devas and women, who attended Pāñcālī's Svayamvara. (Ādi Parva, Chapter 186, Verse 7).

(17) After Pāñcālī's Svayamvara he once went to the Pāṇḍavas at Indraprastha and advised the five brothers not to quarrel over Pāñcālī. It was he, who told them the story of the Sundopasandas. He also arranged that Pāñcālī should live by turns of one year each with each of the five Pāṇḍava brothers. (Ādi Parva, Chapter 207, Verse 9).

(18) It was he who consoled and sent the apsaras called Vargā, who was in the grip of a curse, to the south. (See under Vargā).

(19) In the form of a catechism he gave advice on various topics to Dharmaputra. (Sabhā Parva, Chapter 5).

(20) When proposals for building a palace at Indraprastha for the Pāṇḍavas were under discussion Nārada went there and gave descriptions of the courts of Indra, Yama, Varuṇa, Kubera and Brahmā. (Sabhā Parva, Chapters 5-11).

(21) He related the story of Hariścandra to Dharmaputra. (Sabhā Parva, Chapter 12, Verse 23).

(22) It was he who conveyed the information to Dvārakā that Kṛṣṇa's grandson Aniruddha was imprisoned in the house of Bāṇa. (Sabhā Parva, Chapter 38).

(23) He bathed Yudhiṣṭhira's head with holy waters at the Rājasūya Yajña. (Sabhā Parva, Chapter 55, Verse 10).