

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-3

Description of the Līlāvatāras

śrī-nāradaḥ | tatraiva –
tr̥tīyam ṛṣi-sargaṃ vai
devars̥itvam upetya saḥ |
tantram s̥ātvatam ācaṣṭa
naiṣkarmyam karmaṇām yataḥ ||

Nārada is also described in the First Canto (śrī-nāradaḥ | tatraiva):

In the millennium of the r̥sis (ṛṣi-sargaṃ vai), the Personality of Godhead (saḥ) accepted (upetya) the third empowered incarnation (tr̥tīyam) in the form of Devars̥i Nārada, who is a great sage among the demigods (devars̥itvam). He created (ācaṣṭa) works which deal with devotional service (tantram s̥ātvatam) and which inspire nonfruitive action (naiṣkarmyam karmaṇām yataḥ). SB 1.3.8

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- The Lord then created the sages and among them he became Nārada. (The Lord's powers entered Nārada, since Nārada is an āveśāvatāra.)
- He created the Nārada-pañcarātra (sātvatam tantram).
- Karmanām naiṣkarmyam refers to actions which destroy all bondage of karma because those actions possess elements of offering to the Lord.
- These actions are like mercury which has been purified of its poison.

Text-6

pravartanāya loke 'smin
svabhakter eva sarvataḥ |
harir devarṣi-rūpeṇa
candra-śubhro vidher abhūt ||

The Lord (**harīh**) took the form of a sage among the devatās (**devarṣi-rūpeṇa**). White like the moon (**candra-śubhro**), he appeared as the son of Brahmā (**vidher abhūt**) for spreading devotion to the Lord (**svabhakter eva pravartanāya**) everywhere in the material world (**loke 'smin sarvataḥ**).

Text-7

āvirbhūyādime brāhme
kalpa eva catuṣsanaḥ |
nāradaś cānuvartete
kalpeṣu sakaleṣv api ||

Appearing (āvirbhūya) in the first kalpa of Brahmā's life
(ādime brāhme kalpa eva), the Kumāras and Nārada
(catuṣsanaḥ nāradaś ca) remain (anuvartete) through all
the kalpas of Brahmā's life (kalpeṣu sakaleṣv api).

śrī-varāhaḥ | tatraiva –
dvitīyaṁ tu bhavāyāsyā
rasātala-gatāṁ mahīm |
uddhariṣyann upādatta
yajñeśaḥ saukaram vapuḥ ||

Varāha is also described in the First Canto (**śrī-varāhaḥ | tatraiva**):

The supreme enjoyer of all sacrifices (**yajñeśaḥ**) accepted (**upādatta**) the incarnation of a boar [the second incarnation] (**dvitīyaṁ tu saukaram vapuḥ**), and for the welfare of the earth (**bhavāyāsyā**) He lifted (**uddhariṣyann**) the earth (**mahīm**) from the nether regions of the universe (**rasātala-gatāṁ**). **SB 1.3.7**

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- Lifting the earth which had sunk to Rasātala during pralaya (according to Viṣṇu Dharmottara), for putting (bhavāya - welfare) the universe (asya) in proper order, the Lord appeared with the body of a boar.
- This avatāra appeared during the reign of Svāyambhuva Manu.