

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 3 :
Description of the Līlāvātaras

2. Nārada

Text 5

Nārada is also described in the first canto:

In the millennium of the ṛṣis, the Personality of Godhead accepted the empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.

SB 1.3.8

The Lord then created the sages and among them he became Nārada.

Nārada Muni is a śaktyāveśa avatara of Lord who is empowered to distribute devotional service (bhakti-śakti).

He created the Nārada Pañcarātra (sātvatam tantram).

Text 6

The Lord took the form of a sage among the devatās.

White like the moon, he appeared as the son of Brahmā for spreading devotion to the Lord everywhere in the material world.

The very name Nārada suggests that he can deliver the Supreme Lord. Nāra means the "Supreme Lord," and da means "one who can deliver."

SP purport to SB 3.12.23

Nārada and the Kumāras live for Brahmā's one hundred years

Text 7

Appearing in the first kalpa of Brahmā's life, the Kumāras and Nārada remain through all the kalpas of Brahmā's life.

Brahmā and others who live for the whole of Brahmā's life entered into the Supreme Lord at the end of the first half of Brahmā's life (first parardha). Just as Brahmā appears from a lotus on the first day in the second half of his life as he did in the Pādma-kalpa (the previous day), Brahmā made the Kumāras and others appear at this time (though they actually live for Brahmā's one hundred years.)

SVCT commentary to SB 3.12.3

Nārada was born from Brahmā's lap.

utsaṅgāt means "from the lap, the place of affection." Another meaning is from association with great devotees.

SVCT translation and commentary to SB 3.12.23

Narada muni is a nitya siddha but he sometimes plays the role of sadhana siddha

In another kalpa of Brahmā in a previous life, I was born as the son of a maidservant engaged by some persons studying the Vedas.

SVCT translation to SB 1.5.23

Possible explanations:

1. Krishna is eternally there but he does the pastime of manifesting as the son of Vasudeva and Devaki.

so it is possible that similarly Narada Muni exists as the son of Brahma in all the kalpas for all the hundred years of Brahma but at the same time parallely his sadhana-siddha episode also takes place.

Is Narada a post?

Mostly not. Narada muni is a nitya siddha and also a śaktyāveśā-avatāra.

Whenever acharyas speak of Narada, they always speak of Narada as a personality and never like Narada being a post.

Or even if Narada is a post, mostly the same nitya siddha devotee Narada occupies this post everytime.

3. Varāha

Text 8

Varāha is also described in the First canto:

The supreme enjoyer of all sacrifices accepted the incarnation of a boar, and for the welfare of the earth He lifted the earth from the nether regions of the universe.

SB 1.3.7

Lifting the earth which had sunk to Rasātala during pralaya, for putting the universe in proper order, the Lord appeared with the body of a boar.

This avatāra appeared during the reign of Svāyambhuva Manu.

In the Śveta-varāha-kalpa (first day in the first month of fifty-first year of Brahmā's life) at the beginning of Svāyambhuva-manvantara, Śveta-varāha (white in color) appeared from the nostril of Brahmā and lifted up the earth. Then he disappeared.

In the sixth Cākṣuṣa-manvantara, when there was a sudden deluge, Nīla-varāha (black in color) appeared in the water, lifted the earth and killed Hiraṇyākṣa.

SVCT commentary to SB 3.13.33