

Nārada-bhakti-sutra

TEXT 1

अथातो भक्तिं व्याख्यास्यामः

athāto bhaktim vyākhyāsyāmaḥ

Now, therefore, we shall explain this devotion.

TEXT 2

सा त्वस्मिन् परमप्रेमरूपा

sā tv asmin parama-prema-rūpā

And it manifests in the form of the highest love for Him.

TEXT 3

अमृतस्वरूपा च

amṛta-svarūpā ca

And it is constitutionally nectarine.

[The word *amṛta* has a twofold meaning, nectarine and immortal, both of which are applicable here. “Nectarine” is unique to devotion, hence “nectarine”.]

TEXT 4

यद्बद्ध्वा पुमान् सिद्धो भवत्यमृतो भवति तृप्तो भवति

yaḥ labdhvā pumān siddho bhavaty amṛto bhavati tṛpto bhavati

Upon its attainment, perfection, nectar and satisfaction arise.

TEXT 5

यत्प्राप्य न किञ्चिद्वाञ्छति न शोचति न द्वेष्टि न रमते नोत्साही भवति

yat prāpya na kiñcid vāñchati na śocati na dveṣṭi na ramate notsāhī bhavati

Having attained it, there is no aspiration, lamentation, hate, rejoice or enthusiasm.

[This indicates the absence of mundane aspiration etc.]

TEXT 6

यज्ज्ञात्वा मत्तो भवति स्तब्धो भवत्यात्मारामो भवति

yaj jñātvā matto bhavati stabdho bhavaty ātmārāmo bhavati

Having understood it, one becomes intoxicated, stunned and self-satisfied.

TEXT 7

सा न कामयमाना निरोधरूपत्वात्

sā na kāmayamānā nirodha-rūpatvāt

In it, there is no restraint from lust, for its form is renunciation.

[Renunciation and wisdom manifest as by-products of devotion, thus lust is absent and there is no separate necessity for its restraint.]

TEXT 8

निरोधस्तु लोकवेदव्यापारन्यासः

nirodhas tu loka-veda-vyāpāra-nyāsaḥ

Indeed there is renunciation from social customs, Vedic injunctions, occupational duties and logic.

[Logic refers to approaching the Lord through reasoning. Love is not bound or guided by reason; hence logic should be renounced as a means for cultivating one's inner feelings of devotion.]

TEXT 9

तस्मिन् अनन्यता तद्विरोधिषूदासीनता च

tasminn ananyatā tad-virodhiṣūdāsīnatā ca

There is exclusiveness for Him and indifference for that which is opposed.

TEXT 10

अन्याश्रयाणां त्यागोऽनन्यता

anyāśrayāṇāṃ tyāgo `nanyatā

Exclusiveness is the rejection of other shelters.

TEXT 11

लोकवेदेषु तदनुकूलाचरणं तद्विरोधिषूदासीनता

loka-vedeṣu tad-anukūlācaraṇaṃ tad-virodhiṣūdāsīnatā

There is indifference for and renunciation of all social customs and Vedic injunctions which are not favorable for its execution.

TEXT 12

भवतु निश्चयदाढ्यादूर्ध्वं शास्त्ररक्षणम्

bhavatu niścaya-dārḍhyād ūrdhvaṃ śāstra-rakṣaṇam

Afterwards, let there be firmness and fixation in following the scripture.

[Afterwards – after engaging in exclusive devotion. Scripture – scriptures favorable for the cultivation of devotion.]

TEXT 13

अन्यथा पातित्यशङ्कया

anyathā pātitya-śaṅkayā

Otherwise, there is a possibility of degradation.

TEXT 14

लोकेऽपि तावदेव भोजनादिव्यापारस्त्वाशरीरधारणावधि

loke 'pi tāvad eva bhojanādi-vyāpāras tv ā-sarīra-dhāraṇāvadhī

For as long as one carries this body, indeed for that long social dealings and activities beginning with eating exist.

[Hence there is a need to regulate them as explained in the scriptures.]

TEXT 15

तल्लक्षणानि वाच्यन्ते नानामतभेदात्

tal-lakṣaṇāni vācyante nānā-mata-bhedāt

Its characteristics are described with various different insights.

TEXT 16

पूजादिष्वनुराग इति पाराशर्यः

pūjādiṣv anurāga iti pārāśaryaḥ

It is worship and such activities with loving affection, says the son of Parāśara.

[Son of Parāśara – Śrīla Vyāsadeva.]

TEXT 17

कथादिष्विति गर्गः

kathādiṣv iti gargaḥ

It is discussions and so on, says Garga.

[It is attachment to discussions of the name, form, qualities, pastimes and so on of the Lord and His eternal associates.]

TEXT 18

आत्मरत्यविरोधेनेति शाण्डिल्यः

ātma-raty-avirodheneti śaṇḍilyaḥ

It is the unobstructed love of the self, says Śaṇḍilya.

TEXT 19

नारदस्तु तदर्पिताखिलाचारता तद्विस्मरणे परमव्याकुलतेति

nāradas tu tad-arpitākhilācāratā tad-vismaraṇe parama-vyākulateti

However, Nārada says it is the offering of all of one's activities unto Him and feeling perturbed upon not remembering Him.

TEXT 20

अस्त्येवमेवम्

asty evam evam

It is like each of these.

TEXT 21

यथा व्रजगोपिकानाम्

yathā vraja-gopikānām

As the cowherd damsels of Vraja.

[They are the perfect example of topmost devotion.]

TEXT 22

तत्रापि न माहात्म्यज्ञानविस्मृत्यपवादः

tatrāpi na mähātmya-jñāna-vismṛty-apavādaḥ

In their case, even the forgetfulness of the knowledge of mightiness [of Kṛṣṇa] is not blameworthy.

[Forgetfulness of the mightiness of Kṛṣṇa arises naturally in proportion with the appearance of love and absorption; its forgetfulness is not to be artificially cultivated. The forgetfulness of a mundane person with no love for the Lord is certainly blameworthy.]

TEXT 23

तद्विहीनं जाराणामिव

tad-vihīnaṁ jārāṇām iva

Devoid of it, they are like paramour lovers.

[Intimate Vraja-rasa could not exist if there was knowledge of Kṛṣṇa's mightiness. This ignorance facilitates the manifestation of the pinnacle of loving pastimes; hence it is glorious beyond all wisdom.]

TEXT 24

नास्त्येव तस्मिंस्तत्सुखसुखित्वम्

nāsty eva tasmims tat-sukha-sukhitvam

Indeed, in that there is nothing but the happiness of pleasing Him.

[Though it may appear for a mundane eye as if the anger, pique and quarrels of the Vraja-gopīs was selfish or mundane, in reality there is nothing but increase in the pleasure of Śrī Kṛṣṇa on such occasions.]

TEXT 25

सा तु कर्मज्ञानयोगेभ्योऽप्यधिकतरा

sā tu karma-jñāna-yogebhyo 'py adhikatarā

It is greater than fruit-bearing work, philosophical speculation and mysticism.

TEXT 26

फलरूपत्वात्

phala-rūpatvāt

Because it is the form of all fruits.

TEXT 27

ईश्वरस्याप्यभिमानिद्वेषित्वाद्दैन्यप्रियत्वाच्च

īśvarasyāpy abhimāni-dveṣitvād dainya-priyatvāc ca

The Lord dislikes the proud and is fond of the humble.

TEXT 28

तस्या ज्ञानमेव साधनमित्येके

tasyā jñānam eva sādhanam ity eke

Some say that knowledge only is the means of its attainment.

[Its attainment – the attainment of devotion.]

TEXT 29

अन्योन्याश्रयत्वमित्येके

anyonyāśrayatvam ity eke

Some say they take shelter of each other.

[They take shelter of each other – they nourish each other.]

TEXT 30

स्वयं फलरूपेति ब्रह्मकुमारः

svayaṁ phala-rūpeti brahma-kumārah

The son of Brahmā [Nārada] says it is the form of its own fruit.

[This is the correct conclusion. Here's why:]

TEXT 31

राजगृहभोजनादिषु तथैव दृष्टत्वात्

rāja-grha-bhojanādiṣu tathaiiva dṛṣṭatvāt

It is just like glancing at a royal residence, a meal and so on.

TEXT 32

न तेन राजपरितोषः क्षुच्छान्तिर्वा

na tena rāja-paritoṣaḥ kṣuc-chāntir vā

By this, the king does not attain satisfaction, nor is hunger pacified.

[Residence and the act of inhabiting, as well as meal and the process of eating, are eternally together by their constitution. Similarly love and acts of its cultivation are one by their constitution. Devotion is nourished by devotion only, not by glancing upon it with eyes of knowledge and renunciation.]

TEXT 33

अस्मात्सैव ग्राह्या मुमुक्षुभिः

asmāt saiva grāhyā mumukṣubhiḥ

Therefore it only should be accepted by those who aspire for freedom from the pangs of matter.

[It – *bhakti*.]

TEXT 34

तस्याः साधनानि गायन्त्याचार्याः

tasyāḥ sādhanāni gāyanty ācāryāḥ

The teachers have sung of its method of attainment.

TEXT 35

तत्तु विषयत्यागात्सङ्गत्यागाच्च

tat tu viṣaya-tyāgāt saṅga-tyāgāc ca

That, and sense gratification and mundane association are to be rejected.

[That – the teacher’s positive instructions are to be adopted. Rejection of sense-gratification and mundane association in itself does not generate devotion, yet they aid in its attainment in the capacity of absent obstacles.]

TEXT 36

अव्यावृत्तभजनात्

avyāvṛtta-bhajanāt

By uninterrupted worship.

TEXT 37

लोकेऽपि भगवद्गुणश्रवणकीर्तनात्

loke 'pi bhagavad-guṇa-śravaṇa-kīrtanāt

Also while in this world, by hearing and chanting of the qualities of the One who possesses all excellences.

TEXT 38

मुख्यतस्तु महत्कृपयैव भगवत्कृपालेशाद्वा

mukhyatas tu mahat-kṛpayaiiva bhagavat-kṛpā-leśād vā

But indeed, mainly by the grace of the saints or by a fraction of the grace of the Possessor of Excellences.

[Indeed, this is the principle means for attaining devotion.]

TEXT 39

महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च

mahat-saṅgas tu durlabho 'gamyo 'moghaś ca

The association of saints is difficult to obtain, difficult to understand, and infallible.

[Infallible – does not fail in generating devotion in the one who associates with the saints.]

TEXT 40

लभ्यतेऽपि तत्कृपयैव

labhyate 'pi tat-kṛpayaiiva

Even thus, it can be attained by His grace only.

[It – both devotion and association of saints, for ultimately both are attained by His grace only.]

TEXT 41

तस्मिंस्तज्जने भेदाभावात्

tasmims taj-jane bhedābhāvāt

In Him and His people, difference is absent.

[There is oneness of purpose, hence difference is absent.]

TEXT 42

तदेव साध्यतां तदेव साध्यताम्

tad eva sādhyatām tad eva sādhyatām

Aspire for that only, aspire for that only.

TEXT 43

दुःसङ्गं सर्वथैव त्याज्यः

duḥsaṅgam sarvathaiva tyājyaḥ

Renounce bad association in all respects.

TEXT 44

कामक्रोधमोहस्मृतिभ्रंशबुद्धिनाशसर्वनाशकारणत्वात्

kāma-krodha-moha-smṛti-bhraṅśa-buddhi-nāśa-sarva-nāśa-kāraṇatvāt

It is the cause of lust, anger, bewilderment, loss of memory, destruction of intelligence, and destruction of everything.

TEXT 45

तरङ्गिता अपीमे सङ्गात्समुद्रायन्ति

taraṅgitā apīme saṅgāt samudrāyanti

In waves, indeed this association becomes an ocean.

TEXT 46

कस्तरति कस्तरति मायां यः सङ्गं त्याजति
यो महानुभावं सेवते निर्ममो भवति

*kas tarati kas tarati māyāṃ yaḥ saṅgaṃ tyajati
yo mahānubhāvaṃ sevate nirmamo bhavati*

Who is freed, who is freed? One who renounces this association and selflessly serves the great authorities becomes freed.

TEXT 47

यो विविक्तस्थानं सेवते यो लोकबन्धमुन्मूलयति
निस्त्रैगुण्यो भवति यो योगक्षेमं त्यजति

*yo vivikta-sthānaṃ sevate yo loka-bandham unmūlayati
nistraiguṇyo bhavati yo yoga-kṣemaṃ tyajati*

The one who thus serves in seclusion uproots his bondage in this world, arises above the three modes, and renounces requirements and comfort.

[Seclusion – in seclusion from bad association. Renounces requirements and comfort – becomes utterly dependent on the Lord for everything, not aspiring for them independently.]

TEXT 48

यः कर्मफलं कर्माणि सन्यस्यति ततो निर्द्वन्द्वो भवति

yaḥ karma-phalaṃ karmāṇi sanyasyati tato nirdvandvo bhavati

The one who renounces from activities and the fruits of activities arises beyond duality.

TEXT 49

यो वेदान् अपि सन्यस्यति केवलमविच्छिन्नानुरागं लभते

yo vedān api sanyasyati kevalam avicchinnānurāgam labhate

The one who renounces even the Vedas obtains pure, undivided attraction.

[The Vedas are filled with descriptions of the majestic opulence of the Lord, hence renouncing them is favorable for the aspirant of Vraja-rasa.]

TEXT 50

स तरति स तरति लोकांस्तारयति

sa tarati sa tarati lokāṁs tārayati

He is delivered, he is delivered, and he delivers the world.

TEXT 51

अनिर्वचनीयं प्रेमस्वरूपम्

anirvacanīyaṁ prema-svarūpam

The nature of love is indescribable.

TEXT 52

मूकास्वादनवत्

mūkāsvādana-vat

Like the mute's tasting.

[A mute person can never describe the taste he experiences.]

TEXT 53

प्रकाश्यते क्वापि पात्रे

prakāśyate kvāpi pātre

Sometimes it is manifest to a fit recipient.

TEXT 54

गुणरहितं कामनारहितं प्रतिक्षणवर्धमानम्
अविच्छिन्नं सूक्ष्मतरमनुभवरूपम्

*guṇa-rahitaṁ kāmanā-rahitaṁ pratikṣaṇa-vardhamānam
avicchinnaṁ sūkṣma-taram anubhava-rūpam*

This love manifests as free from material qualities, free from lust, ever-increasing, uninterrupted and the most subtle of all.

[The spiritual energy consists of *sat*, *cit* and *ānanda*, among which the latest is the supreme essential ingredient of all divine interactions. *Prema* is said (*Caitanya Caritāmṛta*, *Ādi-līlā* 4.68) to be the essence of *ānanda* or *hlādinī-śakti*. Hence it is the most subtle of all.]

TEXT 55

तत्प्राप्य तदेवावलोकयति तदेव शृणोति तदेव भाषयति तदेव चिन्तयति

tat prāpya tad evāvalokayati tad eva śṛṇoti tad eva bhāṣayati tad eva cintayati

Having attained it, one only looks at Him, hears about Him, speaks about Him and thinks of Him.

TEXT 56

गौणी त्रिधा गुणभेदादार्तादिभेदाद्वा

gauṇī tridhā guṇa-bhedād ārtādi-bhedād vā

Mixed devotion is differentiated according to the three modes of nature or the categories beginning with those who suffer.

[Three modes of nature – *tamas*, *rajas* and *sattva*. Categories beginning with those who suffer, as in *Bhagavad-gītā* 7.16: the one who suffers, the one who is desirous of wealth, the inquisitive and the man of wisdom.]

TEXT 57

उत्तरस्मादुत्तरस्मात्पूर्वपूर्वो श्रेयाय भवति

uttarasmād uttarasmāt pūrva-pūrvo śreyāya bhavati

Each latter is better than the earlier.

TEXT 58

अन्यस्मात्सौलभ्यं भक्तौ

anyasmāt saulabhyaṁ bhaktau

Success in bhakti is more easily attained than in others.

[In others – other paths like *karma*, *jñāna* and *yoga*.]

TEXT 59

प्रमाणान्तरस्यानपेक्षत्वात्स्वयं प्रमाणत्वात्

pramāṇāntarasyaṅapekṣatvāt svayaṁ pramāṇatvāt

For it does not depend on another proof, it is the proof in itself.

[A direct quote from a scripture is better evidence than a rephrased statement of the same, since scripture is the evidence in itself. In the same way, *bhakti* is the most successful of all paths, being the root of all success, potent enough to bind the giver of liberation, Mukunda Himself.]

TEXT 60

शान्तिरूपात्परमानन्दरूपाच्च

śānti-rūpāt paramānanda-rūpāc ca

It is the form of peace and greatest happiness.

TEXT 61

लोकहानौ चिन्ता न कार्या निवेदितात्मलोकवेदत्वात्

loka-hānau cintā na kāryā niveditātma-loka-vedatvāt

Having submitted one's social and Vedic duties, one should not contemplate on loss in this world.

[Having submitted – submitted them in the service of the Lord, who has taken responsibility for the devotee.]

TEXT 62

न तत्सिद्धौ लोकव्यावहारो हेयः किन्तु
फलत्यागस्तत्साधनं च कार्यमेव

*na tatsiddhau loka-vyāvahāro heyah kintu
phala-tyāgas tat-sādhanaṁ ca kāryam eva*

Upon attaining perfection in it, instead of abandoning one's social dealings, one should renounce their fruits, and indeed act so in the process of attainment.

[If this is true for the perfected, it is certainly true for those in the process of perfection.]

TEXT 63

स्त्रीधननास्तिकचरित्रं न श्रवणीयम्

strī-dhana-nāstika-caritraṁ na śravaṇīyam

Narrations of women, wealth and atheists should not be heard.

TEXT 64

अभिमानदम्भादिकं त्याज्यम्

abhimāna-dambhādikaṁ tyājyam

Pride, hypocrisy and so on are to be renounced.

TEXT 65

तदर्पिताखिलाचारः सन् कामक्रोधाभिमानादिकं तस्मिन् एव करणीयम्

tad arpitākṣhilācāraḥ san kāma-krodhābhimānādikaṁ tasminn eva karaṇīyam

Offering all activities unto Him, one should experience lust, anger, pride and so on only in relation to Him.

TEXT 66

त्रिरूपभङ्गपूर्वकं नित्यदास्यनित्यकान्ताभजनात्मकं
प्रेम कार्यं प्रेमैव कार्यम्

*tri-rūpa-bhaṅga-pūrvakaṁ nitya-dāsya-nitya-kāntā-bhajanātmakaṁ
prema kāryaṁ premaiva kāryam*

Breaking through the coverings of the three forms, one should engage one's self in worship in the everlasting moods of servant or beloved, and act in love only, in love only.

[Three forms – the various forms of the three modes of nature.]

TEXT 67

भक्ता एकान्तिनो मुख्याः

bhaktā ekāntino mukhyāḥ

Among the devoted, the exclusive ones are primary.

TEXT 68

कण्ठावरोधरोमाश्रुभिः परस्परं
लपमानाः पावयन्ति कुलानि पृथिवीं च

*kaṅṭhāvarodha-romāśrubhiḥ parasparam
lapamānāḥ pāvayanti kulāni pṛthivīm ca*

Their throats choking, their hair standing on end, with tears, they converse among themselves and purify the dynasties on earth.

TEXT 69

तीर्थीकुर्वन्ति तीर्थानि सुकर्मीकुर्वन्ति कर्माणि सच्छास्त्रीकुर्वन्ति शास्त्राणि

tīrthī-kurvanti tīrthāni su-karmī-kurvanti karmāṇi sac-chāstrī-kurvanti śāstrāṇi

They make holy places holy, works auspicious, and scriptures into real scriptures.

[They make scriptures into real scriptures by explaining the purport of the scriptures for others. The scriptures in themselves are perfect and real.]

TEXT 70

तन्मयाः

tan-mayāḥ

Filled with Him.

[The devotees are absorbed in Him in all respects.]

TEXT 71

मोदन्ते पितरो नृत्यन्ति देवताः सनाथा चेयं भूर्भवति

modante pitaro nṛtyanti devatāḥ sa-nāthā ceyam bhūr bhavati

The forefathers rejoice, the gods dance, and the earth has good masters.

TEXT 72

नास्ति तेषु जातिविद्यारूपकुलधनक्रियादिभेदः

nāsti teṣu jāti-vidyā-rūpa-kula-dhana-kriyādi-bhedaḥ

In them, there are no distinctions of caste, education, shape, dynasty, wealth, occupation and so on.

TEXT 73

यतस्तदीयाः

yatas tadyāḥ

They are His.

TEXT 74

वादो नावलम्ब्यः

vādo nāvalambyaḥ

One should not be dependent on arguments.

TEXT 75

बाहुल्यावकाशत्वादनियतत्वाच्च

bāhulyāvakaśatvād aniyatatvāc ca

For they have infinite courses and they are not conclusive.

TEXT 76

भक्तिशास्त्राणि मननीयानि तद्बोधककर्माणि करणीयानि

bhakti-śāstrāṇi mananīyāni tad-bodhaka-karmāṇi karaṇīyāni

One should reflect on devotional scriptures and engage in acts described therein.

TEXT 77

सुखदुःखेच्छालाभादित्यक्ते काले
प्रतीक्षमाणे क्षणार्धमपि व्यर्थं न नेयम्

*sukha-duḥkhecchā-lābhādi-tyakte kale
pratīkṣamāṇe kṣaṇārdham api vyartham na neyam*

Awaiting the time when all mundane happiness, distress hankering and so on is rejected, one should not spend even a fraction of a moment in vain.

[One should not think that he will only engage his full time in acts of devotion upon attaining freedom from mundane bondage; maintaining such a mentality, that day may never dawn upon him.]

TEXT 78

अहिंसासत्यशौचदयास्तिक्यादिचारित्र्याणि परिपालनीयानि

ahimsā-satya-śauca-dayāstikyādi-cāritryāṇi paripālānīyāni

One should cultivate the qualities of nonviolence, truthfulness, purity, compassion and faith.

TEXT 79

सर्वदा सर्वभावेन निश्चिन्तैर्भगवान् एव भजनीयः

sarvadā sarva-bhāvena niścintair bhagavān eva bhajānīyaḥ

The unconcerned ones should always, with all feeling, only worship the Possessor of Excellences.

TEXT 80

स कीर्त्यमानः शीघ्रमेवाविर्भवत्यनुभावयति भक्तान्

sa kīrtiyamānaḥ śīghram evāvirbhavaty anubhāvayati bhaktān

Being glorified, indeed He swiftly appears to His devotees and gives them realization.

[Realization – a direct vision of Himself.]

TEXT 81

त्रिसत्यस्य भक्तिरेव गरीयसी भक्तिरेव गरीयसी

tri-satyasya bhaktir eva garīyasī bhaktir eva garīyasī

For the one who is truthful in three ways, devotion is dearest, devotion is dearest to him.

[Truthful in three ways – with body, mind and words. His activities, thoughts and speech are coherent with each other.]

TEXT 82

गुणमाहात्म्यासक्तिरूपासक्तिपूजासक्तिस्मरणासक्तिदास्यासक्तिसख्यासक्ति
वात्सल्यासक्तिकान्तासक्त्यात्मनिवेदनासक्तितन्मयासक्तिपरमविरहासक्ति
रूपकधाप्येकादशधा भवति

*guṇa-māhātmyāsakti-rūpāsakti-pūjāsakti-smaraṇāsakti-dāsyāsakti-sakhyāsakti-
vātsalyāsakti-kāntāsakti-ātma-nivedanāsakti-tan-mayāsakti-parama-virahāsakti-
rūpakadhāpy ekādaśadhā bhavati*

Although attachment is one-fold, it becomes of eleven forms; attachment to greatness of qualities, attachment to form, attachment to worship, attachment to remembrance, attachment to service, attachment to fraternity, attachment to paternity, attachment to consorhood, attachment to self-surrender, attachment to being full of Him, and the greatest attachment of separation.

[Each of these eleven items is successively higher than the preceding one. Greatness of qualities refers to qualities of majesty; hence absorption in the Lord's personal form is superior due to a lack of feelings of majesty. Worship surpasses attachment to form due to its active nature. Remembrance is more intense in absorption than worship, hence its superiority. Feelings of a particular relationship span from servanthood to consorhood, culminating in the different aspects of consorhood. Self-surrender refers to the *gopi's* surrender of their bodies in the service of the Lord, being full of Him refers to their being always absorbed in thoughts of Him. The feelings of separation are the most intense of all; therefore they are given as the supreme.]

TEXT 83

इत्येवं वदन्ति जनजल्पनिर्भया एकमताः
कुमारव्यासशुकशाण्डिल्यगर्गविष्णु
शाण्डिल्यशेषोद्धवारुणबलिहनूमद्
विभीषणादयो भक्त्याचार्याः

*ity evaṁ vadanti jana-jalpa-nirbhayā eka-matāḥ
kumāra-vyāsa-śuka-śāṇḍilya-garga-viṣṇu-
śāṇḍilya-śeṣoddhavāruṇi-bali-hanūmad-
vibhīṣaṇādayo bhakty-ācāryāḥ*

Thus the teachers of devotion – the Kumāras, Vyāsa, Śukadeva, Śāṇḍilya, Garga, Viṣṇu, Śāṇḍilya, Śeṣa, Uddhava, Aruṇi, Bali, Hanumān, Vibhīṣaṇa and so on – have presented the same opinion, without fear for the words of common men.

TEXT 84

य इदं नारदप्रोक्तं शिवानुशासनं विश्वसिति श्रद्धते स
भक्तिमान् भवति स प्रेष्ठं लभते स प्रेष्ठं लभत इति

*ya idaṁ nārada-proktaṁ śivānuśāsanam viśvasiti śraddhate sa
bhaktimān bhavati sa preṣṭhaṁ labhate sa preṣṭhaṁ labhata iti*

One who has confidence and faith in these auspicious instructions of Nārada will attain devotion, and he will attain his dear one, thus he will attain his dear one.

Thus ends the Nārada-bhakti-sutra.