

Daśa-mūla of Bhagavad-Gītā

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Ten Essential Principles of Śrīmad Bhagavad-Gītā
Ten Essential Truths of Existence.

The message of the Vedas received through guru-paramparā is called **āmnāya**. The Vedas and smṛti-śāstra (such as *Śrīmad-Bhāgavatam*) which follow the Vedic version have been accepted as authoritative proof, as have different types of evidence such as direct perception, inasmuch as they confirm the Vedic version. From these sources of evidence, the following essential truths are established:

SŪTRA ŚLOKA

*āmnāyaḥ prāha tattvaṁ harim iha paramam sarva-śaktim rasābdhim
tad bhinnāmsāms ca jīvān prakṛti-kavalitān tad-vimuktāms ca bhāvāt
bhedābedha-prakāśam sakalam api hareḥ sādhanam śuddha-bhaktim
sādhyam tat-prītim evety upadiśati janān gaura-candraḥ svayam saḥ*

WORD-FOR-WORD MEANING

saḥ gaura-candraḥ – the Golden Lord whose effulgence resembles a moon; *svayam* – personally; *upadiśati* – instructs; *janān* – the people; *iti* – that; *āmnāyaḥ* – the message of the Vedas as received through disciplic succession; *prāha* – has stated; *iha* – in this world; *paramam tattvam* – the Supreme Absolute Truth; (is) *harim* – Śrī Hari; (He is) *sarva-śaktim* – the possessor of all potencies; (He is) *rasa- abdhim* – an ocean of rasa; *jīvān* – the living entities; (are) *tad* – His; *bhinna* – separated; *amsān* – parts; *kavalitān* – swallowed-up ie. imprisoned; *prakṛti* – by His *apara-prakṛti* ie. illusory potency; *ca* – and; *bhāvāt* – through experiencing *bhāva*; *vimuktān* – they can be completely liberated; *tat* – from *māyā*; *sakalam* – everything (including both spiritual and material worlds); (is) *prakāśam* – a manifestation; *abheda* – one; *api* – and; *bheda* – different; *hareḥ* – from Śrī Hari; *sādhanam* – the means for attainment; (is) *śuddha-bhaktim* – the limbs of pure devotion; *sādhyam* – the objective (of that devotion); *eva tat- prītim* – is certainly love and affection for Him.

TRANSLATION

1. *Pramāṇa-tattva*: The teachings of the Vedas received through *guru-paramparā* are known as *āmnāya*. The infallible evidence of the Vedas, of the *smṛti-śāstras* headed by the *Śrīmad-Bhāgavatam*, as well as evidence such as direct sense perception (*pratyakṣa*), that concur with the guidance of the Vedas, are all accepted as *pramāṇa* (evidence). This *pramāṇa* establishes the following *prameyas* (fundamental truths):

2. Parama-tattva: Śrī Hari alone is the Supreme Absolute Truth.
3. Sarva-śaktimān: Śrī Kṛṣṇa is the possessor of all potency.
4. Akhila-rasāmṛta-sindhu: He is the ocean of nectarean mellows.
5. Vibhinnāṁśa-tattva: Both the *mukta* (liberated) and *baddha* (conditioned) *jīvas* are His eternally separated parts and parcels.
6. Baddha-jōvas: Conditioned souls are subject to the control and covering of *māyā*.
7. Mukta-jōvas: Liberated souls are free from *māyā*.
8. Acintya-bhedābheda-tattva: The entire universe, consisting of the conscious (*cit*) and unconscious (*acit*), is Śrī Hari's *acintya-bhedābheda-prakāśa*, that is to say, it is His manifestation which is inconceivably both different and non-different from Him.
9. Śuddha-bhakti: Pure devotional service is the only practice (*sādhana*) to attain perfection.
10. Kṛṣṇa-prīti: Transcendental love and affection for Kṛṣṇa is the one and only final object of attainment (*sādhya-vastu*).

PURPORT

The first principle presents and establishes the evidence, the bona-fide source of information. The second to eighth principles are the concepts of **sambandha**, as discussed in the Veda. The ninth principle points out the **abhidheya** principle and the tenth, the **prayojana** principle. These ten principles are conveniently categorised into *pramāṇa* (proof, evidence) and *prameya* (that to be substantiated). The first, the Vedic literature, is *pramāṇa*. The following nine, i.e. the second to tenth principles, are all in the category of *prameya*, that to be substantiated. Of that nine, the second, third and fourth elaborate upon the supremacy of Kṛṣṇa, the Absolute Truth. The fifth, sixth and seventh delineate the conditional position of the *jīva*. The eighth principle discusses the eternal relationship between Kṛṣṇa, the Supreme Lord and the living entity, *jīva*. This principle of simultaneous oneness and distinction, *bhedābheda*, must be understood and realized as the inconceivable potency of the Supreme Lord. The ninth principle illustrates *bhakti* as the activity of the *jīva* and the tenth gives the goal of such activity, *kṛṣṇa-prema*.

The Ten Esoteric Principles Taught by Śrī Caitanya explained by Śrīla Bhaktivinoda Ṭhākura

In His instructions, Śrī Caitanya explained the three esoteric concepts from the scriptures known as: **sambandha** (eternal relationship), **abhidheya** (direct application) and **prayojana** (ultimate necessity). When instructing Śrīla Sanātana Gosvāmī, Lord Caitanya said (Cc. Madhya 20.143, 146):

*veda-śāstre kahe sambandha, abhidheya, prayojana
kṛṣṇa, kṛṣṇa-bhakti, prema, - tina mahā-dhana
mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake*

“In the Vedic literature, Śrī Kṛṣṇa is the central point of attraction, and His service is our activity. To attain the platform of love of Kṛṣṇa is life’s ultimate goal. Therefore, Kṛṣṇa , Kṛṣṇa’s service and love of Kṛṣṇa are the three great riches of life. When one accepts Vedic literature by dictionary meaning or even by interpretation, i.e. directly or indirectly, the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa .”

The Vedic literature is indeed authentic scripture. Whatever is found in the Veda is the absolute truth. The sole aim of the Veda is to reveal Kṛṣṇa, either directly or indirectly, in some places as the principal topic or in other places as the subordinate topic. Therefore, when discussing the principle of **sambandha**, the Veda points to Kṛṣṇa alone. Similarly, devotional service to Kṛṣṇa is the **abhidheya** principle and love of Godhead, Kṛṣṇa , is the singular necessity and ultimate objective of the entire Vedic literature, **prayojana**.

Sambandha, Abhidheya, Prayojana the three stages of spiritual advancement

According to the Vedic principles, there are three stages of spiritual advancement, namely, *sambandha-jñāna*, *abhidheya* and *prayojana*. *Sambandha-jñāna* refers to establishing one's original relationship with the Supreme Personality of Godhead, *abhidheya* refers to acting according to that constitutional relationship, and *prayojana* is the ultimate goal of life, which is to develop love of Godhead (*premā pum-artho mahān*).

*sambandha, abhidheya, prayojana nāma
ei tina artha sarva-sūtre paryavasāna*

"One's relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life [to develop love of God]-these three subjects are explained in every aphorism of the Vedānta-sūtra, for they form the culmination of the entire Vedānta philosophy."

The whole subject matter of *Vedas*, are these three things, what is our relationship with God... First of all we must know what is God. Then we must know what is our relationship with God. And if we act according to that relationship, then our aim of life is fulfilled. *Sambandha, abhidheya, prayojana*. *Sambandha* means relationship, and *abhidheya* means the activities, and *prayojana* means

the ultimate goal of life. So the ultimate goal of life is to understand Viṣṇu. *Na te viduḥ*.

Now, what is the subject matter of these Vedic scriptures? That is summarily summarized, summarized by Lord Caitanya. *Veda-śāstra kahe-'sambandha', 'abhidheya', 'prayojana'*. There are three things in the Vedic scriptures. What is that? The first thing is: "What is my relationship with God?" Or: "What is my relationship with this world?" Or: "What is my relationship with this nature?" These three is described. Then, as soon as you understand your relationship, then your action begins according to... Just like two businessmen, two. They want to do some business. They wanted to do... Mutually, they want to do some business. And what is the aim of business? To make some profit. Both of them are interested in making some profit. Without profit, there is no question of business. So first, if the profit is aim, then the two business first come to a contract, or agreement. This is called *sambandha*, relationship. "Yes, you are supplier; I am purchaser. And you shall supply in this way, and I shall purchase in this way." Agreement. This is called relationship. And after the sign of the agreement, when actually the activities begin, supply and purchase, that is called *abhidheya*. And *abhidheya* means why they are doing this business? Now, some profit. So the profit there must be. Otherwise nobody's interested. Same thing is there also in the *Vedas*. First of all you have to understand, "What is my relationship with God, or with this world, or the nature?" We must understand first this. And when we understand this, "This is my relationship," then my actual work will begin. That is *abhidheya*. And after executing that prescribed duty, the result is that I'll get my relationship with the Supreme Lord revived. These three things are described in the *Vedas*. There is no other thing.

So there are different kinds of knowledge in the *Vedas*. *Veda* is a vast knowledge. Even how we shall live in this material world, that is also described. Even medicine, medicine, the science of medicine is also described in *Vedas*. That is called *Āyur-veda*. The science of military science also described there in the *Vedas*. That is called *Dhanur-veda*. *Yajur-veda*... So many *Vedas* there are. And ultimately the knowledge is there, how to understand the Supreme Absolute Truth and how to get yourself liberated. That is... These are the subject matter of *Vedas*. So in the *Bhagavad-gītā* also the Lord says, *vedaiś ca sarvair aham eva vedyam*: [Bg. 15.15] "The ultimate purpose of *Veda* is to understand Kṛṣṇa." *Vedaiś ca sarvair aham eva vedyam* [Bg. 15.15].

Therefore Lord Caitanya says that "The subject matter of the *Vedas*, we must understand." And what is that subject matter? That we must know our relationship with God, or with each other, or with this nature, or this world; then what is our action, regulated action; then the *prayojana*, the ultimate goal of life is reached. '*Kṛṣṇa*'-prāpya *sambandha*, '*bhakti*'-prāptyera *sādhana*. The ultimate end is to reach Kṛṣṇa or to get Kṛṣṇa, ultimate end. And that is confirmed in the *Bhagavad-gītā*: *vedaiś ca sarvair aham eva vedyam* [Bg. 15.15]. The ultimate

purpose of the *Vedas* is to reach Kṛṣṇa. That's all. So this is the ultimate goal of life, and *Vedas* describes this, and Caitanya Mahāprabhu is describing also. We shall come to this point gradually.

DAŚA-MŪLA – ŚLOKA 1

Pramāna-tattva

*svataḥ-siddho vedo hari-dayita-vedhaḥ-prabhṛtitaḥ
pramāṇam sat-prāptam pramiti-viṣayān tān nava-vidhān
tathā pratyakṣādi-pramiti-sahitam sādhayati naḥ
na yuktis tarkākhyā praviśati tathā śakti-rahitā*

WORD-FOR-WORD MEANING

vedaḥ – Veda; *sat-prāptam* – as received by saints; *prabhṛtitaḥ* – headed; *hari-dayita* – by the recipient of Śrī Hari's mercy; *vedhaḥ* – Brahmājī; *naḥ* – (is) our; *svataḥ-siddhāḥ* – self-evident; *pramāṇam* – evidence; (That evidence) *sādhayati* – establishes; *tān* – of that; *nava-vidhān* – nine kinds; *pramiti- viṣayān* – of subject-matters in relation to that *pramāna*; *tathā sahitam* – in addition to; *pramiti* – secondary subject-matters; *pratyakṣa-ādi* – headed by direct perception; *tathā* – in addition; *yuktiḥ* – the process of reason; *tarka-ākhyā* – known as argument and counterargument; *śakti-rahitā* – which is devoid of (transcendental) potency; *na praviśati* – cannot comprehend (acintya, inconceivable subject matter)

TRANSLATION

The self-evident *Vedas*, which have been received in the *sampradāya* through the *guru-paramparā* by recipients of Śrī Hari's mercy such as Brahmājī and others, are known as *āmnāya-vākya*. The nine *prameya-tattvas* are established by these *āmnāya-vākyas* with the help of other *pramāṇas* that follow the guidance of these *śāstras*, such as evidence obtained by direct sense perception (*pratyakṣa*). Reasoning that is only based on logic is always lame in the matter of evaluating inconceivable subject matters, since logic and argument have no access in the realm of the inconceivable.

DAŚA-MŪLA – ŚLOKA 2

Hari, the Almighty, is one without a second.

*haris tv ekaṁ tattvaṁ vidhi-śiva-sureśa-praṇamitaḥ
yad evedaṁ brahma prakṛti-rahitaṁ tat tv anumahaḥ
parātmā tasyāṁśo jagad-aṇu-gato viśva-janakaḥ
sa vai rādhā-kānto nava-jalada-kāntiś cid-udayaḥ*

WORD-FOR-WORD MEANING

tu – indeed; *hariḥ* – Śrī Hari; (is) *ekam* – the one Absolute; *tattvam* – Truth; *praṇamitaḥ* – who is offered homage; *vidhi* – by Brahmā; *śiva* – Śiva; (and) *sura-īśa* – Indra; *idam* – that; *brahma* – non-differentiated light; *yat* – which; (is) *prakṛti-rahitam* – devoid of potency; *tat* – that; (is) *tu eva* – nothing but; *anumahaḥ* – (His) effulgence; *para-ātmā* – the Supersoul; *jagad-aṇu-gataḥ* – who has entered into every atom of the universe; (and) *viśva-janakaḥ* – the father of the universe, MahāViṣṇu; (are) *tasya* – His; *amśaḥ* – plenary portions; *vai* – verily; (It is) *saḥ* – that; *cid-udayaḥ* – original form of cit-śakti; *kāntiḥ* – whose luster; (is) *nava-jalada* – the hue of a new cloud; (who is) *rādhā-kāntaḥ* – the lover of Śrī Rādhā.

TRANSLATION

Indeed Śrī Hari, to whom Brahmā, Śiva, Indra and other *devatās* continuously offer *praṇāma*, is the only Supreme Absolute Truth. Nirviśeṣa-brahma that is devoid of *śakti* is Śrī Hari's bodily effulgence. Mahā-Viṣṇu, who has created the universe and who has entered into it as the indwelling Supersoul of all, is simply His partial manifestation. It is that Śrī Hari alone, the very form of transcendental reality (*cit- svarūpa*), whose complexion is the color of a freshly formed thunder cloud, who is Śrī Rādhā-vallabha, the beloved of Śrī Rādhā.

DAŚA-MŪLA – ŚLOKA 3

He is always vested with infinite power.

*parākhyāyāḥ śakter aprthag api sa sve mahimani
sthito jīvākhyām svām acid-abhihitām tām tri-padikām
sva-tantrecchaḥ śaktiṁ sakala-viṣaye preraṇa-paro
vikārādyaiḥ śūnyaḥ parama-puruṣo 'yaṁ vijayate*

WORD-FOR-WORD MEANING

api – although; *aprthag* – non-different; *parā-ākhyāyāḥ śakteḥ* – from His transcendental potency; (which is) *tām svām* – His own; *tri-padikām* – three-fold; *śaktim* – potency; (the other two aspects being) *jīva-ākhyām* – that known as *jīva* (the multiple vibhinnāṁśa parts); (and) *acid-abhihitām* – that known as unconscious; *saḥ* – that; *parama-puruṣaḥ* – Supreme Person; (is) *sthitaḥ* – situated; *sve mahimani* – in His glory; (He is) *sva-tantra-icchaḥ* – fully independent in His desires; *śūnyaḥ* – free; *vikāra-ādyaiḥ* – from all external transformations etc.; *ayam* – He; (is) *preraṇa-paraḥ* – the supreme instigator and the ultimate source of inspiration; *sakala-viṣaye* – in all realms and dimensions of action; *vijayate* – may He be especially victorious.

TRANSLATION

Although Śrī Bhagavān is non-different from His inconceivable transcendental potency (*parā-śakti*), He has His own independent nature and desires. His *parā-śakti* consists of three aspects – *cit-śakti* (spiritual potency), *jīva-śakti* (marginal potency), and *māyā-śakti* (external potency) – and He always inspires them to engage in their respective functions. That *para-tattva* (the Supreme Absolute Truth), even while performing all these activities, still remains immutable and is eternally situated in the fully transcendental *svarūpa* of His own glory.

DAŚA-MŪLA – ŚLOKA 4

He is an ocean of rasa (sweetness).

*sa vai hlādinyāś ca praṇaya-vikṛter hlādana-rataḥ
tathā samvic-chakti-prakaṭita-raho-bhāva-rasitaḥ
tathā śrī-sandhinyā kṛta-viśada-tad-dhāma-nicaye
rasāmbodhau magno vraja-rasa-vilāsī vijayate*

WORD-FOR-WORD MEANING

praṇaya-vikṛteḥ – on account of a transformation caused by love; *hlādinyāḥ* – for His *hlādinī* potency, Śrī Rādhā; *vai saḥ* – that same (Śrī Hari); *hlādana-rataḥ* – is attached to activities of delight; *ca tathā* – and; *rasitaḥ* – His tendency; *rahaḥ* – for confidential; *bhāva* – moods; *prakaṭita* – is manifested; *samvit-śakti* – from His potency of cognizance; *tathā* – and; *śrī-sandhinyāḥ* – through His existence-sustaining potency; *vraja-rasa-vilāsī* – that enjoyer of pleasure-pastimes in Vraja; *magnaḥ* – is immersed; *rasa-ambudhau* – in an ocean of *rasa*; *kṛta* – created; *nicaye* – within the hosts; *viśada-tad-dhāma* – of His splendid abodes; *vijayate* – may He be especially victorious.

TRANSLATION

There are three functions of *svarūpa-śakti*: *hlādinī*, *sandhinī* and *saṁvit*. Kṛṣṇa remains perpetually immersed in the *praṇaya-vikāra* of the *hlādinī-śakti*. Because of the confidential *bhāvas* evoked by *saṁvit-śakti*, He is ever-situated as *rasika-śekhara* in relishing newer and newer *rasa*. That supremely independent pastime prince, Śrī Kṛṣṇa, is ever-drowned within the ocean of *vraja-rasa* in His transcendental bliss-filled abodes, headed by Vṛndāvana, which are manifest through *sandhinī-śakti*. All glories to Him!

DAŚA-MŪLA – ŚLOKA 5

The soul is His vibhinnangsha, or separated part.

*sphuliṅgāḥ ṛddhāgner iva cid-aṇavo jīva-nicayāḥ
hareḥ sūryasyaivāpṛthag api tu tad-bheda-viṣayāḥ
vaśe māyā yasya prakṛti-patir eveśvara iha
sa jīvo mukto 'pi prakṛti-vaśa-yogyāḥ sva-guṇataḥ*

WORD-FOR-WORD MEANING

iva – like; *sphuliṅgāḥ* – sparks; *ṛddha-agneḥ* – of a blazing fire; *jīva-nicayāḥ* – the multitude of *jīvas*; (are) *eva* – indeed; *cid-aṇavaḥ* – spiritual atoms; *sūryasya* – of the sun; *hareḥ* – of Śrī Hari; *api* – although; *apṛthag* – non-different; (from Him in quality) *bheda-viṣayāḥ* – they are different; *tad* – from Him; *viṣayāḥ* – in capacity; *eva* – indeed; *iha* – in this world; *īśvaraḥ* – the Supreme Lord; *prakṛti-patiḥ* – is the master of His potency; (and) *yasya* – has; *māyā* – that illusory potency; *vaśe* – under his control; *api* – whereas even; *saḥ muktaḥ jīvaḥ* – the liberated living entity; *yogyāḥ* – is capable; *vaśa* – of being controlled; *prakṛti* – by that illusory potency; *sva-guṇataḥ* – by his (constitutional) nature.

TRANSLATION

Just as many tiny sparks burst out from a blazing fire, so the innumerable *jīvas* are like atomic, spiritual particles in the rays of the spiritual sun, Śrī Hari. Though these *jīvas* are non-different from Śrī Hari, they are also eternally different from Him. The eternal difference between the *jīva* and Īśvara is that Īśvara is the Lord and master of *māyā-śakti*, whereas the *jīva* can fall under the control of *māyā*, even in his liberated stage, due to his constitutional nature.

DAŚA-MŪLA – ŚLOKA 6

Certain souls are engrossed by prakṛiti, or His illusory energy.

*svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān
harer māyā-daṇḍyān guṇa-nigāḍa-jālaiḥ kalayati
tathā sthūlair līngair dvi-vidhāvaraṇaiḥ kleśa-nikarair
mahā-karmālānair nayati patitān svarga-nirayau*

WORD-FOR-WORD MEANING

kalayati – she (*māyā-śakti*) binds; *patitān* – the fallen souls; *hīnān* – who are divorced; *svarūpa-arthaiḥ* – from the purpose of their spiritual constitution; *parān* – who are dedicated; *nija-sukha* – to selfish happiness; *kṛṣṇa-vimukhān* – who are turned away from Śrī Kṛṣṇa; *tathā* – and; *māyā-daṇḍyān* – who are suitable to receive punishment; *hareḥ* – from Śrī Hari; *nigāḍa-jālaiḥ* – with the shackles and

net; *guṇa* – of the three binding influences (*sattva*, *rajas* and *tamas*); *nikaraiḥ* – through the agency of a multitude; *kleśa* – of sufferings; *nayati* – she leads; (them) *svarga-nirayau* – to heaven and hell; *dvi-vidha* – through the agency of two kinds; *āvaraṇaiḥ* – of bodily coverings; *sthūlaiḥ* – gross; *liṅgaiḥ* – and subtle; (and) *mahā-karma-ālānaiḥ* – with the powerful ropes of fruitive activity.

TRANSLATION

By his original nature the *jīva* is an eternal servant of Kṛṣṇa. His *svarūpa-dharma* is service to Śrī Kṛṣṇa. Bhagavān's bewildering energy (*māyā*) punishes those *jīvas* who are bereft of that *svarūpa-dharma*. These *jīvas* are diverted from Kṛṣṇa, and are concerned with their own happiness. She binds them in the ropes of the three modes of material nature – *sattva*, *rajaḥ* and *tamaḥ* – covers their *svarūpa* with gross and subtle bodies, throws them into the miserable bondage of *karma*, thus repeatedly causing them to experience happiness and distress in heaven and hell.

DAŚA-MŪLA – ŚLOKA 7

Certain souls are released from the grasp of prakṛiti.

*yadā bhrāmaṁ bhrāmaṁ hari-rasa-galad-vaiṣṇava-janaṁ
kadācit sampāśyan tad-anugamane syād ruci-yutaḥ
tadā kṛṣṇāvr̥tṭyā tyajati śanakair māyika-daśām
svarūpaṁ bibhrāṇo vimāla-rasa-bhogam sa kurute*

WORD-FOR-WORD MEANING

yadā – when; *kadācit* – at some time; *bhrāmaṁ bhrāmaṁ* – after wandering repeatedly throughout the three worlds in the eighty-four lakhas of species; *sampāśyan* – by beholding; *vaiṣṇava-janam* – a Vaiṣṇava; *galad* – (whose heart) is melting; *hari-rasa* – due to (relishing) the mellows of Śrī Hari's *nāma*, *rūpa*, *guṇa* and *līlā*; *syād* – he may become; *yutaḥ* – possessed; *ruci* – of spiritual taste; *anugamane* – through following in the footsteps; *tad* – of that Vaiṣṇava; *tadā* – then; *kṛṣṇāvr̥tṭyā* – by entering the (service of that servant) of Śrī Kṛṣṇa; *śanakaiḥ* – by very gradual stages; *tyajati* – he abandons; *māyika-daśām* – the state of (being influenced by) material illusion; (and) *bibhrāṇaḥ* – accepting; *svarūpam* – his constitutional cinmaya form (of *ekādaśa-bhāva*); *saḥ kurute* – he engages; *bhogam* – in the bliss; *vimāla-rasa* – of unalloyed *rasa*.

TRANSLATION

When, in the course of wandering amongst the higher and lower species in the material world, a *jīva* is able to behold a *Vaiṣṇava* absorbed in the flowing *rasa* of *śrī-hari-bhakti*, taste arises in his heart for following the *Vaiṣṇava* way of life. By chanting *śrī-kṛṣṇa-nāma*, he gradually becomes free from his conditioning.

Step by step, he then gains his intrinsic, *cinmaya-svarūpa* (transcendental form), and becomes qualified to taste the pure and spiritual *rasa* of direct service to Śrī Kṛṣṇa.

DAŚA-MŪLA – ŚLOKA 8

**All spiritual and material phenomena are the
achintya-bhedabheda-prakash of Hari, the Almighty.**

*hareḥ śakteḥ sarvaṁ cid-acid akhilaṁ syāt pariṇatiḥ
vivartaṁ na satyaṁ śrutim iti viruddhaṁ kali-malam
harer bhedābhedaḥ śruti-vihita-tattvaṁ suvimalaṁ
tataḥ premnaḥ siddhir bhavati nitarāṁ nitya-viṣaye*

WORD-FOR-WORD MEANING

sarvam – everything; *cid-acid* – both spiritual and material; *syāt* – should be understood to be; *pariṇatiḥ* – a transformation; *śakteḥ* – of the energy; *hareḥ* – of Śrī Hari; *vivartam* – the impersonal philosophy of illusion; (is) *u* – certainly; *na* – not; *satyam* – factual; (it is) *kali-malam* – an impurity produced by the personified age of quarrel; (it is) *viruddham* – contrary; *śrutim* – to the Vedic conclusion; *suvimalam* – the spotless; *tattvam* – truth; *vihita* – established; *śruti* – by the Vedas; (is) *iti* – that; *akhilam* – everything; *bheda-abhedau* – is one and different; *hareḥ* – from Śrī Hari; *tataḥ* – for this reason; *siddhiḥ* – perfection; *premnaḥ* – of love; *bhavati* – comes into being; *nitarāṁ* – as the complete reality; *nitya-viṣaye* – when one accepts this principle as eternal and all-encompassing.

TRANSLATION

The entire spiritual and material creation is a transformation of Śrī Kṛṣṇa's *śakti*. The impersonal philosophy of illusion (*vivarta-vāda*) is not true. It is an impurity that has been produced by Kali-yuga, and is contrary to the teachings of the Vedas. The Vedas support *acintya-bhedābheda-tattva* (inconceivable oneness and difference) as the pure and absolute doctrine, and one can attain perfect love for the Eternal Absolute when he accepts this principle.

DAŚA-MŪLA – ŚLOKA 9

**Bhakti is the only means of attaining
the final objective of spiritual existence.**

*śrutiḥ kṛṣṇākhyānaṁ smaraṇa-nati-pūjā-vidhi-gaṇāḥ
tathā dāsyam sakhyam paricaraṇam apy ātma-dadanam
navāṅgāny etāniha vidha-gata-bhakter anudinam
bhajan śraddhā-yuktaḥ suvimala-ratiṁ vai sa labhate*

WORD-FOR-WORD MEANING

vidhi-gaṇāḥ – the group of spiritual principles: *śrutiḥ* – hearing; (and) *kṛṣṇa-ākhyānam* – chanting about Śrī Kṛṣṇa; *smaraṇa* – remembering His nāma, guṇa, rūpa and līlā; *nati* – offering (prayers of) submission; *pūjā* – offering worship to His śrī-vigraha; *tathā* – also; *dāsyam* – accepting oneself as His servant; *sakhyam* – becoming His friend; *paricaraṇam* – travelling by foot to the tīrthas established by His lotus feet; *api* – as well as; *ātma-dadanam* – offering one's whole self to His feet; *iha* – in this world; *saḥ* – one; *śraddhā-yuktaḥ* – endowed with faith; *bhajan* – who performs bhajana; *etāni* – of these (following); *nava-aṅgāni* – nine limbs; *bhakteḥ* – of devotional service; *gata* – according to; *vidha* – the sacred injunctions of scripture: *anu-dinam* – day after day; *vai* – certainly; *labhate* – attains; *suvimala-ratiḥ* – sublime and faultless sprout of prema.

TRANSLATION

One should perform *bhajana* of the nine processes of *vaidhī-bhakti*, namely, *śravaṇam* (hearing), *kīrtanam* (chanting), *smaraṇam* (remembering), *vandanam* (offering prayers), *arcanam* (worshiping), *pāda-sevanam* (serving Kṛṣṇa's lotus feet), *dāsyam* (acting as Kṛṣṇa's servant), *sakhyam* (becoming Kṛṣṇa's friend), and *ātma-nivedanam* (surrendering oneself fully to Śrī Kṛṣṇa). One who with faith daily practices *bhajana* in this way certainly achieves pure *kṛṣṇa-rati*.

DAŚA-MŪLA – ŚLOKA 10a

*svarūpāvasthāne madhura-rasa-bhāvodaya iha
vraje rādhā-kṛṣṇa-svajana-jana-bhāvaṁ hr̥di vahan
parānande prītiṁ jagad-atula-sampat-sukham aho
vilāsākhye tattve parama-paricaryām sa labhate*

WORD-FOR-WORD MEANING

iha – at that time; *avasthāne* – in the (mature) stage; *svarūpa* – when the jīva realizes his own original form; *udaye* – upon the arousal; *bhāva* – of ecstatic love; *madhura-rasa* – in the conjugal mellow; *vahan* – as he bears; *hr̥di* – in his heart; *bhāvam* – the internal mood; *jana* – (felt) by the rāgātmika persons (Vrajavāsīs); *sva-jana* – who are personal associates (antaraṅga-parikāra); *rādhā-kṛṣṇa* – of Śrī Rādhā-Kṛṣṇa; *vraje* – in Their abode of Vraja; *aho* – How wonderful!; *saḥ labhate* – he (gradually) attains; *sukham* – that bliss; *sampat* – (which is) the opulence; *atula* – incomparable; *jagad* – within the universe; (that is) *prītim* – prema (love); *parama-paricaryām* – in the form of the supreme service; *para-ānande* – of the supremely blissful; *tattve* – (Absolute) Truth; (that service which is) *ākhye* – known; *vilāsa* – as pleasure-pastimes.

TRANSLATION

(10a) In the mature stage of *sādhana-bhakti*, when the *jīva* becomes situated in his *svarūpa*, then by the influence of the *hlādinī* potency, the state of *bhāva* in *madhura-rasa* arises within him. In other words, the mood to follow in the footsteps of the dearest associates of Śrī Śrī Rādhā Kṛṣṇa in Vraja arises in his heart. Gradually he obtains happiness and prosperity that is unsurpassed in this world, in the form of the supreme service of *paramānanda-tattva*, which is known as *vilāsa*. There is no greater gain than this for the *jīva*.

DAŚA-MŪLA – ŚLOKA 10b

*prabhuḥ kaḥ ko jīvaḥ katham idam acid-viśvam iti vā
vicāryaitān arthān hari-bhajana-kṛcchāstra-caturaḥ
abhedāśām dharmān sakalam aparādham pariharan
harer nāmānandaṁ pibati hari-dāso hari-janaiḥ*

WORD-FOR-WORD MEANING

kaḥ – who?; (is) *prabhuḥ* – the Master; *kaḥ* – who?; (is) *jīvaḥ* – the living entity; *katham* – why; (has) *idam* – this; *viśvam* – world; *a-cid* – of unconscious dull matter; (come about) *vā* – and (how does the spiritual realm exist?); *iti* – thus; *vicārya* – having considered; *etān* – these; *arthān* – points; *hari-bhajana-kṛt* – one engaged in the worship of Śrī Hari; *śāstra-caturaḥ* – becomes expert in siddhānta (scriptural conclusions); *pariharan* – completely abandons; *āśām* – the desire; *abheda* – for impersonal liberation; *dharmān* – attachment to dharma and adharma; (and) *sakalam* – all; *aparādham* – offences; *hari-dāsaḥ* – that servant of Śrī Hari; *pibati* – drinks; *ānandaṁ* – the blissful; *nāma* – name; *hareḥ* – of Śrī Hari; *hari-janaiḥ* – in the company of the Śrī Hari's people.

TRANSLATION

(10b) Who is Kṛṣṇa? Who am I, the *jīva*? What is this temporary material (*acid*) world, and the eternal spiritual (*cit*) world? He, who is exclusively devoted to the *bhajana* of Śrī Hari and has made an intelligent analysis of the *vaiṣṇava-śāstras* under the guidance of *śuddha-bhaktas*, who has abandoned all offences and attachment to *dharma* and *adharma*, and who can consider and dispose of all questions, that servant of Śrī Hari drinks the sublime beverage of *śrī-hari-nāma* in the company of other *hari-janas*.

*saṁsevyā daśa-mūlaṁ vai hitvā 'vidyām ayaṁ janaḥ
bhāva-puṣṭim tathā tuṣṭim labhate sādhu-saṅgataḥ*

WORD-FOR-WORD MEANING

ayaṁ – that; *janaḥ* – person; *saṁsevyā* – having cultivated (through hearing, chanting etc.); *daśa-mūlam* – of these ten fundamental verses; *vai* – certainly; *hitvā* – after casting away; *avidyām* – (the material disease generated from) ignorance; *labhate* – attains; *bhāva-puṣṭim* – nourishment of his ecstatic relationship with Śrī Hari; *tathā* – and; *tuṣṭim* – satisfaction; *sādhu-saṅgataḥ* – through association with sādhu.

TRANSLATION

When the *jīva* studies and carefully follows this Daśa-mūla, he throws far away material disease in the form of ignorance. Thereafter, through the association of *sādhus*, he obtains the nourishment of *bhāva*, and becomes fully satisfied.