

**Daśa-mūla-tattva***Śrīla Bhaktivinoda Ṭhākura*

[srag-dharā meter]

**āmnāyaḥ prāha tattvaṁ harim iha paramaṁ**  
 the Vedas proclaim Absolute Truth Śrī Hari here the Supreme

**sarva-śaktim rasābhidhim**

the possessor of all potencies of rasa an ocean

**tad-bhinnāṁśāṁś ca jīvān prakṛti-kavalitān**

His separated parts and jīvas by His illusory potency swallowed-up

**tad-vimuktāṁś ca bhāvād**

from māyā liberated and by nature

**bhedābheda-prakāśaṁ sakalam api hareḥ**

different and one a manifestation everything and of Śrī Hari

**sādhanaṁ śuddha-bhaktim**

the means for attainment is the pure bhakti

**sādhyam tat-prītim evety upadiśati janān**

the objective is love for Him certainly thus instructs the people

**gaura-candraḥ svayam saḥ**

the Golden Lord whose personally He  
 effulgence resembles a moon

*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; *paramaṁ tattvaṁ* – the Supreme Absolute Truth; (is) *harim* – Śrī Hari; (He is) *sarva-śaktim* – the possessor of all potencies; (He is) *rasābhidhim* – an ocean of rasa; *jīvān* – the living entities; (are) *tad* – His; *bhinna* – separated; *āṁśān* – parts; *kavalitān* – swallowed-up i.e. imprisoned; *prakṛti* – by His *apara-prakṛti* i.e. illusory potency; *ca* – and; *bhāvād* – through experiencing bhāva; *vimuktān* – they can be completely liberated; *tad* – from māyā; *sakalam* – everything (including both spiritual and material worlds); (is) *prakāśaṁ* – a manifestation; *abheda* – one; *api* – and; *bheda* – different; *hareḥ* – from Śrī Hari; *sādhanaṁ* – 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.

1. Pramāṇa: 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-jīvas: Conditioned souls are subject to the control and covering of *māyā*.
7. Mukta-jīvas: 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 (*sādhyā-vastu*).

[śikharīṇī meter]

**svataḥ-siddho vedo hari-dayita-vedhaḥ-prabhr̥titaḥ**

self-evident Vedas of Hari the object of mercy Brahmā beginning with

**pramāṇam sat-prāptam pramiti-viṣayān tān nava-vidhān**

evidence by saints as received of knowledge the scope of that nine kinds

**tathā pratyakṣādi-pramiti-sahitam sādhayati naḥ**

in that way direct perception headed by knowledge along with establishes for us

**na yuktis tarkākhyā praviśati tathā śakti-rahitā**

not reason known as logic comprehend in addition of potency devoid

*vedaḥ* – Veda; *sat-prāptam* – as received by saints; *prabhr̥titaḥ* – headed; *hari-dayita* – by the recipient of Śrī Hari’s mercy; *vedhaḥ* – Brahmāji; *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 *pramāṇa*; *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)

(1) The self-evident Vedas, which have been received in the *sampradāya* through the *guru-paramparā* by recipients of Śrī Hari’s mercy such as Brahmāji and others, are known as *āmnāya-vākya*. The nine *prameya-tattvas* are established by these *āmnāya-vākya*s 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.

**haris tv ekam tattvam vidhi-śiva-sureśa-praṇamitaḥ**

Śrī Hari indeed the one Absolute Truth by Brahmā Śiva Indra who is offered homage

**yad evedam brahma prakṛti-rahitam tat tv anumahaḥ**

which certainly that supreme brahman devoid of potency that indeed His effulgence

**parātmā tasyāmśo jagad-aṇu-gato viśva-janakaḥ**

the Supersoul His plenary of the who has entered of the the father  
portions universe into every atom universe

**sa vai rādhā-kānto nava-jalada-kāntiś cid-udayaḥ**

that verily the lover of Śrī Rādhā the hue of a new cloud whose luster original form of cit-śakti

*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; *yad* – 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.

(2) 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.

**parākhyāyāḥ śakter aprthag api sa sve mahimani**

from His transcendental potency non-different although that in His glory

**sthito jīvākhyām svām acid-abhihitām tām tri-padikām**

situated that known as jīva own that known as unconscious His three-fold

**sva-tantrecchāḥ śaktim sakala-viṣaye prerāṇa-paro**

fully independent in His desires potency in all realms and the supreme instigator and the dimensions of action ultimate source of inspiration

**vikārādyaiḥ śūnyaḥ parama-puruṣo 'yam vijayate**

from all external transformations etc. free Supreme Person may He be victorious

*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-icchāḥ* – fully independent in His desires; *śūnyaḥ* – free; *vikāra-ādyaiḥ* – from all external transformations etc.; *ayam* – He; (is) *prerāṇa-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.

(3) 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* (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.

**sa vai hlādinyāś ca praṇaya-vikṛter hlādana-ratas**

that same for His hlādinī and on account of a transformation is attached to activities of delight

**tathā samvic-chakti-prakaṭita-raho-bhāva-rasitaḥ**

and from His potency of cognizance is evoked for confidential moods His tendency

**tathā śrī-sandhinyā kṛta-viśada-tad-dhāma-nicaye**

and through His existence-sustaining potency created of His splendid abodes within the hosts

**rasāmbodhau magno vraja-rasa-vilāsī vijayate**

of rasa in an ocean is immersed that enjoyer of pleasure-pastimes in Vraja may He be victorious

*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.

(4) There are three functions of *svarūpa-śakti*: *hlādinī*, *sandhinī* and *samvit*. Kṛṣṇa remains perpetually immersed in the *praṇaya-vikāra* of the *hlādinī-śakti*. Because of the confidential *bhāvas* evoked by *samvit-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 Vṇḍāvana, which are manifest through *sandhinī-śakti*. All glories to Him!

***sphulingāḥ rddhāgner iva cid-aṇavo jīva-nicayāḥ***  
 sparks of a blazing fire like spiritual atoms of jīvas the multitude  
***hareḥ sūryasyaivāpṛthag api tu tad-bheda-viṣayāḥ***  
 of Śrī Hari of the sun indeed non-different although from Him they are different  
***vaśe māyā yasya prakṛti-patir eveśvara iha***  
 under his that illusory has is the master of indeed the Supreme in this  
 control potency His potency Lord world  
***sa jīvo mukto 'pi prakṛti-vaśa-yogyaḥ sva-guṇataḥ***  
 the liberated whereas by that illu- of being is capable by his nature  
 living entity even sory potency controlled

*iva* – like; *sphulingāḥ* – sparks; *rddha-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-patir* – 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; *yogyaḥ* – is capable; *vaśa* – of being controlled; *prakṛti* – by that illusory potency; *sva-guṇataḥ* – by his (constitutional) nature.

(5) 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.

***svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān***  
 from the purpose of their who are to selfish happiness who are from Kṛṣṇa who are turned  
 spiritual constitution divorced dedicated away  
***harer māyā-daṇḍyān guṇa-nigada-jālaiḥ kalayati***  
 from Śrī Hari who are suitable to of the three bind- with the and net she binds  
 receive punishment ing influences shackles (māyā-śakti)  
***tathā sthūlair liṅgair dvi-vidhāvaraṇaiḥ kleśa-nikarair***  
 in the same way gross and subtle with two kinds of coverings of sufferings with multitudes  
***mahā-karmālānair nayati patitān svarga-nirayau***  
 with the powerful ropes of fruitive activity she leads the fallen souls to heaven and hell

*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; *nigada-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.

(6) 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.

**yadā bhrāmaṁ bhrāmaṁ hari-rasa-galad-vaiṣṇava-janam**  
 when after wandering throughout due to the mellows is melting a Vaiṣṇava  
 the three worlds of Śrī Hari (whose heart)

**kadācit sampāśyan tad-anugamane syād ruci-yutaḥ**  
 at some time by beholding of Him through following he may of spiritual possessed  
 in the footsteps become taste

**tadā kṛṣṇāvr̥tṭyā tyajati śanakair māyika-daśām**  
 then by entering the service of he aban- by very gradual the state of being influenced  
 that servant of Śrī Kṛṣṇa dons stages by material illusion

**svarūpaṁ bibhrāṇo vimāla-rasa-bhogam sa kurute**  
 his constitutional cinmaya form accepting of unalloyed rasa in the bliss he engages

*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, guṇ and līlā; *syād* – he may become; *yutaḥ* – possessed; *ruci* – of spiritual taste; *anugamane* – through following in the footsteps; *tad* – of that Vaiṣṇava; *tadā* – then; *kṛṣṇa-āvr̥tṭyā* – by entering the (service of that servant) of Śrī Kṛṣṇa; *śanakair* – by very gradual stages; *tyajati* – he abandons; *māyika-daśām* – the state of (being influenced by) material illusion; (and) *bibhrāṇaḥ* – accepting; *svarūpaṁ* – his constitutional cinmaya form (of ekādaśa-bhāva); *saḥ kurute* – he engages; *bhogam* – in the bliss; *vimāla-rasa* – of unalloyed rasa.

(7) 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.

**hareḥ śakteḥ sarvaṁ cid-acid akhilaṁ syāt pariṇatīḥ**  
 of Śrī Hari of the energy everything spiritual material everything should be a transformation

**vivartaṁ no satyaṁ śrutim iti viruddhaṁ kali-malam**  
 the vivarta-vāda not factual to the Vedic conclusion that contrary of the age of Kali contamination

**harer bhedābhedaḥ śruti-vihita-tattvaṁ suvimalam**  
 from Śrī Hari is one and different by the Vedas established truth the spotless

**tataḥ premnaḥ siddhir bhavati nitarām nitya-viṣaye**  
 for this reason of love perfection comes into being as the reality when one accepts this principle as eternal and all-encompassing

*sarvaṁ* – everything; *cid-acid* – both spiritual and material; *syāt* – should be understood to be; *pariṇatīḥ* – a transformation; *śakteḥ* – of the energy; *hareḥ* – of Śrī Hari; *vivartaṁ* – the impersonal philosophy of illusion; (is) *u* – certainly; *na* – not; *satyaṁ* – 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; *tattvaṁ* – truth; *vihita* – established; *śruti* – by the Vedas; (is) *iti* – that; *akhilam* – everything; *bheda-abhedaḥ* – is one and different; *hareḥ* – from Śrī Hari; *tataḥ* – for this reason; *siddhiḥ* – perfection; *preмнаḥ* – of love; *bhavati* – comes into being; *nitaraṁ* – as the complete reality; *nitya-viṣaye* – when one accepts this principle as eternal and all-encompassing.

(8) 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.

**śrutih kṛṣṇākhyānam smaraṇa-nati-pūjā-vidhi-gaṇāḥ**  
 hearing chanting about Śrī Kṛṣṇa remembering offering worshipping the group of spiritual  
 prayers principles

**tathā dāsyam sakhyam paricaraṇam apy ātma-dadanam**  
 also accepting oneself becoming serving Kṛṣṇa's as well as offering one's whole  
 as His servant His friend lotus feet self to His feet

**navāṅgāny etānīha vidha-gata-bhakter anudinam**  
 nine limbs of these in this according to the injunc- of devotional day after day  
 world tions of scripture service

**bhajan śraddhā-yuktaḥ suvimala-ratiṁ vai sa labhate**  
 who performs bhajana endowed with faith sublime sprout of prema certainly one attains

(The following are) *vidhi-gaṇāḥ* – the group of spiritual principles: *śrutih* – 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); *navā-āṅgāni* – 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.

(9) One should perform *bhajana* of the nine processes of *vaidhī-bhakti*, namely, *śravaṇam* (hearing), *kīrtanam* (chanting), *smaraṇam* (remembering), *vandanam* (offering prayers), *arcanam* (worshipping), *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*.

**svarūpāvasthāne madhura-rasa-bhāvodaya iha**  
 in his svarūpa when one becomes situated in madhura-rasa bhāva arises at that time

**vraje rādhā-kṛṣṇa-svajana-jana-bhāvaṁ hṛdi vahan**  
 in Vraja of Śrī Rādhā-Kṛṣṇa of antaraṅga-parikāras (rāgātmikas) the mood in his heart as he bears

**parānande prītiṁ jagad-atula-sampat-sukham aho**  
 of the supremely blissful prema within the universe incomparable the opulence that bliss How wonderful!

**vilāsākhye tattve parama-paricaryām sa labhate**  
 as pleasure-pastimes known Truth in the form of the supreme service he attains

*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; *hṛdi* – in his heart; *bhāvaṁ* – 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) *prītiṁ* – 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.

(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.

***prabhuḥ kaḥ ko jīvaḥ katham idam acid–viśvam iti vā***  
 the Master who? who the jīva? what is this temporary material world? thus and  
***vicāryaitān arthān hari–bhajana–kṛc chāstra–caturaḥ***  
 having considered these points of Śrī Hari to the bhajana who is devoted in siddhānta becomes expert  
***abhedāsām dharmān sakalam aparādham pariharan***  
 for impersonal the desire attachment to dharma all offences completely abandons  
 liberation and adharmā  
***harer nāmānandaṁ pibati hari–dāso hari–janaiḥ***  
 of Śrī Hari name the blissful drinks of Śrī Hari that servant in the company of hari-janas

*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; *āsām* – the desire; *abheda* – for impersonal liberation; *dharmān* – attachment to dharma and adharmā; (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.

(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 *adharmā*, 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*.

***saṁsevya daśa–mūlam vai hitvā ’vidyām ayam janaḥ***  
 having cultivated of these ten certainly after casting ignorance that person  
 fundamental verses away  
***bhāva–puṣṭim tathā tuṣṭim labhate sādhu–saṅgataḥ***  
 of his bhāva nourishment and satisfaction attains with sādhu through association

*ayam* – that; *janaḥ* – person; *saṁsevya* – 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.

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.

