

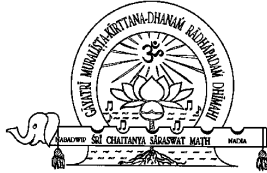
All Glories to Śrī Guru and Śrī Gaurāṅga

ŚRĪ DAŚA-MŪLA
The Ten Fundamental Divine Principles

by
Śrīla Bhaktivinod Ṭhākura

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श्रीश्रीगुरुगौराङ्गे जयतः
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

श्रीदशमूल

Śrī Daśa-mūla

The Ten Fundamental
Divine Principles

By Om Viṣṇupāda Śrī Śrīla Bhaktivinoda Ṭhākura
[The Nineteenth Century Pioneer of Exclusive Devotion]

आम्नायः प्राह तत्त्वं हरिमिह परमं सर्वशक्तिं रसाब्धिं
तद्भिन्नान्शांश्च जीवान् प्रकृतिकवलितान्स्तद्विमुक्तान्श्च भावात् ।
भेदाभेद-प्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं
साध्यं यत्प्रीतिमेवेत्युपदिशति हरिर्गौरिचन्द्रो भजे तम् ॥ १ ॥

*āmnāyaḥ prāha tattvaṁ harim iha paramaṁ
sarvva-śaktiṁ rasābdhiṁ
tad bhinnānśāś ca jīvān prakṛti-kavalitānś
tad vimuktānś ca bhāvāt
bhedābheda-prakāśaṁ sakalam api hareḥ
sādhanaṁ śuddha-bhaktiṁ
sādhyam yat prītim evety upadiśati harir
gauracandro bhaje tam [1]*

Analysis: *iha* (In this world) *āmnāyaḥ* (the voice of *Veda*, attainable through the Divine Succession of Gurus) *prāha hariṁ* (declares Śrī Hari) *paramaṁ tattvaṁ* (the Supreme Truth), *sarvva-śaktiṁ* (replete with all potencies), *rasāb-dhiṁ* (the Nectarine Ocean of all Mellows); [*tathā*] (thus) *jīvān ca* (all the *jīvas* also) *tad bhinnānśān* (His distinct spiritual particles) *prakṛti-kavalitān* (are swallowed by *Māyā*) *tad vimuktān ca* (or liberated from *Māyā*) *bhāvāt* (by *Bhāva*, that is, *Bhāva-bhakti*); *sakalam api* (indeed, the entire creation, both spiritual and material) *bhedābheda-prakāśaṁ* (is an inconceivably one and different manifestation) *hareḥ* (of Śrī Hari); [*āmnāyaḥ prāha*] (the *Vedas* declare) *śuddha-bhaktiṁ* (Pure Devotion) *sādhanam* (the singular Means), *yat prītiṁ eva sādhyam* (Love for Śrī Kṛṣṇa, the End). *iti* (Such a message of the *Vedas*) *hariḥ gauracandraḥ* (the Supreme Lord Śrī Hari Gaurachandra) *upadiśati* (teaches us); *taṁ bhaje* (I serve that Supreme Lord Śrī Gaurachandra with all my heart). [1]

Translation: (1) The Supreme Holy Teachings are the *Vedas* received in the bona fide Divine Succession of Spiritual Masters. The Divine Authority is the *Vedas* and allied Scriptures headed by *Śrīmad-Bhāgavatam*, *Smṛti*, and others. By that Authority it is established that: (2) Śrī Hari [Kṛṣṇa] is the Supreme Truth, (3) He is replete with all Potencies, and (4) He is the Nectarine Ocean of all Divine Ecstasy. (5) The individual souls are His distinct spiritual particles. (6) Some of them are captivated by *Māyā* and (7) some of them are liberated from *Māyā*. (8) The entire creation, both spiritual (*cit*) and mundane (*acit*), is an inconceivable simultaneously different yet identical manifestation of the Supreme Lord Śrī Hari. (9) Devotion

(*Bhakti*) is the singular Means to attain to (10) Love for Śrī Kṛṣṇa—the singular Supreme Ultimate Objective. I serve with all my heart the Supreme Lord Śrī Gaurachandra, who graciously teaches us these Ten Fundamental Divine Principles. [1]

स्वतःसिद्धो वेदो हरिदयितवेधःप्रभृतितः
 प्रमाणं सत्प्राप्तं प्रमितिविषयांस्तान्नवविधान् ।
 तथा प्रत्यक्षादि-प्रमितिसहितं साधयति नो
 न युक्तिस्तर्काख्या प्रविशति तथा शक्तिरहिता ॥ २ ॥

svataḥ siddho vedo hari-dayita-vedhaḥ-prabhṛtitaḥ
pramāṇaṁ sat-prāptaṁ pramiti-viṣayāṁs tān nava-vidhān
tathā pratyakṣādi-pramiti-sahitaṁ sādhayati no
na yuktis tarkākhyā praviśati tathā śakti-rahitā [2]

Analysis: *hari-dayita-vedhaḥ-prabhṛtitaḥ* [*prāptaḥ*] (Received in the Divine Succession of Gurus headed by Lord Brahmā, the recipient of Śrī Hari's Grace), *svataḥ siddhaḥ vedaḥ* (the Innately Perfect or self-evident *Veda*), *pratyakṣādi-pramiti-sahitaṁ sat-prāptaṁ pramāṇaṁ* (the Perfect and Eternal Authority, properly assisted by direct perception, verbal evidence and inference) *naḥ* (in our relativity) *sādhayati* (establishes) *tathā* (thus) *nava-vidhān* (nine kinds of) *tān pramiti-viṣayān* (truths to be known); *tarkākhyā yukti* (argumentative logic) *na praviśati* (cannot enter) *tathā* (that thought) *śakti-rahitā* (being impotent). [2]

Translation: Those Supreme Sacred Teachings are the Perfect *Vedas* received in the line of Lord Brahmā, the beloved servitor of the Supreme Lord Hari and the fit recipient of His Grace. Assisted by our favourable perception, aural reception and inference, those Supreme Teachings establish beyond all doubt the Nine Truths (2–10 above).

Common logic can never approach the inconceivable, so argument cannot enter into this line of thought. [2]

हरिस्त्वेकं तत्त्वं विधिशिवसुरेशप्रणमितो
यदेवेदं ब्रह्म प्रकृतिरहितं तत्तनुमहः ।
परात्मा तस्यांशो जगदनुगतो विश्वजनकः
स वै राधाकान्तो नवजलदकान्तिश्चिदुदयः ॥ ३ ॥

*haris tv ekaṁ tattvaṁ vidhi-śiva-sureśa-praṇamito
yad evedaṁ brahma prakṛti-rahitaṁ tat tanu-mahaḥ
parātmā tasyāṁśo jagad anugato viśva-janakaḥ
sa vai rādhā-kānto nava-jalada-kāntiś cid udayaḥ [3]*

Analysis: *hariḥ* (Śrī Hari) *tu* (only), *vidhi-śiva-sureśa-praṇamitaḥ* (prostrated unto by Brahmā, Śiva and Indra) *ekaṁ tattvaṁ* (is the singular Supreme Truth); *yad brahma* (*Brahman*, which is) *prakṛti-rahitaṁ* (devoid of potency), *idam eva* (that is) *tat tanu-mahaḥ* (the brilliance of Śrī Hari's Form); *parātmā* (the Supersoul) *viśva-janakaḥ* (Creator of the universe) *jagad anugataḥ* (who has entered the universe) *tasyāṁśaḥ* (is only a Plenary Portion of Śrī Hari); *saḥ* (that Śrī Hari) *nava-jalada-kāntiḥ* (of the hue of a fresh raincloud) *cid udayaḥ* (of Divine Form) *rādhā-kāntaḥ* (is the beloved of Śrī Rādhā). [3]

Translation: Śrī Hari, unto whom Brahmā, Śiva and Indra offer their prostrate obeisances, is the Singular Supreme Truth. The non-differentiative neutral *Brahman* is simply the brilliance of Śrī Hari's Form. The Supersoul, *Paramātmā*, the universal Creator who has entered the universe, is just a Plenary Portion of Śrī Hari. That Śrī Hari, His bodily hue of the fresh raincloud, is our Divine Darling of Śrī Rādhā. [3]

पराख्यायाः शक्तेरपृथगपि स स्वे महिमनि
स्थितो जीवाख्यां स्वामचिदभिहितां तां त्रिपदिकाम् ।
स्वतन्त्रेच्छः शक्तिं सकलविषये प्रेरणपरो
विकाराद्यैः शून्यः परमपुरुषोऽयं विजयते ॥ ४ ॥

*parākhyāyāḥ śakter aprthag api sa sve mahimani
sthito jīvākhyām svām acit abhihitām tām tripadikām
svatantrecchaḥ śaktim sakala-viṣaye preraṇa-paro
vikārādyaiḥ śūnyāḥ parama-puruṣo 'yaṁ vijayate [4]*

Analysis: *saḥ* (That Supreme Personality), *aprthag api* (despite being non-different) *parākhyāyāḥ śakteḥ* (from the Transcendental Potency) *sthitaḥ* (is situated) *sve mahimani* (in His Intrinsic Glorious Form) *svatantra icchaḥ* (in His Sweet Will), *preraṇa-paraḥ* (perpetually casting forth) *sakala-viṣaye* (into all matters) *tām śaktim* (that Potency) *tripadikām* (of threefold nature), *jīvākhyām* ([viz.] the *Jīva* Potency), *svām* (His Personal Divine Potency) *acit abhihitām* ([and] the *Māyā* Potency, known as mundane); *ayaṁ parama-puruṣaḥ* (this Supreme Personality), *vikārādyaiḥ śūnyāḥ* (immutable), *vijayate* (ever presides in His Glory). [4]

Translation: Although He is inseparable from His inconceivable Divine Potency, He remains independent by His Sweet Will. He perpetually activates all that be by His Divine Potency in three ways: (i) the Potency of the innumerable distinct spiritual particles or souls, (ii) His Personal Potency, and (iii) the illusory Potency (*Māyā*). Despite doing all this, He is Personally in all respects eternally resplendent as the Immutable Supreme Truth, the Supreme Personality of Godhead. [4]

स वै ह्लादिन्याश्च प्रणयविकृतेर्ह्लादिनरत-
 स्तथा संविच्छक्तिप्रकटितरहोभावरसितः ।
 तया श्रीसन्धिन्या कृतविशदतद्धामनिचये
 रसाम्भोधौ मग्नो ब्रजरसविलासी विजयते ॥ ५ ॥

*sa vai hlādinyāś ca praṇaya-vikṛter hlādana-ratas-
 tathā saṁvic-chakti-prakaṭita-rahobhāva-rasitaḥ
 tayā śrī-sandhinyā kṛta-viśada-tad-dhāma-nicaye
 rasāmbhodhau magno vraja-rasa-vilāsī vijayate [5]*

Analysis: *sa vai* (Indeed, that Supreme Personality), *hlādana-rataḥ* (always deeply absorbed) *praṇaya-vikṛteḥ* (in the Loving Emotion) *hlādinyāś ca* (of the *Hlādinī* Potency), *tathā* (and thus), *saṁvit-śakti-prakaṭita-rahobhāva-rasitaḥ* (of the Nature of being ever Ecstatic by His Heart's Love made manifest by the *Saṁvit* Potency), *vraja-rasa-vilāsī* (the Enjoyer of the Ecstatic Pastimes of Vraja) *kṛta-viśada-tad-dhāma-nicaye* (in Śrī Hari's Holy Abodes, headed by Śrī Vṛndāvana, manifest) *tayā śrī-sandhinyā* (by that Illustrious *Sandhinī* Potency), [*kṛṣṇaḥ*] (*Kṛṣṇa*), *magnaḥ* (merged) *rasāmbhodhau* (in the ocean of Ecstasy), *vijayate* (presides in His Grace). [5]

Translation: The Personal Potency of the Supreme Lord is comprised of three basic Potencies: *Hlādinī*, the Ecstatic; *Saṁvit*, the Perceptual; and *Sandhinī*, the Existential. Śrī Kṛṣṇa's Heart is always deep in the Loving Emotion of His Ecstatic Potency, and His Intrinsic Nature is to be ever newly Ecstatic by His Internal Emotion made manifest by His Perceptual Potency. In His Holy Abodes headed by Śrī Vṛndāvana which are manifest by His Existential Potency, Śrī Kṛṣṇa—that Whimsical Enjoyer of the sweetness of His Vraja Pastimes—presides graciously, merged in the eternal ocean of Joy. [5]

स्फुलिङ्गा ऋद्धाग्नेरिव चिदणवो जीवनिचया
 हरेः सूर्यस्यैवापृथगपि तु तदभेदविषयाः ।
 वशे माया यस्य प्रकृति-पतिरेवेश्वर इह
 स जीवो मुक्तोऽपि प्रकृतिवशयोग्यः स्वगुणतः ॥ ६ ॥

*sphuliṅgā rddhāgner iva cid-aṇavo jīva-nicayā
 hareḥ sūryasyaivāpṛthag api tu tad-bheda-ṣayāḥ
 vaśe māyā yasya prakṛti-patir eveśvara iha
 sa jīvo mukto 'pi prakṛti-vaśa-yogyah svagunataḥ [6]*

Analysis: *sphuliṅgā iva* (Like sparks) *rddhāgneḥ* (from a blazing fire) *jīva-nicayāḥ* (the unlimited *jīvas* or souls), *cid aṇavo* (of the nature of atoms of consciousness) *sūryasya eva hareḥ* (of the sun of all consciousness, Śrī Hari), *apṛthag api* (despite being inseparable) *tu* (yet) *tad bheda-ṣayāḥ* (eternally separate from Śrī Hari), *iha* (in this world) *yasya vaśe [asti]* (whose subordinate is) *māyā* (the Māyā Potency) [*parantu yah svayam*] (yet who is Personally) *prakṛti-patiḥ īśvaraḥ* (the Lord of material nature); *sa jīvaḥ* (that *jīva*) (despite being liberated) *prakṛti-vaśa-yogyah* (is prone to be subjugated by the Māyika or Illusory Potency) *sva-gunataḥ* (by dint of his nature). [6]

Translation: As sparks are situated on the periphery of blazing fire, similarly, the unlimited souls, who are atomic particles of consciousness, are as rays of the original sun of consciousness, Śrī Hari. Despite being inseparable from Śrī Hari, those unlimited souls are eternally separate. The eternal distinction between the Lord and the soul is this: that Person who by His specific Nature is the Master of Material Nature—He is the Lord; and one who, even in his liberated state is by nature prone to be subjugated by the Illusory Nature—he is the *jīva*. [6]

स्वरूपार्थैर्हीनान्निजसुखपरान् कृष्णविमुखान्
हरेर्मायादण्ड्यान् गुणनिगडजालैः कलयति ।
तथा स्थूलैर्लिङ्गैर्द्विविधवरणैः क्लेशनिकरै-
र्महाकर्म्मालानैर्यति पतितान् स्वर्ग-निरयौ ॥ ७ ॥

*svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān
harer māyā-daṇḍyān guṇa-nigaḍa-jālaiḥ kalayati
tathā sthūlair liṅgair dvividha-varaṇaiḥ kleśa-nikarair
mahākarmmālānair nayati patitān svarga-nirayau [7]*

Analysis: *svarūpārthair hīnān* (Those who have forgotten their intrinsic nature), *kṛṣṇa-vimukhān* (who are averse to Śrī Kṛṣṇa) *nija-sukha-parān* (for their selfish pleasure), *māyā-daṇḍyān* (deserve to be punished by the Māyā Potency) *hareḥ* (of Śrī Hari) [*ataeva*] (therefore) *kalayati* ([Māyā] captivates them) *guṇa-nigaḍa-jālaiḥ* (by the chains of *sattva*-, *raja*- and *tamo-guṇa*), *tathā* (and thus) *dvi-vidha-varaṇaiḥ* (by the two types of coverings) *sthūlair liṅgaiḥ* (of the gross and subtle bodies), *kleśa-nikaraiḥ* (by multiple tribulations), *mahākarmmālānair* (by severe bondage in *karma*), *nayati patitān* (takes the fallen souls) *svarga-nirayau* (to heaven and hell). [7]

Translation: By his innate nature, the soul is Kṛṣṇa's faithful servant. The fallen souls have forgotten that innate nature, and, bent on fulfilling their selfish pleasures have become averse to Śrī Kṛṣṇa. They deserve punishment, and the Māyā Potency of the Lord takes them captive in the chains of the illusory modes of illumination, activation and stultification, and leads them to heaven and hell by binding them within the dual envelopes of the gross and subtle bodies, afflicting them with multifarious worldly tribulations by the force of overwhelming karmmic (reactionary) bondage. [7]

यदा भ्रामं भ्रामं हरिसगलद् वैष्णवजनं
कदाचित् संपश्यंस्तदनुगमने स्याद्रुचियुतः ।
तदा कृष्णावृत्त्या त्यजति शनकैर्मायिकदशां
स्वरूपं विभ्राणो विमलरसभोगं स कुरुते ॥ ८ ॥

*yadā bhrāmaṁ bhrāmaṁ hari-rasa-galad-vaiṣṇavajanaṁ
kadācit saṁpaśyaṁs tad-anugamane syād ruci-yutaḥ
tadā kṛṣṇāvṛtṭyā tyajati śanakair māyika-daśāṁ
svarūpaṁ vibhraṇo vimala-rasa-bhogaṁ sa kurute [8]*

Analysis: *yadā* (When) *bhrāmaṁ bhrāmaṁ* (wandering hither and thither), *kadācit* (at some time) *saṁpaśyaṁs* (seeing) *hari-rasa-galad-vaiṣṇava-janaṁ* (a Vaiṣṇava whose heart is melted in the Joy of Love for Śrī Hari) *ruciyutaḥ tad anugamane* (the desire to follow that Vaiṣṇava) *syāt* (becomes possible), *tadā* (then) *kṛṣṇāvṛtṭyā* (by continuously chanting the Holy Name and Glories of Kṛṣṇa) *saḥ* (that *jīva*) *śanakaiḥ* (gradually) *tyajati* (loses) *māyika-daśāṁ* (his illusory situation), *vibhraṇaḥ* (gaining) *sva-rūpaṁ* (his own form), *vimala-rasa-bhogaṁ kurute* (and revels in the Nectar of Kṛṣṇa's Divine Service). [8]

Translation: After wandering throughout the higher and lower species of life, when he is blessed with a holy glimpse of a Vaiṣṇava whose heart is melted in the Joy of Love for the Supreme Lord Hari, the attraction to live the life of following in the wake of the Vaiṣṇava is born for the conditioned soul. Continuously chanting the Holy Name and Glories of Lord Kṛṣṇa, his life of illusory existence is gradually dispelled. He soon attains to his own intrinsic form and becomes eligible to revel in the Joy of the unadulterated Service of Śrī Kṛṣṇa. [8]

हरेः शक्तेः सर्व्वं चिदचिदखिलं स्यात् परिणति-
 विवर्त्तं नो सत्यं श्रुतिमतविरुद्धं कलिमलम् ।
 हरेर्भेदाभेदौ श्रुतिविहिततत्त्वं सुविमलं
 ततः प्रेम्णाः सिद्धिर्भवति नितरां नित्यविषये ॥ ९ ॥

*hareḥ śakteḥ sarvvaṁ cid-acid-akhilam syāt pariṇatir
 vivarttam no satyaṁ śruti-mata-viruddham kalimalam
 harer bhedābhedau śruti-vihita-tattvaṁ suvimalam
 tataḥ preṁṇaḥ siddhir bhavati nitarāṁ nitya-viṣaye [9]*

Analysis: *cid-acid-akhilam sarvvaṁ* (All that be, both conscious and unconscious) *pariṇatiḥ syāt* (is a transformation) *hareḥ śakteḥ* (of Śrī Hari's Potency); *vivarttam* (the Māyāvādī theory, *Vivarttavāda*) *satyaṁ no* (is false); [*tat*] (that theory) *kalimalam* (is dirt of the Kali-yuga) *śruti-mata-viruddham* (contrary to the Teachings of the *Vedas*); *hareḥ* (Śrī Hari's) *bhedābhedau* (Principle of simultaneous distinction and non-distinction) *suvimalam* (is the perfectly pure) *śruti-vihita-tattvaṁ* (Principle recognized by *Veda*); *tataḥ* (from that Principle) *nitarāṁ* (extreme) *siddhir* (perfection) *preṁṇaḥ* (of Love) *nitya-viṣaye* (for the Eternal Objective) *bhavati* (ensues). [9]

Translation: The entire Creation, conscious and unconscious, is a transformation of Śrī Kṛṣṇa's Potency. *Vivarttavāda*, the theory of illusion, is fallacious—a contamination of the age of Kali, contradictory to the Wisdom of the *Veda*. The perfectly pure Principle recognized by the *Veda* is the Principle of inconceivable simultaneous distinction and non-distinction, known as *Acintya-bhedābheda-tattva*. From that Axiomatic Teaching, the perfection of Love for the Supreme Truth is ever realized. [9]

श्रुतिः कृष्णाख्यानं स्मरण-नति-पूजाविधिगणा-
 स्तथा दास्यं सख्यं परिचरणमप्यात्मददनम् ।
 नवाङ्गानि श्रद्धापवितहृदयः साधयति वा
 व्रजे सेवालुब्धो विमलरसभावं स लभते ॥ १० ॥

*śrutiḥ kṛṣṇākhyānaṁ smaraṇa-nati-pūjā-vidhi-gaṇāś
 tathā dāsyam sakhyam paricaraṇam apy ātmadadanam
 navāṅgāni śraddhā-pavita-hṛdayaḥ sādhayati vā
 vraje sevā-lubdho vimala-rasa-bhāvaṁ sa labhate [10]*

Analysis: *śrutiḥ* (Hearing), *kṛṣṇākhyānaṁ* (singing the Glories of Śrī Kṛṣṇa), *smaraṇa-nati-pūjā-vidhi-gaṇāḥ* (remembering, praying, worshipping, etc., as enjoined in the Scriptures), *tathā* (thus) *dāsyam* (servitude), *sakhyam* (friendship), *paricaraṇam* (personal attendance), *ātma-dadanam api* (up to self-giving); *navāṅgāni sādhayati vā* (practising the nine integral limbs of Devotion), *śraddhā-pavita-hṛdayaḥ* (with the heart sanctified by faith) *saḥ* (the soul) *vraje sevā-lubdhaḥ* (hankering for Service in Vraja) *vimala-rasabhāvaṁ labhate* (attains the Holy Joyous Loving Emotion). [10]

Translation: Hearing, chanting, remembering, praying, worshipping, serving, befriending, attending the Lotus Feet of the Lord and offering one's very self—cultivating these ninefold integral limbs of Devotion with a heart sanctified by faith, the soul becomes filled with the deep aspiration for Divine Service in Śrī Vṛndāvana and attains the nectar of Pure Love Divine for Kṛṣṇa. [10]

स्वरूपावस्थाने मधुररसभावोदय इह
 व्रजे राधाकृष्ण-स्वजन-जन-भावं हृदि वहन् ।
 परानन्दे प्रीतिं जगदतुलसम्पत्सुखमहो
 विलासाख्ये तत्त्वे परमपरिचर्या स लभते ॥ ११ ॥

*svarūpāvasthāne madhura-rasa-bhāvodaya iha
vraje rādhā-kṛṣṇa-svajana-jana-bhāvaṁ hr̥di vahan
parānande prītiṁ jagad-atula-sampat-sukham aho
vilāsākhye tattve parama-paricaryāṁ sa labhate [11]*

Analysis: *iha* (While still living in this world), *svarūpāvasthāne* (when established in one's intrinsic form), *madhura-rasa-bhāvodaye* (when *Bhāva*, the Dawning of Love in *Madhura-rasa* is aroused), *saḥ* (that *jīva* practising Pure Devotional Service), *vraje rādhā-kṛṣṇa-svajana-jana-bhāvaṁ* (the deep aspiration to render Divine Service in the wake of the Personal Associates of Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana) *vahan* (having become infused) *hr̥di* (within his heart), *prītiṁ* (Love) *parānande* (for the Supreme Transcendental Ecstatic Truth), *jagad-atula-sampat-sukham-aho* (the great treasure of Joy unparalleled in the entire world), *parama-paricaryāṁ* (the acme of Personal Divine Service) *vilāsākhye tattve* (unto the Truth known as 'playful'), *labhate* ([he] does attain). [11]

Translation: When the soul's Practice in Devotion (*Sādhana-Bhakti*) becomes fully mature and he is established in his intrinsic form, the Dawning of Love in Divine Consortherhood appears in his heart by virtue of the Ecstatic Potency—a deep aspiration to follow in the wake of the Personal Associate-Servitors of Śrī Śrī Rādhā-Kṛṣṇa in Vraja awakens in the innermost regions of his heart. Gradually his heart is captured by the Divine Ecstasy Personified, and he attains the Supreme Joy, unparalleled in the entire world—the zenith of Personal Service unto the One known as the Playful Sweet Absolute.

There is no greater attainment for the *jīva*. [11]

प्रभुः कः को जीवः कथमिदमचिद्विश्वमिति वा
विचार्यैतानर्थान् हरिभजनकृच्छास्त्रचतुरः ।
अभेदांशां धर्मान् सकलमपराधं परिहरन्
हेर्नामानन्दं पिबति हरिदासो हरिजनैः ॥ १२ ॥

*prabhu kaḥ ko jīvaḥ katham idam acid-viśvam iti vā
vicāryaitān arthān hari-bhajana-kṛc-chāstra-caturah
abhedāśmāṁ dharmmān sakalam aparādharṁ pariharan
harer nāmānandarṁ pibati hari-dāso hari-janaiḥ [12]*

Analysis: *prabhuḥ kaḥ* (Who is the Lord)? *jīvaḥ kaḥ* (who is the *jīva*)? *katham vā* (and what is) *idam acid-viśvam* (this material world)? *vicāryya* (Considering) *etān arthān* (all these matters) *hari-bhajana-kṛt* (the ever earnest to serve Śrī Hari) *śāstra-caturah* (Scripturally adept) *hari-dāsaḥ* (servitor of Śrī Hari, established in his intrinsic form) *pariharan* (giving up) *abhedāśmāṁ* (desire for ‘oneness with the Absolute’), *dharmmān* (all religiosity and irreligiosity, duty and non-duty) *sakalam aparādharṁ* (and all kinds of offences), *pibati* (drinks) *hari-janaiḥ* (in the company of the pure devotees) *nāmānandarṁ* (the Joy of *Śrī Harināma*, the Holy Name of the Lord). [12]

Translation: ‘Who is Kṛṣṇa? And who am I, the soul? And what are the unconscious and conscious worlds?’

Deliberating on these matters, the person who is ever earnest in his Service to the Lord Hari, and who is adept in the purports of Scriptures, abandons the desire for oneness with the Absolute, all ‘do’s and don’ts’ of the world, and all kinds of offences—and in his innate nature of Servitor of Hari he ever drinks the Nectar of the Holy Name in the company of the Holy. [12]

संसेव्य दशमूलं वै हित्वाऽविद्यामयं जनः ।
भावपुष्टिं तथा तुष्टिं लभते साधुसङ्गतः ॥ १३ ॥

*saṁsevyā daśa-mūlāṁ vai hitvā 'vidyāmayam janah
bhāva-puṣṭim tathā tuṣṭim labhate sādhu-saṅgataḥ [13]*

Analysis: *saṁsevyā* (Following) *daśa-mūlāṁ* (these ten Basic Principles), *vai* (indeed), *janah* (the *jīva*), *hitvā* (destroying) *avidyāmayam* (the disease of ignorance), *labhate* (attains) *bhāva-puṣṭim* (nourishment of devotional heart) *tathā puṣṭim* (and satisfaction) *sādhu-saṅgataḥ* (from the association of genuine devotees). [13]

Translation: Embracing these Ten Root Principles, the soul deals the death blow to the malady of nescience; his devotional heart is nourished and satisfied in the holy association of the devotees. [13]

