

The Fundamental Truths of Śrī Caitanya Mahāprabhu's Teachings

(Ref: Śrīla Bhaktivinoda Ṭhākura's *Daśā-mula-tattva*, *Daśā-mula-niryāsa*)

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

sarva-śaktim rasābdhim
the possessor of all potencies of rasa an ocean

tad-bhinnāmsāmś ca jīvān prakṛti-kavalitān
His separated parts and jīvas by His illusory potency swallowed

tad- vimuktāmś ca bhāvād
from māyā liberated and by nature

bhedābedha-prakāśam sakalam api hareḥ
different and one a manifestation everything and of Śrī Hari

sādhanaṁ śuddha-bhaktim
the means for attainment is the pure bhakti

sādhyaṁ tat-prītim evety upadiśati janān
the objective is love for Him certainly thus instructs the people

gaura-candraḥ svayaṁ saḥ
the Golden Lord whose personally He
effulgence resembles a moon

MŪLA SUTRA:- (As personally instructed to the people by Śrī Gauracandra)

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. **Vibhinnāmsā-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 (*sādhya-vastu*).

(2 – 8 are *sambandha-tattva*, 9 is *abhideya-tattva*, 10 is *prayojana-tattva*)

— Within *Sambandha*, 2-4 are regarding Kṛṣṇa, Supreme Personality of Godhead, 5-7 the *jīva*, 8 the nature of the field —