

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord
Śrī Caitanya

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Paas paṣāṅgu Kathanam

Paṅanam bhagavad yaśah

mītho yatīḥ mītho tuṣṭīḥ

nīvyatīḥ mītha ātmānah

- ① mītho yatīḥ → mutual affection & friendship.
- ② mītho tuṣṭīḥ → complete satisfaction in each other's association.
- ③ nīvyatīḥ mītha ātmānah → inclination to overcome obstacles.

Pedestal formation



Run long \rightarrow Run together

Run fast (short distance) \rightarrow Run alone

How can u benefit most?

- ① Planning & Prioritizing
 - ↳ Month
 - ↳ week
 - ↳ Day
- ② Taking notes
- ③ Participation.
- ④ Presentations.
- ⑤ Teaching.

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Introduction

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- Obeisances to their Lordships Radha and Krsna
- There are countless philosophies, but, although attempting to reach the truth, they are all incomplete and mutually conflicting, being generated from illusory premises. *Understanding*
- These philosophies find their perfection in Krsna bhakti.
- I begin this book by offering my respects to Sri Krsna Caitanya, the bestower of Krsna bhakti.
- There are three objects in this universe: matter, conscious entities, and the Lord (SB-11.11.6). *Free Will*
- Matter is that substance without volition; for example, earth, rock, water, fire, air, ether, house, forest, grain, cloth or a body.

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- Humans, animals, insects, and reptiles are living entities, as they have the power to discern and desire. (volition)
- Of these, humanity has the greatest power of discernment.
- For this reason some people call mankind the master of all living and non-living entities (SB-11.9.28).
- The Lord is the creator of all living and non-living entities.
- Since He does not have a material body, we cannot see Him.
- He is the perfect, the complete form of pure consciousness.

Notes

Consciousness (Cetana)

a) āvṛta → trees, plants etc
(completely covered)

b) Saṅkṛta → Animals
(stunted)

c) mukuta → Materialistic humans.
(budding)

d) vīkṣita → Spiritually enriched humans

e) pūrṇa vīkṣita → Perfected pure devotees

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- He is our creator, protector and controller ([SB-11.3.35](#)).
- By His will, we prosper; by His will, we meet with destruction.
- In His personal form, He is master of Vaikuntha.
- He is the Lord of all lords.
- By His command, all the universes move.

Notes

By HTB comment all universes move

a) mad bhayād vāṭi vāto 'yam

b) yaṅyāṅyāṅyā bhramati sambhṛta

कताकरो

c) sr̥ṣṭi sthithi prapaya - - - .

d) aham sarvasya p̄abhero

e) mayādhyakṣ̄ene prakṛti

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- As the Lord does not have the gross form of material objects, we cannot perceive Him with our senses. (अद्वैतसूत्र)
- Because of this, He is called formless in the Vedas.
- However, as all objects have their own form, the Lord also has His form (BS 5.32).
- Only material objects have material form.
- Conscious living entities have a conscious or spiritual form (cetana svarupa).
- Human beings, although spiritual entities, additionally have a material body.

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- Thus our spiritual form has become hidden within the material form.
- The Lord is pure consciousness or spirit.
- That is, He has no form except His spiritual form.
- This spiritual form is His body.
- We can see this form only with our pure, spiritual eyes; we cannot see it with material eyes (**BS 5.38**).

↓
प्रेमात्मिका चक्षुषिता भक्ति विद्या

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- Many unfortunate people do not believe in God, for their eye of knowledge is closed.
- Because they cannot see the Lord's form with their material eyes, they say He does not exist. (Pataksa vesta)
- Just as the blind may not understand the nature of sunlight, atheists cannot believe in the existence of God (BG 16.7-8).
(nitya Siddha kṛṣṇa preme)
- Although all human beings, by their very nature, believe in God, if they learn duplicitous logic through bad association from childhood, they gradually become overcome by that bad influence and disbelieve in the Lord's existence. ❌
- That of course is their loss; it is no loss for the Lord.

Notes

5 Causes of Success (18th Century)

a) adhīstānam → Place (or) gross body

b) Karṇa → UPādhi that a person carries.

c) Karṇam → Subtle senses (or) body

d) Ceṣṭā → endeavor

e) daīvam → Karma by destiny

↓
100%

Correlation vs
Causality.

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- It should not be thought that Vaikuntha is a material place.
- Madras, Mumbai, Benares, Calcutta, London, and Paris are examples of material places.
- To go to those places, you must travel a great distance for a long time.
- The material body must be moved. Vaikuntha is not such a place; it has a different nature, transcending the material universes (**BS 5.56**).
- It is conscious, eternal and faultless.
- Vaikuntha is not perceived by the material eye, nor conceived of by the material mind.
- The Supreme Lord resides in this inconceivable place.
- If a person is able to please the Lord, they can go to that world and serve Him eternally.

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- What is called happiness in this world is not eternal; it remains for a short time, and then disappears. (ये हि सम्पदास्तैः)
- Everything of this world is filled with suffering.
- Birth itself is difficult, a cause for sorrow.
- After birth, we must nourish the body with food.
- If we have no food, we suffer.
- There is always some sort of affliction, such as excessive heat or cold.
- To rid ourselves of the suffering, we have to undergo bodily suffering in earning money.

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- If we do not build a house, we do not have a place to stay.
- On getting married, we have to raise children.
- When old age finally approaches, it seems we are left with nothing.
- Throughout life, we suffer through argument and disagreement with others.
- There is no such thing as pure happiness in this world.
- Therefore people compromise by accepting happiness as the momentary cessation of grief or want. However, it is very difficult to live in such a world.

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- If we attain the Lord's abode, we do not experience temporary happiness and distress, but rather attain unlimited and eternal joy. To this end, we must try to satisfy the Lord.
- Humanity's highest benefit starts with attempts to satisfy the Lord.
- But people begin this practice only after ~~(pure knowledge)~~ appears within (SB 7.6.1).
pure (practical) faith
JIVE SA SVAKA
hey Krishna ...
- Unfortunately, most people think that they can enjoy the world now and worship the Lord in old age.
- That, however, is unacceptable, for time is a precious commodity (SB 11.9.29). We should begin to practice from the very day that we see its urgency.

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- Human life is indeed a rare achievement, but it is also insecure, as we cannot say when we will die.
- Consequently, we should never think that we should not worship the Lord when we are children.
- In history, we see how Dhruva and Prahlada received the Lord's mercy when they were children.
- Is there any doubt that any human being, capable of performing any activity, cannot, without effort, achieve the Lord's mercy?
- As well, what is practiced from an early age gradually becomes a natural action.

ॐ . कर्मणां आसेत प्रार्थना

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- According to their condition of life, people attempt to please the Lord for four reasons: from fear, from desire for material enjoyment, from sense of duty or gratitude, or from genuine attraction (SB 7.6.25-26).
- Some people are inspired to worship the Lord because of sickness, poverty, fear of hell, or fear of death.
- Others worship the Lord, praying for material happiness, desiring greater material progress.
- These two types of people, although beginning their worship out of fear or material aspiration, often become attached to pure worship, since worship of the Lord produces genuine joy.

Probability
Association is the key

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- Those who worship the Lord out of a feeling of gratitude are motivated by a sense of duty.
- Those people who naturally gain satisfaction in worshipping the Lord, without motives of fear, desire or duty, engage in worship with attraction (raga).
- Raga is defined as the tendency of the mind to become spontaneously attracted to an object immediately on seeing it, without intellectual processing.
- Those who, as soon as they think of the Lord, become attracted in their hearts are worshipping the Lord according to raga.
- Those who take to worship of the Lord from fear, desire, or duty are not on such a pure level (**SB 7.1.31**).
- Those who worship the Lord according to raga are real worshippers.

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- The living entity and the Lord have a deep relationship.
- When raga appears, this relationship becomes manifest.
- ~~This relationship is eternal no doubt, but for the materially bound-up soul, it remains hidden. But given the right opportunity, it manifests.~~
- Just as fire appears by striking a match or a flint, by sadhana or practice, this relationship makes its appearance.
- Many have even achieved this relationship through practice based on fear, desire and duty.
- Dhruva first worshipped the Lord with a desire for a kingdom, but by sadhana there appeared in his heart attraction, borne of a pure relationship with the Lord.
- Thereafter he refused to accept the benediction of material happiness.

Sarvadi
Sadhana
Chete

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- Fear and desire are extremely base. when one's faith
is forgotten.
- When intelligence becomes clear, the devotee gives up fear and desire; duty or gratitude becomes the sole motive.
- And as long as raga towards the Lord does not appear, the devotee should not give up worship according to duty. (As long as lobha → vādhi)
- From the sense of duty two standards arise: to respect the rules (vidhi) and to avoid breaking the rules (nisedha).
- These rules for worship of the Lord were established by great devotees long ago and recorded in the scriptures ([CC Madhya 22.108-109, 161](#)).
- Following the scriptures and reverence for the rules (vaidhi bhakti or regulative devotional service) arises from the sense of duty.

Notes

Yatra raḡāharāptatvāt → rāḡa X
↓
lobha X
↓
greh X

Pravṛttir Uḡyāyate

Stānenaiva stāstṛasya

Sā vāidhi bhaktir Uḡyate
→ vaidhi

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- On examining the historical records of all types of people around the world, it will be obvious that faith in God is humanity's common and constant characteristic.
- Uncivilized forest tribes survive, like animals, on animal flesh, but they also worship the sun, the moon, huge mountains, large rivers and tall trees as their benefactors and controllers. Why do they do this?
- Although the soul is extremely bound up, its faith in the Lord, its natural quality as spirit soul, should gradually manifest as the material covering is weakened.
- However, when humans becomes civilized and take to various types of knowledge and education, their faith becomes even more covered due to materialistic logic.
- Then atheism, or worse, voidism, takes hold of the mind.
- Such beliefs are the symptoms of an unhealthy, weak soul (SB 11.14.3-8).

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- There are three stages between the primitive, uncivilized state of mankind and the devotional state.
- In these three stages however, the diseases of atheism, materialism, skepticism, and voidism afflict many people.
- Acting as obstacles to their progress, those philosophies bring them to a lamentable state. Of course, not all people will be so afflicted.
- Those who are infected by the disease become bound up, and do not progress to higher stages of life.
- The primitive tribal, taking advantage of the system of varnasrama and cultivating civilized manners, proper conduct, and education, can quickly attain the life of a devotee. This is the natural path of progress for mankind.
- But if people become afflicted by the disease of materialistic philosophies, they fall into an unnatural state of existence.

Notes

Devotional Stage

Rejection of
materialistic
philosophies

Acceptance of samāgrahṇā & sadācāra

Primitive, uncivilized State

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- Although people in various countries, on various continents, have a wide variety of natures, the principal nature is only one--only the secondary characteristics are of great variety.
- Thus, though the principal nature is one, there will not be found any two people in the world who have identical secondary qualities.
- As even twins have some difference in form and quality, one cannot expect that people born in different countries can ever have exactly the same qualities.
- Different countries have different water, air, mountains, forests, food and clothing.
- Because of this, the people of these places have naturally developed different physiques, complexions, customs, clothing and diet.
- Similarly, the people's mentality will differ. And so various people's ideas of God, although being basically similar, will differ in details.

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- When inhabitants in various countries surpass the uncivilized stage and progress to the civilized stage, the scientific stage, the moral stage and the devotional stage, they will develop differences in language, dress, food, and mentality.
- This gives rise to difference in the mode of worship of God.
- Considering the matter objectively, there is no harm in secondary differences.
- If there is agreement concerning the essential nature of God and His worship, there should be no obstacle in attaining the same result.
- Mahaprabhu therefore has instructed that we should teach everyone to worship the pure form of the Lord, but at the same time we should not criticize others' modes of worship (CC Madhya 22.116, SB 11.3.26).

śraddhām bhāgavate śāstṛe anīdām anītra...

Notes

Devotional

↑
Moral
↑

Scientific

↑

Civilized

↑

Uncivilized

3 Stages

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- Because of the above reasons, we see the following differences among the religions of different countries:
 1. ✓ Difference of teachers or prophets;
 2. ✓ Difference in worshipper's mentality and consequent expression of reverence;
 3. ✓ Difference in procedures of worship, or ritual;
 4. ✓ Difference in conceptions of God; and
 5. ✓ Difference in God's name and God's statements due to difference in language.

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Q. Problems & Teachers

- For example, people in India give respect to the rsis, in other countries they respect prophets like Mohammed, in other countries they respect Christ, and in other places the inhabitants give respect to various native sages.
- It is imperative that the people of the country give proper respect to the native saints, but no one, although they may hold a particular belief to benefit their own progress, should go to other places and preach that what their teachers have taught is superior to all other teachings.
- This gives no benefit at all to the world.

Don't commit the sin of these

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② mentality of reverence

- Concerning different expressions of reverence, in India, the worshipper sits on an asana, and after performing nyasa and pranayama, begins the worship.
- The Muslim faces towards Mecca and worships five times a day by bowing down.
- The Christian kneels down with folded hands and with humility praises the Lord in either church or house.
- Each country has its particular religious rules concerning proper dress, food, purity and impurity.

③ processes of worship ritual

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- If you examine the different religions, you will notice different rituals.

① Conceptions of God

- You will also discover the different conceptions concerning the object of worship.
- Some people, overcome with devotion in their hearts, establish the form of the Lord in their soul, in their mind and finally in the external world.
- Understanding that the form is non-different from the Lord within, they worship that form.

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- In some religions, because of the greater emphasis on logic, the worshipper simply forms a conception of God in the mind, and worships it.
- ~~The worshipper does not accept an external form of God.~~
- ~~In reality, however, all these conceptions are forms of the Lord~~ (SB 11.27.9, 12).
- According to language differences, ~~different religions call God~~ by different names.
- The religions have different names, and the languages used during worship are also different.

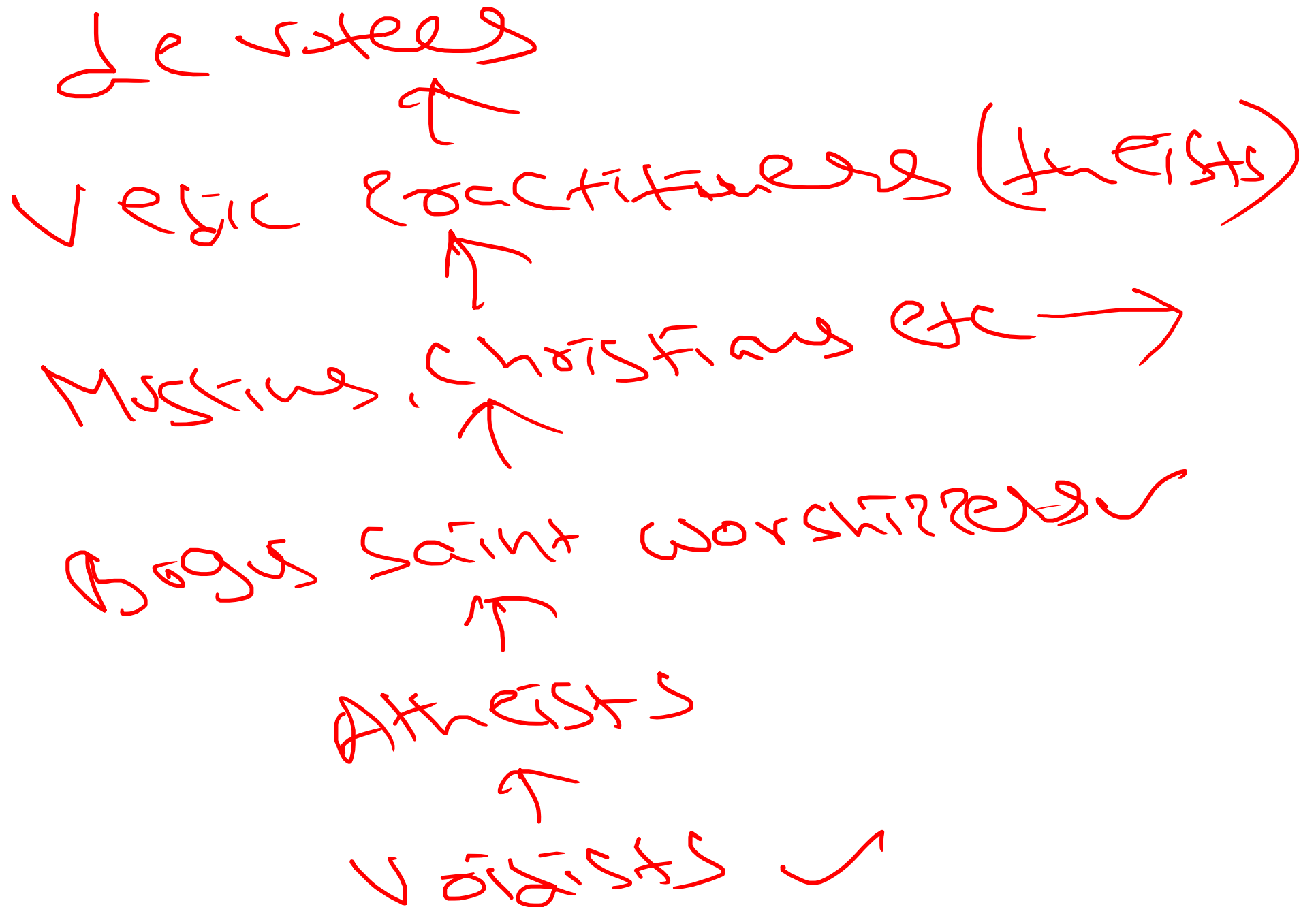
 NAMES OF GOD

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- Because of these five differences, it is only natural that various religions will appear quite different.
- However, it is improper and detrimental to argue over these differences.
- If you go to someone else's place of worship, you should think: "The people are worshipping my Lord, but in a different way. Because of my different training, I cannot comprehend this system of worship. However, through this experience, I can deepen my appreciation for my own system of worship. The Lord is only one, not two. I offer respect to the form I see here, and pray to the Lord in this new form that He increase my love for the Lord in His accustomed form." (**Statement of Hanuman**)
- Those who do not follow this procedure, but instead criticize other systems of worship and show envy, hatred, and violence are worthless and foolish.
- The more they indulge in useless quarrelling, the more they betray the very goal of their religion.

Notes



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- However, consider the following point.
- Although it is worthless to criticize a mere difference in religious system, if people see a real fault, they should not simply accept it. (SB 7.15.12-15)
- It is beneficial if they attempt to correct the fault in the proper way.
- Thus Mahaprabhu, in discussing with Buddhists, Jains and impersonalists, led them to the proper path.
- The devotees of Lord Caitanya should always take the Lord's behavior as the proper example to follow.

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- Devotees do not accept those religions that are filled with atheism, skepticism, materialism, pantheism and impersonalism as real religions.
- They know them to be false religions, anti-religious movements, or perverted religions, and they understand that their followers are unfortunate.
- The devotees must try to protect the living entities from these false religions.

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- Pure love is the eternal function of the soul (**SB 1.2.8**).
- Although the above-mentioned five differences may exist in a religion, the real religion is pure love.
- This is the final goal of religion.
- Let us not quarrel over external differences.
- If the goal of a religion is pure love, then the rest is adjusted.
- However, atheism, skepticism, polytheism, materialism, pantheism, and impersonalism are, by their very nature, contrary to love.
- This will be shown in later chapters of this book.

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- Love of Krsna (Krsna prema) is that pure love (SB 1.7.7).
- The quality of love is that it takes shelter of one living entity and takes another living entity as its object. → *asraya*
- Prema cannot exist without asraya (shelter, or subject) and visaya (object). → *visaya*
- The shelter of prema is the heart of the soul.
- The object of prema is Krsna alone.
- When perfect, pure prema arises, the aspects of the Lord as Brahman, the controller, and Narayana ripen into the form of Krsna.

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- On reading this book and understanding the concept of prema, this will become clear.
- A person who argues just on hearing the name of Krsna is cheated of the truth. Quarrelling about names is of no value.
- The living entity should search out the object indicated by the name.
- The sweet qualities of Krsna as described in the crown jewel of scriptures, Srimad-Bhagavatam, were the personal realization of Vyasadeva through his spiritual vision.
- Through the instructions of Narada, Vyasadeva became absorbed in a devotional trance and saw the form of Krsna.
- Vyasadeva described the sweet qualities of Krsna, for he realized that by developing devotion to that form of Krsna, the jivas could drive away all forms of lamentation, illusion and fear.

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- On hearing or reading about Krsna and His sweet qualities, the living entities according to their nature understand Him in two different ways: understanding through true knowledge, and understanding without knowledge.
- Even when Krsna is personally present and can be seen with mortal eyes, the two types of people will see in these two different ways.
- If a person desires to learn more about these two types of perception, they may study the Sat Sandarbhas, Bhagavatamrta and Sri Krsna Samhita under a competent authority.

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- It is impossible to elaborate on this subject here.
- Briefly, realization through true knowledge (vidvat pratiti) may be described as realization under vidya sakti (the knowledge potency of the Lord), and understanding without knowledge (avidvat pratiti) may be described as an attempt at understanding of the Lord under ignorance.
- If Krsna is understood through avidvat pratiti, many controversies arise.
- If He is understood through vidvat pratiti, there is no place for disagreements (SB 1.3.37-38).
- Those interested in spiritual development should immediately obtain vidvat pratiti.

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- What is the point in understanding through avidvat pratiti, falling into argument and confusion, and losing the goal of life? (SB 11.11.3-4)
- Some idea about vidvat pratiti has been given.
- Vidvat pratiti is possible for those persons who give up material conceptions and can conceive of spirit.
- They can then perceive Krsna with their spiritual eyes, hear His pastimes with their spiritual ear, and relish Krsna completely with their spiritual taste buds.
- Krsna's pastimes are completely non-material.
- Though Krsna can by His inconceivable potency become the object for the material eye, by nature He is not perceivable by material senses.
- When Krsna descends and reveals His pastimes to the material senses, only the person with vidvat pratiti attains real contact with the Lord.

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- 1. Normally avidvat pratiti operates. So generally people understand Krsna as a temporary being, subject to birth, growth and decline.
- 2. By avidvat pratiti they think that the impersonal state, devoid of qualities, is truth, and the personal state of God, with qualities, is material.
- They conclude that Krsna is material since He possesses qualities.
- But understanding the Supreme Truth is not a matter of mundane logic.
- How can the limited intellect of a person operate in relation to the unlimited Lord?

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- The Supreme Truth can only be understood and relished by the devotional element present in the soul.
- This devotion or bhakti is the preliminary stage of pure love, prema.
- Vidvat pratiti arises only by Krsna's mercy, for only by Krsna's mercy does the vidya sakti help the jivas.

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- Of all the conceptions of God existing in the world, the form of Krsna is the most suitable for developing pure love.
- The conception of Allah in the Koran is not suitable for developing pure love.
- Even the Lord's dear prophet could not see Allah's form, for although the Lord is friendly, He remains at a distance from the worshipper due to the conception of God as master.
- God as perceived in the Christian faith is also a distant entity, what to speak of the impersonalist's concept of Brahman.
- Even Narayana (a personal form) is not the form by which the soul can most easily obtain pure love.
- Krsna alone, Who resides in the spiritual abode of Vraja, is the object of pure love (**BRS 1.11.11**).

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- The abode of Krsna is full of bliss.
- Majesty also resides there in fullness, but it does not predominate; rather sweetness and eternal bliss predominate (SB 7.7.48, 51-53).
- Its wealth is its fruit, flowers and twigs. Its citizens are the cows. Krsna's friends are the cowherd boys and His associates are the gopis.
- His food is butter, yogurt and milk. All the groves and forests are filled with love of Krsna.
- The Yamuna River engages in Krsna's service. Everything in nature serves Him.
- Elsewhere, He is worshipped and revered by all as the Supreme Lord, but here He is the very life of all the inhabitants.
- He sometime descends to the worshipper's level, and sometimes becomes subordinate to His devotee.

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- If it were not like this, could the lowly living entity have a relation of love with God?
- The Supreme Lord is filled with the highest sport, endowed with free will, and eager for the love of the soul.
- Yet being the Lord, how can He hanker for human offerings, feel satisfied or become genuinely happy with them?
- Krsna, the reservoir of sweet pastimes, therefore covers His majestic aspect with sweetness, accepts equality with or subordination to qualified souls in transcendental Vrndavana, and feels bliss.
- Can anyone who accepts pure love or prema as the highest goal accept anyone other than Krsna as the object of love?

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- Different languages may not use the same words to describe Krsna, Vrndavana, the gopas and gopis, the cows, Yamuna and the kadamba trees, but persons interested in pure love must accept some name, place, form and pastimes, denoting a similar world and God, in some way, using some words.
- Thus Krsna alone is the object of pure love.

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→ If no rāga → Practice vāidhi

- Until pure attraction arises in a person's heart, the devotee with a sense of duty must carefully cultivate Kṛṣṇa consciousness by practicing the primary and secondary rules of bhakti.
- There are two ways of cultivating Kṛṣṇa consciousness: through rule or duty (vidhi) and through attraction (rāga).
- Attraction (rāga) is rare. When rāga develops, the path of vidhi loses its effectiveness.
- But as long as rāga does not develop, one must take shelter of vidhi. This is imperative.
- Therefore, scriptures mentioned these two paths, but the path of rāga is extremely independent or individualistic; there are no set rules.
- Only those who are most advanced and fortunate can practice rāga. As a result, only the rules for the path of vidhi have been systematically presented in the scriptures.

Notes

Jāva dharme

1 Devotees should reject dharma.

2 Devotees should not prematurely
reject dharma
caitanya śloka

1 dharma means VA dharme according
to dharma śāstras

2 dharma means → vāṅmā dharme

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- Those who, unfortunately, do not believe in God also formulate rules for maintaining their lives.
- These rules are called morality.
- But those moral codes that do not include thought of God cannot accomplish any good for humanity, even though presented skillfully.
- Such morality is materialistic.
- Moral codes that express belief in God and oblige service to Him are fit for mankind.

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- Rules are of two types: primary and secondary.
- Those rules that directly lead us to serving and satisfying the Lord are called primary rules.
- Those rules of life that indirectly support that goal are called secondary.
- For example, taking an early morning bath is a rule.
- By doing this, the body becomes fresh and disease free, and the mind becomes steady.
- If the mind is steady, you can worship the Lord properly.

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- Here, the goal – worship of the Lord – is not the immediate intention of the bath.
- The bath's direct result is bodily comfort.
- If bodily comfort is accepted as the final goal of the bath, then worship of the Lord is not achieved at all.
- There are many possible intervening results between bathing and worshipping God.
- Where there are such intervening results there is possibility of obstruction of the goal.

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- The direct result of the primary rules is worship of the Lord (SB 3.23.56). → *मेला या कर्मा धर्मया*
- There are no intervening results between the rule and worship of the Lord.
- Chanting the Lord's name and hearing about Him are two primary rules, because their direct result is worship of the Lord.
- We must always observe the primary rules, but if we do not observe the secondary rules, we can't maintain the body properly, nor our lives.
- If we cannot maintain our life, how can we follow the primary rules of devotional service? The secondary rules are the ornament of a person's life.

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- Material education, technology, industry, civilization, order, perseverance, bodily, mental and social rules are accepted, in that they may be used to bring humanity to serve the feet of the Lord sincerely.
- Being servants of the primary rules, by the Lord's grace, they make human life blissful both during practice and perfection.

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- There are many types of life – primitive life, civilized life, life equipped with material sciences, atheistic moral life, theistic moral life, life endowed with vaidhi bhakti, and life endowed with prema bhakti-- but the real life of a human being begins with theistic moral life.
- Without belief in God, human life is no better than that of an animal, no matter how much civilized or advanced in scientific knowledge or moral principles it may be.
- Real human life operates when a person accepts the rules and prohibitions of theistic moral life.
- Consequently, in this book the discussion begins from this stage of life.
- Civility, morality and material science are considered as ornaments to this life.
- How the theistic moral life culminates in devotional life will be discussed in this book.

Notes

Prerna
↑
Vaidhi bhakti

theistic moral

↑ Human life

atheistic moral

↓ Animal life

Scientific

↑
civilized life

↑
uncivilized life

Chapter – 1

Part – 1 Introduction

- The real life of the living entity is called jaiva dharma, the soul's inherent nature.
- For the human being, jaiva dharma is called manava dharma.
- Humankind's dharma is of two types: secondary and primary, or incidental and inherent.
- Secondary or incidental dharma takes shelter of matter, material qualities and material relationships.



Chapter – 1

Part – 1 Introduction

- The primary dharma takes shelter of the pure soul.
- The primary dharma is the dharma of the soul.
- The secondary dharma is of no value, being the transformation of the primary dharma under the influence of material qualities.
- When the material qualities are removed, the dharma of the soul exists purely as the primary dharma.
- Secondary dharma is also called conditioned dharma.
- When the material conditions are removed, primary dharma remains.

Chapter – 1

Part – 1 Introduction

Constituents of 2^o dharma

- Secondary rules and prohibitions, piety and avoidance of sins are included in the secondary dharma.
- The secondary dharma does not leave the soul, but matures into the primary dharma when the jiva is freed from the material modes.
- By an unnatural transformation of the primary dharma the secondary dharma appears in the conditioned state, and by a positive transformation of the secondary dharma, the primary dharma appears again.
- After examining the secondary rules and prohibitions, the primary rules and prohibitions and finally the perfected stage of the jiva, prema bhakti, will be discussed.

Chapter – 1

Part – 1 Introduction

- In this first section the words "Lord", "God" and "Krsna" have all been used (SB 1.2.11).
- The reader should not think that these words refer to separate entities.
- Krsna is the only form, the only object of worship by the soul.
- Krsna is the complete revelation of sweetness in God.
- When we consider Krsna in relation to other objects and need to emphasize His lordship, we use the word "Lord".

Chapter – 1

Part – 1 Introduction

- That is why in the beginning the word "Lord" was used instead of Krsna.
- Lordship is nothing more than the natural control that Krsna displays towards the objects of His creation.
- In enumerating the objects of creation, the word "Lord" is thus used: cit (conscious entity), acit (matter) and isvara (Lord, controller of both).