

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 1

Part – 1

Introduction

Such morality is materialistic.

②

Moral codes that express belief in God and oblige service to Him are fit for mankind.

①

Rules are of two types: primary and secondary.

→ Bhakti

primary

Bhakti

secondary

Bhakti

→ śravaṇam, kīrtanam etc.

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.

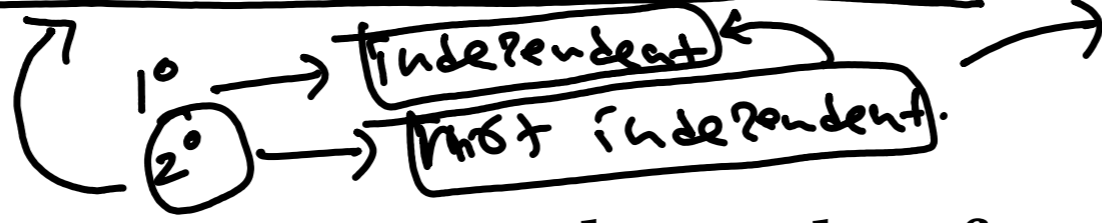
↓
2^o rules when accepted in the mood of āhuvāyasya
sankalpa, prāyaskūlyasya varjane → are devotional
activity.

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.

Here, the goal – worship of the Lord – is not the immediate intention of the bath.

The bath's direct result is bodily comfort. If 2° rules are performed to facilitate the performance of 1° rules, then they are considered Dev. activities.



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.

The direct result of the primary rules is worship of the Lord (SB 3.23.56).

keśava
śubhā

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?

→ 2^o rules of D.S.

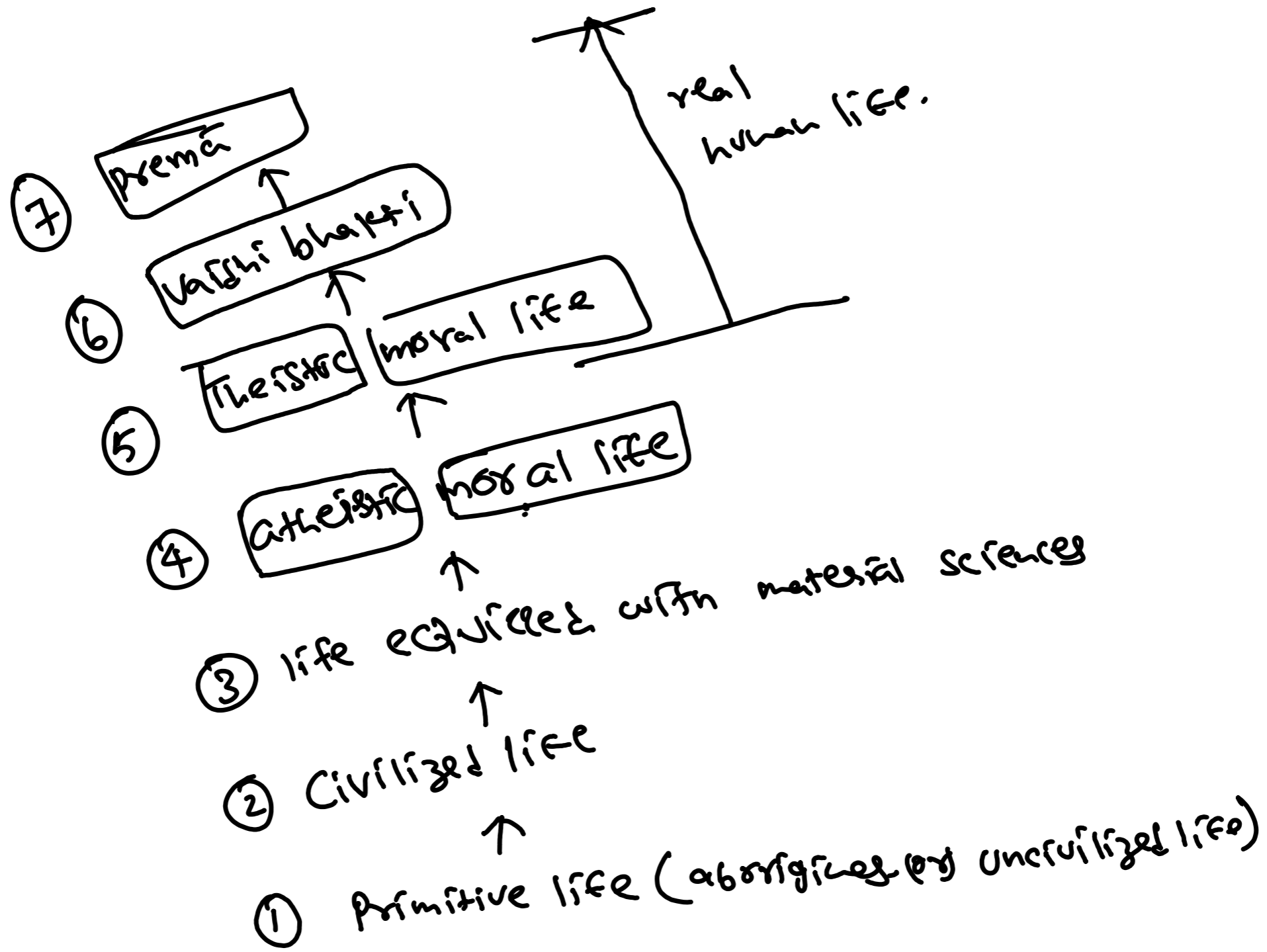
The secondary rules are the ornament of a person's life.

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.

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.

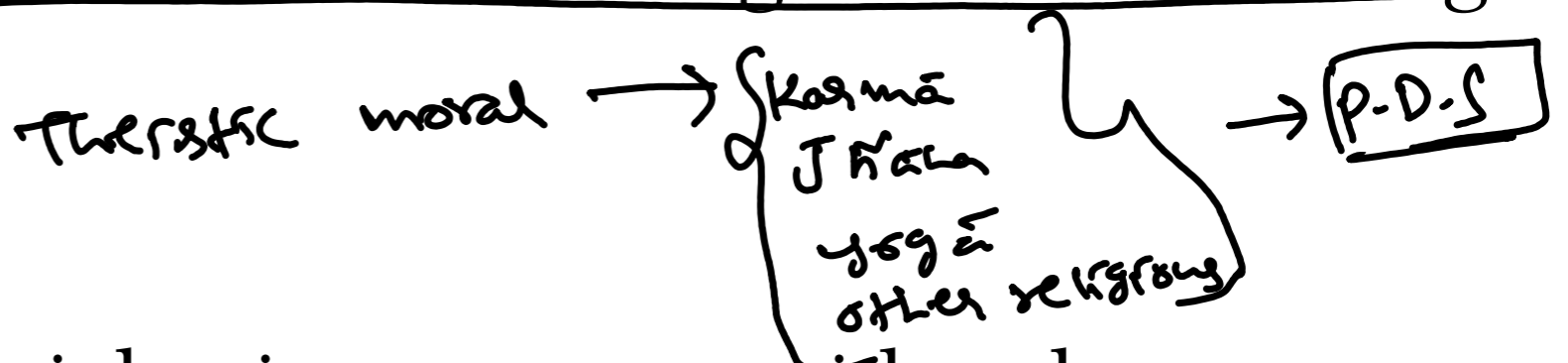
Without belief in God, human life is no better than that of an animal, no matter how much civilized or advanced in scientific knowledge or moral principles it may be.



Real human life operates when a person accepts the rules and prohibitions of theistic moral life. → acceptance of scriptures.

scope of śrī Caitanya's *śikṣā* → theistic moral, *vaidhi* & *prapñc*

Consequently, in this book the discussion begins from this stage of life.



Civility, morality and material science are considered as ornaments to this life.

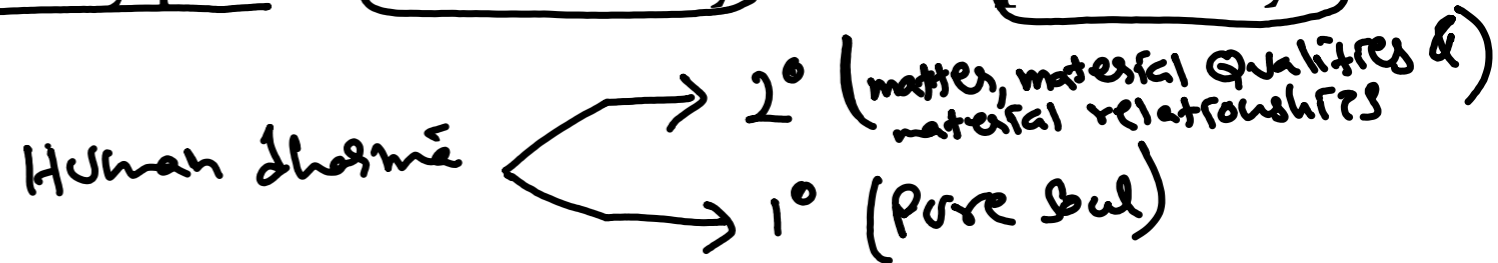
Mission Statement of this book: - To elevate one from theistic moral platform to devotional platform - perfection.

How the theistic moral life culminates in devotional life will be discussed in this book.

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.

(Suddha
Bhakti)

The primary dharma takes shelter of the pure soul.

The primary dharma is the dharma of the soul.

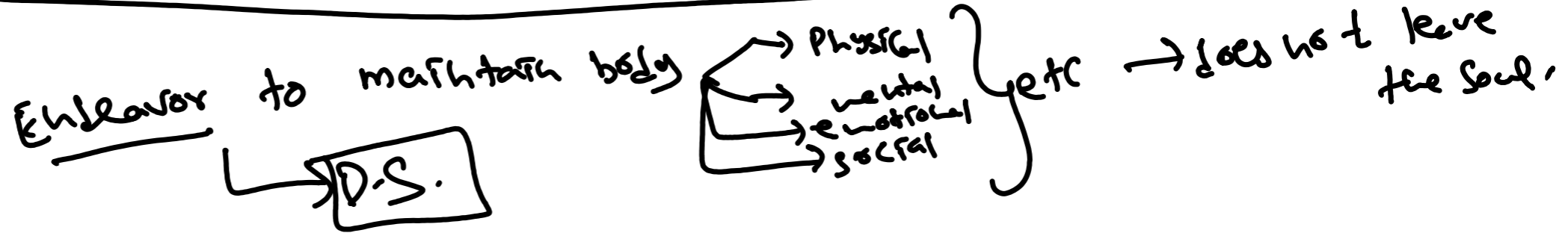
The secondary dharma is of no value, being the transformation of the primary dharma under the influence of material qualities.

When the material qualities are removed, the dharma of the soul exists purely as the primary dharma.

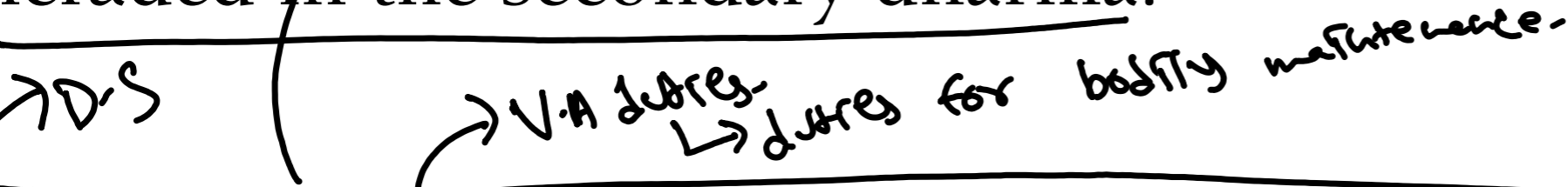
Secondary dharma is also called conditioned dharma.

↓ dharma of a conditioned soul → 2° dharma

When the material conditions are removed, primary dharma remains.

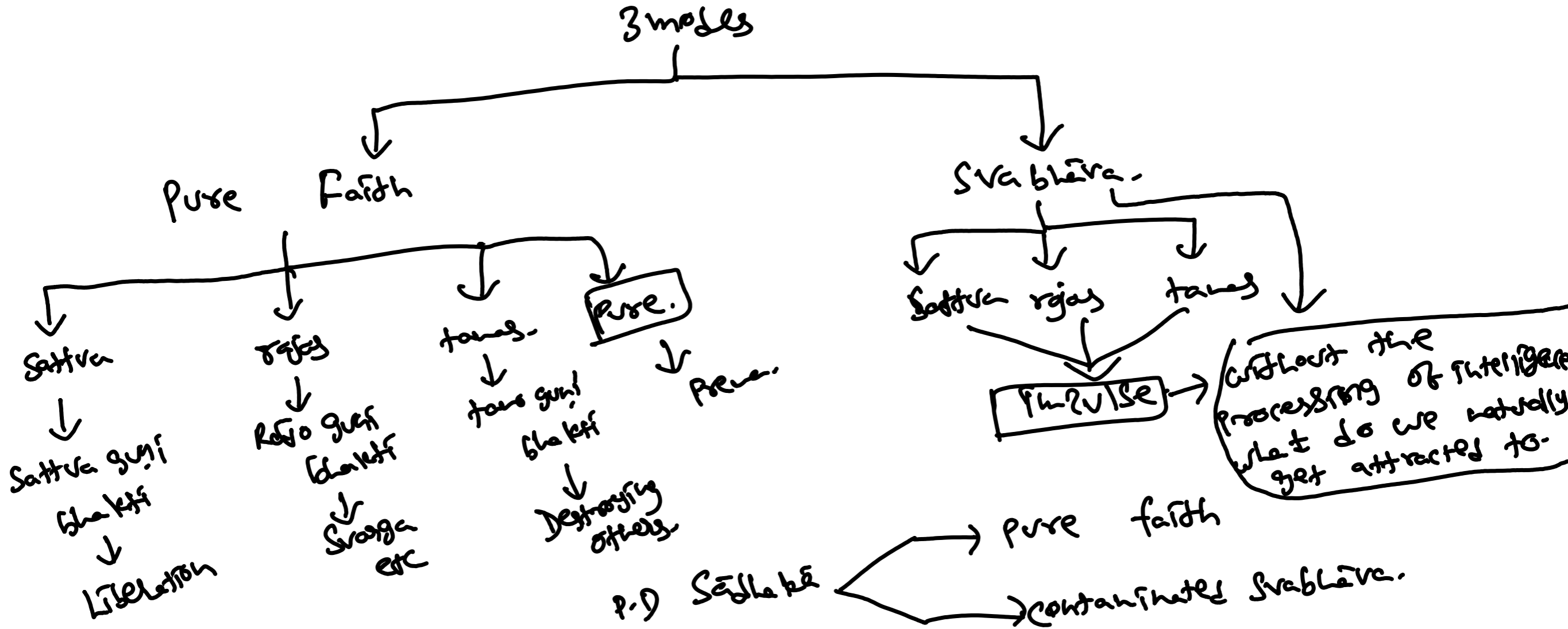


Secondary rules and prohibitions, piety and avoidance of sins are included in the secondary dharma.



↳ faith is freed from the modes.
↳ gets qualification for P.D.S.

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.

What is this positive transformation of 2^o dharma?
↓

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.

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".

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.

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graph TD; A[Isvara] --> B(isvara); B --> C(Lordship);
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In enumerating the objects of creation, the word "Lord" is thus used: cit (conscious entity), acit (matter) and isvara (Lord, controller of both).

Rest of the Clashes (Dasia mītra tattva)

① śāstrās are the ultimate prānīna.

- ↓
- a) sambandha
 - b) abhidheya
 - c) prayojane.

2-8 → Sambandha.

② A is the supreme personality of Goloka

He is sarva śaktimān.

He is also akhila rasāmīta mūrti.

JTva is the marginal potency of P.

Those who take shelter of nāyā are nitya-baddhās.

Those who take shelter of His internal potency are nitya-siddhās.

③ Acintya bheda-abheda tattva.

④ Abhidheya tattva

P-D-S-

⑤ Prayojana-tattva

preme