

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Thākura

Chapter – 2

Secondary Rules

Part – 1

Classification of Secondary Rules

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Part - 1 Classification of Secondary Rules

Chapter

The first section explained about bhakti, which is the abhidheya or the only means to attain prema.

It was also shown that karma and jnana are not direct means (abhidheya) to attain prema, although they have a role to play.

→ protect one from sinful life. → Devotee → bhakti

(Karma and jnana) may be designated as secondary means, whereas hearing and chanting are primary means.

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Part – 1 Classification of Secondary Rules

Although secondary, ^{K & J} they may be called the means for those jivas deeply bound by maya
(Proof)

Proof for K, J & B to
be the means of elevation

|| 11.20.6 ||

śrī-bhagavān uvāca

yogās trayo mayā proktā

nṛṇāṃ śreyo-vidhitsuṣyā

jñānaṃ karma ca bhaktiś ca

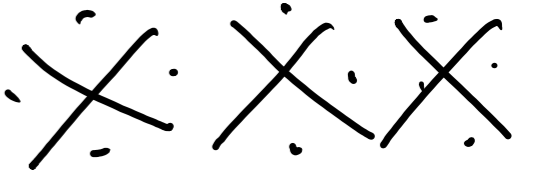
nopāyo 'nyo 'sti kutracit

The Supreme Lord said: Because I desire that human beings may achieve perfection (nṛṇāṃ śreyo-vidhitsuṣyā), I have presented three methods (yogās trayo mayā proktā)—the path of jñāna, the path of karma and the path of bhakti (jñānaṃ karma ca bhaktiś ca). Besides these three, there no other means of elevation (na anyah upāyah asti kutracit).

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Part - 1 Classification of Secondary Rules

The whole second chapter will discuss the secondary means.



The present part will discuss the classification of secondary rules.

Jnana and karma are secondary means and bhakti is the principal means.

Jnana and karma help in the process of bhakti, and bhakti produces prema.

The relationship will be discussed later.

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Part – 1 Classification of Secondary Rules

In as much as karma and jnana can make the body, mind and environment favorable for bhakti, they can be accepted as means; otherwise they are condemned in the scriptures as materialistic endeavors.

After describing the secondary rules, the conclusion will be presented.

The secondary rules are of three types: rules regarding self; rules regarding society; rules regarding the afterlife.

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Part – 1 Classification of Secondary Rules

Rules regarding the self are of two categories: those for the body and those for the mind.

Those rules to keep a person's body properly nourished so that they can remain healthy are the bodily rules. (Proof Given)

|| 6.16 ||

nāty-aśnatas 'tu yogo 'sti
na caikāntam anaśnataḥ
na cāti-svapna-śīlasya
jāgrato naiva cārjuna

Yoga is not possible for one who eats too much (**na aty-aśnatas 'tu yogo 'sti**), or who does not eat (**na ca ekāntam anaśnataḥ**), for one who sleeps too much (**na ca ati-svapna-śīlasya**), or does not sleep, O Arjuna (**jāgrato na eva ca arjuna**).

|| 6.17 ||

(yuktāhāra-vihārasya)
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

If one has regulated eating, regulated walking/recreation (yukta āhāra-vihārasya), regulated use of organs in both material and spiritual activities (yukta-ceṣṭasya karmasu), regulated sleep and regulated waking (yukta-svapna avabodhasya), his yoga destroys all suffering (yogo bhavati duḥkha-hā).

|| 6.18 ||

yadā viniyatam cittam
ātmany evāvaṣṭhate
niṣprahaḥ sarva-kāmebhyo
yukta ity ucyate tadā

When the controlled consciousness (yadā viniyatam cittam) fixes itself in the self alone (ātmany eva avatiṣṭhate), free from desires for all objects of enjoyment (niṣprahaḥ sarva-kāmebhyo), one is said to be perfect in yoga (yukta ity ucyate tadā).

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Part – 1 Classification of Secondary Rules

Such things as regulated drinking, eating, sleeping, exercise, and for sickness, prescriptions for cure, are bodily rules.

If people do not follow these rules, they cannot pass through life smoothly.

If they do not follow the mental rules, their power of realization, concentration, imagination, contemplation and judgment will be weak and will not properly function.

*imagination X
visualization.*

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Part – 1 Classification of Secondary Rules

There will be no advancement in arts and sciences, and moreover one will not be able to take the mind from material thoughts and direct it to thoughts of God.

As a result, sinful thoughts and atheistic attitude will dominate the mind; finally a person will become no better than a beast.

Therefore these bodily and mental rules are very necessary for success in human life.

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Part – 1 Classification of Secondary Rules

Humanity lives together in a society.

There are certain social rules prescribed for elevation of the populace and avoidance of criminal mentality.

An example of a rule for social stability is the prescription of marriage.

Without rules for marriage, society could not progress to the present state.
(Proof Below)

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Part – 1 Classification of Secondary Rules

Ādi 15.27 #dvn

na gṛhaṁ gṛham ity āhur
gṛhiṇī gṛham ucyate
tayā hi sahitaḥ sarvān
puruṣārthān samaśnute

“Merely a house is not a home, for it is a wife who gives a home its meaning.
If one lives at home with his wife, together they can fulfill all the interests of
human life.”

This is a statement from smṛti sastra quoted by Caitanya Mahaprabhu when
he decided to marry.

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Part – 1 Classification of Secondary Rules

Men used to wander around like animals.

In the beginning there were no rules for marriage, but as this created great social problems, marriage customs were introduced.

Giving up his freedom, a man takes a woman with consent from others and the witness of God, and lays the foundation for family life.

The parents are obligated to protect and teach the children, and provide a means from them to make a living.

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Part – 1 Classification of Secondary Rules

For the benefit of family life, such concepts as mutual brotherhood, helping others in difficulty, earning a livelihood by honest means, speaking the truth, and avoiding lying are established.

The tendency towards social stability is a dominant characteristic of the human species. It is visible in all human races.

Synthetic & advancement of civilization → greater degree of rules for social stability

As a society or civilization advances, one will find a greater degree of rules for social stability.

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Part – 1 Classification of Secondary Rules

There is consensus that, amongst all civilizations, the Arya race was the most advanced in social organization.

There were many branches and sub-branches of the Arya race, but there can be no doubt that among the Aryas, the people of Bharata were the most advanced in knowledge, intelligence and social organization.

You should not lose respect for the Aryan civilization just because, with age, it has become weak and dependent on other cultures.

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Part – 1 Classification of Secondary Rules

Controversy of Rishi Rāṇa nāḥa rāṇa
Dayānanda Saraswati

Because some ignorant persons dispute the advanced state of the Aryan civilization, that does not mean it loses its importance.

If you read the dharma sastra, you can understand how much the Aryan civilization of Bharata achieved in implementation of social rules.

for social regulation → accept the vedic guidance.

In fact, all serious, thoughtful men must accept that this civilization, through the guidance of sages, achieved the highest state of social regulation in the world.

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Part - 1 Classification of Secondary Rules

Mingling

Socially responsible

As people become more social, their individual mental and physical qualities do not disappear, but rather become nourished.

↓

From an (individual's nature) arises (the rules of varnas), and from the progressive stages of life comes the asramas.

Cultivation

When bodily and mental tendencies gradually develop by cultivation, they attain a fixed stage, where one quality dominates all others.

That quality is the human being's nature.)

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Part - 1 Classification of Secondary Rules

There are four natures: brahmana, ksatriya, vaisya and sudra.

From exhibition of positive qualities → 4 varnas arise

These four varnas have arisen on the basis of the positive qualities of men.

From the display of -ve qualities → outcasts have arisen

With the display of negative qualities, the outcast from the social system arises.

For a person in such a situation there is no alternative but to give up those negative qualities.

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Part – 1 Classification of Secondary Rules

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Qualities of an
outcaste

|| 11.17.20 ||

aśaucam anṛtaṁ steyaṁ
nāstikyam śuṣka-vigrahaḥ
kāmaḥ krodhaś ca tarṣaś ca
sa bhāvo 'ntyāvasāyinām

Dirtiness, dishonesty, thievery, faithlessness, useless quarrel,
lust, anger and hankering constitute the nature of those in the
lowest position outside the varṇāśrama system.

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Part - 1 Classification of Secondary Rules

from birth till appearance of predominant nature → Environment + discipline to nourish the seed.

From birth until the appearance of a predominate nature in the individual, environment and discipline are the factors that nourish the seed.

The seed then sprouts, grows and finally manifests as a person's nature.

→ Actions of previous lives → Ultimate cause of one's nature.

The authors of scripture have explained, of course, that the actions of previous lives are the ultimate cause of their nature.

The nature of the family into which a child is born determines the child's qualities through hereditary factors.

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Part - 1 Classification of Secondary Rules

Later by training and environment that nature will improve or degrade.

A person of a sudra nature will produce offspring of sudra nature and someone of brahminical nature will produce brahminical offspring.

That is the general rule, but not the absolute rule.

The writers of scripture made arrangements for samskaras or purificatory rites with the intention of fixing the varna of a person after determining their nature.

→ For fixing the varna

↓