

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Thākura

Chapter – 2

Secondary Rules

Part – 1

Classification of Secondary Rules

Chapter - 2

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

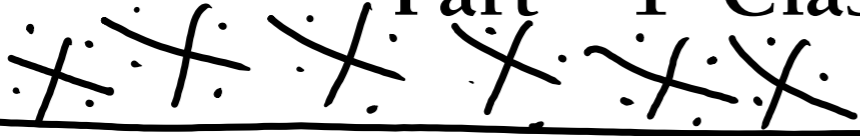
jñānaṃ karma ca bhaktiś ca

nopāyo 'nyo 'sti kutracit

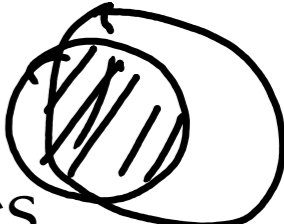
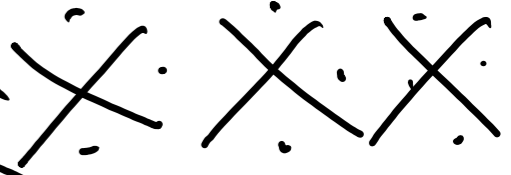
The Supreme Lord said: Because I desire that human beings may achieve perfection (nṛṇāṃ śreyo-vidhitsuṣyā), I have presented three methods (yogās trayo mayā proktā)—the path of jñāna, the path of karma and the path of bhakti (jñānaṃ karma ca bhaktiś ca). Besides these three, there no other means of elevation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

Chapter - 2

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.

Secondary means
 ↳ Activity is performed for prety
 ↳ Activity performed for aiding
 ↳ Activity performed for
 ↳ is better

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.

Chapter – 2

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**).

Chapter – 2

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)

Chapter – 2

Part – 1 Classification of Secondary Rules

Ādi 15.27 #dvn

na gr̥ham gr̥ham ity āhur
gr̥hiṇī gr̥ham 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 Riti Rān nōhō rāyē
Dayānandī Sāsāntī

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

They divided the social rules into two parts after thorough deliberation:
varna and asrama.

People in such a society have two aspects: ^{Varna} their basic nature and ^{Asrama.} their stage of life.

Their nature is fixed by (mental and physical qualities), and (their stage of life is fixed according to their role in society.)

Chapter - 2

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.

Chapter – 2

Part – 1 Classification of Secondary Rules

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

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

Qualities of an
outcaste

|| 11.17.20 ||

aśaucam anṛtam steyam
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.

Chapter - 2

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.

Primary means → Seed is True ego
↓
activities nourish true ego
Secondary means → Seed is FE
→ Activities Tertiary nourish the FE
→ subsequently the activities help transcend the FE

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

↓

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Part – 1 Classification of Secondary Rules

Sanskāres

However, with time, these (rites) have become corrupted.

When the (rites which determine the varna became lost) the country became degraded. (Proof Below)

|| 7.11.35 ||

yasya yal lakṣaṇam proktaṁ
pumso varṇābhivyañjakam
yad anyatrāpi drśyeta
tat tenaiva vinirdiśet

If anyone shows the symptoms (yasya yal lakṣaṇam pumsah) of being a brahmana kṣatriya, vaiśya or śūdra (yat varṇa-abhivyañjakam), as described above (proktaṁ), even if he is born in a different class (yad anyatrāpi drśyeta), he should be designated according to those symptoms (tat tenaiva vinirdiśet).

However, there can be no doubt that the rules of varna are the real rules for society.

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Part – 1 Classification of Secondary Rules

The stages of life are four: brahmacarya, grhastha, vanaprastha and sannyasa.

The brahmacari is the person who before marriage receives an education and is free to wander.

The grhastha is the person who gets married and takes up family responsibilities.

The person who upon aging gives up work and lives alone is a vanaprastha.

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Part – 1 Classification of Secondary Rules

One who gives up all relations with his family and is free to wander is a sannyasi.

The system set up after working out the relation of the varnas and asramas is called varnasrama dharma. (There is another set of rules for the conduct of women, called stri dharma, Bhaktivinoda does not cover these rules in this book.)



This dharma is the social code for the people of Bharata.

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Part – 1 Classification of Secondary Rules

If a country lacks this system of dharma, it cannot be called an advanced society.

In the third part of this chapter these things will be discussed in detail.

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Secondary Rules

Part – 2

Punya karma, Meritorious Action

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Part – 2 Punya karma, Meritorious Action

People's future life is determined according to their activities.

Those who perform punya karma or pious activities in society attain a heavenly abode after death, and those who perform sinful activities suffer in hell.

Activities that lead to heavenly enjoyment are called punya (piety) and activities that lead to hellish suffering are called papa (sin).

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Part - 2 Punya karma, Meritorious Action

The rules for accruing punya and the rules for eradicating papa together make up the rules for determining life after death.

~~the~~ ^{What is the nature of} ~~faith~~ ^{Sādhakā?} ^{faith of a vaiḍhi} → Transcendental

In all the punyas and varṇāśrama activities, there is the factor of the practitioner's faith, which may be tamasika, rājasika or sattvika.

Practitioner's ^{or} Non-P.D.'s

rejoice (or) tāmasik faith

That faith may be inclined either toward (enjoyment of the world) or towards renunciation of the world.)

→ sattvik.

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Part – 2 Punya karma, Meritorious Action

Those on the lowest stage are inclined to worldly enjoyment. ①

Those slightly more advanced are inclined both ways. ②

Those ~~most advanced~~ dedicate themselves to renunciation of the world.
(Proof Below) ③

Mixed
with,

context → not a P.D.

|| 17.2 ||

śrī-bhagavān uvāca
tri-vidhā bhavati śraddhā
dehinām sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tām śṛṇu

The Lord said: The faith of embodied beings (dehinām śraddhā) is of three types (tri-vidhā bhavati), arising from their previous impressions (sā svabhāva-jā). It is made of sattva, rajas or tamas (sāttvikī rājasī caiva tāmasī ca iti). Hear about it (tām śṛṇu).

|| 17.3 ||

sattvānurūpā sarvasya
śraddhā bhavati bhārata
śraddhā-mayo 'yaṁ puruṣo
yo yac-chraddhaḥ sa eva saḥ

This faith corresponds to the nature of the internal organ
(sattva anurūpā sarvasya śraddhā bhavati), O descendent of
Bharata (bhārata). Man is made of his faith (śraddhā-mayo
ayaṁ puruṣaḥ). He becomes similar to whatever form he
worships with faith (yo yat-śraddhaḥ sa eva saḥ).

|| 17.4 ||

yajante sāt̥tvikā devān
yakṣa-rakṣāmsi rājasāḥ
pretān bhūta-gaṇāms̥ cānye
yajante tāmasā janāḥ

Those with sattvic nature worship the devas (yajante sāt̥tvikā devān). Those with rajasic nature worship the Yakṣas and Rākṣasas (yakṣa-rakṣāmsi rājasāḥ). Those with tamasic nature worship the Pretas and Bhūtas (pretān bhūta-gaṇāms̥ ca anye yajante tāmasā janāḥ).

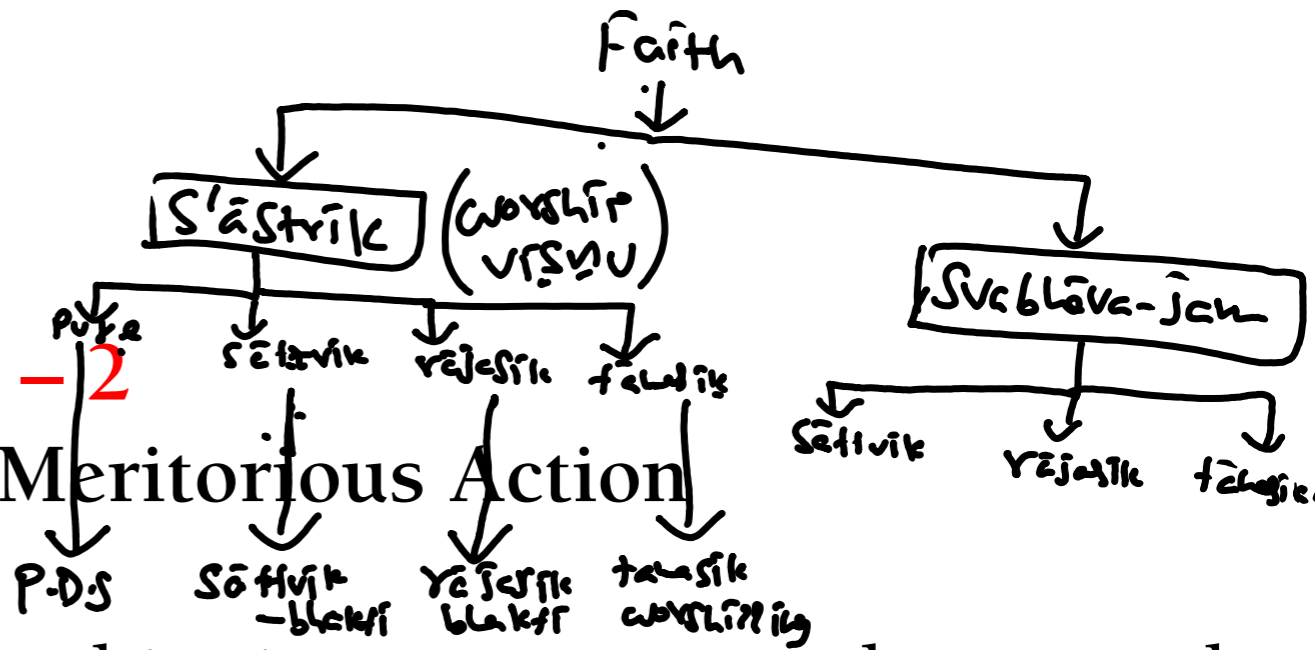
|| 11.20.11 ||

asmiṁ loke vartamānaḥ
sva-dharma-stho 'anaghaḥ śuciḥ
jñānam viśuddham āpnoti
mad-bhaktim vā yadṛcchayā

One who is situated in his prescribed duty (**sva-dharma-sthah**), free from sinful activities and cleansed of material contamination (**anaghaḥ śuciḥ**), in this very life (**asmiṁ loke vartamānaḥ**) obtains transcendental knowledge (**jñānam viśuddham āpnoti**) or, by fortune, bhakti to me (**mad-bhaktim vā yadṛcchayā**).

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Part - 2 Punya karma, Meritorious Action



Although there are provisions for worshipping numerous devatas, the sattvika person worships only Bhagavan.

↳ sāttvik.

As Vaisnavas have no motive for (sense gratification), they accept only those actions that lead to the spiritual goal. (Proof Below)

|| 9.19.14 ||

na jātu kāmahaḥ kāmānām
upabhogena śāmyati
haviṣā kṛṣṇa-vartmeva
bhūya evābhivardhate

As fire (kṛṣṇa-vartma iva) increases more and more (bhūya eva
abhivardhate) by supplying oblations (haviṣā), lust (kāmānām
kāmahaḥ) can never be pacified (na jātu śāmyati) by enjoyment
(upabhogena).

Instruction for
P.D. Sāṅkṛt

|| 11.29.9 ||

kuryāt sarvāṇi karmāṇi
mad-arthaṁ śanakaiḥ smaran
mayy arpita-manaś-citto
mad-dharmātma-mano-ratiḥ

Always remembering me (śanakaiḥ smaran), one should perform all
his duties (kuryāt sarvāṇi karmāṇi) for me as the cases arise (mad-
artham). His consciousness should be fixed in persons whose minds
are dedicated to me (mayy arpita-manaś-cittah) and his mind
should be attracted to bhakti (mad-dharma ātma-mano-ratiḥ).

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Part – 2 Punya karma, Meritorious Action

In the Gita, Krsna has said that the wise should accept only those actions favorable to devotion and reject those that are unfavorable to devotion. (Proof Below)

|| 3.5 ||

na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarma-kṛt
kāryate hy avaśaḥ karma
sarvaḥ prakṛtijair guṇaiḥ

No one (**na hi kaścit**) can remain without doing activity (**jātu tiṣṭhaty akarma-kṛt**) even for a moment (**kṣaṇam api**). All are forced to engage in action (**sarvaḥ avaśaḥ karma kāryate**) by the guṇas arising from prakṛti (**prakṛtijair guṇaiḥ**).