

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

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Thākura

# Chapter – 2

## Secondary Rules

### Part – 2

## Punya karma, Meritorious Action

## Chapter – 2

### 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).

## Chapter - 2

### 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~~ faith What is the nature of faith of a vaish  
Sādhakē? → Transcendental

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

Practitioner's 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.

## Chapter – 2

### 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**).

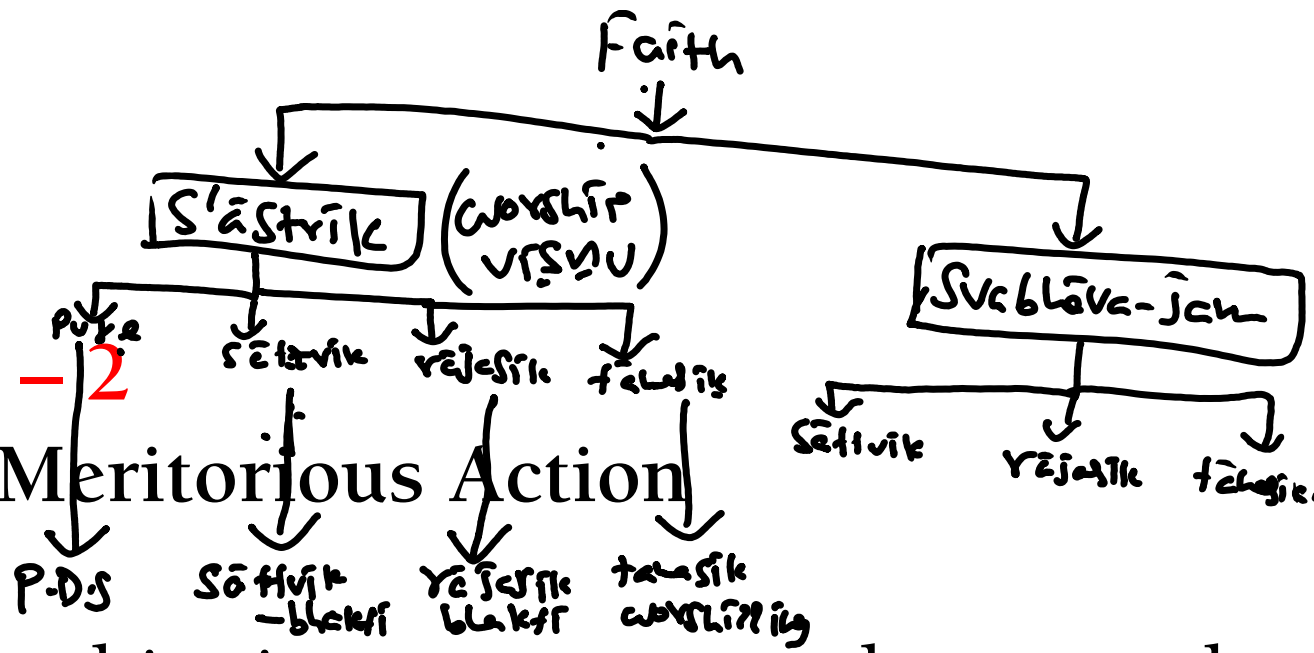
Svabhāva-jan Śreṣṭhī

How to worship?  
(17.1-5)

Not as how to worship  
(whichever way worship?)  
16.27-28

Chapter - 2

Part - 2 Punya karma, Meritorious Action



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

→ sāttvik.

- ① Whom to worship?
- ② why to worship?
- ③ How to worship?

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

- a) Pure devotional practitioners (1,2,3)
- b) Mixed devotees (1,3)
- c) Svabhāva-jan Śreṣṭhī (16th) (None)
- d) Svabhāva-jan Śreṣṭhī (17th) (3)

|| 9.19.14 ||

na jātu kāmāḥ 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  
kāmāḥ) 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-arthaṁ). 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).

## Chapter – 2

### 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 avaśah 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 avaśah karma kāryate) by the guṇas arising from prakṛti (prakṛtijair guṇaiḥ).

Karma → Sanskāras → FIX the FE → So that eventually FE can be transcended.  
 Bhakti → Navadhā liṅgās → FIX the TE → So that eventually Premā can be attained.  
 ↳ TE can be fixed.

|| 4.17 ||

karmaṇo hy api boddhavyam  
boddhavyam ca vikarmaṇaḥ  
akarmaṇaś ca boddhavyam  
gahanā karmaṇo gatiḥ

One should understand (boddhavyam) about karma, vikarma and akarma (karmaṇaḥ vikarmaṇaḥ akarmaṇaḥ ca). The truth about these is difficult to understand (gahanā karmaṇo gatiḥ).

|| 4.18 ||

karmany akarma yah pasyeda  
akarmani ca karma yah  
sa buddhimān manuṣyeṣu  
sa yuktaḥ kṛtsna-karma-kṛt

He who sees inaction in action (karmany akarma yah pasyeda) and action in inaction (akarmani ca karma yah) is intelligent among men (sa manuṣyeṣu buddhimān). He is qualified for liberation (sa yuktaḥ) and has performed all actions (kṛtsna-karma-kṛt).

## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

In attempting to give a brief description and analysis of punya and papa, it is extremely difficult to classify them methodically.

Some sages have classified papa and punya according to bodily, mental, social and spiritual emphasis.

Others have classified them according to bodily, verbal and mental involvement.



## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

Others have classified them as bodily, sensual and mental.

However, all these classifications are less than perfect.

Here they will simply be divided into two groups: constitutional punyas (pertaining to the real nature of the jiva) and conditioned punyas (relating to a relative bodily state).

## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

Righteousness, truth, purity, friendship, honesty and affection are punyas of the first group, as they are found in the jiva's real nature; they are the eternal ornaments of the jiva.

In the conditioned state of the jiva, as they become grosser in nature, these natural qualities of the soul are called punya.

The rest of the punyas are called conditioned, because they arise only through the conditioned state of the jiva. In the liberated state one need not perform these punyas.

## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

Sin is not a constitutional factor of the jiva, but rather takes shelter of the jiva in the conditioned state.

Some actions or states are contradictory to the natural qualities (punyas) of the jiva: for instance, hatred, lying, cruelty, lust, envy, and injustice.

↳ Due to conditioning.

All other sins are contrary to the relative punyas.

As the discussion of papa and punya will be very brief, the constitutional and conditioned divisions have not been indicated.

## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

The papa and punyas have simply been enumerated with a little discussion.

But having been given these guidelines, the reader can easily make the proper distinctions.

There are 10 kinds of punyas:

## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

- assistance to others
- service to elders
- charity
- serving guests
- cultivation of cleanliness
- celebration of festivals
- performance of vows
- protection of animals
- increase of population
- proper conduct.

## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

#### 1. Assistance to the Needy

Assistance to others is of two kinds: relieving others of distress and helping others make progress.

A person should help others as much as possible without distinguishing whether they are relatives or not.

The same distress that befalls ourselves also comes to others.

## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

#### 1. Assistance to the Needy

When people are in difficulty, they think that others should give them relief.

Thus people should try to relieve others' distress as if it were their own.

They must attempt to relieve distress by putting aside self-interest, which may obstruct giving assistance.

They should try to remove other people's bodily, mental, social and spiritual difficulties.

## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

#### 1. Assistance to the Needy

Examples of bodily distress are sickness and hunger.

Examples of mental distress are anxiety, envy, lamentation, and fear.

Examples of social distress are an inability to support the family, inability to give education to the children, inability to get them married, and lack of resources for cremation.

Examples of spiritual distress are lack of faith, atheism, and desire for sinful acts.



## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

#### 1. Assistance to the Needy

Just as you must relieve a person of distress, you should also try to elevate them.

You should help people progress physically, mentally socially and spiritually by offering monetary, physical, and verbal assistance, and by engaging that person's relatives as well.

## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

#### 2. Service to Elders

There are three types of service to elders: protection of and service to parents, teachers, and other superiors or elders.

A person must follow the instructions of parents and serve them as much as possible.

A person should serve those who have protected him as a helpless child (parents), and should also service those who have given knowledge (teachers), especially those who have given spiritual knowledge and mantra.  
(Proof Below)

|| 7.15.25 ||

rajas tamaś ca sattvena  
sattvaṁ copaśamena ca  
etat sarvaṁ gurau bhaktyā  
puruṣo hy añjasā jayet

One conquers rajas and tamas (rajas tamaś) by a predominance of sattva (sattvena). One conquers sattva (sattvaṁ) by being indifferent to the results of actions (upaśamena). One conquers all of these obstacles quickly and easily (puruṣah etat sarvaṁ añjasā jayet) by devotion to guru (gurau bhaktyā).

|| 7.15.26 ||

yasya sākṣād bhagavati  
jñāna-dīpa-prade gurau  
martyāsad-dhīḥ śrutam tasya  
sarvam kuñjara-śaucavat

For a person having faulty intelligence (yasya asad-dhīḥ) who thinks that the guru (gurau), who gives the lamp of knowledge (jñāna-dīpa-prade) and is a spiritual expansion of the Lord (sākṣād bhagavati), is an ordinary mortal (martyā), all that he has heard from guru (tasya sarvam śrutam) becomes as useless as cleaning an elephant that merely becomes dirty again (kuñjara-śaucavat).

## Chapter – 2

### Part – 2 Punya karma, Meritorious Action

#### 2. Service to Elders

Those are considered superiors who are bigger in body, greater in age or more experienced in knowledge.

One must respect and serve them all.

One cannot follow (~~incorrect~~ ~~orders~~ ~~of~~ ~~a~~ ~~superior~~) but one should also not show hostility towards him, using disrespectful or harsh words.

## Chapter – 2

Part – 2 Punya karma, Meritorious Action

### 2. Service to Elders

One should put a stop to their improper behavior or instructions by using  
sweet words, humility, and gentle reasoning at the proper time.