

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

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Thākura

# Chapter – 2

## Secondary Rules

### Part – 2

## Punya karma, Meritorious Action

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### Part – 2 Punya karma, Meritorious Action

#### 9. Increasing the Population

As far as increasing the population goes, this is a pious activity under the following conditions: when the offspring arise from legal marriage, when they are raised and protected responsibly, when the offspring are led into stable married life, and when they are given spiritual education.

③

④

After marrying a suitable person at a suitable age, a person should affectionately raise a family, following the rules for maintaining proper health and mind. (Proof Below)

|| 11.17.39 ||

gr̥hārthī sadṛśīm bhāryām  
udvahed ajugupsitām  
yaviyasīm tu vayasā  
yaṁ sa-varṇām anu kramāt

One who desires to establish family life should marry a wife of his own (caste), who is beyond (reproach) and (younger in age). If one desires to accept many wives they may be of lower caste than the (first wife)

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#### 9. Increasing the Population

By providence, children are born; the parents should raise them with care, giving training and education.

When the children are older, they are taught a means of livelihood, and when they are of suitable age, they are married and take up family life.

According to age, the children should be taught rules for bodily maintenance and cleanliness, morality and spiritual truth.

The most important teaching is detachment from material life. (Proof Below)

|| 11.17.51 ||

yadṛcchayopapannena  
śuklenopārjitena vā  
dhanenāpīḍayan bhṛtyān  
nyāyenaivāharet kratūn

A householder should comfortably maintain his dependents either  
with money that comes of its own accord or with that gathered by  
honest execution of his duties. According to one's means, one should  
perform sacrifices.

|| 11.17.52 ||

kutumbēṣu na sajjeta  
na pramādyet kuṭumby api  
vipaścin naśvaram paśyed  
adrṣṭam api drṣṭa-vat

A householder taking care of many dependent family members should  
not become materially attached to them, nor should he become  
inattentive to worship of the Lord. An intelligent householder should  
see that all possible future happiness, just like that which he has  
already experienced, is temporary.

|| 11.17.53 ||

putra-dārāpta-bandhūnām  
saṅgamaḥ pāntha-saṅgamaḥ  
anu-deham viyanty ete  
svapno nidrānugo yathā

The association of children, wife, relatives and friends is just like the  
brief meeting of travelers. With each change of body one is separated  
from all such associates, just as one loses the objects one possesses in  
a dream when the dream is over.



|| 11.17.54 ||

itthaṁ parimṛśan mukto  
gṛheṣv atithi-vad vasan  
na gṛhair anubadhyeta  
nirmamo nirahaṅkṛtaḥ

Deeply considering the actual situation, an unattached person should  
live at home just like a guest, without any sense of proprietorship or  
false ego. In this way he will not be bound or entangled by domestic  
affairs.

|| 11.17.55 ||

karmabhir gr̥ha-medhīyair  
iṣṭvā mām eva bhaktimān  
tiṣṭhed vanam vopaviśet  
prajāvān vā parivrajat

A devotional householder who worships me by execution of his  
family duties may remain at home may take vānaprastha or, if he has a  
responsible son, take sannyāsa.

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### Part – 2 Punya karma, Meritorious Action

#### 10. Conduct

The following are parts of righteous conduct: forgiveness<sup>①</sup>, gratitude<sup>②</sup>, truthfulness, honesty, not stealing<sup>③</sup>, not accepting from others<sup>④</sup>, mercy, detachment<sup>⑤</sup>, respect for the scriptures<sup>⑥</sup>, travel to holy places<sup>⑦</sup>, proper judgment<sup>⑧</sup>, courtesy<sup>⑨</sup>, worship of the Lord<sup>⑩</sup> and being steadily situated in work<sup>⑪</sup> according to ability<sup>⑫</sup>.

#### ① Forgiveness

Giving up the desire to punish a person for committing an offense is called forgiveness or tolerance.

It is not wrong to punish the offenders, but forgiveness is an even higher principle.

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#### 10. Conduct

Prahlada and Haridasa Thakura forgave their enemies and are worshipped as great examples by all.

#### ② Gratitude

To recognize the help that another person has given is called gratitude.

The Aryan civilization has such gratitude that the children would serve the parents as long as they lived, and when the parents died, they would undergo periods of austere restriction (asauca), giving up sleeping and eating, and would observe the sraddha ceremonies by giving food to others.

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#### 10. Conduct

To express their gratitude to their parents they would yearly offer sraddha and tarpana.

To show gratitude to all people is also a punya karma.

#### ③ Truthfulness

Speaking what you believe to be true is called truthfulness.

Truthful people are respected by the whole world.

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#### 10. Conduct

##### ④ Honesty

Having a direct, sincere nature is called honesty.

The more honestly people live their life, the more virtuous they are.

##### ⑤ Not stealing

Illegally taking others' belongings is called theft.

##### ⑥ Not accepting from others

A person has no right to objects not earned through labor or not given as gifts. Those who are lame or blind have a right to beg, but others should receive goods only through honest work.

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#### 10. Conduct

Begging without right to do so is called parigraha. It should be avoided.

④ Being merciful

One should show mercy to all living beings.

Mercy shown as a matter of duty is <sup>ruk</sup>vaidha daya Mercy, which is displayed spontaneously (from raga), will be dealt with elsewhere.

The idea that compassion should be shown to humans but not to animals is wrong. One should try to relieve suffering of any living being.

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#### 10. Conduct

##### ⑧ Detachment

Attachment to material objects is reduced by (control of the mind (sama)), (control of the senses (dama), (tolerance) and (abstinence).

The practice of resisting the temptation of evil desires is called tolerance.

Giving up the thirst for material objects in general is called (abstinence).

Detachment is a punya, for with detachment one is free from sin.



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#### 10. Conduct

Detachment must be cultivated gradually in the beginning stages, but on the path of raga detachment is attained very easily.

This will be discussed elsewhere.

Practicing detachment is an act of punya.

By repeatedly enduring the hardships of caturmasya, fasting and staying awake on the new and full moons, one becomes accustomed to renunciation.

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#### 10. Conduct

By first gradually giving up the desire for enjoyment of sleeping and eating, one can eventually give up desire for all material enjoyments.

When one becomes perfect at accepting only what is necessary for maintaining life, one has attained detachment.

Attaining detachment, a person is qualified for sannyasa.

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#### 10. Conduct

⑨ Respect for scriptures

All people should respect the scriptures.

What is scripture?

Scripture refers to those works that distinguish right from wrong, spirit from matter, truth from illusion.

Those who were properly qualified revealed genuine scriptures.

Unqualified persons who have compiled works attempting to delineate the goal of life and rules to follow have given the world false scriptures which misguide the world.

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#### 10. Conduct

. Such atheistic works, which have arisen from use of faulty logic, should not be respected.

As the blind leads the blind into the ditch, so such authors of faulty works lead themselves and their followers on the wrong path.

Genuine scripture means the Vedas and those works that agree with the Vedic conclusions. To study those works and teach those works is a punya.

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#### 10. Conduct

##### ⑩ Traveling to holy places

By travelling to places of pilgrimage a person gains knowledge and purifies himself of sin.

##### ⑪ Proper judgement

A person should show their power of discrimination properly.

The person who does not consider questions such as: "What is the world, who am I, who created the world, what is my duty in life, and what do I achieve?" is not to be considered a human being.

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#### 10. Conduct

The difference between man and animal is that a person can consider these questions whereas the animal cannot.

The result of this inquiry is self-realization.

⑫ Courtesy

Courtesy is another punya.

One should follow the conduct of the ancient sages and follow their instructions on the matter. (Proof Below)

|| 4.18.4 ||

tān ātiṣṭhati yaḥ samyag  
upāyān pūrva-darśitān  
avarah śraddhayopeta  
upeyān vindate 'ñjasā

The inexperienced person (**avarah**), having faith (**śraddhayā upeta**),  
who completely applies these methods (**yaḥ tān upāyān samyag**  
**ātiṣṭhati**) previously shown (**pūrva-darśitān**), easily attains the  
desire results (**upeyān vindate añjasā**).

|| 4.18.5 ||

tān anādr̥tya yo 'vidvān  
arthān ārabhate svayam  
tasya vyabhicaranty arthā  
ārabdhāś ca punaḥ punaḥ

The goals of a fool (avidvān arthān) who, ignoring the authorized methods (yah tān anādr̥tya), acts independently (arthān ārabhate svayam), and attempts repeatedly (ārabdhāś ca punaḥ punaḥ), are not fulfilled (tasya vyabhicaranty arthā).



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#### 10. Conduct

In different ages sometimes the conduct changes.

For instance, the animal sacrifices performed in Satya-, Treta- and Dvapara-yugas are forbidden in Kali-yuga.

After intelligently examining all the previous rules of conduct, the proper mode of conduct should be framed.

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#### 10. Conduct

Proper respect should be given, considering the person's status.

This is called maryada.

- ① All Jivas should be respected
- ② Humans
- ③ Position.
- ④ Brahmana & Vaishya

Not giving proper respect is considered a great fault.

A person should give respect to all human beings, but should give more respect to a person with position.

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#### 10. Conduct

Most respect should be given to the brahmana and vaisnava.

The following is the order: respect to humans, respect to those who are civilized, respect to a person in high position (such as the king), respect to the educated (pandita), respect to a person with good qualities, respect according to varna (especially the brahmana), respect according to asrama (especially the sanhyasi), and respect according to devotion (bhakti).

The diagram consists of seven numbered circles (1-7) with arrows pointing to specific phrases in the text above. Circle 1 points to 'respect to humans'. Circle 2 points to 'respect to those who are civilized'. Circle 3 points to 'respect to a person in high position (such as the king)'. Circle 4 points to 'respect to the educated (pandita)'. Circle 5 points to 'respect to a person with good qualities'. Circle 6 points to 'respect according to varna (especially the brahmana)'. Circle 7 points to 'respect according to asrama (especially the sanhyasi)'. There is also a circle 8 with an arrow pointing to 'respect according to devotion (bhakti)'.

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#### 10. Conduct

##### ⑬ Worship of the Lord

Worship of the Lord is considered a punya.

Among all rules, worship of the Lord is the most important.

However, the form of worship will differ according to the level of an individual's consciousness.

##### ⑭ Acting according to one's position

Performing good acts is punya, and performance of unauthorized acts is sin.

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### Part – 2 Punya karma, Meritorious Action

#### 10. Conduct

There are three types of actions: karma, akarma and vikarma.

Those acts that are beneficial are called karma; failure to do those acts that should be done is called akarma.

Forbidden action is called vikarma.

Punya karmas are of three types: nitya or daily (such as worship of the Lord), naimittika or periodic (such as tarpanas to pitrs), and kamyas or impelled by personal desire.

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Karma adhikarī

Those impelled by personal desire should be avoided, but the other two,  
nitya karma and naimittika karma, should be performed. (Proof Below)

|| 11.19.20-24 ||

śraddhāmṛta-kathāyām me śāśvan mad-anukīrtanam  
pariniṣṭhā ca pūjāyām stutibhiḥ stavanam mama

ādarah paricaryāyām sarvāṅgair abhivandanam  
mad-bhakta-pūjābhyadhikā sarva-bhūteṣu man-matiḥ

mad-artheṣv aṅga-ceṣṭā ca vacasā mad-guṇeraṇam  
mayy arpaṇam ca manasaḥ sarva-kāma-vivarjanam

mad-arthe 'rtha-parityāgo bhogasya ca sukhasya ca  
iṣṭam dattam hutam japtam mad-artham yad vratam tapaḥ

evam dharmair manuṣyāṇām uddhavātma-nivedinām  
mayi sañjāyate bhaktiḥ ko 'nyo 'rtho 'syāvaśiṣya



Firm faith in the narration of my sweet pastimes (śraddhāmṛta-kathāyām me), constant chanting of my glories (śaśvad mad-anukīrtanam), unwavering attachment to my worship (pariniṣṭhā ca pūjāyām), praising me through verses (stutibhiḥ mama stavanam), great respect for serving the deity (ādarah paricaryāyām), offering obeisances with the entire body (sarvāṅgair abhivandanam), performing extensive worship of my devotees (mad-bhakta-pūjābhyadhikā), consciousness of me in all living entities (sarva-bhūteṣu man-matiḥ), offering of ordinary bodily activities in my service (mad-artheṣv aṅga-ceṣṭā), use of words to describe my qualities (vacasā mad-guṇa īraṇam), offering the mind to me (manasaḥ mayy arpaṇam ca), rejection of all material desires (sarva-kāma-vivarjanam), giving up wealth for my sake (mad-arthe artha-parityāgo), renouncing material sense gratification and happiness (bhogasya ca sukhasya ca), performing acts of charity, offering homa, and chanting japa (iṣṭam dattam hutam japtam), performing vows like Ekādaśī as austerity with the purpose of achieving me (mad-artham yad vratam tapaḥ)—by these (evam dharmair) those human beings who have surrendered themselves to me (ātma-nivedinām manuṣyāṇām) develop bhakti for me (mayi bhaktiḥ sañjāyate). What other result could remain for my devotee (kah anyo arthah asya avaśiṣyate)?