

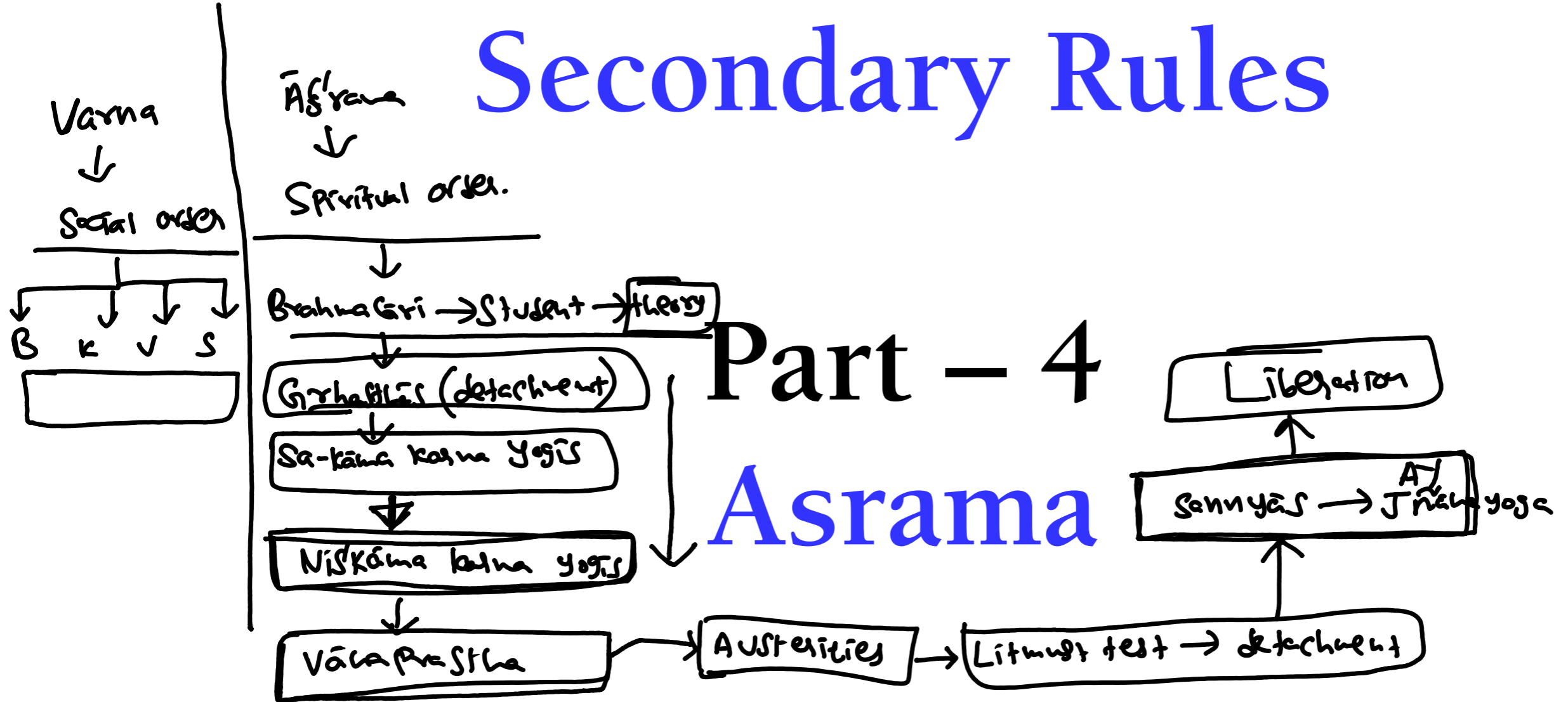
Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter - 2

Secondary Rules



Chapter – 2

Part – 4 Asrama

A person's activity stems from a svabhava or nature.

This activity is situated in an asrama or stage of life.

Taking shelter of that asrama, the individual performs work.

As varnas and asramas are (intimately related) (karma) is sometimes called varnasrama dharma.

prescribed karma

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Part – 4 Asrama

There are four asramas: brahmacarya, grhasthya, vanaprastha and sannyasa.

Those of brahminical nature are qualified for brahmacarya.

The brahmacari is of controlled mind, proper, gentle conduct, accepts bodily austerities, and stays in the gurukula until his studies are completed.

Then, after giving the guru a donation, with his permission, he may get married.

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Part – 4 Asrama

It is written in the Caitanya-Caritamṛta, in praise of Murari Gupta's behavior: “He never accepted things from others, but maintained his family by his own endeavors.”

All varnas are qualified for grhastha asrama.

The brahmana enters household life after his brahmacari education is finished; the ksatriya, after studying the scriptures to some extent, leaves the gurukula and enters the grhastha asrama.

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Part - 4 Asrama

The vaisya studies those subjects relevant to cow protection, commerce and agriculture.

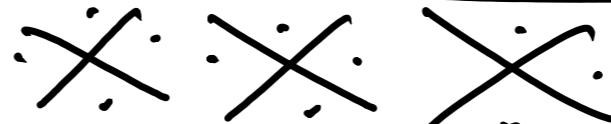
The sudras, when of proper age, simply get married.

①

②

③

The father, family priest, and local community should decide the varna of a person at the time of a child's education.

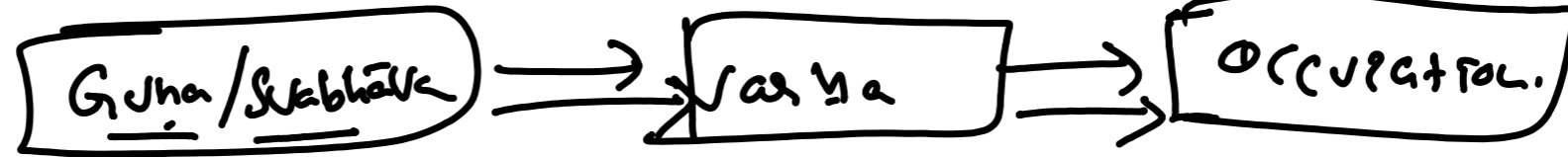


Children should be placed in studies that suit their observed nature.

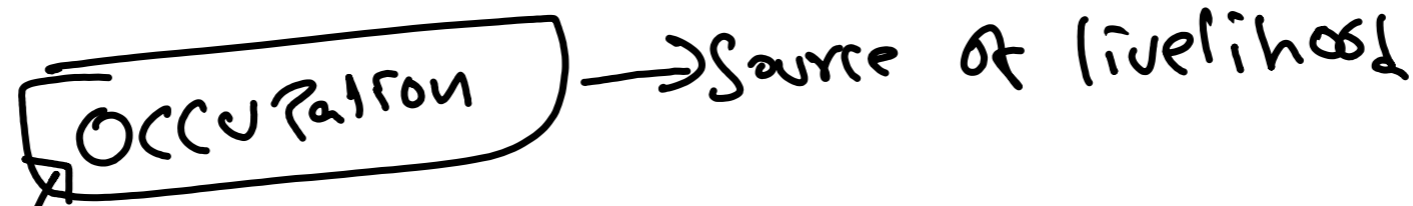
Chapter - 2

Part - 4 Asrama

Those who (have no attraction for study) and (are more inclined to do service) will waste their time in studies. → Sudras



If someone is judged to be of a sudra nature, they should be engaged in service.



In order to be a householder, a person should first have a means of earning a living.

This varies according to the different varnas.

Chapter – 2

Part – 4 Asrama

The six activities of the brahmana are to perform worship or sacrifice, perform this for others, studying, teaching, giving charity and accepting charity.

In performing worship, studying and giving charity he spends money, and in performing worship for others, teaching and accepting charity, he earns money.

Ksatriyas support themselves by taxes and revenues, and by use of weapons.

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Part – 4 Asrama

The vaisya earns by raising cows, agriculture and commerce, and the sudra earns by serving the three higher varnas. (Proof Below)

|| 7.11.14 ||

viprasyādhyayanādīni
ṣaḍ-anyasyāpratigrahaḥ
rājño vṛttiḥ prajā-goptur
aviprād vā karādibhiḥ

6
For a brāhmaṇa there are six occupational duties (adhyayana ādīni ṣaḍ viprasyā). A kṣatriya should not accept charity, but he may perform the other five of these duties (anyasya apratigrahaḥ). A king or kṣatriya (rājñah prajā-goptuḥ) is not allowed to levy taxes on brāhmaṇas, but he may make his livelihood by money from his other subjects (aviprāt kara-ādibhiḥ vṛttiḥ).

|| 7.11.15 ||

vaiśyas tu vārtā-vṛttiḥ syān
nityam brahma-kulānugaḥ
śūdrasya dvija-śuśrūṣā
vṛttiś ca svāmīno bhavet

The mercantile community should always engage in occupational duties (vaiśyas tu nityam vārtā-vṛttiḥ syāt) under the directions of the brāhmaṇas (brahma-kula-anugaḥ). For the śūdras whose quality is service to the other varṇas (śūdrasya dvija-śuśrūṣā), his livelihood is service to a master of a higher social order (vṛttiś ca svāmīno bhavet).

This verse indicates
transition from (NKKY) to J-)

|| 7.11.32 ||

vṛttyā sva-bhāva-kṛtayā
vartamānaḥ sva-karma-kṛt
hitvā sva-bhāva-jam karma
śanair nirguṇatām iyāt

After purification of heart

If one acts in his profession according to his nature (sva-bhāva-kṛtayā vṛttyā), after gradually giving up his actions (śanair karma hitvā) according to his nature (sva-bhāva-jam), he attains the stage beyond the guṇas (nirguṇatām iyāt).

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Part - 4 Asrama

In emergency circumstances, the brahmanas can take up ksatriya and vaisya occupations, but the three higher varnas should not take up a sudra occupation unless there is extreme circumstance.

The person should accept a wife according to the scriptural rules and produce children.

→ gr. life theme.

→ especially for one who has karma-adhikāra.

The householder should express gratitude to his ancestors by offerings of food (pinda); he should worship the devas with sacrifices, serve guests by offering food, and respect all living beings by correct behavior.

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Part – 4 Asrama

As the wandering sannyasi and the brahmacari survive by the charity of the householder, the householder asrama is considered the best.

When a man grows older he should leave his wife with the son, and take vanaprastha (retirement in the forest).

If there is no son, he may take his wife with him, and together they go to the forest.

Chapter – 2

Part – 4 Asrama

↑ Austerity

Reducing his material needs, he sleeps on the earth, makes clothing of the bark of trees, avoids shaving, observes a vow of silence, bathes three times a day, serves guests as far as possible, eats forest fruits and roots, and worships the Lord in a solitary place.

All varṇās

All varnas can take vanaprastha.

Sannyasa asrama is the fourth asrama (Proof Below).

|| 7.15.30 ||

yaś citta-vijaye yattah
syān niḥsaṅgo 'parigrahaḥ
eko vivikta-śaraṇo
bhikṣur bhaiṣya-mitāśanaḥ

One who (yaḥ) desires to conquer the mind (citta-vijaye yattah) must leave the company of his family (niḥsaṅgo), and without being dependent (aparigrahaḥ syāt), should live in a solitary place (ekaḥ vivikta-śaraṇaḥ), beg for a living (bhaiṣya) and eat frugally (mita-aśanaḥ).

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Part – 4 Asrama

This person is called a bhiksu or parivrajaka.

When the brahmacari, grhasthi or vanaprastha develops a keen sense of renunciation, is devoid of attachment to family life, is able to tolerate all difficulties, has gained knowledge of the truth, has no desire for worldly friendship, develops equal vision of all living beings, is devoid of envy, has compassion, has fixed his mind on the Lord, and is engaged in yoga, he is fit for sannyasa.

The sannyasi is always engaged in meditation on the Lord.

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Part – 4 Asrama

He should not stay in a village more than one night, except when observing caturmasya vows.

In this first stage, the sannyasi begs only from brahmanas.

Only brahmanas are allowed to accept this asrama.

Those who are devoid of normal physical or mental power (those who are mentally or physically disabled, too young or too old) are not qualified for any asrama, but exist at the mercy of the asramas.

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Part – 4 Asrama

The people of the asramas are obligated to assist them as much as possible.

Women are allowed to enter the grhastha asrama and vanaprastha asrama only.

Although some women, being exceptionally qualified, by achieving high education, expert understanding of scripture and great expertise, may take brahmacari or sannyasi asrama and obtain all success, it is not the normal rule, as women are usually of weaker body, faith and discriminating power.

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Part – 4 Asrama

The household asrama may be considered the only asrama, since the other three asramas depend on it.

Most of society takes up household life.

Those who are specially qualified become brahmacari, vanaprasthi and sannyasi, but their numbers are few.

Without such division of asramas according to different types of activity, social consciousness will not be complete.

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Part – 4 Asrama

The rules for (household life) are elaborately described in the twenty dharma sastras and the Puranas.

The manus, rsis, and prajapatis have written in respective scriptures what activities the householder should do and what activities he should avoid, on a daily, fortnightly, monthly, twice yearly and annual schedule.

The rules are many and, in consideration of time and place, should be the subject of a separate work.

Here they have been given only a brief treatment.

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Secondary Rules

Part – 5
Daily duties

Chapter – 2

Part – 5 Daily Duties

Rising during the brahma muhurta, a person should fix the mind by thinking of the spiritual and worldly activities that must be performed that day.

Relieving the body in a place proper according to the scriptural rules every morning, the face, mouth, arms, hands and other body organs should be cleaned.

Bathing in pure fresh water, persons should dress in suitable cloth, then work by a method allotted by their varna.

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Part – 5 Daily Duties

According to the individual state of health, they may bathe again at noon and offer worship of the Lord and tarpanas to the pitrs.

After preparing meals, a person should put some food aside for animals and destitute persons, and stand at the door front to receive any guest.

If guests arrive, they should be fed with attention.

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Part – 5 Daily Duties

He need not feed people of his own town, but rather those who are from other places, without relatives, who have no money and are hungry.

He should not inquire about their family lineage (gotra).

He should first of all feed a sinless brahmana.

After feeding a pregnant woman, his own children, and the elders, he should himself take his meal, while facing north or east.

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Part – 5 Daily Duties

He should eat only food which is fresh, pure, and wholesome, untouched by sinful people, from a pure plate, at a regulated time.

After eating he should contemplate the Lord.

Without being lazy, he should do some light task, and in the last part of the day he should read or discuss the scriptures.

Chapter – 2

Part – 5 Daily Duties

At sunset, he should perform his sandhya rites with great concentration, and then, as at noon, he should serve any guests with food, after which he should eat.

At night he should offer a place and bed for his guest to sleep in.

Then the host should sleep in a clean bed with his head facing east or south, as sleeping with head to the north or west causes sickness.

He should not associate with his wife against the rules of scripture.

Chapter – 2

Part – 5 Daily Duties

In other words, the householder should live his life by working honestly in order to support his own family, guests and shelterless people, while following the scriptural rules for purification of the body and mind in order to maintain a sinless heart.

All the daily rules cannot be practiced perfectly in modern times, due to the influence of differing political and social trends.

Since in modern states the main activities are reserved for midday, people eat first, then work.

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Part – 5 Daily Duties

Due to time, the rules for keeping good health have also changed, and thus eating so late at night, bathing three times a day and staying awake at night are not necessary.

The essential goal of these rules formulated by the great rsis was to carry out the bodily activities of eating, bathing and sleeping without hindrance or sin.

Thus the householder should perform his daily activities with great faith after considering his individual needs.

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Part – 5 Daily Duties

Rules for daily activities include rules for body, mind, society and afterlife.

① bodily rules

Such bodily rules as rising early in the morning, cleaning the body, suitable work, bathing, eating at the proper time, choice of nourishing food, drinking fresh water, strolling, wearing clean cloth, sleeping no more than eight hours must be done daily.

② Mental rules

For steadiness of mind a person must daily cultivate different facets of knowledge such as geography, astronomy, history, geometry, mathematics, chemistry, physics, medicine, literature, philosophy of life's goals, meditation and contemplation of the day's work.

Chapter – 2

Part – 5 Daily Duties

③ Social duties

Daily he must also earn a living by lawful work, raise his family, and perform works beneficial for society and the world.

④ For after life

For assuring a good afterlife, he must daily perform sandhya rites.

Most of the activities are daily, but some are performed every two weeks, or monthly, or every six months, yearly, or irregularly.

The daily activities are called nitya karma.

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Part – 5 Daily Duties

The others are called naimittika karma: some of which are performed at regular intervals and some at irregular intervals.

The householder must always remain free from sin and engage in beneficial work.

The previous descriptions were of works that yield beneficial results.

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Part – 5 Daily Duties

Now, in order to avoid sin, a description of the main sinful activities will be given.

There are eleven principal sins: violence; cruelty; hypocrisy; mental illusion; lying; disobedience to a superior; lust; selfishness; impurity; rude conduct; and destructiveness.