

Śrī Caitanya-Śikṣāmṛta

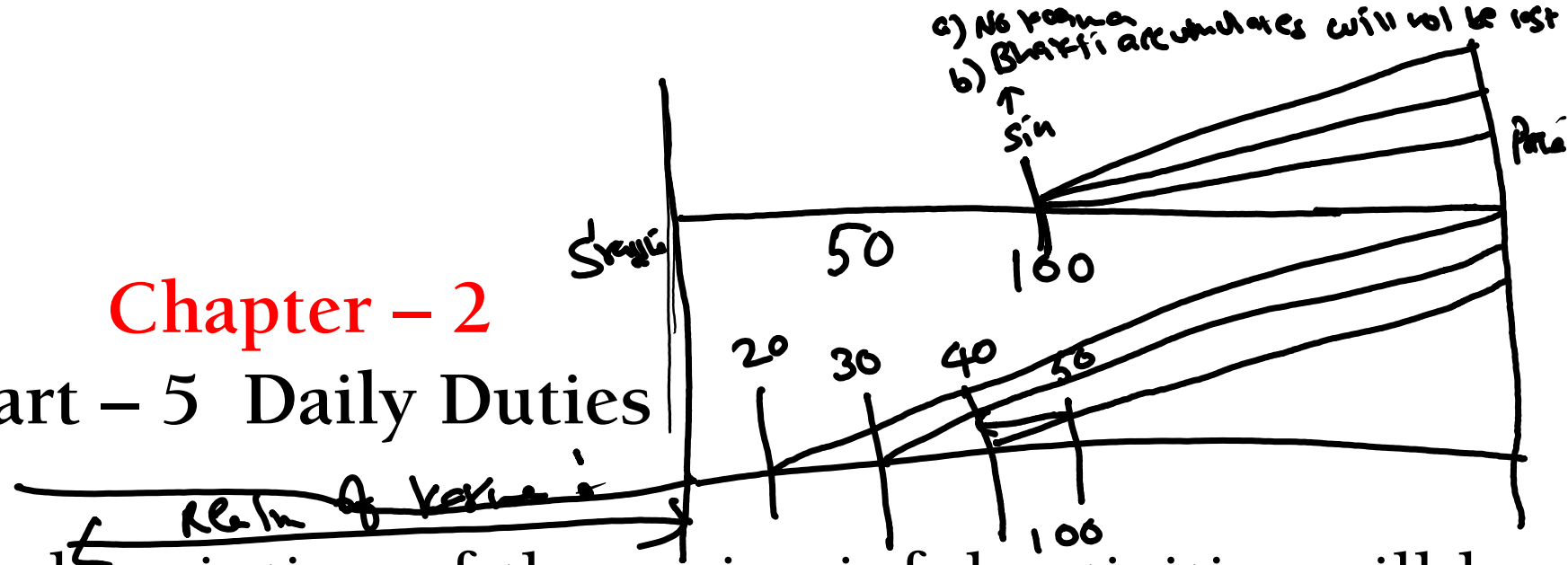
Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 2
Secondary Rules

Part – 5
Daily duties

Chapter - 2
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.

Chapter – 2

Part – 5 Daily Duties

A. Violence

Violence is of three sorts: against man, animal and devas.

To kill another living being is called violence.

It arises from hatred.

Attachment to an object is called raga, and repulsion to an object is called dvesa.

Chapter – 2

Part – 5 Daily Duties

A. Violence

Karma ahi kāri

Permitted attachment is considered a beneficial act, a punya, but unauthorized attachment is called lust.

The opposite tendency to attachment is repulsion.

Permitted repulsion is considered a punya, while unlawful repulsion is sin, the root of violence and hatred.

Chapter – 2

Part – 5 Daily Duties

A. Violence

In society, people must treat others with affection; only the person involved in sin shows violence and hatred to others.

As violence is a great sin, all people must avoid it.

Violence to humans is the greatest sin.

The amount of reaction will be according to the elevated qualities of the victim.

Chapter – 2

Part – 5 Daily Duties

A. Violence

Thus greater sin is respectively incurred against the following: brahmana, a relative or parent, a woman, a vaisnava, a guru.

Even killing animals is not an ordinary sin.

The killers of animals, showing their animal nature, are controlled by their appetites and selfishness.

Unless a person gives up violence to animals, he cannot display his nature as a human being.

Chapter – 2

Part – 5 Daily Duties

A. Violence

The purpose of animal sacrifices prescribed in the scriptures is for gradually restricting the lower nature of the sacrificer until he finally gives it up.

Violence to animals is for animals, not for the human being.

Violence to the devas is also a serious sin.

Men in different countries have different methods of worship.

Chapter – 2

Part – 5 Daily Duties

A. Violence

The purpose is to gradually bring the person worship of the Supreme Lord.

Ignorant fanatics, however, think their way is best and condemn all others;
they destroy someone else's temple or deity at any opportunity.

As the Lord is only one, by such acts they commit violence to God.

Those who have proper conduct must always avoid such unlawful and
bestial actions.

Chapter – 2

Part – 5 Daily Duties

B. Cruelty

Cruelty may be directed towards human beings or animals.

If a person acts cruelly towards other men he creates a disturbance to the world.

A world devoid of mercy means a world filled with cruelty.

Such people as Nero and Serajaddaulla brought great problems to the world.

Chapter – 2

Part – 5 Daily Duties

B. Cruelty

If a person has that tendency in his mind he must gradually replace it with a merciful attitude and practice being merciful to others.

Even in some low religions of the modern world, cruelty to animals has become a prescribed practice.

This only brings infamy to its founders.

Chapter – 2

Part – 5 Daily Duties

B. Cruelty

If a compassionate person sees the way in which horse and bullock owners treat the animals pulling their cart, he cannot help but feel pain.

People must give up treating animals with such cruelty.

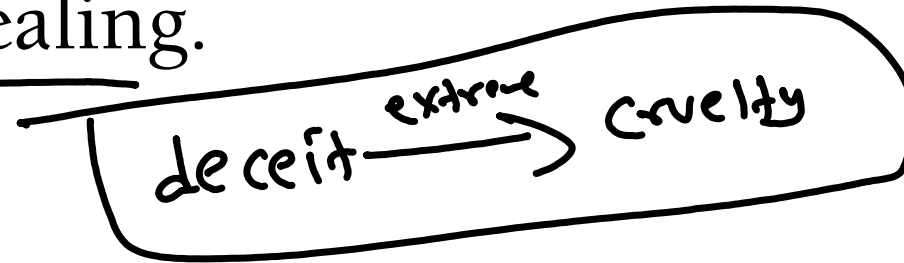
Chapter – 2

Part – 5 Daily Duties

C. Hypocrisy

Hypocrisy is a sin.

When a person acts deceitfully towards another by habit or with self-interest, it is called crooked dealing.



When this deceitful nature becomes extreme it becomes cruelty.

A person who is very attached to this sin is a pretender.

Chapter – 2

Part – 5 Daily Duties

D. Citta Vibhrama or Mental Illusion

①

②

Illusion is of four types : intoxication; being possessed by the six enemies (explained next paragraph); atheism; and laziness.

③

④

Many problems of the world are caused by intoxication.

All sins reside in intoxication.

Alcohol, marijuana, opium, tobacco and betel nut are counted as intoxicants.
Some of these disturb the mind and destroy the health.

Chapter – 2

Part – 5 Daily Duties

D. Citta Vibhrama or Mental Illusion

Opium reduces a person's mental power and turns him into an animal.

Tobacco has a similar effect, lowering man's nature and making him an addict.

Drinking alcohol is very dangerous.

A real human being should not contact an alcohol drinker except to give him medical advice.

Chapter – 2

Part – 5 Daily Duties

D. Citta Vibhrama or Mental Illusion

② 6 enemies

The six enemies are lust, anger, greed, pride, delusion and envy.

If they take control of the mind, man becomes sinful.

To desire those items that are necessary for minimal daily existence is not lust, but to aspire for more than this is called lust.

Following this lust puts us in various difficulties.

Chapter – 2

Part – 5 Daily Duties

D. Citta Vibhrama or Mental Illusion

If desires are not fulfilled, anger results.

From anger comes quarrelling, harsh words, fighting, murder and all sorts of sinful actions.

Greed overtakes us by degrees, until we commit sinful activity to fulfill it.

Pride is the tendency to think oneself great.

Chapter – 2

Part – 5 Daily Duties

D. Citta Vibhrama or Mental Illusion



Human beings actually attain gentle behavior when they begin to think of themselves as very insignificant.

If we think of ourselves as servants of God, pride will not possess us.
Delusion means ignorance.

Not being able to tolerate another person's elevated position is called envy – the root of all sin.

Chapter – 2

Part – 5 Daily Duties

D. Citta Vibhrama or Mental Illusion

If overcome by any of these six enemies, then a person is afflicted with citta vibhrama or illusion.

③ atheism

Citta vibhrama leads to atheism

Atheism is of two types: conviction that God does not exist, and doubt that God does exist.

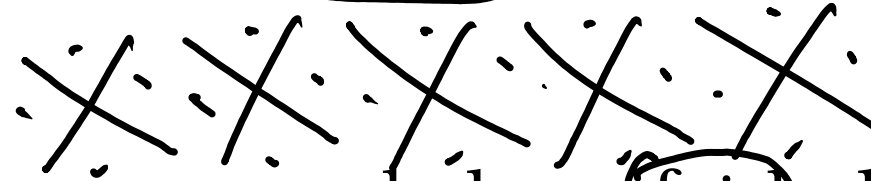
This is also a type of illusion that we see repeatedly in this world.

Chapter – 2

Part – 5 Daily Duties

D. Citta Vibhrama or Mental Illusion

Insane people are usually atheists as well.



In a healthy state, some people have faith, but when insanity strikes they lose their faith.

When they become normal, they also regain their faith.

Some insane persons may chant day and night, but when asked about it, they say that they are God. Laziness is also considered a sin, and must be avoided.

Chapter – 2

Part – 5 Daily Duties

E. Lying

Falsehood consists of verbal lies, cheating religion, cheating conduct and prejudice.

④

Lying is forbidden, and to tell a lie under oath is even more serious.

Therefore, in no circumstance should a person tell a lie.

Those who act falsely in society lose their credibility and become the object of contempt.

Chapter – 2

Part – 5 Daily Duties

E. Lying

②

Cheating religion is also a serious sin.

Those who decorate themselves on the exterior with the signs of a pious person (tilaka, mala, sacred thread, red or white cloth), but have no internal devotion to the Lord, are called religious pretenders.

③ Cheating conduct

Those who carry out deceitful dealings with others or who smile without revealing their true intentions are called duplicitous, and gain the hatred of all.

Chapter – 2

Part – 5 Daily Duties

E. Lying

④ Prejudice

Favoritism means to support an unjust party rather than support the righteous side for selfish reasons.

This type of conduct must be avoided.

Chapter – 2

Part – 5 Daily Duties

F. Disrespect

Disrespect to elders has three objects: ① parents, ② teachers, and ③ other superiors.

Even if the superior makes a mistake, he should not be disrespected.

A person should be careful to please superiors with polite and gracious conduct.

To disobey the orders of superiors is also disrespect.

Chapter – 2

Part – 5 Daily Duties

G. Lust

Lust manifests itself in relation to money, women and position.

By indulging in lust for wealth and goods, gradually desire increases to such an extent that happiness is not possible.

A person should give up this lust and live simply, so that even if wealth and possessions are gained, such lust is not developed in the heart.

Chapter – 2

Part – 5 Daily Duties

G. Lust

Lust for women is a great sin.

Relations with another's wife or with a prostitute is forbidden.

Even in living with his wife, a person must observe scriptural rules for physical and social benefit.

To fall under the control of a woman is certain ruination. (Proof Below)

3.31.32

yady asadbhiḥ pathi punaḥ
śiśnodara-kṛtodyamaih
āsthito ramate jantus
tamo viśati pūrvavat

If the human enjoys (yady ramate jantuh) in his life by associating
with sinful persons (āsthitaḥ asadbhiḥ) with efforts for satisfying
the genital and stomach (śiśna udara-kṛta udyamaih), he enters hell
as before (tamo viśati pūrvavat).

3.31.33

satyaṁ śaucaṁ dayā maunaṁ
buddhiḥ śrīr hrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam

From that association (**yat-saṅgāt**), truth, cleanliness, mercy, silence, intelligence, beauty, shyness, fame, forgiveness, control of mind, control of the sense, and good fortune (**satyaṁ śaucaṁ dayā maunaṁ buddhiḥ śrīr hrīr yaśaḥ kṣamā śamo damo bhagaś ca iti**) are destroyed (**yāti saṅkṣayam**).

Chapter – 2

Part – 5 Daily Duties

G. Lust

By illicit contact with women a person weakens his body; misuse of his sex organ creates (unintelligent) sickly, short-lived children.

In India, sexual contact is forbidden before the age of 16 for a woman and 21 for a man.

Lust for women should be prevented by proper scriptural conduct.

Chapter – 2

Part – 5 Daily Duties

G. Lust

③ Position

By lusting for position a person becomes very selfish.

This type of lust must be avoided by following the rules in an unselfish way.

Chapter – 2

Part – 5 Daily Duties

H. Selfishness &

Selfishness is a great sin.

Though all endeavors for gaining material assets in this life or the next are for a person's own benefit, there is no injunction forbidding pursuit of those interests, for God has sanctioned personal and universal benefit to occur simultaneously.

But if we ignore God's interest, we can do no good to the world.

Chapter – 2

Part – 5 Daily Duties

H. Selfishness

Self-interest that lives at the expense of others' welfare is condemned.

From such selfishness arises undue miserliness towards family members, reluctance to do charity, argument, theft, frustration, egotism, envy, violence, lust and extravagance.

According to the degree of selfishness in a person, one can measure their disservice to themselves and the world.

Chapter – 2

Part – 5 Daily Duties

H. Selfishness

If no attempt is made to remove selfishness from the heart, the human being cannot perform any beneficial activity. (Proof Below)

|| 7.9.44 ||

prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṁ caranti vijane na parārtha-niṣṭhāḥ
naitān vihāya kṛpaṇān vimumuksa eko
nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye

O Lord (deva)! Generally the sages (prāyeṇa munayaḥ), desiring their own liberation (sva-vimukti-kāmā), practice silence (maunaṁ caranti) and live alone (vijane), not interested in others' welfare (na parārtha-niṣṭhāḥ). Rejecting those miserly sages (etān kṛpaṇān vihāya), I do not desire liberation all alone (na vimumuksa eko). I do not see any shelter other than you (na anupaśye tvad anyāṁ śaraṇaṁ) for those wandering blindly in this world (asya bhramato).

Chapter – 2

Part – 5 Daily Duties

I. Impurity

9

Impurity is of two types: bodily and mental.

These types have three subdivisions: impurity due to place, time and objects.
① ② ③

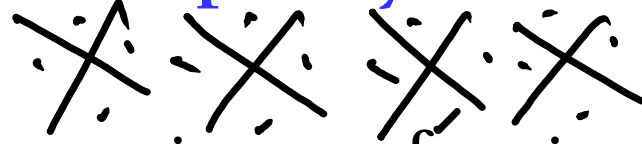
By going to an impure place a person becomes impure due to place.

For example, according to the scriptures, if a person goes to a foreign land it results in impurity.

Chapter – 2

Part – 5 Daily Duties

I. Impurity



But there is no injunction against going to foreign lands to free people from the hands of evil rulers by battle or diplomacy or to preach the real dharma.

But to live in foreign places in order to learn useless sciences and morality has brought the ruination of the Aryans.

Whoever contacts such impure places is supposed to perform acts of repentance for purification. (Prayascitta)

Chapter – 2

Part – 5 Daily Duties

I. Impurity

According to karma kanda, times like mala masa (intercalary month) are considered impure because works should only be performed at the scripturally prescribed times.

Additional months (mala masa) and the times of great celestial events, such as eclipses, are not considered appropriate for performing regular rituals.

To do activities during this time is considered impure.

Chapter – 2

Part – 5 Daily Duties

I. Impurity

There is impurity due to the time attached to sexual activity, eating and sleeping.

By doing activities or making offerings to the Deity on behalf of a sinful drunkard or a lusty person one also develops impurity.

If the body, clothing, bed or house remain unclean, impurity also results.

Chapter – 2

Part – 5 Daily Duties

I. Impurity

After clearing the bowels, it is necessary to purify your body by washing with water.

Illusion and hatred produce impurity of the heart.

Chapter – 2

Part – 5 Daily Duties

J. Conduct

10

Improper conduct is another sin.

To disregard the conduct that has been delineated by saintly people and take up the conduct of foreigners is improper conduct.

Those who, by associating with foreigners for a time give up the pure rules of varnasrama in favor of freedom from rules, become fallen, acting against the perfect, scientific rules of conduct.

For purification they must perform penance.

Chapter – 2

Part – 5 Daily Duties

K. Destructive Actions

11.

There are five types of activities that are destructive to the world: ^① opposition to good works, ^② false renunciation, ^③ preaching irreligion in the name of God, unjust war, and ^④ waste. ^⑤

④

⑤

① Opposition to good works

By creating obstacles directly or indirectly to those who are engaged in beneficial work, the whole world suffers.

Detachment produced through activities of devotional service and spiritual knowledge is best.

Chapter – 2

Part – 5 Daily Duties

L. Destructive Actions

To try to produce detachment by your own effort simply produces disturbing effects.

This is false renunciation.

Normally, people should stay as householders and follow the rules for grhastha asrama.

When genuine detachment appears, a person should act according to the rules of sannvasa.

Chapter – 2

Part – 5 Daily Duties

L. Destructive Actions

Otherwise he should gradually decrease his household duties while engaging more in the Lord's service.

That is real renunciation.

It is sinful to leave the family simply because of some problem or because it seems difficult to manage.

This is instant renunciation without having the proper qualification.

Chapter – 2

Part – 5 Daily Duties

L. Destructive Actions

Some people wrongly think that they can put on the cloth of a renunciate and obtain devotion later.

Such renunciation does not arise from their nature, but from a temporary whim.

Having arisen only temporarily, that renunciation can throw a person back into sinful life and sense gratification.

Chapter – 2

Part – 5 Daily Duties

L. Destructive Actions

Having real qualities of renunciation should be the cause of taking such a role.

•
Proper conduct means to follow the actions prescribed in scripture that are suitable to your qualities. (Proof Below)

|| 11.21.2 ||

sve sve 'dhikāre yā niṣṭhā
sa guṇaḥ parikīrtitaḥ
viparyayas tu doṣaḥ syād
ubhayor eṣa niścayaḥ

Being fixed according to one's qualification (sve sve 'dhikāre yā niṣṭhā) is a good quality (sa guṇaḥ parikīrtitaḥ), and to be fixed in something not of one's qualification is a bad quality (viparyayas tu doṣaḥ syād). This is how good and bad are determined (ubhayor eṣa niścayaḥ).

Chapter – 2

Part – 5 Daily Duties

L. Destructive Actions

If a person takes a role that is not suitable to their qualities, they simply create a disturbance to themselves and the world.

Taking on activities for which one does not have the capacity destroys the world.

Preaching irreligion in the name of religion is very common.

Chapter – 2

Part – 5 Daily Duties

L. Destructive Actions

Nera, baul, kartabhaja, daravesa, kumbhapatiya, ativari, svecchacari and other such groups are all harmful.

The sin that they spread by their activities is destructive to the world.

The illicit sexual activities that pervade the sahajiyas, neras, baulas and kartabhajas are completely against the Vedic norms.

Chapter – 2

Part – 5 Daily Duties

L. Destructive Actions

④ Unjust war

Wars for increasing the size of a country are sinful and destructive.

Only unavoidable wars are allowed by scripture. People should spend their time, money, energy and materials correctly – by mispending, a sin is committed.

According to the gravity of the sin, sin has various names such as papa, pataka, atipataka, mahapataka.

Chapter – 2
Part – 5 Daily Duties
L. Destructive Actions

When sins are committed against the devotee and the Lord they are called offences, or aparadhas.

These are the most serious sins and should be avoided.

In the next chapter these will be discussed.

Chapter – 2

Part – 5 Daily Duties

L. Destructive Actions

परम्ये

परं परं

In this book only a summary has been given of religion and irreligion, sin and pious activity, rules and prohibitions.

To know more about these topics, please consult the twenty dharma sastras, Mahabharata and the Puranas.

Leading a life according to the principles of God is the only thing of value in this temporary world. One should make all efforts to do this. (Proof Below)

|| 11.18.47 ||

varṇāśramavatām dharma
eṣa ācāra-lakṣaṇaḥ
sa eva mad-bhakti-yuto
niḥśreyasa-karaḥ paraḥ

Following rules of varṇāśrama (eṣa varṇāśramavatām dharma ācāra-lakṣaṇaḥ) with a little mixture of bhakti (mad-bhakti-yuto) produces impersonal liberation (sa eva niḥśreyasa-karaḥ paraḥ).

Chapter – 2

Part – 5 Daily Duties

L. Destructive Actions

→ Sakāma karyā

Prescribed actions are of two types: traivargika, which yield temporary, material results for oneself; and apavargika, which yield liberation from the material world.

↓
Niskāma

However, devotion to Kṛṣṇa is the best of the apavargika dharmas, and should be performed.

There is no need to strive for liberation; devotion itself is the real liberation.