

Sri Chaitanya Sikshamrita

Chapter - 2 Secondary Rules

Part - 1 Classification of Secondary Rules

Relevance of jnana and karma

Jnana and Karma : are means for mixed devotees.

They are primary means for karma yogis and jnana yogis.

They are secondary means for karma-misra bhaktas and jnana-misra bhaktas.

But for devotees with pure devotional faith, jnana and karma can never be the means.

For devotees with pure devotional faith, jnana and karma can just be secondary rules which assist one in following the primary rules of devotional service (sravanam, kirtanam, etc)

dharma/adharma

Anukula/Pratikula

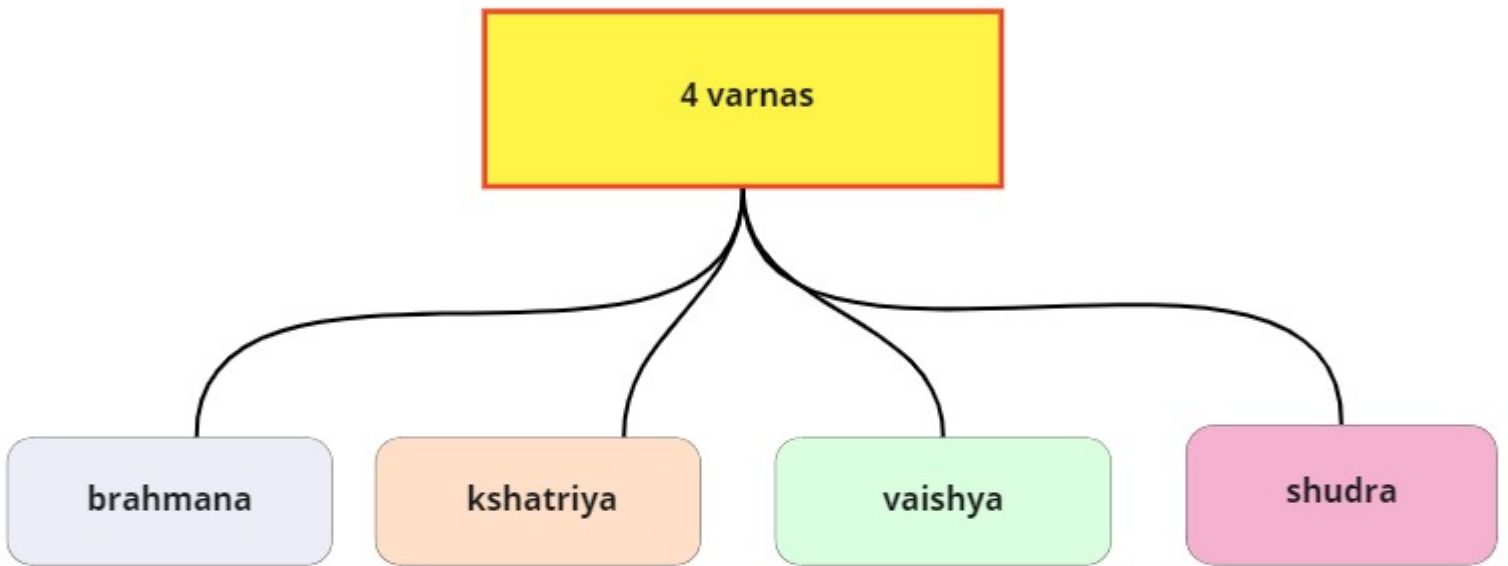
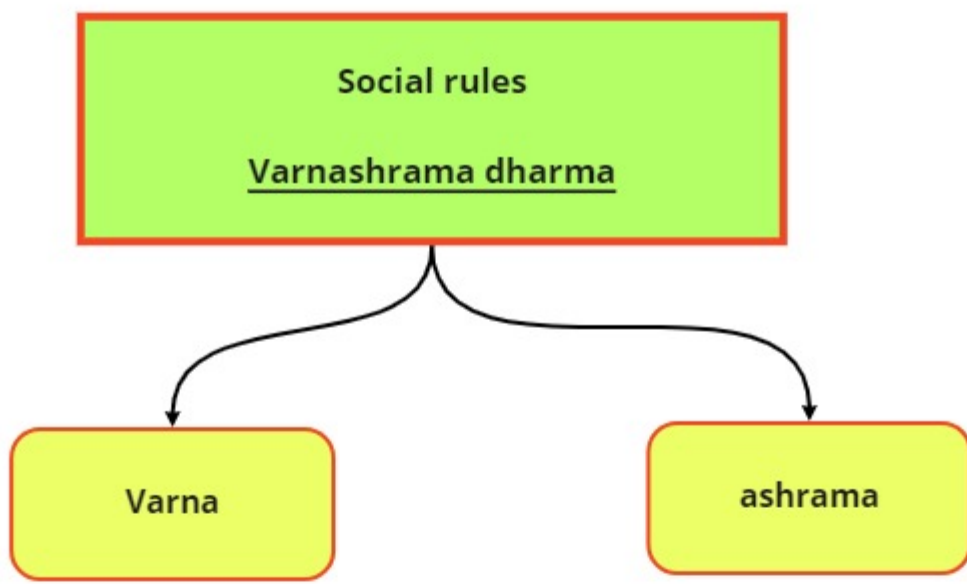
Varnashrama

Bhakti

Activities when performed with the mood of anukula for bhakti, they are called secondary rules.

Activities performed keeping dharma in mind and not keeping bhakti in mind are called secondary (or primary) means.

Example : taking a bath



The samskaras or purificatory rites aim to fix the varna of a person after determining their nature.

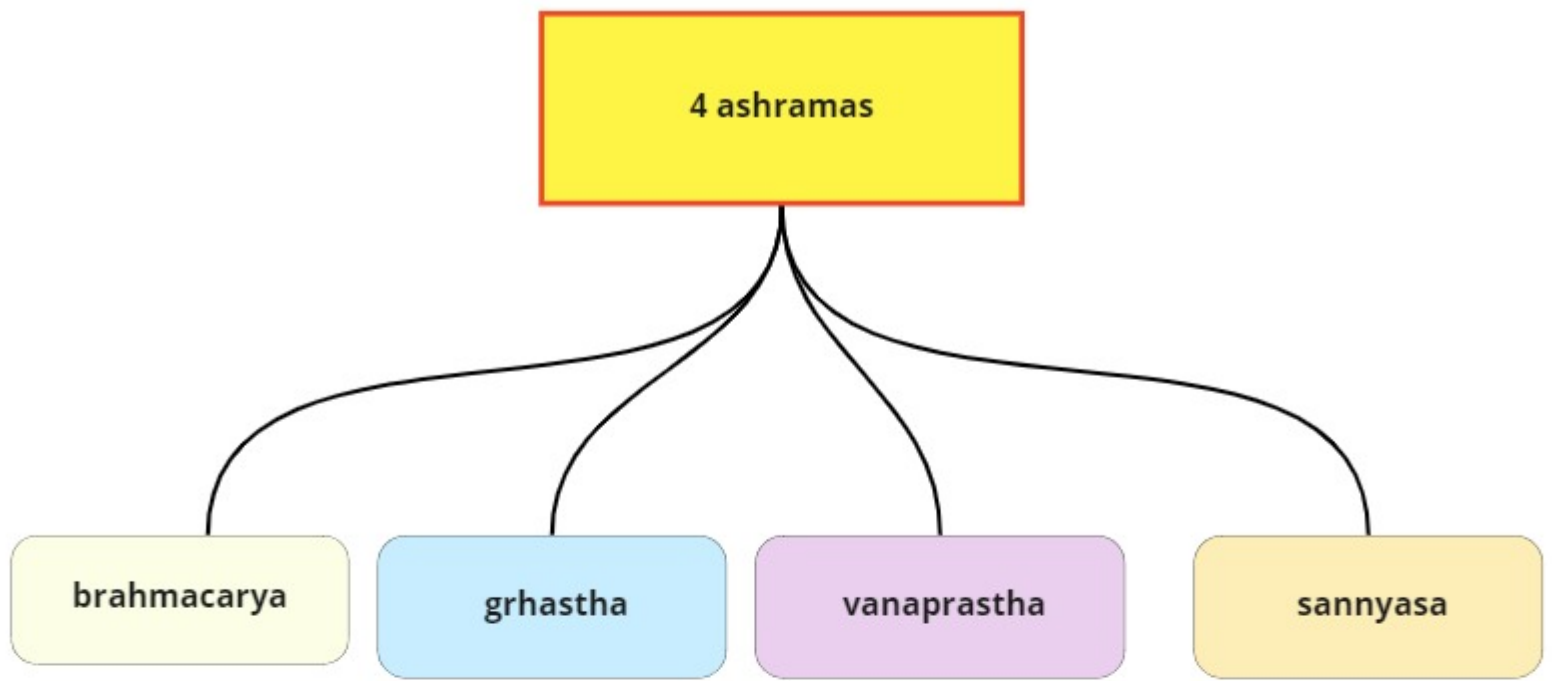


Fixing the varna is important so that a particular nature can be nourished and the child later can serve the society in a particular way acc. to his particular nature.

With time, the samskaras have become corrupted.

Therefore a person's birth no longer suggests a person's varna.

A person born in brahmana family does not always show brahminical qualities, a person born in kshatriya family does not always show the qualities of a kshatriya, and so on.

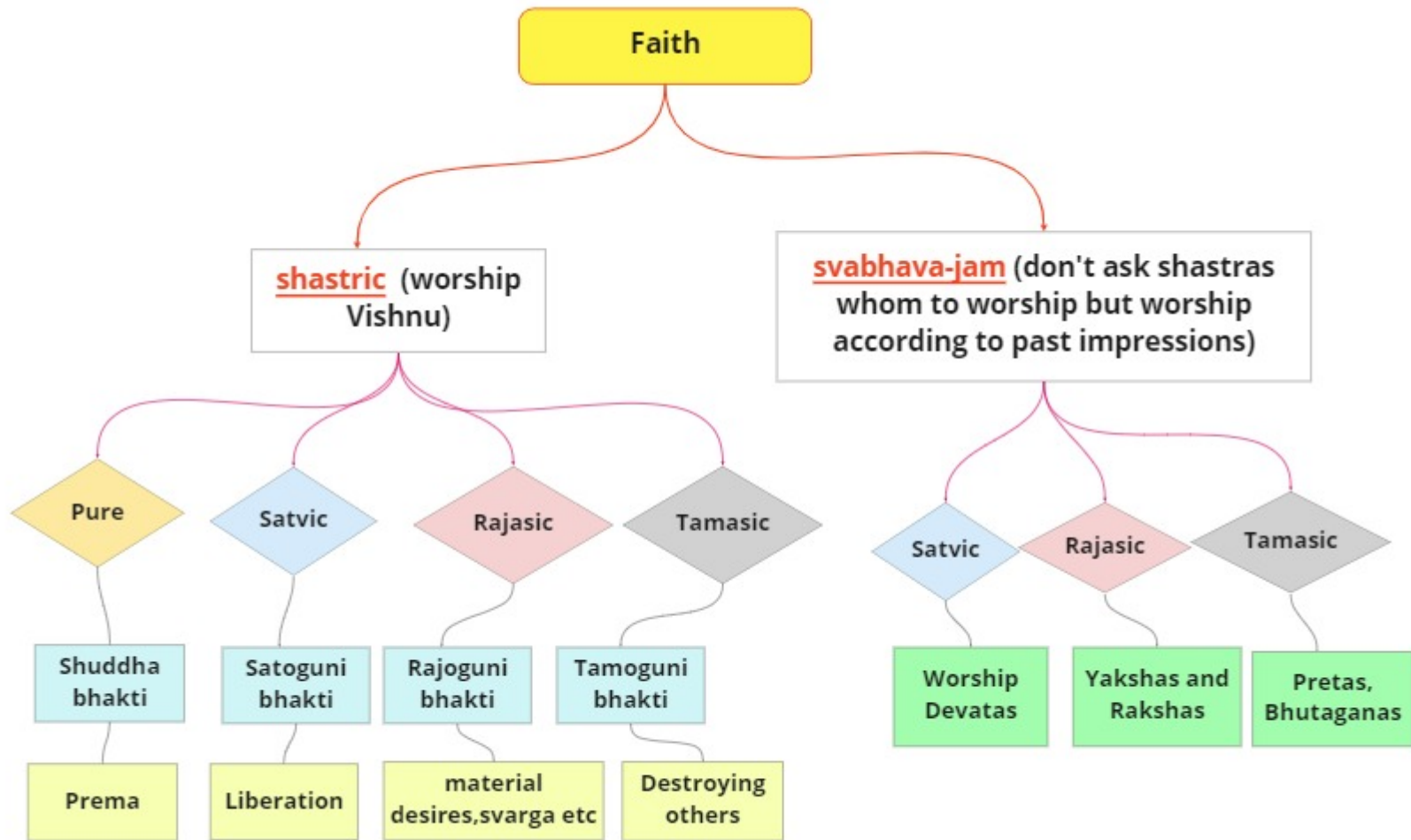


If a country lacks this system of varnashrama dharma, it cannot be called an advanced society.

Chapter 2
Part - 2
Punya karma, Meritorious Action

Activities that lead to heavenly enjoyment are called punya (piety) .

Activities that lead to hellish suffering are called papa (sin).





A person with shastric faith always worships only Vishnu.

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

That faith may be inclined either toward

renunciation of the world
(satvic faith)

enjoyment of the world
(rajasic or tamasic faith)

Among the
mixed
devotees

Those on the lowest stage are inclined to worldly enjoyment.

Those slightly more advanced are inclined both ways.

Those most advanced dedicate themselves to renunciation of
the world.

The faith of a pure devotional
service sadhaka is beyond modes
(transcendental).

Among those who have shastric faith, the Vaishnavas (pure devotional
service practitioners) have no motive for sense gratification, they
accept only those actions that lead to the spiritual goal.

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

ŚB 11.29.9

Always remembering me, one should perform all his duties for
me as the cases arise. His consciousness should be fixed in
persons whose minds are dedicated to me and his mind should
be attracted to bhakti.