

Chapter 2  
Part - 2  
Punya karma, Meritorious  
Action

Ten kinds of Punyas

1. assistance to others
2. service to elders
3. charity
4. serving guests
5. cultivation of cleanliness
6. celebration of festivals
7. performance of vows
8. protection of animals
9. increase of population
10. proper conduct

Increasing the population

Increasing population is considered  
pious activity

when the offspring arise from legal  
marriage

when they are raised and protected  
responsibly

when the offspring are led into stable  
married life

when they are given spiritual education



One should marry a wife of his own caste and younger in age.



The husband and wife should raise their children 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.



The children should be taught rules for bodily maintenance and cleanliness, morality and spiritual truth.



The most important teaching that they should be taught is detachment from material life.

Verses relevant for householders

SB  
11.17.51-55

## Proper conduct

1. forgiveness
2. gratitude
3. truthfulness
4. honesty
5. not stealing
6. not accepting from others
7. mercy
8. detachment
9. respect for the scriptures
10. travel to holy places
11. proper judgment
12. courtesy
13. worship of the Lord
14. being steadily situated in work according to ability

## Forgiveness

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

Example: Prahlada Maharaja, Srila Haridas Thakur

forgiveness as an act vs forgiveness as an virtue

Atleast exhibit forgiveness as an act for now. By practice of devotional service, we will be able to develop forgiveness as a virtue over a period of time.

## Gratitude

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

Children of Aryan civilization served the parents as long as they lived and after their death, observed period of asaucha and sraddha ceremonies.

To express their gratitude, they yearly perform sraddha and tapana.

As devotees, there is no need to perform sraddha and tarpana. By worshipping Krishna and by performing devotional service, our parents and ancestors are getting benefitted.

But sraddha and tarpana are looked as an act of gratitude by the society. So if we don't offer tarpana and sraddha, the common people will think that these devotees are ungrateful people. So in order to set the right example, if we are living among such people, then we must perform these activities.

## Truthfulness

Speaking what you believe to be true is called truthfulness.

## Honesty

Having a direct, sincere nature is called honesty.

## Not stealing

Illegally taking others' belongings is called theft.

## 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.

Begging without right to do so is called parigraha.

## Being merciful

One should show mercy to all living beings : human beings as well as animals.

Mercy shown as a matter of duty is vaidha daya.

# Detachment

Practicing detachment is an act of punya.

Attachment to material objects is reduced by

control of the mind (sama)

control of the senses  
(dama)

tolerance

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

abstinence

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

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

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

### Respect for scriptures

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

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.

### Travelling to Holy Places

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

### Proper judgement

A 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.

The result of this inquiry is self-realization.

## Courtesy

One should follow the conduct of the ancient sages and follow their instructions on the matter.

In different ages sometimes the conduct changes. ex: animal sacrifices were allowed in other yugas but not allowed in kaliyuga

Proper respect should be given, considering the person's status. Following is the order (ascending):

1. respect to humans
2. respect to those who are civilized
3. respect to a person in high position (such as the king)
4. respect to the educated (pandita)
5. respect to a person with good qualities
6. respect according to varna (especially the brahmana)
7. respect according to asrama (especially the sannyasi)
8. respect according to devotion (bhakti)

## Worship of the Lord

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

However, the form of worship will differ according to the person's adhikara.



**Being steadily situated in work according to ability**

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

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

**ŚB 11.19.20-24**

1. Firm faith in the blissful narrations of My pastimes
2. constant chanting of My glories
3. unwavering attachment to ceremonial worship of Me
4. praising Me through beautiful hymns
5. great respect for My devotional service
6. offering obeisances with the entire body
7. performing first-class worship of My devotees
8. consciousness of Me in all living entities
9. offering of ordinary, bodily activities in My devotional service
10. use of words to describe My qualities
11. offering the mind to Me
12. rejection of all material desires
13. giving up wealth for My devotional service
14. renouncing material sense gratification and happiness
15. performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me

These constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?