## Commentary by Srlla Jayadvaita Swami

In the Bhagavad-gītā, Kṛṣṇa says, kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ mahāśano mahā-pāpmā viddhy enam iha vairiṇam The big enemy of the conditioned soul is lust.

Raghunātha Dāsa Gosvāmī says that even if you're done with that, there's still another problem to deal with.

Deeply embedded within the human heart are four defects, and one of them is the propensity to cheat.

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satām. The Bhāgavatam kicks out kaitava-dharma, "cheating religion.

Śrīla Śrīdhara Svāmī says that kaitava-dharma means dharma, artha, kāma, mokṣa—material objectives, culminating in impersonal oneness. deceit and hypocrisy—"bathing in the donkey urine of full-blown hypocrisy and duplicity."

One may ask, "Why donkey urine?"
Cow urine is purifying. Some people clean their kitchens
with it. It's antiseptic.

Śrīla Prabhupāda said that the donkey, the ass, is the symbol of stupidity, as in the expression "work like an ass."

## Types of Deceit

There are three categories of spiritual practitioners (sādhakas).

sva-nistha-sādhaka

Parinistha-sādhakas

nirapekşa sādhakas

Only endeavors to please Śrī Bhagavān, Lord Hari engage themselves in all prescribed activities

devotee who is renounced

All three types are benefited only when they become thoroughly honest give up hypocrisy deceit otherwise, they are surely vanquished.

Each type of sādhaka has distinct ways of exhibiting a deceitful nature.

a renunciant

may want to train ladies in Deity worship so that he can have their association.

staying with materialistic people with the expectation of receiving wealth" and "being inwardly anxious and worried about collecting more wealth, while making a pretense of performing devotional service or chanting."

Śukadeva Gosvāmī

"Aren't the trees giving fruits? Isn't the river giving water? Then why are sannyāsīs going to the homes of materialists just to flatter them?"

## householders

indulging in sense enjoyment on the pretext of sādhanabhakti.

For example, a person might offer opulent food for the pleasure of the Lord—thinking of eating it later.

"serving rich influential materialists instead of serving simple nirapekṣa servants of Kṛṣṇa."

initiated Vaiṣṇavas or "professional" Vaiṣṇavas, go around from one rich man's home to another, collecting donations, mainly to support their families.

The rich materialists flatter saying, "O
Mahārāja!"
until the preacher starts to believe he is
"mahārāja."
This kind of preacher is basically a businessman
who is in "the Vaiṣṇava business."

If institution becomes solely interested in courting the wealthy and influential Deceit in institution When you see ordinary guy who doesn't have any money you go on to the next man, neglecting the sincere candidates for devotional service. "enthusiasm for meaningless temporary gains, even at the cost of envying and harming others." enthusiastic about a more or less mundane project of no great importance. self-One indulges one's mundane propensities under the banner indulgence of devotional service. Ex: Becoming a rock star again, "for Kṛṣṇa." parinisthasadhaka is "making an external show of strictly following rules and prohibitions while inwardly being very attached to material subjects unrelated to Kṛṣṇa." The legalist is punctilious, very attentive to following rules legalism regulations, pacca devotee, but his heart is all junk, inwardly allows all sorts of anarthas (weeds) to grow. You make sure that you circumambulate the tulasī plant exactly four chant such-and-such verse in exactly the right meter, bow facing the right directionall the details you can possibly think of, but without a real connection and purification of the heart. If we think rules are the most important thing, we're fooling self-deceit. Rūpa Gosvāmī ourselves: calls The internal and the external are not mutually exclusive. when the rules and regulations become the point, when we make a show of rules and regulations, If others think the rules are the most important thing, we may deceive them by making a show of following the rules, but without having the substance. Some sädhakas are who are materially impressive preferring the association of nondeceitful by devotees preferring the association of like: people Intellectually sophisticated company high-society mode of goodness people, such a sādhaka prefers their association to that of genuine devotees. Recognizing the various types of deceit helps us guard against materially motivated religion and contaminated consciousness.

## **Devotion or Profession**

There are many statements in our literature advising against meeting one's family expenses by speaking Śrīmad-Bhāgavatam or by becoming a professional preacher Pujari

Impediments to spiritual progress may come because we maintain our householder life by professional kīrtana.

Someone may be a car mechanic, a teacher, or an accountant, and someone is a preacher.

A devotee may sometimes accept some modest contribution for

The danger is that it becomes a business or profession

Since our interest lies in building up our bank account, we are interested in preaching to the wealthy or preaching where people give us good money.

And we collect money not for a preaching project, to distribute books or to spread kīrtana but to pay the rent, to save money for the kid's education

maintenance, but when our program is meant mainly for maintaining our family by professional Vaiṣṇava service, then it is not proper

Vrindavan Temples

Prabhupāda's evaluation was that the pujaris just keep the temples open to collect some money and don't really care about the Deity, except as a gimmick or tool for making money.

Basically Deity worship was a family business.

Some people are willing to serve but everything they do has a price to it.

We then have to ask, Is that devotional service, or is that a job?

devotional service is a means of earning your livelihood Better to earn your livelihood by honest means—and do service.

Is this really what Caitanya Mahāprabhu came to teach— SP's teaching You don't have to ask, "Okay, what's my compensation package?"
No, you can say, "My family expenses are met, and this is what I do
for service."

Family responsibility dont take all out time, So the balance of our time we can use for Kṛṣṇa's service.

We won't waste it watching television, talking prajalpa, and hanging out.

We can invest that balance of our precious time, when we're not earning a livelihood, in devotional service.

Prabhupāda approved of book distribution as a business.

You can also use your occupation for serving.

A full-time book distributor can keep aside some quota for personal and family maintenance.

If you are an accountant, then do temple accounts.
If you are a lawyer, help get documents registered.
A cook? Cook for the Deity.

But not with the mentality of "How much they will pay me?
How much will I collect if go to this engagement? How many hours
do they want me to serve?

Can I make the same amount but do less? Maybe I can get a few more dollars per hour."

None of that comes into consideration when you cover your own family expenses separately.

Taking payment for service to maintain your family can also create unhappy relations.

For instance, the brahmacārīs are giving selflessly of their time, they are bringing in money—and you are spending it to maintain your household.

Or the congregational householders are working hard and making money and giving it to the temple—and it goes to you to maintain your family.

We also need to ask if this is how we want our temples to operate, basically employing people to do service