

Commentary by Srila 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.

dharmāḥ projjhita-kaitavo 'tra paramo
 nirmatsarāṇām 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-niṣṭha-sādhaka

Pariniṣṭha-sādhakas

nirapekṣa 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

pretense

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

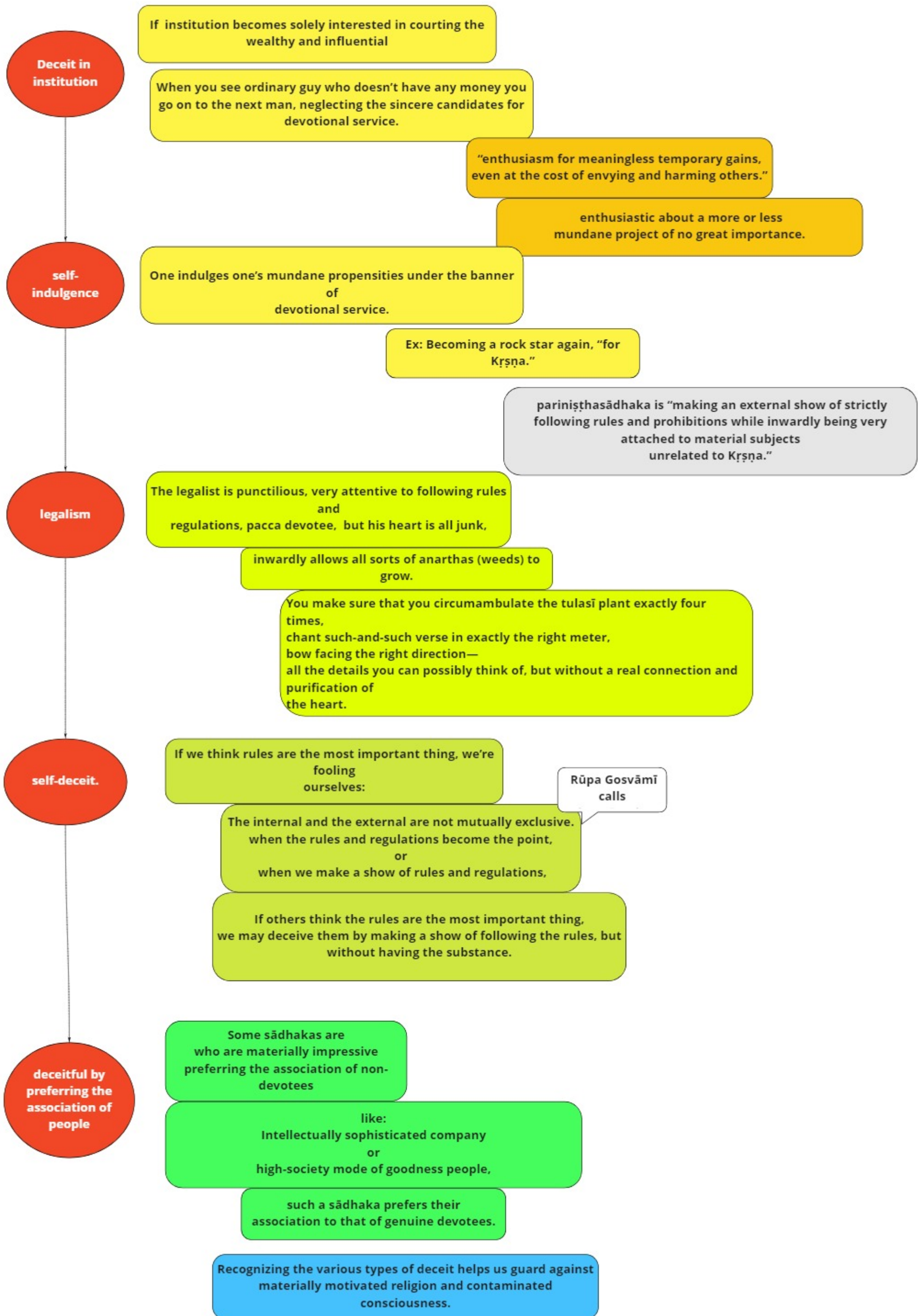
indulging in sense enjoyment on the pretext of sādhanabhakti.

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.”



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.

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

A devotee may sometimes accept some modest contribution for 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.

devotional service is
a means of earning
your livelihood

Is this really what Caitanya Mahārabhu
came to teach—
SP's teaching

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?

Better to earn your livelihood by honest means—and
do service.

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 don't 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.

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

You can also use your
occupation for serving.

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