
ISKCON'S CHANGES TO
SRILA PRABHUPADA'S

BHAGAVADA -GITA

AS IT IS

&

PERFECT QUESTIONS

PERFECT ANSWERS

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ISKCON's Changes to Srila Prabhupada's 'Bhagavada-gita As It Is'

It's well known among ISKCON devotees that the GBC (Governing Body Commission) approved of a new "Revised and Enlarged" version of Srila Prabhupada's "*Bhagavad-gita As It Is*". The revisions and enlargements were done by Jayadvaita Swami who says in a note in the new version:

"...the Sanskrit editors were by now accomplished scholars. And now they were able to see their way through perplexities in the manuscript by consulting the same Sanskrit commentaries Srila Prabhupada consulted when writing *Bhagavad-gita As It Is*." (from "A Note About the Second Edition", 1986 printing)

So we all know they have changed Srila Prabhupada's *Bhagavad-gita*. Of course they think they are very great scholars, qualified to go back to the original scriptures and correct Srila Prabhupada's translations... But Srila Prabhupada didn't have so much faith in his "Sanskrit Scholar" disciples...

"...a little learning is dangerous, especially for the Westerners. I am practically seeing that as soon as they begin to learn a little sanskrit immediately they feel that they have become more than their guru and then the policy is kill guru and be killed himself."
(from a letter to Dixit das on 18 Sep 1976)

Jayadvaita Swami claims he has "*made it closer to Srila Prabhupada's original work*." That is undoubtedly true in some cases. In fact there are quite a number of typographical errors in the 1972 printing, and if Jayadvaita simply corrected the errors no one would have been at all concerned.

The problem is Jayadvaita Swami was not happy with just correcting the errors. He has also changed so many things. There are thousands of changes which are completely unnecessary, change for the sake of change only. They make no significant improvement to the book. However there are many, many major changes to Srila Prabhupada's original work Jayadvaita has "slipped in" amid his thousands of petty changes... Changes that completely change the meaning of what Srila Prabhupada is saying, or at least shift the emphasis...

To give you some idea of the changes we have collected a few significant changes. We guarantee if you take the time to carefully go through this paper you will be surprised and shocked to see that the GBC could allow such meddling with Srila Prabhupada's books...

WHO AUTHORISED THE CHANGES TO SRILA PRABHUPADA'S "Bhagavad-gita As It Is"?

Subject: Gita revisions

Sunday, April 14, 1996 9:05 p.m. Pacific Standard Time[USA] *Dvadasi*

Dear Dravida dasa

Please accept my humble obeisances.

All Glories to Srila Prabhupada.

"... A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has a direct connection with the saffron-mercy particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful because it touches the particles of saffron dust on the lotus feet of the Lord..." (Srila Prabhupada's purport to *Srimad-Bhagavatam* 4.20.25.)

I have recently received some e-mail messages from America and Europe regarding some recent e-mail exchanges which you recently had with Bhakta Wolfgang from Europe about some of his inquiries regarding changes in the *Bhagavad-Gita As It Is* [1972 original edition]. Several pages of text were also attached which purport to be H.H. Jayadvaita Swami's explanations of why he undertook the various editorial changes in the new *Bhagavad-Gita As It Is* [the revised edition].

As you are obviously aware, many devotees have questioned these various editorial changes. I have a few questions which I have been frequently asked and which I respectfully submit before you. Your answers would be very much appreciated.

1) Do you have any verifiable evidence in the form of an original letter from Srila Prabhupada or an original audio tape recording or original video tape recording where His Divine Grace Srila Prabhupada specifically and directly authorised these various editorial changes in His original *Bhagavad-Gita As It Is*?

2) Could you please provide me with the actual text of an official GBC resolution [s] where they have authorized these various editorial changes?

I hope this finds you in the best of health and Krishna Consciousness.

Yours in Srila Prabhupada's service

Yasodanandana dasa

Date: Wed, 24 Apr 1996 09:45:12 -0700

Dear Yasodanandana Prabhu,

Please accept my humble obeisances. All glories to Srila Prabhupada!

In answer to your questions, I don't have any original tape recording of any kind of Srila Prabhupada authorising the editorial changes in the Gita. And despite scouring the GBC resolutions from 1979-83, I found no reference to the Bhagavad-gita whatsoever. It seems the assignment of Jayadvaita Swami to perform that task was unpublished--at least I couldn't find it in the GBC resolutions made widely available.

Hoping this meets you well, I remain
Your servant,

Dravida dasa

Subject: Book revisions 1/2

Date: 4.4.1997

From: H. N.

To: Dulal Chandra (Bhaktivedanta Archives)

Subject: What kind of VedaBase is THIS!?!?

Dear Dulal Chandra,

My name is H. N. and my address is... I've ordered the Bhaktivedanta Vedabase in December 1996 and happily received it a few weeks later. Now I discovered that at least two very important books on the CD aren't the same as the printed ones! Namely Krsna book and Bhagavad-gita. I can't believe it! What are you guys doing there in the US? What kind of storing and preserving is this? Still, even now, I can't believe it. I'm really shocked.

I EXPECT AND I WANT THE ORIGINAL BOOKS WHICH WERE DISTRIBUTED IN THE '70 AND NOT SOME NEW EDITIONS.

This Vedabase is completely useless and I don't want it any longer. Take it back and return the money, or send a corrected edition, although I don't think that I'm able to trust your organisation any longer. Better return the money. I pray for your well-being and I hope Srila Bhaktivedanta Prabhupada will forgive you this horrible offence. Awaiting your early reply.

Sincerely, H. N.

Date: 5.4.1997

From: Ranjit dasa (Bhaktivedanta Archives)

To: H. N.

Subject: Vedabase Editions

Dear H.,

Thank you for your e-mail received today. While I understand your anger over what you perceive to be offences on the part of the staff of the Bhaktivedanta Book Trust, I can assure you that there are very important and valid reasons for the re-editing of the books. The first and most important is that Srila Prabhupada himself insisted on his books being edited to the highest possible standard of English language so that scholars would accept them as valid and important translations of the Vedic literatures. The second is that in the early days of ISKCON, the devotees involved were simply not very expert and many errors were made. To give just one of the more serious examples, one purport in

Bhagavad-gita was placed after the wrong verse. Srila Prabhupada engaged the best people he could but most were unqualified and despite their best efforts, many mistakes were there. Later on, the re-editing was entrusted to devotees who had become more expert and they referred to the original tran-

scriptions of the tapes made by Srila Prabhupada himself to get the best result. Because we are distributing the Vedabase to scholars we offer the most valid editions we can. I trust that this will give you a better idea of our predicament. We certainly have no intention of changing anything in the Srila Prabhupada legacy of philosophy and realisation. Please feel free to communicate with us further in this regard. We understand that some will think that the effort to re-edit is a bigger mistake than allowing the flawed earlier edition to stand for all time and we are painfully aware that some will try to exploit this to criticise the BBT and ISKCON for their own purposes. We have nothing to hide, and we do not try to "cover up" what we are doing. *We have yet to have pointed out to us where in the new editions, the text deviates in any way from Srila Prabhupada's intent or purport.* I trust this meets you well. Please do not take offence. It is our purpose only to serve the devotee community to the best of our ability and we seek only their blessings.

Yours sincerely,
Ranjit Dasa

Date: 6.4.1997

From: H. N.

To: Ranjit dasa

Subject: Vedabase Editions

Dear Ranjit,

thanks for your early reply. I'm really not satisfied with your explanation, because there are so many modifications. Do you really want me to believe the former editors had made so many mistakes, at nearly every paragraph in the mentioned books, and Srila Prabhupada himself repeatedly cited this mistakes without complaining? I'm not a fool. I won't buy that. I think there are some "disciple" who think they have become better than their spiritual master. That's what I think. This sort of book-changing policy, making better English, happened even as Srila Prabhupada was on earth.

> "*We have yet to have pointed out to us where in the new editions, the text deviates in any way from Srila Prabhupada's intent or purport.*"

There are so many modifications. I've to cite the whole books if I want to show them altogether to you. But here are some examples from Bhagavad-gita:

7.8, Purport (BG 1972)

"The light of the sun and the moon is also originally emanating from the *brah-majyoti*, which is the impersonal effulgence of the Lord. Similarly *pranava*, or the *omkara* transcendental sound used in the beginning of every *Vedic* hymn to address the Supreme Lord *also emanates from Him.*"

"The light of the sun and the moon is also originally emanating from the *brah-majyoti*, which is the impersonal effulgence of the Lord. And *pranava*, or the *omkara* transcendental sound used in the beginning of every *Vedic* hymn, to addresses the Supreme Lord." (Vedabase)

So, do you see in the new edition *omkara* emanating from the Lord? Which one is now the original sentence? Why has "omkara emanating from the Lord" been removed?

Here's another:

2.25, Translation (BG 1972)

It is said that the soul is invisible, inconceivable, immutable and *unchange-able*. Knowing this, you should not grieve for the body.

(Vedabase)

It is said that the soul is invisible, inconceivable, and immutable. Knowing this, you should not grieve for the body.

Well, you may say, it doesn't matter if the soul is no longer *unchangeable*, because immutable means almost the same. But where is the order to change this translation? Why didn't Prabhupada rebel against this error while one of his disciples read this translation before him in 1973 ? (730828BG.LON)

Here's a better one:

3.7, Translation (BG 1972)

On the other hand, he who *controls* the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior.

(Vedabase)

On the other hand, if a *sincere* person *tries to control* the active senses by the mind and begins karma-yoga [in Krsna consciousness] without attachment, he is by far superior.

Is it no more necessary to control the senses? Is it now enough to sincerely try? All Glories to the merciful editor, our good friend who don't want to bother us to much... Again, at the lecture in 1968 Srila Prabhupada didn't say anything about the translation while a disciple read it from the book (681223BG.LA).

This one is really serious:

4.34, Translation (BG 1972)

Just try to learn the truth by approaching a spiritual master. Inquire from him

submissively and render service unto him. The self-realised soul can impart knowledge unto you because **he** has seen the truth.

(Vedabase)

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

One may think this is irrelevant. But Srila Prabhupada has a very deep philosophical understanding of the spiritual master. He know why he translates this text singular. He himself cites this verse again and again in many of his books, without changing only one word: SB 4.28.64p, SB 5.14.41p, SB 6.7.15p, SB 6.8.42p, SB 7.7.47p, SB 8.6.9p, SB 8.24.53p, SB 9.10.3p, SB 10.3.14p etc. + lectures + conversations

Another "mercy" of the editor:

3.32, Translation (BG 1972)

But those who, out of envy, disregard these teachings and do not practice them regularly, are to be considered bereft of all knowledge, befooled, and doomed to ignorance and bondage.

(Vedabase)

But those who, out of envy, disregard these teachings **and do not follow them**, are to be considered bereft of all knowledge, befooled, **and ruined in their endeavors for perfection.**

Similar in the translation of text 6.35. Where is the regular/constant practice ? Again, Srila Prabhupada himself cites this translation (690101BG.LA) without modification and soft wording.

This one shows what changing of a little word can do:

2.8, Purport (BG 1972)

They are seeking peace in different ways, but they can achieve real happiness only if they consult Krsna. or the *Bhagavad-gita* and *Srimad-Bhagavatam*-- which constitute the science of Krsna--or the bona fide representative of Krsna, the man in Krsna consciousness.

(Vedabase)

They are seeking peace in different ways, but they can achieve real happiness only if they consult Krsna. or the *Bhagavad-gita* and *Srimad-Bhagavatam*-- which constitute the science of Krsna--through the bona fide representative of Krsna, the man in Krsna consciousness.

And here's another "little" modification:

7.30, Purport (BG 1972)

Persons acting in Krsna consciousness are never entirely deviated from the path of understanding the Supreme Personality of Godhead.

(Vedabase)

Persons acting in Krsna consciousness are never deviated from the path of entirely understanding the Supreme Personality of Godhead.

Watch the word "entirely". The same meaning? No, one of this is far out, dear matajis and prabhujis.

I'll stop now, because there are really too many modifications to cite; many of them are not only superficial. **This Vedabase is completely useless. Correct it or take it back, whatever you like. I don't want it.**

Yours sincerely, H.

Date: 8.4.1997

From: Ranjit dasa

To: H. N.

Subject: Vedabase Editions

Dear H.,

Thank you for your detailed exposition on some points. However, the issues are not so simple. I can give only one example because I don't have the time to go into all of them:

>This one is really serious:

>4.34, Translation (BG 1972)

>Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because **he** has seen the truth.

>(Vedabase)

>Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

>One may think this is irrelevant. But Srila Prabhupada has a very deep philosophical understanding of the spiritual master. He know why he translates this text.

The original manuscript reads:

"Just try to know the truth of all these by approaching self-realised spiritual master with all submission enquiries and rendering service unto Him. Such learned self realised spiritual master initiates knowledge unto you because they have seen the truth."

The original was both singular and plural. In the second edit the compromise

was made that the first part remain singular while the second sentence be plural if you want to maintain the concept that "they have seen the truth."

Maybe you should open a dialogue with the editor and find out from him the particular reasons for all these changes. One thing you can find in the Vedabase is that Jayadvaita Swami, along with Sastvarupa Gosvami was considered by Srila Prabhupada as the proper man to edit his works. So Jayadvaita Swami was deputed by the ISKCON authorities to do the needful.

The original editor, Hayagriva Das has passed away. Really the difference is simply between a Hayagriva edit and a Jayadvaita edit. I give no credence whatsoever to the idea that any attempt was made to change the philosophy. These topics will be the stuff of academic debate for years to come.

Yours in the service of Krishna,
Ranjit dasa

Date: 9.4.1997

From: H. N.

To: Ranjit dasa

Subject: Vedabase Editions

Dear Ranjit,
thank you for your reply.

>>4.34, Translation (BG 1972)

>>Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized **soul** can impart knowledge unto you because **he** has seen the truth.

>>(Vedabase)

>>Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized **souls** can impart knowledge unto you because **they** have seen the truth.

> **The original manuscript reads:**

> "Just try to know the truth of all these by approaching self-realised spiritual master with all submission enquiries and rendering service unto Him. Such learned self realised spiritual master initiates knowledge unto you because they have seen the truth."

Now this is interesting. The copy of the manuscript I have (please check the Attachment - a GIF-File) reads as follows: "Just approach the wise and bonafide spiritual master. Surrender unto him first and try to understand him by enquiries and service. Such a (the "a" on the GIF-File is almost invisible)

wise spiritual master will enlighten you with transcendental knowledge because he has already known the Absolute Truth "

Singular & singular. However - Srila Prabhupada himself quotes this text again and again as it is to be found in the original Bhagavad-gita from 1972. He never said that this edition of Bhagavad-gita is not bonafide and needs to be revised. On the contrary - he himself quoted, read and used this Bhagavad-gita and he was very heavy against any high-handedness of the editors. The revised Bhagavad-gita and the revised Krsna-book don't have this benedictions from the author and they are even not the words of the original manuscript (whichever). Therefore the conclusion is that this new editions are not bonafide because of the high-handedness of the editor. Who has ordered this revisions if not Srila Prabhupada and why?

And there are lots of other modifications which indeed changes the philosophy, the message of a sentence. You wrote that you are willing to investigate any changes which are reported to you. But now you say you don't have enough time to do it and therefore you look only at one example? No time to save the teachings of your spiritual master?

My intention is not to start a discussion with Jayadvaita Swami about this topic, because I think this is **NOT MY JOB**. After all, it's **YOUR** task to preserve the teachings of Srila Prabhupada as they are, not mine. You bear the responsibility and you will be the one who get the heavy reactions if the teachings of Srila Prabhupada become polluted.

I've written it in my first message, but I write it again: I only want the books of Srila Prabhupada as they were distributed in the '70 and which Prabhupada himself recommended to study. I'm not interested in new editions whatsoever. I only want the original books, even if there are some errors. There is a lot of space on the CD of the Vedabase - why don't use it to save the original editions of Srila Prabhupadas books and maybe the original manuscripts? This would be a very valuable service. Then nobody can complain any longer. If you can assure me that the original editions of Srila Prabhupadas books are to be found on the CD in the next update, I'll wait for it. Otherwise I want you to take back the Vedabase and refund the money, because this revised Vedabase is not what I wanted. How should I use it? If I quote from this Vedabase and someone checks this quote in the books and he doesn't find it or worse he find something different then there is only trouble and no more discussion. Therefore I say this Vedabase is useless and therefore I want to give it back if there is no update. Awaiting your reply.

Yours sincerely, H.

PS: I've received an empty header of your message. If this is not a failure of the mailer and you have send another message, then it is lost and you may please send it again.

Date: 9.4.1997

From: Param-rupa dasa (Bhaktivedanta Archives) To: H. N.

Subject: What kind of Vedabase:

Dear H. N.,

Thank you for your e-mail of the 4th April 1997. I have read the contents carefully and will respond to your subject "**What kind of Vedabase is THIS.**" You say that two books in the Vedabase are not the same as the printed ones. Well, they are the same as the printed ones (current) and I can only assume you do not have them yet? However you say later in your e-mail that you only want books distributed in the seventies. Well, they are their also in the most nectarine form of Srila Prabhupada reading from and commenting on in his lectures and conversations which are read and quoted directly from the 1970's books. We have also released (in the Vedabase) books from (pre 1966) publications. Along with other periodicals and letters from this time. I suggest therefore that a proper comprehensive study of the Vedabase will reveal the pure essence and compassion of what Srila Prabhupada gave to us fallen souls. For your own edification we are obliged to put in the Vedabase new releases of Srila Prabhupada's BBT books as we are now a division of the BBT. The BBT is the only "institution" to support the preservation of Srila Prabhupada's legacy and the Bhaktivedanta Archives is the repository of his words (written and spoken) writings (discourses, letters) in short, Srila Prabhupada's gift from Krsna. It must be made clear that the preservation work carried out here at the Bhaktivedanta Archives is one of not to alter or change what Srila Prabhupada said or did! Example: the letters in the Vedabase where retyped by the Archives.

You will note that the retyped letters are not altered. The incorrect grammar, spelling errors etc. are reproduced exactly from the original letters. The same applies for the Lectures, conversations, morning walks they are also reproduced using the same principle of not changing anything. With regard to the books, these are for mass distribution and published by the BBT not the Bhaktivedanta Archives. We have no control over what is published nor is it our business. We are here only to preserve and perpetuate Srila Prabhupada. I would therefore once again ask that you study the Vedabase for what is there. Srila Prabhupada! To reject the Vedabase out of hand as you have remitted in your e-mail is unfortunate. This is the most powerful research tool on Vaisnava teachings available today. Thousands and thousands of hours have gone into producing the Vedabase from our ongoing preservation work and we will continue our preservation work as Srila Prabhupada's legacy is too important to thwart, if not for the current generation then the future ones.

Of course if you are not completely satisfied with your purchase then please send back the CD ROM and we will refund your money. We all trust that you will continue to pray for our well being as we can always use help in persevering the Glories of our Spiritual Master and ever well wisher. I remain your ser

vant Parama-rupa dasa.

Date: 10.4.1997

From: H. N.

To: Param-rupa dasa

Subject: Vedabase Editions:

Dear Param-rupa,

thank you for your kind reply. I appreciate the service of the Bhaktivedanta Archives and that's why I bought the Vedabase. But I don't appreciate this new editions of Srila Prabhupadas books because I'm sure there are many modifications which aren't authorized. I wouldn't say anything if only the obvious errors were corrected but there are at every page lots of unnecessary modifications and many of them change the message of a sentence.

There is a discussion about this topic with Ranjit dasa on which you may take a look at. Enclosed please find the message which I sent him yesterday.

> *Of course if you are not completely satisfied with your purchase then please send back the CD ROM and we will refund your money.*

My suggestion is to save the original editions of Srila Prabhupadas books on the Vedabase too. If you can assure that there will be such a update I'll wait for it; otherwise I'm going to send the Vedabase back.

Sincerely, H.

PS: Regarding the books: I've nearly all the german translations of Srila Prabhupadas books. As far as I know only the *Bhagavad-gita* has been revised among the german translations. Anyway, I only use the original editions because some people only have the original *Bhagavad-gita* and don't want to buy the revised one and other people don't accept the revised *Bhagavad-gita*. I don't like the revised books too, because they are causing so many trouble and I'm sure Srila Prabhupada doesn't want his books to be revised. It's not my intention to enter into "**revised-editions-discussions**" while speaking on completely other topics and therefore it's wiser to use only the original editions which are widely accepted and are the objects of the blessings from the author himself.

Date: 10.4.1997

From: Ranjit dasa

To: H. N.

Subject: What kind of Vedabase:

Dear H.,

Thank you for your message and the message to Parama Rupa Prabhu. One question regarding the following:

> Now this is interesting. The copy of the manuscript I have (please check the Attachment - a GIF-File) reads as follows: "Just approach the wise and bonafide"

Which manuscript is this?

As regards the preservation, there is no question that we will keep all editions of the books preserved. We are an Archives and so we keep EVERYTHING. However, the Trustees of the BBT hold the copyrights to Srila Prabhupada's writings and they decide which edition is to be published whether in book or electronic form. So in that sense this is out of our hands.

Date: 11.4.1997

From: H. N.

To: Ranjit dasa

Subject: Vedabase editions:

Dear Ranjit,

thank you for your message. It is understandable that the Trustees of the BBT are responsible which books are to be published. Maybe you can tell who has ordered and approved this revisions so I'm able to complain to him directly. Regarding the manuscript, I don't know for sure where it came from. There is only this copy and I hoped you are able to shed light on why this text differs from your quote.

Yours sincerely, H.

Date: 15.4.1997

From: Ranjit dasa

To: H. N.

Subject: Vedabase editions:

Dear H.,

Thank you for your message. Regarding the following points:

>thank you for your message. It is understandable that the Trustees of the BBT are responsible which books are to be published. Maybe you can tell who has ordered and approved this revisions so I'm able to complain to him directly.

Jayadvaita Swami happens to be the current chairman of the BBT Trustees.

They elect from among the trustees a new chairman every 3 years and it is coincidental that he also happens to be the editor of the new edition of *Bhagavad-gita*. Regarding approval of the revisions, I can tell you that the decision was made in 1983 in Mayapur during the meetings by a committee of

GBC men and BBT Trustees. Jayadvaita Swami had been assigned the task to re-edit for the reasons I mentioned in a previous email (that serious errors were in the original like the purport in the wrong place etc. etc.) At that point Jayadvaita Swami was neither a GBC man nor a trustee by the way, but the main editor for BBT books. Because I was in Mayapur at the time, I know that this committee spent many hours going through each and every correction and approved them before the new edition was printed. Prior to these meetings every GBC man had been sent a copy of the proposed corrections also for their comment and corrections. I may be a little hazy on the exact details because I was not personally involved but this is my understanding of what happened. You can contact Jayadvaita Swami at:

jswami@afn.org

>"Regarding the manuscript, I don't know for sure where it came from. There is only this copy and I hoped you are able to shed light on why this text differs from your quote."

This is quite unusual. I have been involved at the Archives since 1985 and this is the first time I have heard of a different manuscript so it is of great interest to me.

Does it include the Introduction? Is it complete with all the verses? Are there any editors' notations on the pages?

Can you send me some sample xerox copies of some of the pages?

Yours sincerely,
Ranjit das

Date: 16.4.1997

From: H. N.

To: Ranjit dasa

Subject: Vedabase editions:

Dear Ranjit,

thank you for your message. I got the copy of the manuscript from a disciple of Srila Prabhupada. I'll send your last message to him. Maybe he is able to answer your questions and give you some sample copies. But it's difficult to copy this dark paper.

Yours sincerely, H.

PS: I've sent the CD of the Vedabase back yesterday. Please refund the money by postal order or by cheque.

Date: 16.4.1997

From: Ranjit dasa

To: H. N.

Subject: Vedabase further:

Dear H.,
Thank you for your message.

>thank you for your message. I got the copy of the manuscript from a disciple of Srila Prabhupada. I'll send your last message to him. Maybe he is able to answer your questions and give you some sample copies. But it's difficult to copy this dark paper.

I appreciate this, thank you.

>PS: I've sent the CD of the Vedabase back yesterday. Please refund the money by postal order or by cheque.

I have referred to our accounts dept.
Yours sincerely,
Ranjit das

Letters to and from the BBT - Part 2 (Jayadvaita Swami)

Date: 16.4.1997

From: H. N.

To: Jayadvaita Swami

Subject: Vedabase editions & book revisions:

Dear Jayadvaita Swami,

my name is H. N. and I'm living in europe. Last december I purchased the Vedabase CD. After some months I discovered that on the Vedabase aren't the original editions of Srila Prabhupadas books, but some revised editions. This concerns at least Bhagavad-gita and the book about Krishna-lila. After complaining to the Bhaktivedanta Archives I sent the Vedabase back, because I expect the original editions of Srila Prabhupadas books on the CD and not some revised versions of the '80.

Please refer to the discussion with Ranjit dasa of the Bhaktivedanta Archives which I forward to you.

Ranjit dasa says that you re-edited the mentioned books (at least BG) and that you are the current chairman of the BBT Trustees. He further explains that not the Bhaktivedanta Archives are responsible which books are to be found on the Vedabase but the BBT Trustees. My suggestion is to put the original edition of the revised books (also) on the Vedabase and maybe the original manuscripts. This would prevent further complaints and misunderstandings.

Regarding the modifications. I wouldn't say anything if only the obvious errors were corrected. but there are lots of modifications which aren't necessary and many of them are changing the message of a sentence. Here are a few examples:

Quoting from message to Ranjit dasa. April 6. 1997.

> We have yet to have pointed out to us where in the new editions, the text >deviates in any way from Srila Prabhupada's intent or purport.

There are so many modifications. I've to cite the whole books if I want to show them altogether to you. But here are some examples from Bhagavad-gita:

7.8. Purport (BG 1972)

"The light of the sun and the moon is also originally emanating from the brah-

majyoti, which is the impersonal effulgence of the Lord. Similarly *pranava*, or the *omkara* transcendental sound used in the beginning of every *Vedic* hymn to address the Supreme Lord also emanates from Him."

(Vedabase)

"The light of the sun and the moon is also originally emanating from the *brah-majyoti*, which is the impersonal effulgence of the Lord. And *pranava*, or the *omkara* transcendental sound used in the beginning of every *Vedic* hymn, to address the Supreme Lord."

So, do you see in the new edition *omkara emanating from the Lord*? Which one is now the original sentence? Why has "*omkara emanating from the Lord*" been removed?

Here's another:

2.25, Translation (BG 1972)

It is said that the soul is invisible, inconceivable, immutable and unchange-able. Knowing this, you should not grieve for the body.

(Vedabase)

It is said that the soul is invisible, inconceivable, and immutable. Knowing this, you should not grieve for the body.

Well, you may say, it doesn't matter if the soul is no longer unchangeable, because immutable means almost the same. But where is the order to change this translation? Why didn't Prabhupada rebel against this error while one of his disciples read this translation before him in 1973 (730828 BG.LON) ?

Here's a better one:

3.7, Translation (BG 1972)

On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior.

(Vedabase)

On the other hand, if a sincere person tries to control the active senses by the mind and begins karma-yoga [in Krsna consciousness] without attachment, he is by far superior.

Is it no more necessary to control the senses? Is it now enough to sincerely try? All Glories to the merciful editor, our good friend who don't want to bother us to much... Again, at the lecture in 1968 Srila Prabhupada didn't

say anything about the translation while a disciple read it from the book? (681223BG.LA).

This one is really serious:

4.34, Translation (BG 1972)

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.

(Vedabase)

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

One may think this is irrelevant. But Srila Prabhupada has a very deep philosophical understanding of the spiritual master. He knows why he translates this text singular. He himself cites this vers again and again in many of his books, without changing only one word: SB 4.28.64p, SB 5.14.41p, SB 6.7.15p, SB 6.8.42p, SB 7.7.47p, SB 8.6.9p, SB 8.24.53p, SB 9.10.3p, SB 10.3.14p etc. + lectures + conversations

Another "mercy" of the editor:

3.32, Translation (BG 1972)

But those who, out of envy, disregard these teachings and do not practice them regularly, are to be considered bereft of all knowledge, befooled, and doomed to ignorance and bondage.

(Vedabase)

But those who, out of envy, disregard these teachings and do not follow them, are to be considered bereft of all knowledge, befooled, and ruined in their endeavors for perfection.

Similar in the translation of text 6.35. Where is the regular/constant practice? Again, Srila Prabhupada himself cites this translation (690101BG.LA) without modification and soft wording.

This one shows what changing of a little word can do:

2.8, Purport (BG 1972)

They are seeking peace in different ways, but they can achieve real happiness

only if they consult Krsna, or the Bhagavad-gita and Srimad-Bhagavatam-- which constitute the science of Krsna--*or the* bona fide representative of Krsna, the man in Krsna consciousness.

(Vedabase)

They are seeking peace in different ways, but they can achieve real happiness only if they consult Krsna, or the Bhagavad-gita and Srimad-Bhagavatam-- which constitute the science of Krsna--through the bona fide representative of Krsna, the man in Krsna consciousness.

The enchanted "*or*"...

And here's another "*little*" modification:

7.30, Purport (BG 1972)

Persons acting in Krsna consciousness are never entirely deviated from the path of understanding the Supreme Personality of Godhead.

(Vedabase)

Persons acting in Krsna consciousness are never deviated from the path of entirely understanding the Supreme Personality of Godhead.

Watch the word "entirely". The same meaning? No, one of this is far out, dear *matajis* and *prabhujis*.

I'll stop now, because there are really too much modifications to cite; many of them are not only superficial. This Vedabase is completely useless. Correct it or take it back, whatever you like. I don't want it.

I'm convinced that many of the modifications in the revised editions aren't authorized; there are more errors (partial more serious errors) in the revised editions than in the original editions. *If anyone is able to explain this modifications (at least the few examples above) then it's you.*

Well, I'm still shocked about how rash and effortlessly these revisions were done, only a few years after the author passed away. *Bhagavad-gita* is the key to Srila Prabhupada's books, which he himself uses many times to look at other important books like *Srimad Bhagavatam* and *Caitanya Caritamrita*. To revise this book which is approved by Srila Prabhupada himself is playing with hellfire. *Bhagavad-gita* is like a pair of glasses which are to be used to look on the *vedic sastras*. If the glasses become bad then how will you be able to use them? *You can't unlock the door with a "revised" key, that's not possible. You need the original key.*

Although I'm not responsible for the purity of Srila Prabhupada's teachings, I'd

be very dismayed if the further generations won't be able to dive into this transcendental ocean. I hope you are aware of what you are doing and of what you are responsible.

Yours sincerely, H.

Date: 19.4.1997

From: Jayadvaita Swami

To: H. N.

Subject: Vedabase editions & book revisions:

Ahmedabad

18 April 97

Dear Mr. N.,

Hare Krsna. Since you've already decided what books you will accept as bona fide and what you will criticize as bogus, and since you are already sure enough of your convictions that you think it worthwhile to express them in a self-righteous and abusive manner, I have nothing to say to you except that I see no need for us to correspond further.

Best wishes. *Hare Krsna*.

Jayadvaita Swami

Date: 20.4.1997

From: H. N.

To: Jayadvaita Swami (Copy to Bhaktivedanta Archives)

Subject: Vedabase editions & book revisions

Dear Jayadvaita Swami,

it really hurts me to see your reaction. Your message means only one thing to me: you aren't able to explain even the few examples I cited and therefore you want to cut off the discussion saying that I'm offending you (why?), although I gave enough reasons for everything I wrote. I didn't want to talk to you because I'm not an insider and it's not my responsibility to protect the very teachings of Prabhupada. But I sent you the last message to give you a fair opportunity to explain.

Well, it's your decision to take it or not. But that's for sure: *your reactions will decide how I and maybe many other people will furthermore view you and some responsible authorities in ISKCON either as Prabhupada's successors or as Prabhupada's enemies No.1.*

I've seen that there is a lot of trouble all over the world because of this book revisions and I think you know this well. Why not end this unworthy quarrel by taking this unlucky revisions back? You can do it.

Anytime. You are able to stop this. What are you waiting for? That the devotees start to kill each other? That the people are going to say that Prabhupadas books have been distorted as they say now about the bible?

If you stop this trouble this will proof that you are a worthy disciple of your brilliant spiritual master and he will surely be very grateful and give you his blessings.

Sincerely, H.

Date: 22.4.1997

From: Ranjit dasa

To: H. N.

Subject: Jayadvaita's letters

Dear H.,

Thank you for your messages. I am sorry that you feel that Jayadvaita Swami is insensitive to your requests:

>it really hurts me to see your reaction. Your message means only one thing to me: you aren't able to explain even the few examples I cited and therefore you want to cut off the discussion saying that I'm offending you (why?), although I gave enough reasons for everything I wrote. I didn't want to talk to you because I'm not an insider and it's not my responsibility to protect the very teachings of Prabhupada. But I sent you the last message to give you a fair opportunity to explain. Well, it's your decision to take it or not. But that's for sure: your reactions will decide how I and maybe many other people will furthermore view you and some responsible authorities in ISKCON either as Prabhupadas successors or as Prabhupadas enemies No. 1.

>I've seen that there is a lot of trouble all over the world because of this book revisions and I think you know this well. Why not end this unworthy quarrel by taking this unlucky revisions back? You can do it. Anytime. You are able to stop this. What are you waiting for? That the devotees start to kill each other? That the people are going to say that Prabhupadas books have been distorted as they say now about the bible? If you stop this trouble this will proof that you are a worthy disciple of your brilliant spiritual master and he will surely be very grateful and give you his blessings.

However, he did ask me to forward you the text of 2 letters sent out by him in the early 80s that address your doubts and questions. I had forgotten that I had these on computer but I think when you read them you will have a better idea of this whole matter:

[NOTE: This letters are to be found in the next message.]

Jayadvaita Swami's Explanation of the Changes

Bhagavad-gita As It Is Second Edition

Date: 10/25/1982

From: Jayadvaita Swami

To: Senior ISKCON Devotees

ALL GLORIES TO SRI GURU & GAURANGA

krsnas tu bhagavan svayam

Dear Prabhus,

Please accept my most humble obeisances. All glories to Srila Prabhupada! Everyone wants to know, "When will the new unabridged Gita be coming out?" According to the latest I've heard, the BBT plans to begin work on the new Bhagavad-gita As It Is right after Gaura Purnima.

The book itself should be available for distribution several months later. I've finished revising the purports. The revisions clear up various mistakes and mysteries. (For example, you'll finally see the last sentence this way in the purport to 2.1: "This realization is made possible when one works without attachment to fruitive results and is situated in the fixed conception of the real self.")

You'll also find lots of new material retrieved from the original manuscript, including numerous Sanskrit quotations and even entire paragraphs formerly left out. The Sanskrit department has also carefully gone over the synonyms. (So, for example, the synonym for *asat* in 17.28 will at last say "false" instead of "falls".)

And finally the translations. In one sense, the translations are the least important part of the book. Other scholars had already translated the Gita before Srila Prabhupada. (Dr. Radhakrishnan's translation, Srila Prabhupada said, was basically all right.) And Srila Prabhupada always said that the most important thing was his purports. (He even told the original editor for Bhagavad-gita As It Is that he could have some freedom in editing the translations--to convey a poetic flavor--but warned that he should be careful not to make needless changes in his "personal ecstasies," his purports.)

On the other hand, in some ways the translations are far more prominent. For each verse, those one or two sentences stand out alone, inviting scrutiny. They give us our English version of Krsna's original words. And of course many devotees memorize these translations verbatim. Changes made to the translations stand out. So I want to be especially cautious

in making them.

Specifically, I want the senior devotees in ISKCON to have a chance to examine all the changes before the book comes out. I want you to see the changes, to understand what's behind them, to have a chance to raise questions or make suggestions about them--and, finally, to satisfy yourself that the changes are prudent, legitimate, and worthwhile.

So here they are--all the changes I have proposed for the translations in the new edition.

Some of them, you'll see, are quite small--a matter of a comma, a colon, or a semicolon. Others are major. And all of them are here.

For most of the revisions, I've given only those portions of the verse where the changes occur. This lets you spot the changes quickly. (But you have to compare these sheets to the book itself to see how the revised verse reads.)

Now, you have a right to ask, how and why were these changes made? First of all, why?

Several reasons: Sometimes (most often) to make the text more faithful to what Srila Prabhupada originally said. Sometimes to make it closer to the Sanskrit (coming closer to Srila Prabhupada's original manuscript often made this happen automatically). And sometimes it was merely a question of grammar.

How did we go about the work?

I went through every page of the oldest manuscript we have. (For the first five or six chapters these are Srila Prabhupada's original typed pages, for the middle chapters they're the original transcripts of his tapes, and for the last chapters they're the old retyped manuscripts from which the present book was edited.)

Comparing each verse in the book with the text of the manuscript, I made only those changes that **to me seemed worthwhile**. I tried to be conservative and not make needless changes. At the same time, I kept in mind that whatever changes we are to make we should make now, so that the book will never need to be revised again.

Gopiparanadhana Prabhu of the BBT Sanskrit Department also carefully examined each verse and made his suggestions, which I consulted throughout.

Whenever difficult questions arose, Gopiparanadhana and I met to consider

them, and we consulted the original books Srila Prabhupada consulted when he wrote *Bhagavad-gita As It Is*--the Bengali translations and commentaries by Srila Bhaktivinoda Thakura and Srila Baladeva Vidyabhusana.

To give you further insight into the reasons for some of the changes we made, here are some examples.

First, here are some of the verses I revised to make them closer to Srila

Prabhupada's original manuscript: 2.1-7, 2.13, 2.16, 2.20, 2.24, 2.26-27, 2.34, 2.45-46, 2.48-49, 2.51, 2.55, 2.65-66, 3.1, 3.5, 3.7, 3.10-12, 3.16-17, 3.23-24, 3.30, 3.32, 3.34, 4.15, 4.35, 5.24, 7.29-30.

And many others.

In some of the later chapters (especially 17 and 18), the abridged edition gives translations closer to the original manuscript than the unabridged does. So I've preferred those translations from the abridged edition.

As you examine the translations, keep in mind that in some places I have also revised the synonyms or purport, or both. (For example, 9.6. The revised version more closely follows the original manuscript. And note, in the purport, that "Space is not beyond the sky" is nonsense.)

For some verses we added extra words or sentences to translate Sanskrit words left untranslated in the original manuscript. (This is something Srila Prabhupada, **while present**, approved of our doing routinely on *Srimad-Bhagavatam*.)

For example:

1.35 *nihatya dhartarastran nah ka pritih syaj janardana* -

"O Janardana, what pleasure will we derive from killing the sons of Dhrtarastra?"

7.6 *etad yonini bhutani sarvanity upadharaya* - "All created beings have their source in these two natures."

9.34 *bhava mad bhaktah* - "Become My devotee" (!)

18.54 *prasannatma* - "He becomes fully joyful."

For some verses, the original editor (new at the job and with no access to a *Sanskrit* department) misunderstood what Srila Prabhupada intended to say.

When unsure which way to go, the editor sometimes made a wrong turn.

For example:

1.4 (Yuyudhana and the others are the great fighters equal to Bhima and Arjuna.)

1.18 (The son of Subhadra was "great-armed," not "greatly armed.")

4.26-30 (I had never been able to figure out these verses. Have they ever been clear to you?)

10.12-13 (The editor tried his best to make the translation fit the *Sanskrit*--but without knowing *Sanskrit*.)

In Chapter 11, the manuscripts were difficult to understand. Without knowing *Sanskrit*, the editor had a hard time figuring out the translations and matching them to the synonyms. So this chapter has the most extensive revisions.

Sometimes (very cautiously) **we changed the text** on the grounds of the *Sanskrit* alone. (This helps considerably when you try to study the translation with the synonyms.)

Examples:

2.10 (The revised translation loses no meaning, and it clears up the puzzle in the synonyms.)

15.14 (Again, the English wasn't clear but the Sanskrit is: It's the fire, not the air, that digests food.)

Sometimes the person who transcribed the tape heard things wrong or scrambled things. For example:

10.12 (There's no "all-pervading beauty" here. Perhaps what the typist heard was vibhum.)

11.5 (There's no "sea" in this verse. Only pasya--"Just see!")

14.17 (What comes from passion, Krsna says here, is not grief but greed.)

Some verses had problems in grammar (like 2.17, 2.22 & 4.3). And here's something really strange:

In the original manuscript, Chapter 8 text 18 was missing. So the Sanskrit editor supplied the synonyms. But the English editor thought that the translation and purport he saw for text 19 belonged to text 18.

So he put them for text 18 and put in a new translation for 19. (So all this time, our book has had the translation and purport for text 19 in the wrong place, we've had two translations for text 19, and text 18 had been missing!)

In summary:

Now you have some background for the revisions you now hold in your hands. A GBC committee has reviewed the translations, and the whole GBC will have a chance to consider them one last time in March before the book goes to press.

Please examine these revisions carefully. And if you feel you want to say something about them--if you have any questions, suggestions or opinions about any or all of them--please get in touch with me, through the mail or in person, at my address in Philadelphia. (Even if I'm traveling, you can get in touch with me through the BTG offices in Philly.)

This new Gita (along with its translations in other languages) will be the main book our movement will be preaching from for whatever time we have left in this yuga.

Now is the time to make sure we are presenting Srila Prabhupada's Bhagavad-gita As It Is in the most authoritative & fully satisfying way.

And I invite you now to contribute whatever thoughts you have on this work.

Hare Krsna.

Hoping this finds you in good health.

Your servant,

Jayadvaita Swami

Date: July 1986

From: Jayadvaita Swami

To: Amogha Lila

His Grace Srīman Amogha Līla Dasa, 188 New Chetty Street, Colombo 13, Sri Lanka

ISKCON Padayatra Sankirtan Bhavan, P.O. Jhusi Allahabad, 221 506, U.P., India

Dear Amogha Līla Prabhu,

Please accept my most humble obeisances. All glories to Srīla Prabhupada.

I am in due receipt of your letter, dispatched June 21, and have noted the contents carefully.

You've heard strongly expressed objections to the second edition of *Bhagavad-gita As It Is*, and you've written to me because you want to investigate the matter more fully.

I've been silent about this, so as not to overindulge in the animalistic propensity of defending. But since you've raised good questions, it's my duty to answer. First:

To my knowledge, Srīla Prabhupada never asked us to re-edit the book.

As you know, and as we kept in mind while doing the work, Srīla Prabhupada staunchly opposed needless changes.

You write that Kirtanananda Maharaja told you I regretted having done the editing and that if I'd known of his feelings or read his paper commenting on the work I wouldn't have done it at all.

This is a misunderstanding. What I regret is that I didn't have the benefit of Kirtanananda Maharaja's comments while the work was still going on, long before the book was published.

In fact, a full year before the book went to press, I sent Kirtanananda Maharaja a letter telling exactly what I was doing and why. I included a copy of every change I had made in the translations. And I earnestly asked for any comments, questions, or suggestions he might have. To save us from exactly the kind of controversy he has now raised, the letter pleaded that doubts be voiced then, while time was ample and the work was still on our desks.

I sent the same letter not only to Kirtanananda Maharaja but also to every other member of the GBC, most English-speaking ISKCON sannyasis, various other senior ISKCON devotees, and every ISKCON temple president in the English-speaking world.

What I regret, therefore, is that those who now speak out were silent when their wisdom was sought.

I do *not,* however, regret undertaking the task of revision, and now I shall tell you why.

As mentioned in the "Note about the Second Edition" that appears in the book, the editors of the first edition are to be praised. They did a fine job of making a tough manuscript ready to print.

They also, however, made lots of omissions, goofs, and blunders, which I see no need to immortalize in print.

I suppose that what disturbs some devotees most is the changes in the translations. As you know, Srīla Prabhupada considered the translations less important, and so do I. For me the more important revisions, therefore, are the ones in the purports. Of these there are easily several hundred.

To answer your letter, I spent an hour or so going through the book to pull out some samples for you. To examine them you should have before you a copy of both editions--the old one and the new. To look at the samples carefully may take you a couple of hours. But it's the best way I know to answer your questions, and I'm sure you'll find your time well spent.

Here goes.

There are different categories of corrections.

1. SIMPLE BOO-BOO'S

For example, simple obvious spelling errors. Who would be willing to insist that the reference to the province of "Behar" (old edition, page 185) should not be changed to "Bihar"?

Chapter 16, verses 1-3, purport. Read the first line of the last paragraph in the old edition. Despite what the purport says, the transcendental qualities add up to 26, not 16. Someone typed a "1" instead of a "2," so the count is off by 10.

2. MISSING EVIDENCE

Here's something more serious. In the old edition, dozens and dozens of Srīla Prabhupada's *Sanskrit* quotations--*Vedic* evidence, *sastra-pramana*--have simply been edited out.

In the Introduction of the new edition, for example, here are some of the quotations you'll find restored:

pg. 8: *mayadhyaksena prakrti*, etc.

pg. 12: *muktir hitva anyatha rupam*, etc.

pg. 14: *parasya saktir vividhaiva sruyate*

pg. 17: *yad gatva na nivartante*, etc.

pg. 26: *visnu-sakti para prokta*, etc.

pg. 28: *kirtaniyah sada harih*

pg. 30: *tad vijnanartham*, etc.

These are Srila Prabhupada's words. The Introduction is still available on tape, and you can hear them for yourself.

And if you want something bigger, how about this: The old edition, on page 27, adds a verse Srila Prabhupada didn't speak (*nehabhikrama-naso 'sti*) and then leaves out every one of the renowned verses from the *Gita-mahatmya* with which Srila Prabhupada's original Introduction concludes.

I'm not even slightly sorry that these verses have now been restored.

Throughout the new edition the editors have restored dozens and dozens of *Sanskrit* quotations, large and small, the old edition simply scratched out.

For a few more examples, you can look at the purports to the following verses: 2.43, 2.56 (two quotations), 2.63, 9.4, 9.6 (three quotations), 9.7, 9.9, 9.11 (new edition, pg. 469--three quotations), 9.12, 10.15, 11.43 (three quotations). In 11.54, no fewer than eight quotations have been restored.

And there are dozens and dozens more. The verses you now see are not editorial speculations, guesses, helpful additions or any other such nonsense. They are the very words of our *acarya*, jumbled by typists and scratched out by editors in the 1960's, now restored to their place in Srila Prabhupada's book.

3. POINTS WITHOUT PINS

Here's another, related sort of omission. Sometimes when Srila Prabhupada

comments on a *Sanskrit* word, the editors have kept the comments but edited out the word. For example see the references to *avasam* (9.8) and *udasina-vat* (9.9). Or, at the end of the purport to 13.12: "The beginning of knowledge, therefore, is *amanitva*, humility." To me, these references add immensely to the value of Srila Prabhupada's purports. With these references, we can clearly see how Srila Prabhupada's comments directly illuminate specific words of the verse.

And, again, these are not editorial whimsies--they're Srila Prabhupada's original words.

4. GLOSSES TOTALLY LOST

Sometimes Srila Prabhupada's comments on a word are *entirely* left out. For example, see his comments on the word *na* (11.54) and *tad-arthyam* (17.27). And these are but examples--there are more.

5. SANSKRIT SLIPS

Sometimes the *Sanskrit* editors just goofed.

Example: In 7.18, the *Sanskrit* quoted in the purport doesn't match the English translation that follows it. Why? Because the *Sanskrit* editor supplied the wrong *Sanskrit* verse. (If you check in Ninth Canto, you'll see for yourself.) The new edition has it right.

7.25. A tired typist or sleepy English editor may have helped screw this one up. The prayer the old edition attributes to Queen Kunti was never spoken by Kunti at all. It's from the *Isopanisad*! The new edition follows the original manuscript and sets things right.

9.29. The *Sanskrit* editor guessed which verse to put in--and guessed wrong. The correction is obvious.

10.4-5. Is *bhayam* (old edition, pg. 498) really the word for "fearlessness"?

13.15. *Sarvatah pani-padam* is not from the *Svetasvatara Upanisad* at all. It's from the previous verse of the *Gita*. When the mistake is corrected, you get the brilliant Bhaktivedanta purport of the famous, often misused verse *apani-pado javano grahita..*

6. MANGLED MEANINGS

Sometimes the inexperienced editors just misunderstood the meaning of a *Sanskrit* verse.

Example (a small one). 5.2. Aside from being a pretty tough sentence to read, the old editing of Srila Rupa Gosvami's verse scrambles the meaning. The verse doesn't mean that things related to Krsna, "though they are material," should not be renounced. The point is that because they're related to Krsna, they're not material at all. *That's* why giving them up, as the Mayavadis do, is dry renunciation.

7. GENERAL BLUNDERS

Then there's what you might call good old-fashioned screw-ups.

2.1. Have you ever had to explain the last sentence of this purport? "This realization is made possible by working with the fruitive being situated in the fixed conception of the self." It's just an editorial mistake, and it doesn't make a damn bit of sense.

xx2.43. In the last paragraph, what are the "four monthly penances"? It should be "four-month penances" (*caturmasya*).

3.35. In the old edition, look at the second sentence of the purport. How often we've heard devotees insist that their prescribed duties must "complement their psychophysical condition." That may be a good idea. But look in the new book and see what Srila Prabhupada actually said.

7.15. The old purport (bottom of page 383) talks about "the swine who eat the soil." I always thought that strange. Do hogs really eat soil? What the original text says is "the hogs who eat the *night* soil." But some editor put a question mark next to "night," and out it went. What in the world is "night soil"?

Srila Prabhupada knew--it's a polite name for that good old stuff we all know hogs love to eat.

7.15. Two sentences later, a typist has left out a line. If you want to find out what Srila Prabhupada said the foolish worker will untiringly continue to hear of, you have to look in the new edition.

xx10.27. They once took a "sea journey." Hardly. Our old friend Neal the typist, the college kid who walked into 26 Second Avenue and volunteered to type, simply heard things wrong. It was "sea churning." But back in the old days in the storefront, no one knew the real story.

xx10.29. A "planet of trees"? Fa-aar out! But if the Swami says so, it must be

right. Sorry, boys. Srila Prabhupada never said so. It's Neal the typist again. It's a planet of ancestors (*pitras*), or pitrs (pronounced "pi-trees").

10.35. Where has the Lord "already explained" that the *Sama-veda* is "rich with beautiful songs"? Ask Neal the typist. Or else look in the new book and read things right.

13.2. In the old edition (page 621) you'll read "Sometimes we understand that I am happy, I am mad, I am a woman, I am a dog, I am a cat; these are the knowers." This is straight-out nonsense. It's not right, it's not sacred, and it's not the words of my spiritual master.

15.2. Is the old second paragraph of this purport supposed to stay screwed up and incomprehensible forever?

18.31-32. Back in the 60's, the editors somehow changed the word "ignorance" to "passion" and put the purport in the wrong place. Should it stay there?

8. TOO HELPFUL

It's the job of the editor to try to help the reader. But sometimes an editor can be too helpful.

xxExample: 5.28. In the old second paragraph you'll find a reference to the *pratyahara* (breathing) process." On the manuscript you can clearly see that the editor, for the benefit of readers new to *yoga*, has penned in the parenthetical word "breathing." But *pratyahara* is not the breathing process at all-- it's the process of withdrawing the senses from their objects. The breathing process is *pranayama*. Should this goof be granted sanctity merely for its presence on the page?

xx15.2. "The *Gandharvas* (fairies)." The editor is being helpful again. But is Narada Muni really a "fairy"?

9. THE RED-PENNED PURPORT

When our editors back in the 60's came to a passage too hard for them to figure out, they did what was expedient--crossed it out and kept going. Sometimes it was just a few words, sometimes a sentence or a few sentences, sometimes a whole paragraph.

Sometimes, while trying to prune a paragraph, they cut off valuable fruits and flowers. Sometimes they seem to have thought that Srila Prabhupada was being too heavy. Or sometimes a passage just got inadvertently left out.

Examples:

8.11. The old edition loses the first two sentences of the purport.

8.6, 8.13, 8.14, 8.19. When Srila Prabhupada spoke the whole *mahamantra*, the typist often just typed some shortcut, like "HK etc." The new edition restores the full mantra: *Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare*. Just see how in this chapter--"Attaining the Supreme"--Srila Prabhupada repeatedly emphasizes the chanting of these 16 holy names.

8.28. In the new edition, start reading on page 445, from "The words *idam viditva. . .*" and go on till the purport ends. Just see all that has been restored. And appreciate, especially, Srila Prabhupada's beautiful exposition of how Krsna consciousness grows, from *sraddha* up to *prema*.

9.26. The first edition loses the whole first paragraph.

11.52. In the new edition, page 599, on the last few lines of the page, the fool who offers respect only to the impersonal "something" within Krsna finally gets what he deserves--Srila Prabhupada's boot in his face.

13.5. Srila Prabhupada's gloss on *chandobhih* has returned to the page, the next paragraph now makes proper sense, and the last paragraph has been recovered.

13.19. Two whole paragraphs lost! For me, Srila Prabhupada's summary of verses 6 through 18 opened up a new understanding of a chapter that had long perplexed me.

xx16.7. The history of religious editing is not without its humor. Srila Prabhupada's manuscript clearly says, "One should always be careful to keep his body clean by bathing, brushing teeth, shaving, changing clothes, etc."

But back in the 60's, we kept our beards--and trimmed off the word shaving.

You've now had a glimpse of the hundreds of omissions and mistakes in the first edition of *Bhagavad-gita As It Is*. Should what was lost have stayed permanently lost? Should what was screwed up in the 1960's have stayed screwed up forever? I leave it to you to decide.

One final point. The first edition of *Bhagavad-gita As It Is* not only preserved errors and omissions but actually *multiplied* them when the book was trans-

lated into other languages. What does a translator do with something like "the fruitive being situated in the fixed conception of the self"? A translator faced with a passage that seems wrong or doesn't make sense does just what the English editors did in the 1960's--he leaves it contradictory or confusing, he guesses and speculates, or he scratches it out.

If you'd like any more information about the second edition of *Bhagavad-gita As It Is*, please feel free to ask.

I'm grateful you've taken the care to inquire.

Since both Sridhara Maharaja in Bombay and Ravindra Svarupa Prabhu have asked me for similar information, I'm sending copies of this letter to them.

Mail can reach me here at Jhusi up to September 25. Then I'll go to Bombay to renew my visa. *Padayatra* will be starting by then, and our mailing address will be *c/o* ISKCON Delhi.

Hoping this finds you in good health and a joyful mood,

Your servant,

Jayadvaita Swami

Reply to the 'Explanations'

Date: 24.4.1997

From: H. N.

To: Jayadvaita Swami (Copy to Bhaktivedanta Archives)

Subject: Jayadvaita's letters

Dear Jayadvaita Swami,

after reading your letters regarding the revision of *Bhagavad-gita* I've to agree that there are some errors in the original edition which need to be corrected. But I think you still misunderstand me - I don't complain this errors. I wouldn't complain even the translations and completions of the sanskrit in the purports or some helpful hints from the editor. My intention is to show you that there are many modifications - in the translations and in the purports - which are changing the message of a sentence and that this modifications cannot be approved by the author. Probably you made this modifications unconsciously, I don't know. It seems you aren't aware that there are such strange modifications and still think that there are only corrections and improvements. But that's not the fact and everything I wrote is to explain this. It's not my intention to offend you, nor to complain against the correction of errors.

My claim is that some of the modification in *Bhagavad-gita* injure the teaching of Prabhupada - mostly very subtle, but sometimes obviously too. Therefore I cited a few examples. But if it is helpful I'll spend some more days and show you more, if necessary each and every modification I'm able to find. But for now it seems the hardest task is to make you understand - first that I don't want to offend you and second that there are indeed modifications and not only corrections.

I see only two ways to clear this out properly:

A proper documentation to all the revisions is easily available for everyone (published on the Internet...), and not only to some "senior devotees" of ISKCON (especially not only the senior devotees and GBC of ISKCON in the early '80). The revised books should also be approved by independent, critical scholars who are disciples of Srila Prabhupada.

The other way is to stop the printing of the revised books and print the original editions again. The devotees must be informed about the revised *Bhagavad-gita*. *Bhagavad-gita* may be corrected, but no revisions or new editions. If the

manuscripts bear some extra teachings, there could be an extra book. I think this is the easiest and the best way.

The most dreadful way is the one which it seems you are taking now: To ignore the complains and to slander all the concerned people who are complaining. What do you think this people will do, if the authorities in ISKCON don't listen and worse - start to defame them by declaring that they are making politics against the organisation (this is what Ranjit dasa wrote in his first message) and that they are offenders? Do you think they will be any longer friends of such an organisation? Unlikely.

Sincerely, H.

Date: 24.4.1997

From: Ranjit dasa

To: H. N.

Subject: Jayadvaita's letters:

Dear H.,

Thank you for your letter.

>after reading your letters regarding the revision of *Bhagavad-gita* I've to agree that there are some errors in the original edition which need to be corrected.

Now we are getting somewhere.

>My intention is to show you that there are many modifications - in the translations and in the purports - which are changing the message of a sentence and that this modifications cannot be approved by the author.

>My claim is that some of the modification in *Bhagavad-gita* injure the teaching of Prabhupada - mostly very subtle, but sometimes obviously too.

You cannot say this without reference to the original manuscript. That is why I asked you for a copy of the manuscript that you have.

>But for now it seems the hardest task is to make you understand - first that I don't want to offend you and second that there are indeed modifications and not only corrections.

To some it may appear that the changes are modifications but this was certainly not the intention and one man's correction can be another man's modification.

>I see only two ways to clear this out properly:

>A proper documentation to all the revisions is easily available for everyone (published on the Internet...), and not only to some "senior devotees" of ISKCON (especially not only the senior devotees and GBC of ISKCON in the early '80). The revised books should also be approved by independent, critical scholars who are disciples of Srila Prabhupada.

Many devotees have the list of revisions. They are distributed to all the translators who have to translate into the different languages for one thing. **The new edition was examined by practically all the disciples of Srila Prabhupada who were in the movement at the time who had any critical capability at all.**

>The other way is to stop the printing of the revised books and print the original editions again.

What about your agreement above that some corrections are necessary? Give us a break!

>The devotees must be informed about the revised *Bhagavad-gita*. *Bhagavad-gita* may be corrected, but no revisions or new editions. If the manuscripts bear some extra teachings, there could be an extra book. I think this is the easiest and the best way.

1. All the devotees know about the revised edition. This is no secret.

2. There are absolutely NO "extra teachings". Everything is simply an attempt to render faithfully the original manuscript.

>The most dreadful way is the one which it seems you are taking now: To ignore the complains and to slander all the concerned people who are complaining. What do you think this people will do, if the authorities in ISKCON don't listen and worse - start to defame them by declaring that they are making politics against the organisation (this is what Ranjit dasa wrote in his first message) and that they are offenders? Do you think they will be any longer friends of such an organisation? Unlikely.

I don't recall saying this. Unfortunately my messages from this time were somehow erased so perhaps you could send me a copy of this message.

It is a fact though, that there are schismatic groups that slander the devotees and management of ISKCON and the BBT for their own purposes and that one of the issues that they use is the accusation that these editions are an attempt to "change the philosophy". I did not mean to imply that every criticism is some kind of political attack, just that this whole issue has become politicized and this fact cannot be ignored.

So for the BBT to enter into some kind of dialog or discussion of this subject is usually a big loser for all concerned because of the tendency for the debate to descend into a big mud-slinging back and forth, with lots of offenses.

I regret that this is still, after all, the material world.

Yours sincerely,

Ranjit das

Date: 26.4.1997

Von: H. N.

An: Ranjit dasa (Copy to Jayadvaita Swami)

Subject: Jayadvaita's letters

Dear Ranjit,
thank you for your message.

>> My claim is that some of the modification in *Bhagavad-gita* injure the teaching of Prabhupada - mostly very subtle, but sometimes obviously too.

> You cannot say this without reference to the original manuscript.

Why not publish the original manuscript? This would be very helpful. You cited only one example (Trans. BG 4.34 - the one with the smallest modifications regarding the text but one of the big modifications regarding the philosophy) and even then the text of the manuscript were not the same as in the book, neither in the original edition nor in the revised edition. **It would be very useful if you please take the time to look at the other examples I cited and quote the text of the original manuscripts.**

My claim (that there are some modifications in *Bhagavad-gita* which cannot be approved by the author) based first of all on the fact, **that Prabhupada himself cites and approves the text of the original edition.**

This proves that the text in the original edition cannot be wrong and doesn't

need to be re-edited. **You and Jayadvaita Swami ignore this continuously, though it's a very important fact - just as important as the original manuscript, at least!**

Its necessary to answer this question: **Why has this text been re-edited although the author himself approved it?** You may say the revised text is closer to the text of the original manuscript. Well, that may be so, **but even then there must be a clear and direct order of the author that the concerned text needs to be re-edited, otherwise it's not possible to refute the fact that the author himself cited and approved the original text. Prabhupadas books are not ordinary books, they are mystic, sastras, the very words of the super-soul. Without direct order of the author it is not possible to revise them. A direct confirmation is more important than a manuscript (and the opinion that the re-edited text is closer to the manuscripts and the intentions of the author)** - who knows, maybe there were some extra instructions regarding the text of the manuscript which are no longer available.

Regarding re-editions - I just read the following in the letter to Rayarama, 21. Dec. 1967: **"Too much edition is not required. If Satsvarupa has already edited it, there is no need of further editing."** This statement applies to Teachings of Lord Caitanya. I've never seen an order of Prabhupada where he said that a book needs to be re-edited, especially not *Bhagavad-gita*. There happened something with the *Isopanisad* ("only" over a hundred changes, in BG there are thousands) and in *Back to Godhead* and even then he wanted that the next printing should be done again the original way. No re-editions wanted - **do it again the original way.**

For me there is still another very important proof, which unfortunately cannot be used in this discussion. But I think it's interesting for you too. I first read the revised *Bhagavad-gita* years ago - of course without knowing that there are modifications. In the epilogue of the german edition (which differs from the one in the english original) it is not apparent to which extend the revisions were made, and after all - **it's an epilogue and not a foreword.** Another fact is that I thought I read the complete edition about which Prabhupada speaks in the foreword and not the revised edition of the complete edition. I thought the word revised edition means the complete edition, which Prabhupada mentioned in the foreword. **Can't say that the publishers did anything to make this difference evident.** Anyway. I remind till now that it sometimes took me a back while reading this *Bhagavad-gita* and I didn't know why. I lost the enthusiasm to read *Bhagavad-gita*, I lost my faith in the translations and purports of Prabhupada and then I read only the translations of the last chapters, just to finish this book. I never had this strange feelings when studying other books of Prabhupada. On the opposite - I studied the books as if I had to pass an examination. I wrote down thousands of statements and fed them into the computer;

this was my main business for years. But until now I weren't able to do this with *Bhagavad-gita* and now - after comparing the two editions - I know why. I remember only one of this frustrations. It hit me while reading the purport of Vers 4.34. Now, after comparing the two editions of *Bhagavad-gita*, I found a big insertion which was exactly the cause which lessen my trust and enthusiasm. Maybe this sounds unbelievable, but I swear it's true.

> Many devotees have the list of revisions.

So, you have it too? Then it should be easy to explain the few cited examples, isn't it? What states this list regarding the examples I cited? Does it include the text of the manuscript and the transcriptions of the tapes?

Or is it only a endless list of the modifications? If so, do you really think even one of the devotees took the time to check each and every modification? Just the devotees in ISKCON, who seems to be always pressed for time? How shall they have time to check this thousands of modifications?

Days are necessary to find even the few examples I cited; even if someone use the powerful computers nowadays. How were the devotees in ISKCON of the early '80, with no such powerful computers but with a lot of trouble, able to check the new edition properly? And why then are this complains now all over the world? As far as I know there are even complains from people who were (and are?) in ISKCON at that time and who had seen this list. **Even Jayadvaita Swami had to answer in his letter (1986!) such complains. More than ten years ago! And you were not able to stop it till now!**

> 1. All the devotees know about the revised edition. This is no secret.

Not really. **They don't know about the real extention of the revision, that's for sure.** They cannot believe that the authorities of ISKCON are able to do as mentioned. If they really know about the revisions, then how can there be politics against ISKCON? You can't cheat the devotees so easily and of course not by stating that there are unauthorized modifications in Prabhupadas books. **Actually all this endless trouble is proof Nr. 1 that there is something fishy about this revisions. And even if the critics are altogether "demons" or the like - the power of evil man is the sin of the "good".**

Sincerely, H.

Eighty Major Changes To Srila Prabhupada's "Bhagavad-gita As It Is"

How to Understand What Follows:

plain text - same in both original 1972 and GBC editions

bold text - added by the BBT for the "revised & enlarged" edition

bold italic - Original text from 1972 edition deleted by BBT

Minimizing Sense Control, Regulative Principles, etc.

Devotees are never deviated:

Bg. 7.30 purport: Persons acting in Krsna consciousness are never *entirely* deviated from the path of entirely understanding the Supreme Personality of Godhead. In the transcendental association of Krsna consciousness, one can understand how the Supreme Lord is the governing principle of the material manifestation and even of the demigods. Gradually, by such transcendental association, one becomes convinced of the Supreme Personality of Godhead, *Himself*, and at the time of death such a Krsna conscious person can never forget Krsna. Naturally he is thus promoted to the planet of the Supreme Lord, Goloka Vrndavana.

Hiding Constant Practice:

Bg. 3.32 Text: But those who, out of envy, disregard these teachings and do not *practice them regularly follow them*, are to be considered bereft of all knowledge, befooled, and *doomed to ignorance and bondage ruined in their endeavors for perfection*.

Bg. 6.35 Text: *The Blessed Lord Lord Sri Krsna* said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by *constant suitable* practice and by detachment.

Hiding Detachment

Bg. 2.57 Text: *He who is without attachment, who does not rejoice when he obtains good, nor lament when he obtains evil In the material world, one who is unaffected by whatever good or evil he may obtain, neither*

praising it nor despising it, is firmly fixed in perfect knowledge.

Bg. 3.9 Text: Work done as a sacrifice for Visnu has to be performed, otherwise work *binds one to causes bondage* in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain *unattached and* free from bondage.

Hiding Controlling the Mind and Senses

Bg. 2.66 Text: One who is not *in transcendental consciousness connected with the Supreme [in Krsna consciousness]* can have neither *a controlled mind nor a steady intelligence transcendental intelligence nor a steady mind*, without which there is no possibility of peace. And how can there be any happiness without peace?

Bg. 3.34 Text: *Attraction and repulsion for sense objects are felt by embodied beings, but There are principles to regulate attachment and aversion pertaining to the senses and their objects. One should not fall come* under the control of *senses and sense objects such attachment and aversion*, because they are stumbling blocks on the path of self-realization.

Bg. 3.43 Text: Thus knowing oneself to be transcendental to the material senses, mind and intelligence, **O mighty-armed Arjuna**, one should *control the lower self by the higher self steady the mind by deliberate spiritual intelligence [Krsna consciousness]* and thus--by spiritual strength--conquer this insatiable enemy known as lust.

Minimizing mode of Goodness

Bg. 14.16 Text: *By acting in the mode of goodness, one becomes purified The result of pious action is pure and is said to be in the mode of goodness. Works But action* done in the mode of passion result in *distress misery*, and actions performed in the mode of ignorance results in foolishness.

Concessions for the Mayavadis, Jnanis and Yogis

Introducing Sat-Cakra-Yoga

Bg. 8.10 Purport: In this verse it is clearly stated that at the time of death the mind must be fixed in devotion on to the Supreme **Personality** of Godhead. For those practiced in yoga, it is recommended that they raise the life force between the eyebrows (to the ajna-cakra). The practice of sat-cakra-yoga, involving meditation on the six cakras, is suggested here., but for a pure devotee who **A pure devotee** does not practice such yoga, *the mind should but because he is* always *be* engaged in Krsna consciousness, so that at death he can remember the Supreme **Personality of Godhead** by His grace.

This is explained in verse fourteen.

Bg. 8.10 Purport: The particular use of the word yoga-balena is significant in this verse because without practice of yoga--whether sat-cakra-yoga or bhakti-yoga-- one cannot come to this transcendental state of being at the time of death. One cannot suddenly remember the Supreme Lord at death unless he is ; one must have practiced in some yoga system, especially the system of bhakti-yoga. Since one's mind at death is very disturbed, one should practice transcendence through yoga during one's life.

Bg. 8.11 Purport: Lord Sri Krsna explains has recommended to Arjuna the practice of sat-cakra-yoga, in which one places the air of life between the eyebrows. Taking it for granted that Arjuna might not know how to practice sat-cakra-yoga, the Lord explains the process in the following verses. The Lord says that Brahman, although one without a second, has different various manifestations and features. Especially f For the impersonalists, the aksara, or omkara-- the syllable om-- is identical with Brahman. Krsna here explains the impersonal Brahman, in which the renounced order of sages enter.

Hiding the Fact One Need Not Read Many Books

Bg. 10.34 Purport: The seven opulences listed--fame, fortune, fine speech, memory, intelligence, steadfastness and patience--are considered to be feminine. If a woman person possesses all of them or some of them she he becomes glorious. If a man is famous as a righteous man, that makes him glorious. Sanskrit is a perfect language and is therefore very glorious. If After studying, if one can remember a the subject matter, he is gifted with a good memory, or smrti. One need not read many books on different subject matters; the ability to remember a few and quote them when necessary is another opulence. And the ability not only to read many books on different subject matters but to understand them and apply them when necessary is intelligence (medha), another opulence. The ability to overcome unsteadiness is called firmness or steadfastness (dhrti). And when one is fully qualified yet is humble and gentle, and when one is able to keep his balance both in sorrow and in the ecstasy of joy, he has the opulence called patience (ksama).

Hiding the fact Void Philosophy Causes Frustration

Bg. 4.10 Purport: As described above, it is very difficult for a person who is too materially affected to understand the personal nature of the Supreme Absolute Truth. Generally, people who are attached to the bodily conception of life are so absorbed in materialism that it is almost impossible for them to understand how the Supreme can be a person. Such materialists cannot even

imagine that there is a transcendental body which is imperishable, full of knowledge and eternally blissful. In the materialistic concept, the body is perishable, full of ignorance and completely miserable. Therefore, people in general keep this same bodily idea in mind when they are informed of the personal form of the Lord. For such materialistic men, the form of the gigantic material manifestation is supreme. Consequently they consider the Supreme to be impersonal. And because they are too materially absorbed, the conception of retaining the personality after liberation from matter frightens them. When they are informed that spiritual life is also individual and personal, they become afraid of becoming persons again, and so they naturally prefer a kind of merging into the impersonal void. Generally, they compare the living entities to the bubbles of the ocean, which merge into the ocean. That is the highest perfection of spiritual existence attainable without individual personality. This is a kind of fearful state of life, devoid of perfect knowledge of spiritual existence. Furthermore there are many persons who cannot understand spiritual existence at all. Being embarrassed by so many theories and by contradictions of various types of philosophical speculation, they become disgusted or angry and foolishly conclude that there is no supreme cause and that everything is ultimately void. Such people are in a diseased condition of life. Some people are too materially attached and therefore do not give attention to spiritual life, some of them want to merge into the supreme spiritual cause, and some of them disbelieve in everything, being angry at all sorts of spiritual speculation out of hopelessness. This last class of men take to the shelter of some kind of intoxication, and their affective hallucinations are sometimes accepted as spiritual vision. One has to get rid of all three stages of attachment to the material world: negligence of spiritual life, fear of a spiritual personal identity, and the conception of void that underlies the arises from frustration of in life. To get free from these three stages of the material concept of life, one has to take complete shelter of the Lord, guided by the bona fide spiritual master, and follow the disciplines and regulative principles of devotional life. The last stage of the devotional life is called bhava, or transcendental love of Godhead.

Bg. 4.10 Purport: In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Sri Krsna. This taste leads one further forward to attachment for Krsna consciousness, which is matured in bhava, or the preliminary stage of transcendental love of God. Real love for God is called prema, the highest perfectional stage of life." In the prema stage there is constant engagement in the transcendental loving service of the Lord.

So, by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the highest stage, being freed from all material attachment, from the fearfulness of one's individual spiritual personality, and from the frustrations that resulting from in void philosophy. Then one can ultimately attain to the abode of the Supreme Lord.

Hiding Without Humility Understanding is Harmful

Bg. 13.8-12 Purport: Beginning from practicing humility up to the point of realization of the Supreme Truth, the Absolute Personality of Godhead, this process is just like a staircase beginning from the ground floor and going up to the top floor. Now on this staircase there are so many people who have reached the first floor, or the second or the third floor, etc., but unless one reaches the top floor, which is the understanding of Krsna, he is at a lower stage of knowledge. If anyone wants to compete with God and at the same time make advancement in spiritual knowledge, he will be frustrated. It is clearly stated that without humility understanding is harmful not truly possible. To think oneself God is most puffed up. Although the living entity is always being kicked by the stringent laws of material nature, still he thinks, "I am God" because of ignorance. The beginning of knowledge, therefore, is amanitva, humility. One should be humble and know that he is subordinate to the Supreme Lord. Due to rebellion against the Supreme Lord, one becomes subordinate to material nature. One must know and be convinced of this truth.

Meditation On Other Than the Visnu Form is OK...

Bg. 2.61 Purport: The word mat-para is most significant in this connection. How one can become mat-para is described in the life of Maharaja Ambarisa. Srila Baladeva Vidyabhusana, a great scholar and acarya in the line of the mat-para, remarks, mad-bhakti-prabhavena sarvendriya-vijaya-purvika svatma-drstih sulabheta bhavah. "The senses can be completely controlled only by the strength of devotional service to Krsna." Also, the example of fire is sometimes given: "As the small flames within a blazing fire burns everything within the a room, similarly, Lord Visnu, situated in the heart of the yogi, burns up all kinds of impurities." The Yoga-sutra also prescribes meditation on Visnu, and not meditation on the void. The so-called yogis who meditate on something which is not on the Visnu platform simply waste their time in a vain search after some phantasmagoria. We have to be Krsna conscious--devoted to the Personality of Godhead. This is the aim of the real yoga.

Spiritual Master

Making the Spiritual Master Many

Bg. 4.34 Translation: Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-

realized souls can impart knowledge unto you because he has they have seen the truth.

Bg. 5.18 Translation: The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].

Bg. 5.25 Translation: One who is Those who are beyond duality and the dualities that arise from doubts, whose minds isare engaged within, and who isare always busy working for the welfare of all sentient living beings, and who is are freed from all sins achieves liberation in the Supreme.

Not through the Independent Study of Books...

Bg. 4.34 Purport: The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. No one can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of the foolish pretenders. The Bhagavatam (6.3.19) says, dharmam tu saksad bhagavat-pranitam: the path of religion is directly enunciated by the Lord. Therefore, mental speculation or dry arguments cannot help one progress in spiritual life lead one to the right path. Nor by independent study of books of knowledge can one progress in spiritual life. One has to approach a bona fide spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding. In this verse, both blind following and absurd inquiries are condemned. One should Nnot only should one hear submissively from the spiritual master, but one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple. Therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect.

Hiding Those in Mode Of Passion

Deride the Proper Understanding

Bg. 16.24 Purport: In human society, aversion to the principles of understanding the Supreme Personality of Godhead is the cause of all falldowns. That is the greatest offense of human life. Therefore, maya, the material energy of the Supreme Personality of Godhead, is always giving us trouble in the shape of the threefold miseries. This material energy is constituted of the three modes of material nature. One has to raise himself at least to the mode of goodness before the path to understanding the Supreme Lord can be opened. Without raising oneself to the standard of the mode of goodness, one remains in ignorance and passion, which are the cause of demoniac life. Those in the modes of passion and ignorance deride the scriptures, deride the holy man, and deride the proper understanding of the *spiritual master Supreme Personality of Godhead*. They disobey the instructions of the *Spiritual Master*, and they do not care for the regulations of the scriptures. In spite of hearing the glories of devotional service, they are not attracted. Thus they manufacture their own way of elevation. These are some of the defects of human society, which lead to the demoniac status of life. If, however, one is able to be guided by a proper and bona fide spiritual master, who can lead one to the path of elevation, to the higher stage, then one's life becomes successful.

Hiding Spiritual Master Can Drive Away All Nescience

Bg. 5.16 Purport: Those who have forgotten Krsna must certainly be bewildered, but those who are in Krsna consciousness are not bewildered at all. It is stated in the Bhagavad-gita, sarvam jnana-plavena, jnanagnih sarva-karmani and na hi jnanena sadrsam. Knowledge is always highly esteemed. And what is that knowledge? Perfect knowledge is achieved when one surrenders unto Krsna, as is said in the Seventh Chapter, 19th verse: bahunam janmanam ante jnanavan mam prapadyate. After passing through many, many births, when one perfect in knowledge surrenders unto Krsna, or when one attains Krsna consciousness, then everything is revealed to him, as *the sun reveals* everything *is revealed by the sun* in the daytime. The living entity is bewildered in so many ways. For instance, when he *unceremoniously* thinks himself God, *unceremoniously*, he actually falls into the last snare of nescience. If a living entity is God, then how can he become bewildered by nescience? Does God become bewildered by nescience? If so, then nescience, or Satan, is greater than God. Real knowledge can be obtained from a person who is in perfect Krsna consciousness. Therefore, one has to seek out such a bona fide spiritual master and, under him, learn what Krsna consciousness is. *The Spiritual master can for Krsna consciousness will certainly* drive away all nescience, as the sun drives away darkness. Even though a person may be in full knowledge that he is not this body but is transcendental to the body, he still may not be able to discriminate between the soul and the Supersoul. However, he can know everything well if he cares to take shelter of the perfect, bona fide Krsna

conscious spiritual master. One can know God and one's relationship with God only when one actually meets a representative of God. A representative of God never claims that he is God, although he is paid all the respect ordinarily paid to God because he has knowledge of God. One has to learn the distinction between God and the living entity. Lord Sri Krsna therefore stated in the Second Chapter (2.12) that every living being is individual and that the Lord also is individual. They were all individuals in the past, they are individuals at present, and they will continue to be individuals in the future, even after liberation. At night we see everything as one in the darkness, ut in day, when the sun is up, we see everything in its real identity. Identity with individuality in spiritual life is real knowledge.

Make it Softer, Easier, more palatable to the public... Removing Lots of He's., Him's, etc

Bg. 2.23 Translation: The soul can never be cut *in* to pieces by any weapon, nor *can He be* burned by fire, nor moistened by water, nor withered by the wind.

Bg. 3.3 Translation: *The Blessed Lord Supreme Personality of Godhead* said: O sinless Arjuna, I have already explained that there are two classes of men who *try to* realize the self. Some are inclined to understand *Him it* by empirical, philosophical speculation, and *others are inclined to know Him* by devotional *work service*.

Bg. 3.8 Translation: Perform your prescribed duty, for *action doing so* is better than *inaction not working*. One cannot even maintain *his one's* physical body without work.

Bg. 3.12 Translation: In charge of the various necessities of life, the demigods, being satisfied by the performance of yajna [sacrifice], *will* supply all necessities to *man you*. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

Bg. 3.31 Translation: *One Those persons* who execute *his their* duties according to My injunctions and who follows this teaching faithfully, without envy, becomes free from the bondage of fruitive actions.

Bg. 3.39 Translation: Thus *a man's the wise living entity's* pure consciousness *is becomes* covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

Bg. 5.27-28 Putport: Being engaged in Krsna consciousness, one can im-

mediately understand one's spiritual identity, and then one can understand the Supreme Lord by means of devotional service. When **He one** is well situated in devotional service, one comes to the transcendental position, qualified to feel the presence of the Lord in the sphere of one's activity. This particular position is called liberation in the Supreme.

Bg. 6.5 Translation: A man One must elevate deliver himself by with the help of his own mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

Bg. 6.24 Purport: Similarly, the practice of yoga, especially bhakti-yoga in Krsna consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help **him**, for God helps those who help themselves.

Bg. 6.29 Translation: A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized man person sees Me, the same Supreme Lord, everywhere.

Bg. 6.41 Purport: The unsuccessful yogis are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of yoga. The yogi who falls after a short period of practice goes to the higher planets, where pious living entities are allowed to enter. After prolonged life there, **he one** is sent back again to this planet, to take birth in the family of a righteous brahmana vaisnava or of aristocratic merchants.

Bg. 7.3 Purport: It is not possible for the Brahman-realized impersonalist or the Paramatma-realized yogi to understand Krsna the Supreme Personality of Godhead as the son of mother Yasoda or the charioteer of Arjuna. Even the great demigods are sometimes confused about Krsna (muhyanti yat surayah). Mam tu veda na kascana: "No one knows Me as I am," the Lord says. And if one does know Him, then sa mahatma su-durlabhah. "Such a great soul is very rare." Therefore unless one practices devotional service to the Lord, **He one** cannot know Krsna as He is (tattvatah), even though one is a great scholar or philosopher. Only the pure devotees can know something of the inconceivable transcendental qualities in Krsna, in the cause of all causes, in His omnipotence and opulence, and in His wealth, fame, strength, beauty, knowledge and renunciation, because Krsna is benevolently inclined to His devotees. He is the last word in Brahman realization, and the devotees alone can realize Him as He is. Therefore it is said:

Bg. 7.13 Purport: In this material world everyone is Every living entity under the influence of these three gunas and is thus bewildered. material By

nature living entities have has a particular types of body and a particular types of phyhic psychological and biological activities accordingly. There are four classes of men functioning in the three material modes of nature. Those who are purely in the mode of goodness are called brahmanas. Those who are purely in the mode of passion are called ksatriyas. Those who are in the modes of both passion and ignorance are called vaisyas. Those who are completely in ignorance are called sudras. And those who are less than that are animals or animal life. However, these designations are not permanent. I may either be a brahmana, ksatriya, vaisya or whatever--in any case, this life is temporary. But although life is temporary and we do not know what we are going to be in the next life, still, by the spell of this illusory energy we consider ourselves in the light terms of this bodily conception of life, and we thus think that we are American, Indian, Russian, or brahmana, Hindu, Muslim, etc. And if we become entangled with the modes of material nature, then we forget the Supreme Personality of Godhead who is behind all these modes. So Lord Krsna says that men, living entities deluded by these three modes of nature do not understand that behind the material background is the Supreme Personality of Godhead.

Bg. 7.21 Purport: God has given independence to everyone; therefore, if a person desires to have material enjoyment and wants very sincerely to have such facilities from the material demigods, the Supreme Lord, as Supersoul in everyone's heart, understands and gives facilities to such persons. As the supreme father of all living entities, He does not interfere with their independence, but gives all facilities so that they can fulfill their material desires. Some may ask why the all-powerful God gives facilities to the living entities for enjoying this material world and so lets them fall into the trap of the illusory energy. The answer is that if the Supreme Lord as Supersoul does not give such facilities, then there is no meaning to independence. Therefore He gives everyone full independence--whatever one likes--but His ultimate instruction we find in the Bhagavad-gita: man one should give up all other engagements and fully surrender unto Him. That will make man happy.

Bg. 8.10 Purport: The particular use of the word yoga-balena is significant in this verse because without practice of yoga--whether sat-cakra-yoga or bhakti-yoga-- one cannot come to this transcendental state of being at the time of death. One cannot suddenly remember the Supreme Lord at death unless he is; one must have practiced in some yoga system, especially the system of bhakti-yoga. Since one's mind at death is very disturbed, one should practice transcendence through yoga during one's life.

Hiding Fully Surrendered:

Bg. 8.14 Purport: A pure devotee always engages in devotional service to

Krsna in one of His various personal features. Krsna has various plenary expansions and incarnations, such as Rama and Nrsimha, and a devotee can choose to fix his mind in loving service to any of these transcendental forms of the Supreme Lord **and he, Such a devotee** meets with none of the problems that plague the practitioners of other yogas. Bhakti-yoga is very simple and pure and easy to perform. One can begin by simply **by** chanting Hare Krsna. **Krsna is very merciful to those who engage in His service, and He The Lord is merciful to all, but as we have already explained. He is especially inclined toward those who always serve Him without deviation. The Lord helps in various ways that devotee who is fully surrendered to Him so he can understand Him as He is. such devotees in various ways. As stated in the Vedas (Katha Upanisad 1.2.23), *vam evaisa vrnute tena labhvas. tasvaisa atma vivrnute tanum svam: one who is fully surrendered and engaged in the devotional service of the Supreme Lord can understand the Supreme Lord as He is. And as stated in Bhagavad-gita (10.10), *dadami buddhi-vogam tam: t*The Lord gives such a devotee sufficient intelligence so that ultimately the devotee can attain Him in His spiritual kingdom.***

Hiding Fighting for Krishna:

Bg. 3.20 Purport: Kings like Janaka **and others** were all self-realized souls; consequently they had no obligation to perform the prescribed duties in the Vedas. Nonetheless they performed all prescribed activities just to set examples for the people in general. Janaka was the father of Sita and father-in-law of Lord Sri Rama. Being a great devotee of the Lord, he was transcendently situated, but because he was the king of Mithila (a subdivision of Bihar province in India), he had to teach his subjects how to **fight righteously in battle perform prescribed duties. He and his subjects Lord Krsna and Arjuna, the Lord's eternal friend, had no need to fight in the Battle of Kuruksetra, but they** fought to teach people in general that violence is also necessary in a situation where good arguments fail. Before the Battle of Kuruksetra, every effort was made to avoid the war, even by the Supreme Personality of Godhead, but the other party was determined to fight. So for such a right cause, there is a necessity for fighting. Although one who is situated in Krsna consciousness may not have any interest in the world, he still works to teach the public how to live and how to act. Experienced persons in Krsna consciousness can act in such a way that others will follow, and this is explained in the following verse.

Hiding Give Up Fruitive Activities:

Bg 2.49 Translation: O Dhananjaya, **rid yourself of all fruitive activities keep all abominable activities far distant** by devotional service. **and surrender fully to in** that consciousness **surrender unto the Lord.** Those who want

to enjoy the fruits of their work are misers.

Hiding Renouncing Fruits of Action

Bg 2.51 Translation: **The wise, By thus engaged in** in devotional service **take refuge in to** the Lord **and, great sages or devotees** free themselves from the **cycle of birth and death by renouncing the fruits of action in the material world. results of work in the material world.** In this way they **can become free from the cycle of birth and death and** attain that **e** state beyond all miseries **[by going back to Godhead].**

Hiding Devotees are Not Anxious for Fruitive Rewards

Bg 5.12 Purport: The difference between a person in Krsna consciousness and a person in bodily consciousness is that the former is attached to Krsna whereas the latter is attached to the results of his activities. The person who is attached to Krsna and works for Him only is certainly a liberated person, and **he is not anxious for fruitive rewards has no anxiety over the results of his work.** In the Bhagavatam, the cause of anxiety over the result of an activity is explained as being **due to** one's functioning in the conception of duality, that is, without knowledge of the Absolute Truth. Krsna is the Supreme Absolute Truth, the Personality of Godhead. In Krsna consciousness, there is no duality. All that exists is a product of Krsna's energy, and Krsna is all good. Therefore, activities in Krsna consciousness are on the absolute plane; they are transcendental and have no material effect. One is therefore filled with peace in Krsna consciousness. **But o** One who is, **however,** entangled in profit calculation for sense gratification cannot have that peace. **That This** is the secret of Krsna consciousness--realization that there is no existence besides Krsna is the platform of peace and fearlessness.

Hiding Material Existence is Suffering Only

Bg 13.29 Purport: The living entity, by accepting his material existence **as just so much suffering, has become situated differently than can become situated** in his spiritual existence. **But i** If one understands that the Supreme is situated in His Paramatma manifestation everywhere, that is, if one can see the presence of the Supreme Personality of Godhead in every living thing, he does not degrade himself **by a destructive mentality,** and he therefore gradually advances to the spiritual world. The mind is generally addicted to **self-centered sense gratifying** processes; but when the mind turns to the Super-soul, one becomes advanced in spiritual understanding.

Hiding Acting in Goodness Purifies One

Bg 14.16 Translation: **By acting in the mode of goodness, one becomes purified** **The result of pious action is pure and is said to be in the mode of**

goodness. Works But action done in the mode of passion result in *distress misery*, and actions performed in the mode of ignorance results in foolishness.

Hiding Acting in Goodness Leads to Knowledge

Bg 14.6 Translation: O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode *develop knowledge, but they* become conditioned by *the concept a sense* of happiness.

Hiding Sacrificing the Material Body for the Sake of Religion

Bg 2.18 Purport: The material body is perishable by nature. It may perish immediately, or it may do so after a hundred years. It is a question of time only. There is no chance of maintaining it indefinitely. But the spirit soul is so minute that it cannot even be seen by an enemy, to say nothing of being killed. As mentioned in the previous verse, it is so small that no one can have any idea how to measure its dimension. So from both viewpoints there is no cause of lamentation, because the living entity *can neither as he is cannot* be killed *as he is*, nor can the material body, *which cannot* be saved for any length of time, *be or* permanently protected. The minute particle of the whole spirit acquires this material body according to his work, and therefore observance of religious principles should be utilized. In the Vedanta-sutras the living entity is qualified as light because he is part and parcel of the supreme light. As sunlight maintains the entire universe, so the light of the soul maintains this material body. As soon as the spirit soul is out of this material body, the body begins to decompose; therefore it is the spirit soul which maintains this body. The body itself is unimportant. Arjuna was advised to fight and *to not* sacrifice the *material body for the* cause of religion *for material, bodily considerations*.

The Soft Line for Ksatriyas

Bg 16.1-3 Purport: The word tejas used here is meant for the ksatriyas. The ksatriyas should always be very strong to be able to give protection to the weak. They should not pose themselves as nonviolent. If violence is required, they must exhibit it. But a person who is able to curb down his enemy may under certain conditions show forgiveness. He may excuse minor offenses.

Making a Devotee a Very Cheap Thing Minimizing Sense Control

Bg 3.6 Translation: One who restrains the senses *and organs* of action but whose mind dwells on sense objects certainly deludes himself and is called a

pretender.

Bg 3.7 Translation: On the other hand, *he who controls the senses by the mind and engages his active organs in works of devotion. if a sincere person tries to control the active senses by the mind and begins karma-yoga [in Krsna consciousness]* without attachment, *he* is by far superior.

Hiding Devotees are Liberated and Their Minds are Peaceful

Bg 6.25 Translation: The yogi whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. *By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds.*

Hiding Brahmacharis Are Austere and Simple

Bg 16.1-3 Purport: Then svadhyaya, Vedic study, *and tapas, austerity, and arjavam, gentleness or simplicity, are is* meant for brahmacharya or student life. Brahmacharis should have no connection with women; they should live a life of celibacy and engage the mind in the study of Vedic literature for cultivation of spiritual knowledge. This is called svadhyaya.

Hiding that "Faithfulness" is one of the Opulences of a Woman

Bg 10.34 Translation: I am all-devouring death, and I am the *generator generating principle* of all *things that is* yet to be. Among women I am fame, fortune, fine speech, memory, intelligence, faithfulness steadfastness and patience.

Bg 10.34 Purport: The seven opulences listed--fame, fortune, fine speech, memory, intelligence, steadfastness and patience--are considered *to be* feminine. If a *woman person* possesses all of them or some of them *she he* becomes glorious. If a man is famous as a righteous man, that makes him glorious. Sanskrit is a perfect language and is therefore very glorious. *If* After studying, if one can remember a the subject matter, he is gifted with a good memory, or smrti. *One need not read many books on different subject matters; the ability to remember a few and quote them when necessary is another opulence. And the ability not only to read many books on different subject matters but to understand them and apply them when necessary is intelligence (medha), another opulence. The ability to overcome unsteadiness is called firmness or steadfastness (dhrti). And when one is*

fully qualified yet is humble and gentle, and when one is able to keep his balance both in sorrow and in the ecstasy of joy, he has the opulence called patience (ksama).

Hiding All Devotees Live Simply

Bg 16.1-3 Purport: As far as the brahminical quality of simplicity is concerned, not only should a particular order of life follow this principle, but every member, be he in the brahmachari asrama, or grhastha asrama, or vanaprastha asrama or sannyasa asrama. One must live very simply should be very simple and straightforward.

Changes to the Philosophy

Hiding the Changeless Soul ?

Bg 2.25 Translation: It is said that the soul is invisible, inconceivable, and immutable *and unchangeable*. Knowing this, you should not grieve for the body.

Bg 7.24 Translation: Unintelligent men, who do not know Me not perfectly, think that I have assumed this form and personality., the Supreme Personality of Godhead, Krsna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is *changeless imperishable* and supreme.

Hiding the Eternal Soul

Bg 2.30 Translation: O descendant of Bharata, he who dwells in the body *is eternal and can* never be slain. Therefore you need not grieve for any *creature living being*.

Hiding Brahma is the "creator god"

Bg 8.17 Purport: The duration of the material universe is limited. It is manifested in cycles of kalpas. A kalpa is a day of Brahma, and one day of Brahma consists of a thousand cycles of four yugas, or ages: Satya, Treta, Dvapara and Kali. The cycle of Satya is characterized by virtue, wisdom and religion, there being practically no ignorance and vice, and the yuga lasts 1,728,000 years. In the Treta-yuga vice is introduced, and this yuga lasts 1,296,000 years. In the Dvapara-yuga there is an even greater decline in virtue and religion, vice increasing, and this yuga lasts 864,000 years. And finally in Kali-yuga (the yuga we have now been experiencing over the past 5,000 years) there is an abundance of strife, ignorance, irreligion and vice, true virtue being practically nonexistent, and this yuga lasts 432,000 years. In Kali-yuga vice increases to such a point that at the termination of the yuga the Supreme Lord Himself appears as the Kalki avatara, vanquishes the demons, saves His devo-

tees, and commences another Satya-uga. Then the process is set rolling again. These four yugas, rotating a thousand times, comprise one day of Brahma, *the creator god*, and the same number comprise one night. Brahma lives one hundred of such "years" and then dies. These "hundred years" by earth calculations total to 311 trillion and 40 *million billion* earth years. By these calculations the life of Brahma seems fantastic and interminable, but from the viewpoint of eternity it is as brief as a lightning flash. In the Causal Ocean there are innumerable Brahmas rising and disappearing like bubbles in the Atlantic. Brahma and his creation are all part of the material universe, and therefore they are in constant flux.

Hiding We Can't Create Matter From Nothing. And Hiding "Krishna is the supreme creator of all individual souls"

Bg 7.6 Purport: Everything that exists is a product of matter and spirit. Spirit is the basic field of creation, and matter is created by spirit. Spirit is not created at a certain stage of material development. Rather, this material world is manifested only on the basis of spiritual energy. This material body is developed because spirit is present within matter; a child grows gradually to boyhood and then to manhood because of that superior energy, spirit soul, being present. Similarly, the entire cosmic manifestation of the gigantic universe is developed because of the presence of the Supersoul, Visnu. Therefore spirit and matter, which combine together to manifest this gigantic universal form, are originally two energies of the Lord, and consequently the Lord is the original cause of everything. A fragmental part and parcel of the Lord, namely the living entity, may *by manipulation of material energy construct be the cause of a big* skyscraper, a *big* factory, or *even a big* city, but he cannot *create matter out of nothing, and he certainly cannot construct a planet or be the cause of a big* universe. The cause of the *big* universe is *the big soul, or the Supersoul, Krsna, the supreme creator of all individual souls and. And Krsna, the Supreme, is the cause of both the big and small souls. Therefore He is* the original cause of all causes., as This is confirmed in the Katha Upanisad (2.2.13) *confirms*. Nityo nityanam cetanas cetananam.

Hiding "OM" Emanates From Krishna

Bg 7.8 Purport: The light of the sun and the moon is also originally emanating from the brahmajyoti, which is the impersonal effulgence of the Lord. *Similarly And* pranava, or the omkara transcendental sound *used* in the beginning of every Vedic hymn, to *addresses* the Supreme Lord *also emanates from Him*. Because the impersonalists are very much afraid of addressing the Supreme Lord Krsna by His innumerable names, they prefer to vibrate the transcendental sound omkara. But they do not realize that omkara is the sound representation of Krsna. The jurisdiction of Krsna consciousness extends ev-

erywhere, and one who knows Krsna consciousness is blessed. Those who do not know Krsna are in illusion, and so knowledge of Krsna is liberation, and ignorance of Him is bondage.

Hiding Mode of Goodness Leads to Developing Knowledge

Bg 14.6 Translation: O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode *develop knowledge, but they* become conditioned by *the concept a sense* of happiness.

Various

Surrender to the Authority

Bg 2.31 Purport: There are two kinds of sva-dharmas, specific duties. As long as one is not liberated, one has to perform the duties of *that his* particular body in accordance with religious principles in order to achieve liberation. When one is liberated, one's sva-dharma--specific duty--becomes spiritual and is not in the material bodily concept. In the bodily conception of life there are specific duties for the brahmanas and ksatriyas respectively, and such duties are unavoidable. Sva-dharma is ordained by the Lord, and this will be clarified in the Fourth Chapter. On the bodily plane sva-dharma is called varnasrama-dharma, or man's steppingstone for spiritual understanding. Human civilization begins from the stage of varnasrama-dharma, or specific duties in terms of the specific modes of nature of the body obtained. Discharging one's specific duty in any field of action in accordance with *varnasrama-dharma the orders of higher authorities* serves to elevate one to a higher status of life.

Swans "Digging into" the Lotus Flower ?

Bg 8.2 Purport: Now the word prayana-kale in this verse is very significant because whatever we do in life will be tested at the time of death. *Arjuna fears that at the time of death, those who are in Krsna consciousness will forget the Supreme Lord because at such a time is very anxious to know of those who are constantly engaged in Krsna consciousness. What should be their position at that final moment? At the time of death all the* bodily functions are disrupted, and the mind *may be in a panic-stricken state. Therefore is not in a proper condition. Thus disturbed by the bodily situation, one may not be able to remember the Supreme Lord.* Maharaja Kulasekhara, a great devotee, prays, "My dear Lord, *may I die immediately just now that I am quite healthy, and it is better that I die immediately* so that the swan of my mind *may enter into can seek entrance at* the stem of *Thy Your* lotus feet." The metaphor is used because the swan, *a bird of the water,* often takes pleasure in *entering the stem of the lotus flower--similarly,*

the mind of the pure devotee is drawn to the lotus feet of the Lord. Maharaja Kulasekhara fears that at the moment of death his digging into the lotus flowers; its sporting proclivity is to enter the lotus flower. Maharaja Kulasekhara says to the Lord, "Now my mind is undisturbed, and I am quite healthy. If I die immediately, thinking of Your lotus feet, then I am sure that my performance of Your devotional service will become perfect. But if I have to wait for my natural death, then I do not know what will happen, because at that time the bodily functions will be disrupted, my throat will be so choked up, that he will not be able to chant the holy names, so it is better to "die immediately."and I do not know whether I shall be able to chant Your name. Better let me die immediately." Arjuna questions how *one's* a person can fix his mind *can remain fixed* on Krishna's lotus feet at such *a* times.

What Happened to the Purport ?

Bg. 10.31 Purport: Of all the aquatics the shark is one of the biggest and is certainly the most dangerous to man. Thus the shark represents Krsna. *And of rivers, the greatest in India is the Mother Ganges. Lord Ramacandra, of the Ramayana, an incarnation of Krsna, is the mightiest of warriors.*

Hiding Brahma has 4, 8, 16, 32, etc. heads

Bg. 10.33 Purport: Among the living entities who are creators, Brahma, who has four heads, is the chief. Therefore he is a representative of the Supreme Lord, Krsna. Among the creators and living entities, Brahma is the chief. The various Brahma's exhibit four, eight, sixteen, etc., heads accordingly, and they are the chief creators in their respective universes. The Brahma's are representatives of Krsna.

ISKCON's Changes to Srila Prabhupada's *Perfect Questions Perfect Answers*

ISKCON published a new version of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada's book, "Perfect Questions, Perfect Answers" in 1993. It is a transcript of a conversation which took place in Mayapura, West Bengal, in 1972 with a Peace-Corps worker. It was edited, of course, to make the English clear and correct and to make it readable. But basically it remained a transcript of the original conversation. The 1993 version changes all of this. The original book is slashed from 99 pages to 77 pages! And the type is not even smaller! So much has been cut out. In one place four complete pages have been deleted. All the text has been heavily edited and the whole mood of the book has been completely changed. We have not pointed out anything in the following about the editing, we have just pointed out a few pieces of text that have been completely deleted from the new edition. Hare Krishna.

How To Understand What Follows:

Plain Text :- Text from original book, and common to both editions.

Bold Italic :- Original text completely deleted from new edition

Hiding "A Scientist is One Who Knows Things As They Are"

Chapter 1, Page 1:

Bob: *What is a scientist?*

Srila Prabhupada: *One who knows things as they are.*

Bob: *He thinks he knows things as they are.*

Srila Prabhupada: *What?*

Bob: *He hopes he knows things as they are.*

Srila Prabhupada: *No, he is supposed to know. We approach the scientist because he is supposed to know things correctly. A scientist means one who knows things as they are. Krsna means "all-attractive."*

Bob: *All-attractive.*

Srila Prabhupada: Yes. So unless God is all-attractive. how can He be God? A man is important when he is attractive. Is it not?

Bob: It is so.

Hiding "Miracles are For the Ignorant"

Chapter 1, Page 5:

Bob: *Let me repeat what you said this morning—that was interesting. I asked about miracles, and you said that only a fool would believe in miracles because—let us say you are a child and an adult lifts this table. That's a miracle. Or you're a chemist and you combine acid and base and you make smoke, an explosion or whatever. To somebody ignorant, that's a miracle. But for everything there is a process, and so when you see a miracle, it's just ignorance of the process. So that only a fool would believe in miracles, and—you correct me if I say wrong...*

Srila Prabhupada: *Yes, yes.*

Bob: *You said when Jesus came the people then were somewhat more ignorant and needed miracles as aid. I wasn't sure if that's quite what you said.*

Srila Prabhupada: *Yes, yes. Miracles are for the ignorant.*

Bob: *I had asked this in relation to all the miracle men you hear about in India.*

Srila Prabhupada: *Krsna is the highest miracle man.*

Bob: *Yes.*

Srila Prabhupada: *That is stated by Kunti...*

Hiding "Our Knowledge Is Perfect"

Chapter 1, Page 10:

Srila Prabhupada: Yes. *Our knowledge is perfect.* If I say that heat is the energy of Krsna. you cannot deny it, because it is not your energy.

Deleting Verse Translations

Chapter 3, Page 21:

"After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection."

Chapter 3, Page 26:

"By the mercy of the spiritual master one is benedicted by the mercy of Krsna."

Chapter 3, Page 26:

"Without the grace of the spiritual master one cannot make any advancement."

Chapter 3, Page 27

If you displease him, then you are nowhere. Therefore we worship the guru.

saksad-dharitvena samasta-sastrair

uktas tatha bhavyata eva sudbhih

kintu prabhoh yah priya eva tasya

vande guroh sri-caranaravindam

[*"The spiritual master is to be honoured as much as the Supreme Lord because of his being the most confidential servitor of the Lord. This is acknowledged by all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Lord Krsna."*]

The guru should be accepted as God. That is the injunction of all sastra.

Hiding "Chanting Hare Krishna is a Yogic Process"

Chapter 3, Page 25:

Bob: *Is chanting Hare Krsna such a yogic process?*

Srila Prabhupada: *Yes, it is also a yogic process.*

So What Is the Difficulty?

Chapter 3, Page 28:

Srila Prabhupada: Yes, He is the original spiritual master because He was accepted as spiritual master by Arjuna. *So what is the difficulty?* Sisyas te 'ham sadhi mam tvam prapannam. Arjuna told the Lord, "I am Your disciple, and a soul surrendered unto You. Please instruct me." So unless He is a spiritual master how does Arjuna become His disciple? He is the original guru. Tene brahma hrda ya adi-kavaye: "It is He only who first imparted Vedic knowledge unto the heart of Brahma, the first created being." Therefore He is the original guru.

Hiding "My Krishna"?

Chapter 5, Page 39:

Bob: *Mine?*

Srila Prabhupada: *Yes. Mine. My Krsna.*

Bob: *Ah.*

Srila Prabhupada: *Krsna is mine. Krsna is mine.*

Bob: *Yes.*

Hiding "That is not Service--That is Business"

Chapter 5, Page 39:

An Indian gentleman: *Srila Prabhupada, I have one question. What is the status of service minus devotion?*

Srila Prabhupada: *Hm-m? That is not service, that is business. [Everyone laughs.] For example, here in Mayapur we have employed a contractor. That is not service--that is business. Is it not? Sometimes they will advertise, "Our customers are our masters." Is it not? But in spite of the flowery language--"Our customers are our masters"--this is business, because nobody is a qualified customer unless he pays. But service is not like that. Service--Caitanya Mahaprabhu prays to Krsna:*

yatha tatha va vidadhatu lampato mat-prana-nathas tu sa eva naparah

"You do whatever You like, but still You are my worshipable Lord." That is service. "I don't ask any return from You." That is service. When you expect some return, that is business.

Hiding "So Better Not to Teach..."

Chapter 5, Page 41:

Bob: *So, what are the things that I may do? When I go back, I must--*

Srila Prabhupada: *When do you go back?*

Bob: *I'll be going back to Chaibasa to do my work there, and...*

Srila Prabhupada: *What is there in Chaibasa?*

Bob: *That is where I do my teaching. I live there.*

Srila Prabhupada: *So better not to teach--because you do not know what to teach.*

Bob: *[Laughs] I'll be going--I don't like this teaching so much, and I'll be returning to America in May, but while I'm here, this is my agreement for staying in India.*

Hiding "Following the Principles"

Chapter 5, Page 42:

Srila Prabhupada: If you are serious, you can keep yourself pure anywhere. It doesn't matter whether you stay in America or India. But you must know how to keep yourself purified. That's all.

Bob: *You mean by following these principles?*

Srila Prabhupada: Yes. I went to America, for instance, but either in America or India, I am the same man.

Sickness...

Chapter 5, Page 53:

Bob: But when someone is removed from karmic influence...

Srila Prabhupada: Yes?

Bob: ... does he still get sick?

Srila Prabhupada: *No*. Even if he gets sick, that is very temporary. For instance, this fan is moving. If you disconnect the electric power, then the fan will move for a moment. That movement is not due to the electric current. That is force--what is it called, physically, this force?

Syamasundara: Momentum.

That is Perfection...

Chapter 5, Page 53:

Srila Prabhupada: A perfected soul is one who engages twenty-four hours a day in Krsna consciousness. That is perfection. That is a transcendental position. Perfection means to engage in one's original consciousness. *That is perfection*. That is stated in *Bhagavad-gita*:

That is in the Bible...

Chapter 5, Page 58:

Srila Prabhupada: He said--*that is in the Bible*--that he took all the sinful reactions of the people and sacrificed his life. But these Christian people have made it a law for Christ to suffer while they do all nonsense.

In India...

Chapter 5, Page 63:

A devotee: But if the devotion is not there, *like in India...*

Srila Prabhupada: If devotion is not there, He doesn't like any food, either tasteful or not tasteful. He does not accept it.

A devotee: In India... Somebody--

Srila Prabhupada: Oh, India, India. Don't talk of India! Talk of philosophy. If there is not devotion, Krsna does not accept anything, either in India or in your country.

Questions and Answers

Chapter 5, Page 64:

Srila Prabhupada: *And the time?*

Syamasundara: Six o'clock.

Srila Prabhupada: Questions and answers are required. They are beneficial to all.

Bob: I still have a question on the prasada.

Srila Prabhupada: Suta Gosvami says:

*munayah sadhu prsto 'ham bhavadbhir loka-mangalam
yat krtah krsna-samprasno yenatma suprasidati*

["O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Krsna and so are relevant to the world's welfare. Only questions of this sort are capable of completely satisfying the self."] Krsna-samprasnah, that is very good. When you discuss and hear, that is loka-mangalam, auspicious for everyone. Both the questions and the answers.

Bob: I still do not understand so much about prasada. *But if you like I'll think about it and ask you again tomorrow.*

Srila Prabhupada: Prasada is always prasada. But because we are not elevated sufficiently, therefore we do not like some prasada.

Hiding "Independence & We are Always Controlled by Maya or Krishna"

(4 TRANSCENDENTAL PAGES DELETED HERE !!)

Chapter 9, Page 89:

Barbara: *And chanting--what does chanting do?*

Srila Prabhupada: *That you can ask these boys [the devotees]. They will explain.*

Bob: *If Krsna controls everything, how does Krsna control a nondevotee?*

Srila Prabhupada: *By maya. Just as the government controls everything. A kingdom is controlled by the king's departments.*

Bob: *And how does Krsna control a devotee?*

Srila Prabhupada: *Just as you control your beloved. For example, if you have a beloved child, you control him for his benefit. If he is going to touch fire, you will immediately tell him, "No, no, my dear child. Don't touch it." So a Krsna conscious person, a devotee, is never misled, because Krsna is always guiding him, whereas those who are not Krsna conscious are in the charge of maya, and maya will do the needful, as you have seen.*

Bob: *Is it preset, when we're born, the time that we'll die?*

Srila Prabhupada: *What?*

Bob: *Is the time that I'm going to die, and others are going to die, preset before we are born? When I'm born, do I have a certain given life span?*

Srila Prabhupada: *Yes.*

A devotee: *And he cannot change that?*

Srila Prabhupada: *No, he cannot change it, but Krsna can change it.*

Devotee: *If he commits suicide, is that also preset?*

Srila Prabhupada: *Not preset. That you can do because you have a little independence. It is not natural to commit suicide; it is unnatural. So because we have independence, we can go from nature to "un-nature." A prisoner cannot go out of the prison house naturally, but somehow or other he arranges to jump over the wall and goes away. Then he becomes a criminal*

for further imprisonment. Naturally, the prisoner cannot go out of the prison house, but if somehow or other he manages to escape, that means he becomes again a criminal. He will be arrested again, and his term of imprisonment will be increased, or he will be punished more. So, naturally we cannot violate destiny. But if we do it, then we will suffer. But our destiny can be changed by Krsna when we are Krsna conscious. We do not do it, but Krsna will do it. Krsna says: aham tvam sarva-papebhyo mokṣayisyami: "I shall give you protection." That change takes place for my protection.

There are two stages--nondevotee and devotee. The nondevotee is under the control of material nature, and the devotee is under the direct control of Krsna. In the office of a big man, an executive of a big company, there are many employees, and they are controlled by different departmental superintendents. But although outside of home he controls indirectly, the same man at home is controlling his children directly. But he is always a controller. Similarly, God is the controller always. When one becomes a devotee, he is controlled by God; when he is a nondevotee, he is controlled by His agent, maya. But he has to be controlled. For example, every citizen of America is controlled by the government. When he is all right, the civil department controls him; when he is not all right, the criminal department controls him. But he cannot say, "I am not controlled." That is not possible. Everyone is controlled. If somebody says, "I am not controlled," he is not sane; he is crazy. Everyone is controlled. So either you are controlled directly by God, or you are controlled by His agency, maya. Being controlled by maya, you spoil your life; you remain in material existence one birth after another, changing your bodies. But if you choose to be controlled by God, then after this body, you go back home, back to Godhead. Then your life is successful. You cannot exist without being controlled; that is not possible. That is intelligence. And that is stated in the Bhagavad-gita. Bahunam janmanam ante jnanavan mam prapadyate: "After many births of traveling or speculation, one surrenders unto Me." Vasudevah sarvam iti: "Krsna, You are everything. So I have come. Accept me. I am now fully surrendered unto You, and You control me. I am controlled. For so long I have been controlled by these rascals. There is no benefit. I have been controlled by my senses. So under the control of the senses I have served so-called family, society, country, nation--up to serving the dogs. But nothing has given me satisfaction. Therefore now I have goodsense; I put myself under Your control. Instead of being controlled by dog, let me be controlled by God." This is Krsna consciousness. Have you not seen how a man is controlled by a dog? In the street the dog stops, passes stool, and his master will stand and wait. Is it not? He is passing stool and urine, and the master is thinking, "I am master." But he is being controlled. That is maya. He has become servant of the dog, but he is thinking, "I am master." So unless one is Krsna conscious, one cannot understand. We can understand that this rascal is being controlled by his dog, but he is thinking that he is the master. We can understand. What do

you think? Has he not become controlled by the dog?

Bob: That is so.

Srila Prabhupada: But he is thinking, "I am the master of the dog." A family man is controlled by his wife, his children, by his servants, by everyone, but he is thinking, "I am master." President Nixon is thinking that he is master of his country, but he is controlled. At once he can be dismissed by the public, his servants! And he will take a position, claiming, "I will give you very good service," and "I shall be a first-class servant." Therefore people vote, "All right, you become president." And he is advertising: "Reelect me! Reelect me!" That means he is a servant. But he is thinking, "I am master." That is the position. Maya. One who is controlled by maya is thinking himself master, but he is a servant. And a devotee never thinks to himself, "I am master," only "I am servant." That is the difference between maya and reality. He at least knows: "I am never master. I am always a servant." When a servant is thinking, "I am master," that is called illusion. But when a servant thinks, "I am a servant," that is not illus. That is mukti, liberation. Because he is not controlled by false thoughts. Try to think about this subject matter. A devotee is never controlled by false thoughts. He knows his position. Svarupena vyavasthitih. Mukti, liberation, means to be situated in one's own constitutional position. I am a servant. So if I know that I am a servant, that is my liberation. And if I think that I am master, that is bondage. This is the difference between conditioned life and liberated life.

So these Krsna conscious devotees are always thinking that they are servants of Krsna. Therefore they are all liberated. They do not endeavour for liberation. They are already liberated because they are situated in their constitutional position. They are not artificially thinking, "I am master." Otherwise, everyone is thinking, "I am master." That is illusion. You cannot be master in any state of your life; you must remain a servant. That is your position. When one thinks artificially that he is master, that is his conditioned life. And when one voluntarily surrenders to the supreme master, that is his liberation. A devotee does not try for liberation separately. As soon as he surrenders to Krsna or Krsna's representative, he is liberated.

Bob: Prabhupada, people that engage in religions, like these "Jesus freaks" and other people, claim that Jesus is guiding them. Can this be so?

Hiding the Jesus Movement?

Chapter 9, Page 94:

Bob: What about the "Jesus freaks," the young people that have joined the Jesus movement? They read the Bible very often, and they try to--

Srila Prabhupada: But violence is against the Bible's injunctions. How can they kill if they are following the Bible?

Imitating a Powerful Man

Chapter 9, page 95:

Jesus Christ is powerful; he can do everything. But we cannot imitate; we have to simply abide by his order. That is real Christianity. *We cannot imitate a powerful man.* That is wrong.

You See How They [the Karmis] Think?

Chapter 9, Page 96

Srila Prabhupada: Because Krsna will be pleased. Suppose you have a dog and some friends come and pat your dog. [Srila Prabhupada makes big patting motions.] You become pleased. You become pleased: "Oh, he is my good friend." *You see how they think. We see this—some friend comes and says, "My, what a nice dog you have."*

[Laughter.] [Some Indian guests enter the room.]

Jayadvaita Swami's comments

Bombay

19 February (1996)

[.....] To the best of my knowledge, none of the small books have been re-edited since Srila Prabhupada's departure. An exception is "Perfect Questions, Perfect Answers," which I believe has been re-edited, though I'm not sure whether the re-edited version has yet been published. The original editing was done by an inexperienced person (me, back in the early 70's). The newer version has been done by my godsister Sita Devi Dasi. It reads more smoothly, and in places, if I recall, it's closer to the original transcription.

I hope this answers your questions. If you have further doubts about this matter, please feel free to ask further.

Hare Krsna.

Your servant,
Jayadvaita Swami

[Emphasis from ed.]