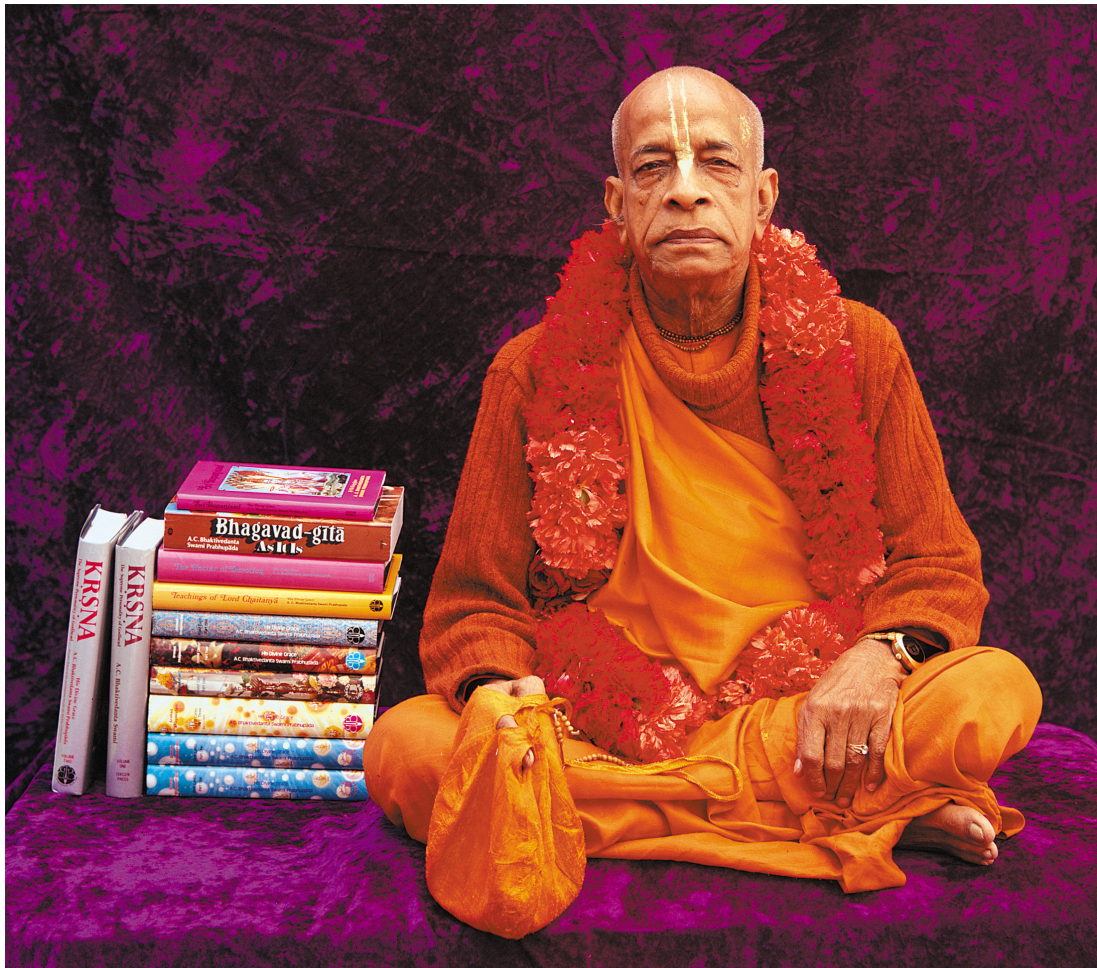


Blazing Edits

This e-book is a collection of segments written by Bhakta Torben Nielsen on the topic of the changes to Srila Prabhupada's Bhagavad-gita As It Is, an ongoing publication on Sampradaya Sun and www.arsaprayoga.com.



This e-book was made in a cooperative effort by Bhakta Torben Nielsen (Author), Sampradaya Sun (Publisher), Bhakta Max Køngerskov (Design and Layout) and Ajit Krishna Dasa (Idea).

Hint. ANOTHER Reason Not to Disturb Srila Prabhupada's Books

BY: BHAKTA TORBEN

Sep 16, 2012 – DENMARK (SUN) –

"I share your confidence that if done rightly, we can attract many persons, to visit the Manor and take prasadam and chant Hare Krishna. That will be a great victory, and if they can take our books and hear the philosophy then we can make devotees out of them. This great responsibility is in your charge. **I have given you all the guidance and hints and it is described in all my books. Now it is up to you. Please keep our principles firmly and everything will come out successful.**"

(Srila Prabhupada's Letter to Mukunda, February 1, 1974 from Siksamrita, page 1109, the chapter called "Everything is in Prabhupada's Books")

We know that more than 5,000 "errors" have been found by the BBT in the revised *Bhagavad-gita* (so far). How can we be sure that none of Srila Prabhupada's "hints" have not been rubbed out too?



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A Loving Hint from Lord Jagannatha on the Power of Maha-prasada (and the Unnesesary Book Changes)

BY: BHAKTA TORBEN

Sep 21, 2012 — DENMARK (SUN) — From 'The Lilas of Lord Jagannatha' by Vedic Cultural Association Publishing (1990).

Lord Jagannatha and Princess Visnupriya

An incurable disease mocked all the years of medical research of doctors of Rajasthan. The astrologers had given their prediction, and although all the sacrifices and pujas to the gods had been performed for divine healing, the Queens disease was getting worse day by day.

King Jayasinha of Kota in Tajahstan was very concerned for the health of his beloved Queen, Candravati. He felt it was useless to live if she passed away. Due to this constant worry, the king became lax in his royal duties. He devoted all of his time to the well-being of the Queen. Despite all efforts her death was imminent.

Her face pale and forlorn, the young princess, Visnupriya, sat by her mother's side. Her prayers went unanswered, as if all the gods had turned to stone.

One day Visnupriya heard the sweet voice of a beggar singing on the road outside her mothers window. She sent one of the lady attendants out to ascertain who it was. "A yogi from the distant holy place Sri Ksetra is singing songs to Lord Jagannath. He gave a grain of *maha-prasada* from his bowl when we inquired about his intentions", the attendant informed the princess. "Our Queen might be cured if she takes it; Lord Jagannath will respond if He is prayed to earnestly."

Immediately, the Princess' sorrow lifted. With a glad heart, Visnupriya accepted the single grain of *maha-prasada*. Although she had never gone to the distant state of Orissa to visit the great temple of Lord Jagannath, she thought, "Yes, Jagannath is transcendental, and food that has been offered to Him is just as transcendental." She approached her mother with the Lord's *maha-prasada*. The Queen looked like a skeleton. The rosy color of her body had turned colorless and ghostly, her face was pale, with hollow cheeks and eyes sunken deep in their sockets. Death was at the door.

Visnupriya bent over her mother's face and said loudly, "Please Mother, open your mouth. This is *maha-prasada* from Lord Jagannath, the supreme doctor of everyone."

Suddenly a ray of sunshine passed over the mothers face. She opened her eyes and ate the morsel of *maha-prasada*, even though her tongue could not taste anything. A divine sensation shook her body. As the blessed food passed down her throat, her body became purified, for all her sins had been exonerated. An inexplicable cheerfulness reigned over her face, as though she was victorious and fearless in the face of death. That evening the Queens illness became acute and she passed the entire night in pain. The Queen's daughter sang devotional songs about the childhood of Lord Krishna, as she sat by her mother's side.

Lord Jagannath is a citadel of mystery, insurmountable even by the gods. Mortal man is too frail to grasp His majesty. His grace and mercy are inscrutable and infinite.

Once the Queen had gone with the King to Puri for several days, hosted by the King of Puri himself. The Queen began to reminisce, "My daughter Visnupriya was born with the blessings of Lord Jagannath." While visiting Puri, the Queen had prayed to have a daughter resembling the Lords own appearance, so that the Queen could spend the rest of her days in good company. "May I be so fortunate to have a daughter and may Jagannath Himself become my son-in-law," she prayed.

All night the Queen was attended by her maid-servants. By morning she was feeling slightly better. While Visnupriya passed the night in vigil, she dreamt Jagannath was standing with His hands outstretched, waiting to be garlanded by her. He was trying to hide the half smile playing on His lips. Visnupriya felt as if she was being drawn to Him and embraced by Him. What ecstasy to be in the intense embrace of Jagannath! A divine happiness suffused her being. If only she could be that fortunate! Visnupriya's sleep was broken and she became conscious of her mother advising her to take some rest, or she would be feeling ill also.

After this the Princess had many sleepless nights. Only when called by her mother would she come out of her dream. She took some time to collect herself, but the dream she had these last few nights could not be erased from her memory. She wondered how she could be a servant of Lord Jagannath and how He could be her all in all.

After these incidents in her own house, Visnupriya was convinced that Jagannath was Sri Krishna incarnate, the Supreme Lord of all. Otherwise, how could His *maha-prasada* cure her dying mother? A long period of time elapsed. Whenever anyone from Puri arrived in the kingdom he was treated like a king, so much was the devotion of the royal family towards Lord Jagannatha.

Once the head priest of Jagannath temple, Taluchha Mahapatra, came to this distant place of Kota in Rajasthan, near the border of Kashmir. He had come to distribute *maha-prasada* in the Kings district. As *maha-prasada* is said to be cooked by Maha-Laksmi Herself, who is the wife of Jagannatha, and blessed by Vimala, the mother goddess of the temple for all healing and purification, it has a sweet heavenly taste, and even the fear of death can be dispersed at the slightest taste of it. Knowing the princess' deep love for Lord Jagannatha, Taluchha Mahapatra arrived with *maha-prasada*.

Tasting it this second time, Visnupriya had another vision. With an ecstatic smile on His face, she heard the Lord say, "I, Lord Visnu, am yours because you are My beloved." A tide of inexplicable happiness swept over her. From this time on, she always kept a picture of Lord Jagannatha close to her heart. She often felt as if she was being embraced by a strong superhuman force. The more she felt this presence with her, the more she was freed from hunger and thirst. She became completely lost in this awareness, and was constantly filled with delight and a sense of surrender at being in the embrace of Lord Jagannaths divine arms. Her cheeks turned rosier every day, being so happy to be kissed by His resplendent lips. She began to experience divine phenomena in her young body, unbelievable to finite human imagination. When these divine experiences and visions passed, she felt the greatest anguish. Therefore she wanted to have such dreams always.

After a short stay, Taluchha Mahapatra prepared to leave. The Queen gave him various gifts for Lord Jagannath. He also asked the princess if she would like to give any offering for Jagannatha.

Princess Visnupriya mused, "At least this should be communicated to Him, that I am completely surrendered to Him and am always waiting for Him to appear so that I may fall at His feet. I have no other offering because Jagannath is the repository of all cosmic wealth." So she started writing a letter to the Lord with a musk-scented gold pen. "He is everywhere like space, and there is sufficient room in His outstretched arms for all. You do not have to go anywhere for Him to be with you. "This was the only Sanskrit sloka that came to her mind, so she wrote it down and handed over the letter with ten gold coins.

On his way back to the temple, Talushha Mahapatra grew curious to know the contents of the letter sent to the Lord. With much anticipation and some apprehension, he opened the letter and began reading. He thought, "What is this? Although she is the well-educated daughter of a king, she has scribbled such nonsense. Why should I carry such trash to Lord Jagannath?" So he threw the note down on the roadside and continued his way.

Totally exhausted, the head priest reached his home in Puri and immediately took rest. While asleep, Lord Jagannath spoke to him in a dream, "You brought the coins offered by Visnupriya, but not the letter. You treated it as trash. However, it was not a letter meant for you. Was this doing your duty? To your worldly little mind that note was a piece of childish scribbling, but to Me it was more valuable than gold itself, written as it was with so much love and affection for Me. When you come to the temple in the morning, check and see where the letter is. I picked it up the very next moment you threw it away and am now holding it close to My heart."

Taluchha Mahapatra immediately awoke from this disturbing experience. After finishing his morning ablutions, he rushed to the temple and opened the sealed doors himself. He was humbled: in deep shame, fear, and apprehension he went to Jagannatha. Seeing the letter pasted right against the Lords chest he fell flat before Lord Jagannatha and prayed, "Oh Lord! I have committed a terrible blunder out of ignorance. To err is human and to forgive is divine, please forgive me!" By that time the devotees began to sing the morning prayers. Lord Jagannath was enjoying this, taking everything in. "His blackish face looks more beautiful than ever. He is a dark beauty, a black beauty, a mystery to all, but an eternal delight," thought Taluchha Mahapatra.

In this way, the head priest of Jagannatha Temple came to know what real devotion is. Visnupriya herself was oblivious to all these things. She passed the rest of her short life, immersed only in thoughts of the Lord.

Jaya Jagannatha!

With the best regards to the devotees of the world from Bhakta Torben, Denmark

The Lilas of Lord Jagannatha appears to be an ISKCON publication. The book includes very nice paintings, original Puri style, including one specific to this story.



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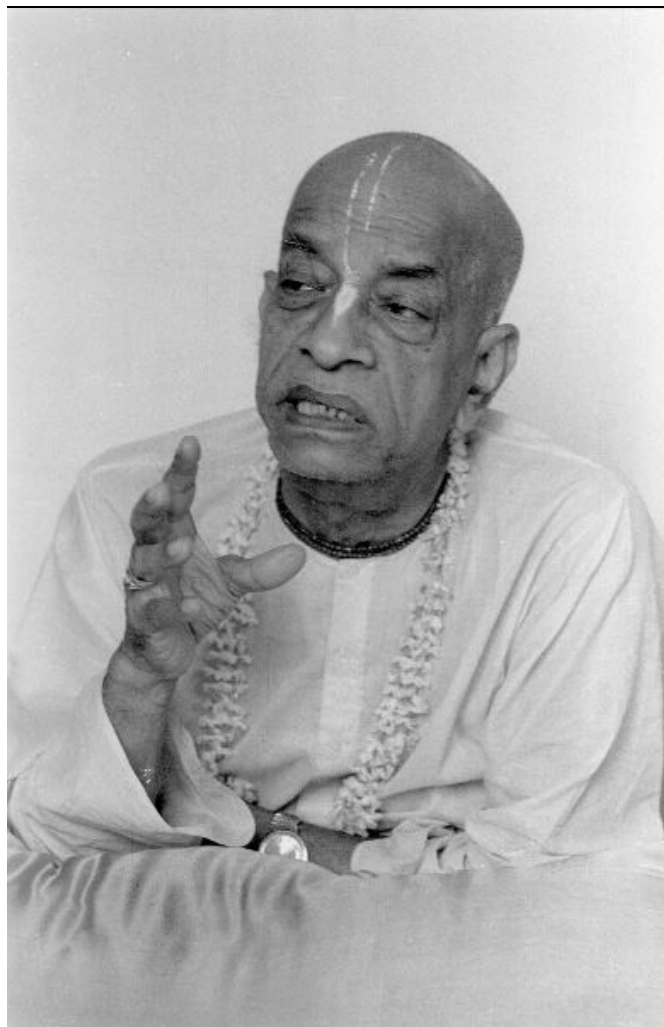


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Mercy: Something Else

BY: BHAKTA TORBEN



(c) Bhaktivedanta Book Trust

Mar 16, 2013 — DENMARK (SUN) —

"So this is preaching. This is preaching. So Arjuna has to be a preacher. Practical preacher. What is that preaching?"

That he has to sacrifice everything for Krsna's sake. That's all. This is preaching. *Sakalam eva vihaya durat*. Arjuna will be the greatest example, how he became Krsna conscious, in the last Tenth Chapter.

He will say, *sarvam etad rtam manye yad vadasi kesava*: [Bg. 10.14] "My dear Krsna, Kesava, whatever you say, I accept in total." Without any interpretation, or "This is like this, this is like that, this is not very good."

Ardha-kukkuti-nyaya. All rascals, they accept this Bhagavad-gita on the principle of *ardha-kukkuti-nyaya*. In the *nyaya*, in the logic. There is a logic, *ardha-kukkuti-nyaya*. What is that *ardha-kukkuti-nyaya*?

Kukkuti means the hen. So hen gives one egg every day. So the man, proprietor of the hen, he is considering that "This hen is very good, giving every day one egg. But the, its mouth is expensive. It eats. So let me cut the mouth, simply take the egg."

So there are rascals, they study Bhagavad-gita on this principle of *ardha-kukkuti-nyaya*. "Cut this, take this, cut this, take this." So if you cut the head, there will be no more egg. The rascal does not know. If you cut the head there will be no more production of egg.

So similarly, if you try to study Bhagavad-gita according to your whims, cut this and take this, that is not study of Bhagavad-gita.

That is something else. That is something else. That is something else."

(*Bhagavad-gita* 1.28-29 - London, July 22, 1973)



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A Relevant Question

BY: BHAKTA TORBEN



Srila Prabhupada at Rupa Goswami's Samadhi
(c) Bhaktivedanta Book Trust

Aug 31, 2013 — DENMARK (SUN) — Rupa Goswami says in *Nectar of Instruction*, text 6:

"Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."

(So is Srila Prabhupada's *Bhagavad-gita As It Is* not as purifying as the Ganges?!

And should we, taking Rupa Goswami's instructions above to heart, find any faults in it?!

Greetings from Denmark,
Hare Krishna.

Bhakta Torben Nielsen



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Frivolous Change of Chapter-heading

BY: BHAKTA TORBEN



Dec 20, 2013 — DENMARK (SUN) — The sixth chapter of Srila Prabhupada's original Bhagavad-gita is called "SANKHYA-yoga". And Prabhupada often spoke of the sixth chapter like that. Here are a few examples:

"That is the perfection of yoga. When Krsna has advised yoga practice, sankhya-yoga... You have Bhagavad-gita? There is -SANKHYA-yoga. You'll find in the forty-seventh verse. This is the version."

(Room Conversation - May 10, 1969, Columbus, Ohio)

In the Sixth Chapter He has explained the SANKHYA-yoga system and the concluding portion of the sankhya-yoga system is:

*yoginam api sarvesam
mad-gatenantar-atmana
sraddhavan bhajate yo mam
sa me yuktatamo matah"*
(Bhagavad-gita 6.47 - Ahmedabad, December 12, 1972)

"Thus end the Bhaktivedanta Purports to the Sixth Chapter of the Srimad-Bhagavad-gita in the matter of SANKHYA-yoga Brahma-vidya."
(Bg AII 6.47)

"Thus ends the Bhaktivedanta Purports for the Sixth Chapter of Srimad Bhagavad Gita, in the matter of SAMKHYA yoga Brahma vidya"
(Prabhupada's draft)

"How can we sit down silently and do nothing? It is not possible. Therefore, after Sri Krsna outlined the SANKHYA-yoga system in the Sixth Chapter of Bhagavad-gita,..."
(Path of Perfection 1: Yoga as Action)

"...Thus end the Bhaktivedanta purports to the Fifth Chapter of the Srimad Bhagavad-gita on the subject of karma-yoga or acting in Krsna consciousness."

Prabhupada: All right. Then we shall... SANKHYA-yoga shall I begin today or next day? This is a new chapter, we shall begin next day. (end)"
(Bhagavad-gita 5.26-29 - Los Angeles, February 12, 1969)

"That means one who is keeping always in Krsna consciousness, "abides in Me with great faith, worshiping Me in transcendental loving service is most intimately united with Me in yoga, and is the highest of all." This is the prime instruction of this chapter, SANKHYA-yoga, that if you want to become perfect yogi of the highest platform, then keep yourself in Krsna consciousness and you become the first-class yogi."
(Bhagavad-gita 6.46-47 -- Los Angeles, February 21, 1969)

That is also stated in the SANKHYA-Yoga chapter of Bhagavad-gita:

*yoginam api sarvesam
mad-gatenantar-atmana
sraddhavan bhajate yo mam
sa me yuktatamo matah*
[Bg. 6.47]

(Bhagavad-gita 7.1 - Calcutta, January 27, 1973)

BUT BUT BUT

Jayadvaita Swami's changed Bhagavad-gita So-called As It Is, which says DHYANA-yoga for the sixth chapter IN SPITE of Srila Prabhupada calling it SANKHYA-yoga in many, many places.

Question arises: This seems such a NEEDLESS change. How dare one correct Srila Prabhupada on this one?

Your servant, no ill intended,

Bhakta Torben



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A Public and Open Hearing, Please

BY: BHAKTA TORBEN

Jul 31, 2014 — DENMARK (SUN) — From the following video clip it seems that it is all right to 'discuss' the book changes even from the vyaasana. Why not have an OPEN PUBLIC hearing? A hearing where the arguments from BOTH sides are presented.

Obviously (for some) the respected Prabhupada disciple Hari Sauri prabhu needs some qualified opposition/response on the book-changing issue. That would be a nice opportunity for the often sought after cooperation spirit, to set up such a public hearing. Why is this not happening?



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Small Word, Big Difference

BY: BHAKTA TORBEN

Aug 11, 2014 — DENMARK (SUN) —

An essential esoteric point is lost in this speculative edit:

"For one in such Krsna consciousness there are no material activities because everything is done **BY** Krsna."
(Bhagavad-gita As It Is, Original 1972 Macmillan 12. 2. purport)

"For one in such Krsna consciousness there are no material activities because everything is done **BY** Krishna."
(Original manuscript)

"For one in such Krishna consciousness there are no material activities because everything is done **FOR** Krishna."
(The changed Bhagavad-gita by Jayadvaita Swami)

This video clip with the Prabhupada-disciple Bhagavat prabhu further illustrates the point:

"When I sit here to write, Krsna comes personally. He dictates to me what to write. I take dictation from Krsna and I write these books." ~ HDG Srila Prabhupada
(As told by Bhagavat das)



There is also this popular quote:

Guru Das: "Prabhupada, you're laughing at your own books."

Prabhupada: "I did not write these books, Krsna wrote them!"



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Book Changes - Cause or Effect?

BY: BHAKTA TORBEN

Oct 23, 2014 – DENMARK (SUN) –

ISKCON Founder-Acarya Srila Prabhupada:

"So six things are required for advancing Krsna consciousness. The first thing is enthusiasm. Utsahan dhairyat. And patient. And niscayad, with conviction, firm conviction. Utsahan dhairyat niscayad tat-tat-karma-pravartanat. Following the rules and regulation, chalked out plans. And sato vrtteh, dealing very straightforward. **No diplomacy, no politics, no duplicity. That will not help.**"
(Srila Prabhupada Lecture, September 1970, Los Angeles)

So why not an open, straightforward, honest MEETING/HEARING on the book changes???

There are many evidences (jalpa) that the devotees in general, and many leaders too, have NOT been presented with. Still we see that the fabricated BBTI (implicating Prabhupada's original BBT and of course the GBC and ISKCON itself) have CONCLUDED (vada) and EFFECTED the book changes, creating BIG disturbances amongst the devotees.

"Among logicians there are different stages of argument. The presentation of evidence is called japa. The attempt to defeat one another is called vitaṇḍa, and the final conclusion is called vāda. The conclusive truth, the end of all reasoning processes, is Kṛṣṇa."
(*Bhagavad-gita* 1972, 10.32 Purport)

So it may be that the editing have corrected some things (like `japa` into `jalpa`), BUT fact of matter is that they have also made MANY mistakes and MOST IMPORTANTLY they have NOT followed Srila Prabhupada's above recommended procedures.

Therefore the devotees NEED to have a straightforward hearing on this matter. So that ALL evidence, jalpa can be presented. ALL EVIDENCES. Not just from one side.

This should be pushed. Enthusiastically, patiently, with conviction.



Jayadvaita Swami's Bold Challenge

BY: BHAKTA TORBEN

Nov 14, 2014 — DENMARK (SUN) — In [this videoclip](#), BBT-edit and H.H. Jayadvaita Swami challenge that they do not receive examples of unnecessary book-changes. The fact is though that there are HUNDREDS if not THOUSANDS of unnecessary changes. So this BBT-edit presentation is simply FALSE.

Therefore the challenge to BBT-edit and Jayadvaita Swami is to please come forward to an OPEN presentation. A recorded meeting with open microphones and video-recording.

Here is a link to a website that presents a lot of changes, which are not addressed by the official BBT(BBTI)/GBC/ISKCON: [facebook.com/arsaprayoga](https://www.facebook.com/arsaprayoga). And just for the entertainment of one substantial example that is yet to be explained, maybe the respected Jayadvaita Swami can shed some light on why the beautiful front cover of the original *Bhagavad-gita As It Is* has been changed, in spite of Srila Prabhupada's order to the opposite:

"And the covers, if possible, should always be the same for each respective book regardless of what language it may be printed in." (*Letter to Jadurani, Bombay, January 3, 1975*)



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Hilarious Edit

BY: BHAKTA TORBEN

Dec 27, 2014 — DENMARK (SUN) —

The following might best be presented in the Laffs section:

As It Is:

"There are many prescriptions
of methods
for performing sacrifice
for some particular purpose
in the Vedic literatures."

JAS It Is:

"In the Vedic literature
there are many prescriptions
of methods
for performing sacrifice
for some particular purpose."

(Bhagavad-gita As It Is 18.2, purport)



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More Than Most?

BY: BHAKTA TORBEN

Jan 04, 2015 — DENMARK (SUN) —

Manuscript:

"Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do."

Original 1972:

"Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do."

JAS It Is:

"Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do."

Bhagavad-gita As It Is 18.63



The Missing Sea

BY: BHAKTA TORBEN

Jan 06, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is - 11. 5 - 'The Universal Form'

Manuscript:

"The Supreme Personality of Godhead said, My dear Arjuna, O son of Pritha, see now My opulences, hundreds of varied divine forms, multicolored like the sea."

The Original 1972 Edition:

"The Blessed Lord said: My dear Arjuna, O son of Pritha, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea."

JAS It Is:

"The Supreme Personality of Godhead said: My dear Arjuna, O son of Pritha, see now My opulences, hundreds of thousands of varied divine and multicolored forms."

Here the verse as read to Srila Prabhupada in 1974:

Giriraja: (reads synonyms) "Translation: The Blessed Lord said: My dear Arjuna, O son of Prtha, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea."

(Morning Walk -- April 4, 1974, Bombay)



Achieving The Achieved?

BY: BHAKTA TORBEN

Jan 10, 2015 – DENMARK (SUN) –

Manuscript:

"O son of Kunti, learn from Me how one can attain to the Supreme perfectional stage, Brahman, by acting in the way I shall now summarize."

Original 1972-edition:

"O son of Kunti, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way I shall now summarize."

JAS It Is:

"O son of Kuntī, learn from Me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize."

Bhagavad-gita As It Is 18.50



Merged?

BY: BHAKTA TORBEN

Feb 03, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 8.18

Authorized Original 1972:

"When Brahma's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahma's night they are all annihilated."

Science of Self-realization, page 225:

"When Brahma's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahma's night they are all annihilated."

JAS It Is:

"At the beginning of Brahmā's day, all living entities become manifest from the unmanifest state, and thereafter, when the night falls, they are merged into the unmanifest again."

Manuscript:

"On the manifest of the Brahma's day, all living entities, they come into being and when there is arrival of night of Brahma everything becomes annihilated."

Srila Prabhupada preached heavily against the mayavada concept of `merging`. For SURE he did not use the `merge` word in this verse.





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Bonus Realization

BY: BHAKTA TORBEN

Feb 13, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 11.2

Original, authorized 1972-edition:

"O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity, *as realized through Your inexhaustible glories.*"

JAS It Is:

"O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity and *have realized Your inexhaustible glories.*"

Manuscript:

"O lotus-eyed One, I have heard from You in detail about the appearance and disappearance of every living entity, *as realized within the nature of Your inexhaustible Glories.*"



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Argumentum Ad Baculum 'Updated'

BY: BHAKTA TORBEN

Feb 15, 2015 — DENMARK (SUN) — Bhagavad-gita As It Is, 10.38

Original, authorized 1972-edition:

"Among punishments I am the rod of chastisement, and of those who seek victory, I am morality. Of secret things I am silence, and of the wise I am wisdom."

JAS It Is:

"Among all means of suppressing lawlessness I am punishment, and of those who seek victory I am morality. Of secret things I am silence, and of the wise I am the wisdom."

Manuscript:

"Amongst all principles of separation I am the punishment, amongst all the victorious I am morality, amongst all confidential things I am silence, and amongst all wise men I am the knowledge."

Purport to the original verse:

"...the rod of chastisement represents Krishna."

JAS' s change of the same purport:

"...the agency of chastisement represents Krishna."



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False Brackets

BY: BHAKTA TORBEN

Feb 21, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 2, 26

Manuscript:

"If, however, you think that the life symptoms, or the soul, is always born and dies for good - still you have no reason for your lamenting, Mighty-armed."

Original, authorized 1972-edition:

"If, however, you think that the soul is perpetually born and always dies, still you have no reason to lament, O mighty-armed."

JAS It Is:

"If, however, you think that the soul [or the symptoms of life] is always born and dies forever, you still have no reason to lament, O mighty-armed."

(These false brackets show the insecurity of the editor, "To edit or not to edit? Well, I better use brackets.")



Feel Free - Give And Take

BY: BHAKTA TORBEN

Mar 01, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 9.19

Original, authorized 1972-edition:

"O Arjuna, I control heat, the rain and the drought. I am immortality, and I am also death personified. Both being and nonbeing are in Me.

JAS It Is:

"O Arjuna, I give heat, and I withhold and send forth the rain. I am immortality, and I am also death personified. Both spirit and matter are in Me."

Manuscript:

"I give heat; I withhold and send forth rain. I am the cause of degradation and promotion, O Arjuna, and also death personified. Both **being and nonbeing** reside in Me."

'Being and non-being' is **deleted**. *'Spirit and matter'* is **added**.

'Drought' is taken out.



Mothlike Editing

BY: BHAKTA TORBEN

Mar 05, 2015 — DENMARK (SUN) —

Bhagavad.gita As It Is, 11.28

Original, authorized 1972-edition:

"As the rivers flow into the sea, so all these great warriors enter Your **blazing mouths** and perish."

JAS It Is:

"As the many waves of the rivers flow into the ocean, so do all these great warriors **enter blazing into** Your mouths.

Manuscript:

There is no verse for 11.28 as the page is missing. But verse 30 mentions the words '**blazing mouths**'.

NB.

(**11.29** reads: "I see all people rushing with full speed *into your mouths as moths dash into a blazing fire.*")



Renunciation Renounced

BY: BHAKTA TORBEN

Mar 07, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is 5.5
(Karma-yoga - Action in Krishna Consciousness)

Original and authorized 1972-edition:

"One who knows that *the position reached by means of renunciation* can also be attained by works in devotional service and who therefore sees that the path of works and the path of renunciation are one, sees things as they are."

JAS It Is:

"One who knows that the position *reached by means of analytical study* can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are."

Manuscript:

"One who knows that the position which is obtained *by means of Samkhya* can also be attained by devotional service, and who therefore sees both Samkhya and Yoga on the same level, does see things rightly"

Both the the original's '**renunciation**' AND the manuscript's '**Samkhya**' is rejected.



Absurd And Whimsical Edit

BY: BHAKTA TORBEN

Mar 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is 11.6

Original, authorized 1972 edition:

"O best of the Bhāratas, see here the different manifestations of **Ādityas, Rudras, and all the demigods**. Behold the many things which no one has ever seen or heard before."

Manuscript:

"O best of the Bhāratas, see here the different manifestations of **Ādityas, Rudras, and all the demigods**. Behold the many things which none has ever seen or heard before."

JAS It Is:

"BG 11.6: O best of the Bhāratas, see here the different manifestations of **Ādityas, Vasus, Rudras, Aśvini-kumāras and all the other demigods**. Behold the many wonderful things which no one has ever seen or heard of before."

The added 'Vasus' and 'Asvini-kumaras' have been relocated from the synonyms, 'English equivalents' and are AS SUCH already mentioned in the course of the verse.

The absurdity is of course *adding something which is NOT found either in the original OR the manuscript*. There is also a complete *lack of consequence*, as the 'English equivalents' i.e. speaks of the '49 Maruts' (demigods of the wind). These are NOT mentioned. Check it out.



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Rash Edit

BY: BHAKTA TORBEN

Mar 11, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 11.41-42

Original authorized 1972 edition:

"I have in the past addressed You as "O Kṛṣṇa," "O Yādava," "O my friend," without knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times while relaxing or while lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses."

JAS It Is:

"Thinking of You as my friend, I have rashly addressed You "O Kṛṣṇa," "O Yādava," "O my friend," not knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times, jesting as we relaxed, lay on the same bed, or sat or ate together, sometimes alone and sometimes in front of many friends. O infallible one, please excuse me for all those offenses."

Manuscript:

"I have addressed You, O Krishna, O Yādava, O my Friend, without knowing Your Glories. Please forgive whatever I have so done, in madness or in love." I have dishonored You many times while in relaxation, while lying on the same bed or eating together, sometimes alone, and sometimes in front of many other friends. Please excuse me for all the many offenses I have committed against You."

The sentence '**Thinking of You as my friend**', the words '**rashly**' and '**jesting**' have been added in spite of these not being mentioned in either the original or the manuscript.



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Womanly Virtue Gone

BY: BHAKTA TORBEN

Mar 13, 2013 — DENMARK [REVISED] (SUN) —

Bhagavad-gita As It Is, 10.34

Original, authorized 1972 edition:

"I am all-devouring death, and I am the generator of all things yet to be. Among women I am fame, fortune, speech, memory, intelligence, **faithfulness** and patience."

JAS It Is:

"I am all-devouring death, and I am the generating principle of all that is yet to be. Among women I am fame, fortune, fine speech, memory, intelligence, **steadfastness** and patience."

Manuscript:

"Among all kinds of devouring principles and death of all creatures manifestations I am called generating principle. Amongst the women I am Gitisri and boni and memory, intelligence, **faithfulness** and excuse all."

'**Fine**' speech is added. The manuscript's and the original's word-for-word says '**beautiful**' speech. The original's text just says 'speech'.

'**Faithfulness**' is discarded although mentioned *both in manuscript and original*. It is replaced with '**steadfastness**' a word *crossed out* in the manuscript.

CORRECTION:

The last 6 words from this sentence should be deleted:

'**Faithfulness**' is discarded although mentioned *both in manuscript and original*. It is replaced with '**steadfastness**' [a word *crossed out* in the manuscript.]

So that the result is like this:

'**Faithfulness**' is discarded although mentioned *both in the manuscript and original*. It is replaced with '**steadfastness**'.

Actually the word crossed out in the manuscript is 'firmness'.

Still the end result is the same.



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"Behold My Mystic Opulence!" Not Srila Prabhupada's Words!

BY: BHAKTA TORBEN

Mar 15, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 11.8

Original, authorized 1972-edition:

"But you cannot see Me with your present eyes. Therefore I give to you divine eyes **by which you can behold My mystic opulence.**

Manuscript:

"But you cannot see Me with your present eyes. Therefore do I give you divine eyes, so **that you can behold my mystic opulence.**"

JAS It Is:

"But you cannot see Me with your present eyes. Therefore I give you divine eyes. **Behold My mystic opulence!**"

This is a whole new flamboyant twist to the meaning.



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Deluded Edit Snowballs to Bhaktivedanta Purport

BY: BHAKTA TORBEN

Mar 19, 2015 — DENMARK (SUN) —

Original, authorized 1972 edition:

"I am never manifest to the foolish and unintelligent. For them I am covered by My **ETERNAL** creative potency [yoga-māyā]; and so the deluded world knows Me not, who am unborn and infallible."

Manuscript:

"I am never manifest to the foolish and less intelligent impersonalists because for them I am covered by my **ETERNAL** potency and therefore and they do not know that I am unborn and infallible"

JAS It Is:

"I am never manifest to the foolish and unintelligent. For them I am covered by My **INTERNAL** potency, and therefore they do not know that I am unborn and infallible."

The words 'eternal' and 'internal' looks and sounds alike. And in the original text and purport the usage of BOTH makes good sense. This confused edit from 'eternal' to 'internal' has led to *changes in the purport* also.

One example (out of more):

Manuscript:

"The SPG in His transcendental Form of Bliss and Knowledge is covered by the **ETERNAL** potency of Brahmajyoti and the less intelligent impersonalists cannot see the SPG on this account."

Original 1972 edition:

"The Supreme Personality of Godhead in His transcendental form of bliss and knowledge is covered by the **ETERNAL** potency of brahmajyoti and the less intelligent impersonalists cannot see the Supreme on this account."

JAS It Is:

"The Supreme Personality of Godhead in His transcendental form of bliss and knowledge is covered by the **INTERNAL** potency of brahmajyoti and the less intelligent impersonalists cannot see the Supreme on this account."

The Brahmajyoti is not Krishna's **internal** potency, but the **eternal** covering of the **internal** potency. As clearly explained in the Original *Bhagavad-gita As It Is*.



Dominion Done & Acarya Swap

BY: BHAKTA TORBEN

Mar 21, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 9.11

Original, authorized 1972 edition:

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

Manuscript:

"The foolish mock at Me, at My descending like a human being. They do not know My transcendental Nature, and My Supreme Dominion over all that be."

JAS It Is:

"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be."

More to this verse:

In the *original's purport* it says:

"The neophyte devotee gives more attention to the Deity in the temple than to other devotees, so **Jiva Gosvami** warns that this sort of mentality should be corrected."

The *manuscript's purport* says:

"The neophyte devotee gives more attention to the Deity in the temple than to other devotees, so **Jiva Gosvami** warns that this sort of mentality should be corrected."

Whereas the '*JAS It Is*' purport says:

The neophyte devotee gives more attention to the Deity in the temple than to other devotees, so **Visvanatha Cakravarti Thakur** warns that this sort of mentality should be corrected."

Check it out, scholars! The manuscripts/drafts are [available here](#).





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Sequence Scrambled

BY: BHAKTA TORBEN

Mar 23, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 4.28

Original, authorized 1972 edition:

"There are others who, enlightened by sacrificing their material possessions in severe austerities, take strict vows and practice the yoga of eightfold mysticism, and others study the Vedas for the advancement of transcendental knowledge."

Manuscript:

"There are others who are taken into strict vows, *enlightened in the matter of sacrificing* their possessions, in severe austerities, in the practice of the yoga of eightfold mysticism, in the study of the Vedas and advancement of transcendental knowledge."

JAS It Is:

"*Having accepted strict vows*, some become enlightened by sacrificing their possessions, and others by performing severe austerities, by practicing the yoga of eightfold mysticism, or by studying the Vedas to advance in transcendental knowledge."

So the original **and** the manuscript says **first** they sacrifice and perform austerities, **then** they take vows etc.

The 'Jas It Is' version says **first** they take vows.



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Picking Some, Not Others

BY: BHAKTA TORBEN

Mar 25, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 9.30:

Original, authorized 1972 edition:

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated."

Manuscript:

"One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because he is rightly situated."

JAS It Is:

"Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated *in his determination*."

The words '*in his determination*' is NOT found in either the original or the manuscript.

It is taken from the 'English equivalents'. 'Vyavasitah', meaning 'situated in determination'.

So is ALSO the word 'ananya-bhak', meaning 'without deviation'. This has not been used.

Picking some words from the 'English equivalents' and not others seems to be rather whimsical. A common practice in the JAS It Is edition.





Editorials

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Non-Provisioned Sentence

BY: BHAKTA TORBEN

Mar 27, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 7.12:

Original, authorized 1972 edition:

"All states of being—be they of goodness, passion or ignorance—are manifested by My energy. I am, in one sense, everything—but I am independent. I am not under the modes of this material nature."

JAS It Is:

"Know that all states of being — be they of goodness, passion or ignorance — are manifested by My energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, **for they, on the contrary, are within Me.**"

Manuscript:

Missing pages.

The sentence, 'for they, on the contrary, are within Me.' is NOT a Srila Prabhupada sentence. It is not found in the original and definitely not in the manuscript, since the pages for this sequence of verses are missing.



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Opiniated Edit

BY: BHAKTA TORBEN

Mar 29, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 6.47:

Original, authorized 1972 edition:

"And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

Manuscript:

"Of all practitioners, he who is always abiding by Me within himself, great in faith, and rendering transcendental loving service unto Me, he is the highest of all yogis."

JAS It Is:

"And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me — he is the most intimately united with Me in yoga and is the highest of all. ***That is My opinion.***"

There is no basis for this last added sentence, 'That is My opinion', either in the original or the manuscript.



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False Ego Edit

BY: BHAKTA TORBEN

Mar 31, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 17.5-6

Original, authorized 1972 edition:

"Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride, **egotism**, lust and attachment, who are impelled by passion and who torture their bodily organs as well as the Supersoul dwelling within are to be known as demons."

Manuscript:

"There are persons who undergo severe penances and austerities not mentioned in the Scriptural injunctions; this they do out of pride, egoism, lust and attachment. They do such things impelled by passion."

"Those who burden the material elements within this body, and the Supersoul within it, are certainly to be known as demons."

(Manuscript, 'English synonyms'= Ahankara -- **egotism)**

JAS It Is:

"Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride and **egoism**, who are impelled by lust and attachment, who are foolish and who torture the material elements of the body as well as the Supersoul dwelling within, are to be known as demons."

"Just like everyone knows you have got mind, I have got mind. But you cannot see my mind, I cannot see your mind. Because it is subtle. I have got my **egotism**, you have got your egotism, but we cannot find out what is that egotism. Even the material subtle things we cannot see, what to speak of spiritual things. Spiritual... Spirit is still more subtle." (73/10/09 Bombay, Bhagavad-gita 13.15)

"Bhumir apo 'nalo vayuh kham mano buddhir eva ca. Apareyam itas tu viddhi me prakrtim param. So the action and reaction of the subtle thing, subtle matter... Mind is also matter, but subtle matter, very fine. Just like sky, ether. Ether is also matter, but it is very subtle, fine. And finer than the ether is the mind, and the -- finer than the mind is the intelligence. And finer than the intelligence is my **egotism**: "I am," this conception." (Srimad-Bhagavatam 1.7.26. Vrndavana, September 23, 1976)

There are MANY more references

There IS a difference between egotism and egoism. They are two different but similar words. Check out the dictionary, prabhus and matajis.

For SURE Srila Prabhupada is using the word egotism in many places. Why change it to egoism?

PS: The sentence 'who are foolish' is NOT found in either the original or the manuscript. It is apparently invented.



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Performer Edit

BY: BHAKTA TORBEN

Apr 02, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 14.19:

Original, authorized 1972 edition:

"When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can **know** My spiritual nature."

Manuscript:

"When you see that there is nothing beyond these modes of Nature in all activities -- and that the Supreme Lord is transcendental to this, then you can **know** My spiritual Nature."

Jas It Is:

"When one properly sees that in all activities no other performer is at work than these modes of nature and he knows the Supreme Lord, who is transcendental to all these modes, he **attains** My spiritual nature."

The Original and the manuscript agrees TO THE LETTER. Both the manuscript and the original says 'You can **know** My spiritual nature', whereas 'Jas It Is' says 'he attains to My spiritual nature. The word-for-word says, 'vetti'- **know**.

The phrase, '*no other performer*' is not found in the original or the manuscript.



Undeveloped Edit

BY: BHAKTA TORBEN

Apr 04, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 15.11:

Original, authorized 1972 edition:

"The endeavoring transcendentalist, who is situated in self-realization, can see all this clearly. But those who are not situated in self-realization cannot see what is taking place, though they may try to."

Manuscript:

"The endeavoring transcendentalist, who is situated in self realization, can see all this clearly. But those who are not situated in self realization, though they may try, they cannot see what is taking place."

JAS It Is:

"The endeavoring transcendentalists, who are situated in self-realization, can see all this clearly. But those whose **minds are not developed** and who are not situated in self-realization cannot see what is taking place, though they may try to."

The word 'acetasah' found in the word-for-word translation means 'undeveloped mind'. But it is NOT being used in the verse of either the original or the manuscript. It's available in the word-for-word section.

The practise of taking words from the word-for-word section and applying it in Prabhupada's text as one sees fit leaves the door open for future editors to do exactly the same.

And again, it is noticed how the singular 'The transcendentalist' is made into plural, 'The transcendentalists'.



Ignoring Edit

BY: BHAKTA TORBEN

Apr 06, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 9.10:

Original. authorized 1972 edition:

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.

Manuscript:

"This material nature is one of My energies and it is working under My direction. *Under my Superintendance* she is producing all the moving and nonmoving entities but under this rule these material manifestations is created and annihilated again and again."

JAS It Is:

"This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again."

The 'JAS It Is' revision adds the manuscript's phrase, '*one of My energies*', but **ignores** '*Under My Superintendance*', although this phrase is also in the manuscript AND in the word-for-word section, 'mayadhyaksena'.

So we again observe an apparently **a random pick of words** from the manuscript. Of which there are many.



Patronizing Edit & Sharp Wit

BY: BHAKTA TORBEN

Apr 08, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 5.18:

Original, authorized 1972 edition

"The humble **sage**, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste] ."

JAS It Is:

"The humble **sages**, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste]."

Manuscript:

"**One who** is thus situated in Kṛṣṇa consciousness, on account of his true knowledge and humble nature sees a learned and gentle Brahmin, a cow, an elephant, a dog and a dog eater (outcaste), with equal vision."

The first three lines of the purport reads:

"A Kṛṣṇa conscious person does not make any distinction between species or castes. The brāhmaṇa and the outcaste may be different from the social point of view, or a dog, a cow, and an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist."

Why can't Srila Prabhupada be allowed to say 'the humble sage'? Everyone knows it includes other humble sages. Just like in the purport Srila Prabhupada says '**A** Krishna conscious **person** . . .' He doesn't say 'The Krishna conscious **persons** . . .'

This verse is used by Srila Prabhupada many times in lectures and conversations and it is always read out IN THE SINGULAR. (**Example**)

A non-related-to-the book change subject bonus:

Prabhupada: Equal vision.

Jesuit: Equal vision.

Prabhupada: Equal vision.

Jesuit: What does that mean, equal vision?

Prabhupada: Equal vision means that I don't make any distinction between you and a dog."



Translocative Edits

BY: BHAKTA TORBEN

Apr 12, 2015 — DENMARK (SUN) — Bhagavad-gita As It Is, 11.7.

Original:

"Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future. Everything is here completely."

Manuscript:

"Whatever you want to see, you can see in this Body all at once. This Universal Form can show you all that you desire, whatever you want in the future as well - everything is there completely."

JAS It Is:

"O Arjuna, whatever you wish to see, behold *at once* in this body of Mine! This universal form can show you whatever you now desire **to see** and whatever you may want **to see** in the future. Everything — **moving and nonmoving** — is here completely, **in one place**. "

The manuscript and the original is in complete agreement.

But the 'JAS It Is' phrase '**O Arjuna**' is not found in either original or manuscript. It is translocated from the word-for word passage.

The phrase '**moving and non-moving**' is also not found in either original or manuscript. It is also translocated from the word-for-word.

The words '**to see**' is added twice, although also not in the original or manuscript.

The sentence '**in one place**' is also added, it is not found in the original or manuscript. (And by the way, it is a pleonasm to the phrase '*at once*' in the first sentence.)



Skip and Boost

BY: BHAKTA TORBEN

Apr 14, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 17.12:

Original, authorized 1972 edition:

"But that sacrifice performed for some material end or benefit or performed ostentatiously, *out of pride*, is of the nature of passion, O chief of the Bhāratas."

Manuscript:

"Any sacrifice performed for some material benefit, *with pride*, for material welfare, O chief of the Bharatas -- know that that kind of sacrifice is in the mode of passion."

JAS It Is:

"But the sacrifice performed for some material benefit, or *for the sake of pride*, O chief of the Bharatas, you should know to be in the mode of passion."

The original's 'performed ostentatiously' is skipped. The original's '*out of pride*' and the manuscript's '*with pride*' is boosted to '*for the sake of pride*'.

It is observed from a layman's perspective that there seems to be absolutely no reason for altering the original 1972 verse. It is perfectly clear. And to the point.





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Forgotten Edit

BY: BHAKTA TORBEN

Apr 18, 2015 – DENMARK (SUN) –

Bhagavad-gita As It Is, 2.13, Purport

Original, authorized 1972 edition: "Under the circumstances, it is admitted that Lord Kṛṣṇa is the Supreme Lord, superior in position to the living entity, Arjuna, who is a **forgotten soul** deluded by māyā."

Manuscript: "Under the circumstances it is admitted that Lord Krishna is the Supreme Lord, superior in position to the living entity Arjuna who is apt to be a **forgotten soul** under illusion of Maya."

JAS It Is: "Under the circumstances, it is admitted that Lord Kṛṣṇa is the Supreme Lord, superior in position to the living entity, Arjuna, who is a **forgetful soul** deluded by māyā."

Dictionary meaning of forgotten:

synonyms: unremembered, out of mind, gone clean out of someone's mind, past recollection, beyond/past recall, **consigned to oblivion**, obliterated, blotted out, buried, **left behind**, bygone, past, **gone, lost, irrecoverable, irretrievable.**



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A Sample from the Edit Pot

BY: BHAKTA TORBEN

Apr 20, 2015 — DENMARK (SUN) — Take something from the original, something from the manuscript and something of your own - mix, and voila!

Bhagavad-gita As It Is, 17.7

Original, authorized 1972 edition:

"Even food of which all partake is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Listen, and I shall tell you of the distinctions of these."

Manuscript:

"There are differences in eating, in the form of sacrifice, and in austerity and charity as well, according to the three modes of material nature. Now hear of these."

JAS It Is:

"Even the food *each person prefers* is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Now hear of the distinctions between them."

The words, '*each person prefers*' are brought in. And the rest is randomly picked from the original and the manuscript.

A layman wonders, "What on Earth is wrong with the original verse, that it has to be changed?"

Pardon my French.



Dubious Edit

BY: BHAKTA TORBEN

Apr 22, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 6.8, Purport:

Original, authorized 1972 edition:

"Book knowledge without realization of the Supreme Truth is useless. This is stated as follows: < atah śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ."

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (**Padma Purāṇa**)

Manuscript:

"Book knowledge without any realization of the Supreme Truth is useless. This is said as follows (**Padmapuranam**) "Atae srikrisna namadi . . ."

JAS It Is:

"Book knowledge without realization of the Supreme Truth is useless. This is stated as follows:

atah sri-krsna-namadi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvadau
svayam eva sphuraty adah"

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (**Bhakti-rasamrta-sindhu** 1.2.234)"

Both the Manuscript AND the Original refers to Padma Purana as the source of the quote. In spite of this, the `JAS It Is` version says, `Bhakti-rasamrta-sindhu`. So Jayadvaita Swami seems to know. But does he know for sure? After all, there are 55,000 verses in the Padma Purana. (In comparison to the Srimad Bhagavatam's 18,000).

Here is a quote showing that HH. Jayadvaita Swami may not himself be so sure:

"Only by devotional service can the Lord be known. As confirmed in the Padma Purana,

atah shri-krishna-namadi
na bhaved grahyam indriyaiḥ

sevonmukhe hi jihvadau
svayam eva sphuraty adah"

Jayadvaita Swami

Source: Krishna.com



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Confusing Cross-referencing

BY: BHAKTA TORBEN

Apr 24, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 5.29:

Original, authorized 1972 edition:

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

JAS It Is:

"A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries."

In a [garden conversation](#) from June 9, 1976 in Los Angeles, the following is read aloud from *Srimad Bhagavatam* to Srila Prabhupada:

"The Lord says in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."
(*Srimad Bhagavatam* 7.6.2 purport.)

Changing the words of the original *Bhagavad-gita As It Is* undermines and confuses audio and book references. As this examples shows.



Disappearance of Advent

BY: BHAKTA TORBEN

Apr 26, 2015 — DENMARK (SUN) —

Bhagavad- gita As It Is, 4.8:

Original, authorized 1972 edition:

"In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, ***I advent Myself*** millennium after millennium."

Manuscript:

"In order to deliver the pious devotees, and to annihilate the miscreant non-devotees, as well as to re-establish the principles of religiosity, do ***I advent Myself*** millennium after millennium."

JAS It Is:

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, ***I Myself appear***, millennium after millennium."



Inventive Strife Edit

BY: BHAKTA TORBEN

Apr 28, 2015 — DENMARK (SUN) —

Bhagavad- gita As It Is, 1. 21-22:

Original, authorized 1972 edition:

Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see who is present here, who is desirous of fighting, and with whom I must contend in this great **battle attempt**.

Manuscript:

"Arjuna said, Oh the infallible please place my chariot in between the two armies. (Please keep the chariot) as long as I see who are present here with desire to fight and whom I have to fight in this great **attempt of strife**."

JAS It Is:

"Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see those present here, who desire to fight, and with whom I must contend in this great **trial of arms**."

The 'word-for-word' mentions 'samudyame'- in the **attempt**. The original says **attempt** and the manuscripts says **attempt**. The 'Jas It Is' *ignores* this word.

The 'Jas It Is' launches a *third rendition* to the original's '**battle**' and the manuscript's '**strife**', namely '**trial of arms**'.

(The word-for-word says 'rana - strife'.)

The question may again be put by layman: Are these necessary edits? Or are they 'something else'?



Basic Point Edit

BY: BHAKTA TORBEN

Apr 30, 2015 – DENMARK (SUN) –

Bhagavad-gita As It Is, 4.10 purport:

Original, authorized 1972 edition:

"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 resulting from void philosophy.**"

Manuscript:

"So, by the slow process of devotional service - under the guidance of the bonafide spiritual master one can attain the Bhava stage - being freed from all material attachment, fearfulness of one's individual spiritual personality, and **the frustration of voidness.**"

JAS It Is:

"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 result in void philosophy.**"

Voidistic philosophy CREATES frustration. That is the clear message of the original. And also confirmed by the manuscript. Not that frustration necessarily breeds voidism. Frustrated people ALSO join Srila Prabhupada's movement.

Basic philosophical point.

*namas te sarasvate deve gaura-vani-pracarine
nirvisesa-sunyavadi- pascaty-a-des-a-tarine*

"Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Lord Caitanya and delivering the Western countries, which are filled with impersonalism and voidism".



Mystic Edit

BY: BHAKTA TORBEN

May 04, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 8.10

Original, authorized 1972 edition:

"One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead."

Manuscript:

"At the time of death one who fixes his life air in between the two eyebrows and in full devotion engages himself in remembering the Supreme Lord, he certainly achieves the SPG after death."

Jas it Is:

"One who, at the time of death, fixes his life air between the eyebrows and, **by the strength of yoga, with an undeviating mind**, engages himself in remembering the Supreme Lord in full devotion, will certainly attain to the Supreme Personality of Godhead."

Ignoring the complete accordance of the original and the manuscript and falsely adding 'by the strength of yoga' and 'an undeviating mind' from the word-for-word section, the JAS It Is version once again configurates differently.

And STILL this illegitimate translocation from the word-for-word is not accurate, because both the original AND the manuscript says `yoga-balena - by the power of **mystic** yoga`.

The '**mystic**' is omitted.

PS:

In **this conversation** with a former Vietnamese ambassador, the original 8.10 verse is read aloud to Srila Prabhupada in Paris, 1974.



A By Now Well Known Pattern Edit

BY: BHAKTA TORBEN

May 06, 2015 — DENMARK (SUN) —

Bhagavad- gita As It Is, 17.15:

Original, authorized 1972 edition:

"Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly."

Manuscript:

"Austerity in relation to the tongue means to say such things as are dear and truthful and not to agitate others, and to engage in the study of the Vedas."

Jas It Is:

"Austerity of speech consists in speaking *words* that are truthful, *pleasing*, beneficial, and not agitating to others, and also in regularly reciting Vedic literature."

The original verse is CLEAR. Still the 'JAS IT Is' version takes a now all too well known road, namely **making a third build-up**. Taking something from the original and something from the manuscript. AND adding extras - '*words*' and '*pleasing*'.

PS:

Here is [a conversation](#) where the original 17.15 verse is being read aloud to Srila Prabhupada.



Edit At Odds

BY: BHAKTA TORBEN

May 08, 2015 – DENMARK (SUN) –

Bhagavad- gita As It Is, 14.26:

Jas It Is:

Version 1

"One who engages in full devotional service, unailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

Jas It Is:

Version 2

"One who engages in unalloyed devotional service to the Lord transcends the modes of material nature and is immediately elevated to the spiritual platform." (Purport to chapter 4, verse 29)

For your comparison here is the **manuscript:**

"One who is engaged in full devotional service, unailing in all circumstances, at once transcends the modes of material nature, and thus comes to the level of Brahman bliss"

And the **original, authorized 1972 edition:** "One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

Apart from the 'Jas It Is' versions being at odds with themselves, none of the versions are in complete harmony with either the original or the manuscript.

The original is PERFECTLY clear and does not need any revision. Seen from a layman's point of view.



Failed De-sexing Edit Attempt

BY: BHAKTA TORBEN

May 14, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 2.23:

Original, authorized 1972 edition:

"The soul can never be cut into pieces by any weapon, nor can **he** be burned by fire, nor moistened by water, nor withered by the wind."

Manuscript:

"The soul can never be cut into peices by any kind of weapon, neither can **he** be burnt by fire, nor can **He** be moistened by water, nor can he be dried up by the wind."

JAS It Is:

"The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind."

Although *both* the manuscript and the original says **he** about the soul, the JAS It is-version has, for unknown reasons, *dropped* the pronoun.

Paradoxically, however, 'Jas It Is' version in the ensuing verse, 2.24, does NOT drop the pronoun '**he**' for the soul:

Bhagavad-gita As It Is 2.24:

Original, authorized 1972 edition:

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. **He** is everlasting, all-pervading, unchangeable, immovable and eternally the same."

Manuscript:

"This individual soul is unbreakable, cannot be burnt, insoluble, nondriable, everlasting, present everywhere, unchangeable, immovable and eternally the same."

JAS It Is. 2.24

This individual soul is unbreakable and insoluble, and can be neither burned nor dried. **He** is everlasting, present everywhere, unchangeable, immovable and eternally the same.

So the 'JAS It Is' edit-strategy seems to be pretty fickle. "Should we, or shouldn't we?"

Anyway, why not just stick to the original? It is pretty clear.

In London, 1973, BOTH of the original's verses were read aloud to Srila Prabhupada.

Superfluous and Awkward

BY: BHAKTA TORBEN

May 18, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 3.26:

Original, authorized 1972 edition:

"Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should not be encouraged to refrain from work, but to engage in work in the spirit of devotion."

Manuscript:

"Those who are after the fruitive results of prescribed duties may not be induced to stop work, disrupt his intelligence. Rather they should be engaged in all sorts of activities, for gradual development of Krsna consciousness."

JAS It Is:

"*So as not to* disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a *learned person* should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [*for the gradual development of Krishna consciousness*]."

The original is fine and lucid.

The 'Jas It Is' edition is a threefold mix of the original and the manuscript plus added stuff, i.e., the words 'So as not to' and 'a learned person' .

The bracketed sentence in the end 'for the gradual development of Krishna consciousness' is a pleonasm to the sentence 'working in the spirit of devotion', therefore superfluous and the end-result is awkward.

There is more, check it out.



More Edit Ingenuity

BY: BHAKTA TORBEN

May 20, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 17, 8-10:

Original, authorized 1972 edition:

"Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fattening and palatable. Foods that are too bitter, too sour, salty, pungent, dry and *hot*, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance."

Manuscript:

"Foods in the mode of goodness increase the duration of life, purify existence, give strength and increase health, happiness and satisfaction. Such foods are juicy and fatty and are very much conducive to the healthy condition of the body.

Food that is too bitter, too sour, too salty, too pungent, too dry or too *hot* cause distress, misery and disease. Such food is very dear to those in the mode of passion.

Foods prepared more than three hours before being eaten, which are tasteless, juiceless, decomposed and have a bad smell, consisting of remnants and untouchable things, are very dear to those in the mode of darkness."

JAS It Is:

*"Foods **dear to those** in the mode of goodness* increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such foods are juicy, fatty, *wholesome, and pleasing to the heart*.

Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and disease.

Food prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness."

The words 'dear to those' are NOT found in either the original or the manuscript.

The word 'wholesome', is not found in either original or manuscript and 'pleasing to the heart' is translocated from the 'word-for-word' -section.

Both original and manuscript says '*hot*' , The 'JAS It Is' says '*burning*'.

Also a translocation from the 'word-for word' section.

So what we have here is yet again a NEW translation of the verse.



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Another Trivial Edit

BY: BHAKTA TORBEN

May 24, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 10.7

Original, authorized 1972 edition:

"He who knows in truth this glory and power of Mine engages in unalloyed devotional service; of this there is no doubt."

Manuscript:

"Man who is factually convinced about the opulences of the Supreme Personality of Godhead certainly he becomes engaged in devotional service without any division, there is no doubt about it."

Jas It Is:

"One who is factually convinced of this opulence and mystic power of Mine engages in unalloyed devotional service; of this there is no doubt."

Synonyms:

etam--all this; vibhutim--opulence; yogam ca--also mystic power; mama--of Mine; yah--anyone; vetti--knows; tattvatah--factual; sah--he; avikalpena--without division; yogena--in devotional service; yujyate--engaged; na--never; atra--here; samsayah--doubt.

Notice how the original 1972 edition is perfectly clear and correct. There is no reason to change, correct or edit it. Still the editors tap into the manuscript **and** the 'Synonyms' and **select something**, whilst **leaving out something else**. Thus rendering a new variety of a verse APPROVED by His Divine Grace.

We have sampled YET AGAIN a completely unnecessary change.

There are many.



Not My Supreme Instruction

BY: BHAKTA TORBEN

Jun 03, 2015 – DENMARK (SUN) – Bhagavad-gita As It Is:

Original, authorized 1972 edition:

"Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit."

Manuscript:

"Because you are my very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit."

'JAS It Is':

"Because you are My very dear friend, I am speaking to you ***My supreme instruction***, the most confidential knowledge of all. Hear this from Me, for it is for your benefit."

The original AND the so-called manuscript are in complete unison. Thus by unlawfully adding these three words 'My supreme instruction' in this verse we end up with YET ANOTHER speculative alteration from the given standard.





Editorials

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Hybrid Edit Urge

BY: BHAKTA TORBEN

Jun 05, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 3.1:

Original, authorized 1972 edition:

"Arjuna said: O Janārdana, O Keśava, why do You urge me to engage in this ghastly warfare, if You think that intelligence is better than fruitive work?"

Read aloud to Srila Prabhupada:

"Tamala Krsna: Chapter Three: Karma-yoga. One:

"Arjuna said: 'O Janardana, O Kesava, why do You urge me to engage in this ghastly warfare if You think that intelligence is better than fruitive work?'"

([1968, 20th of December, Los Angeles, Lecture](#))

Manuscript:

"O Janardana, O Kesava, why do you want to engage me in this ghastly warfare, if you think that intelligence (in Krsna consciousness) is better than fruitive work.?"

'JAS It Is' :

"Arjuna said: O Janārdana, O Keśava, why do You want to engage me in this ghastly warfare, if You think that intelligence is better than fruitive work?"

Again the observation is that the 'JAs It Is' edition is really just picking and choosing at will from the so-called manuscript and the authorized 1972 edition, thus making a cross-over.



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King Shifted

BY: BHAKTA TORBEN

Jun 07, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 1.20:

Original, authorized 1972 edition:

"O King, at that time Arjuna, the son of Pāṇḍu, who was seated in his chariot, his flag marked with Hanumān, took up his bow and prepared to shoot his arrows, looking at the sons of Dhṛtarāṣṭra. O King, Arjuna then spoke to Hṛṣīkeśa [Kṛṣṇa] these words:"

Manuscript:

"Oh the king, at that time Arjuna the son of Pandu who was seated on the chariot with flag marked with Hanuman and while just he was about to throw his arrows taking up the bow, he said unto Lord Krsna as follows after looking on the situated sons of Dhritarastra."

JAS It Is:

"At that time Arjuna, the son of Pāṇḍu, seated in the chariot bearing the flag marked with Hanumān, took up his bow and prepared to shoot his arrows. O King, after looking at the sons of Dhṛtarāṣṭra drawn in military array, Arjuna then spoke to Lord Kṛṣṇa these words."

The words 'drawn in military array' are an addition. They are NOT to be found in either the original or the manuscript, nor in the 'English equivalents'.

The address 'O King' starting the verse in both the original and the manuscript is shifted.

The original's text is perfectly lucid and understandable. No apparent reason to change anything.



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Return of Deleted Sentences

BY: BHAKTA TORBEN

Jun 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is 4.26:

Original authorized 1972 edition:

"Some of them sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound, in the fire of sacrifice."

Read Aloud to Srila Prabhupada by Pradyumna, April 15, 1974, Bombay:

"Some of them sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound, in the fire of sacrifice."

'JAS It Is':

"Some [*the unadulterated brahmacārīs*] sacrifice the hearing process and the senses in the fire of mental control, and others [*the regulated householders*] sacrifice the objects of the senses in the fire of the senses.

The 'JAS It Is' version has picked up the bracketed sentences from the so called **manuscript:**

"Some of them (like the unadulterated Brahmacaris), sacrifice the hearing process and the senses in the fire of controlling the mind, and others - (the regulated householders) sacrifice the objects of sense gratification in the fire of sacrifice."

Obviously the bracketed sentences has been deleted from the original 1972-edition since their meaning are thoroughly explained in the purport:

Srila Prabhupada: Read the purport.

Pradyumna: "The four division of human life, namely the brahmacari, the grhastha, the vanaprastha and sannyasi, are all meant to help men become perfect yogis, or transcendentalists. Since human life is not meant for our enjoying sense gratification like the animals, the four orders of human life are so arranged that one may become perfect in spiritual life. The brahmacaris, or students under the care of a bona fide spiritual master, control the mind by abstaining from sense gratification. They are referred to in this verse as sacrificing the hearing the process and the senses in the fire of the controlled mind.

A brahmacari hears only words concerning Krsna consciousness. Hearing is the basic principle for understanding, and therefore the pure brahmacari engages fully in harer namanukirtanam -- chanting and hearing the glories of the Lord. He restrains himself from the vibrations of material sounds and his hearing is engaged in the transcendental sound vibration of Hare Krsna Hare Krsna. Similarly, the householders, who have some license for sense gratification, perform such acts with great restraint. Sex life, intoxication and meat-eating are general tendencies of human society, but a regulated householder does not indulge in unrestricted sex life and other sense gratification. Marriage on principles of religious life is therefore current in all civilized human society because that is the way for

restricted sex life. This restricted unattached sex life is also a kind of yajna because the restricted householder sacrifices his general tendency towards sense gratification for higher transcendental life."

The 'word for word' translation also does not at all justify the return of these bracketed sentences:

śrotra ādīni—hearing process; indriyāni—senses; anye—others; samyama—of restraint; agniṣu—in the fire; juhvati—offers; śabda-ādīn—sound vibration, etc.; viṣayān—objects of sense gratification; anye—others: indriya—of sense organs; agniṣu—in the fire; juhvati—sacrifice.

Conclusion: Another futile and unnecessary edit.



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Silly Edit

BY: BHAKTA TORBEN

Jun 11, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 5.10:

Original, authorized 1972-edition:

"One who performs his duty without attachment, surrendering the results unto *the Supreme God*, is not affected by sinful action, as the lotus leaf is untouched by water."

Manuscript:

"One who acts in his occupation, surrendering the results unto *the Supreme Personality of Godhead* without attachment, is not affected by any sinful action as if he were a lotus leaf on the water."

'JAS It Is' :

One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.

These petty changes, here from 'God' to 'Lord' - and from 'not affected' to 'unaffected' is the most common and biggest category of the book changes to the Gita.

Simply silly. And irreverent. The Original text to this verse is PERFECT.



Excess Spell Out Edit

BY: BHAKTA TORBEN

Jun 13, 2015 – DENMARK (SUN) –

Bhagavad-gita As It Is, 13.17:

Original, authorized 1972 edition:

"Although the Supersoul appears to be divided, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all."

Manuscript:

"Although the Supersoul appears to be divided, He is never divided. He is situated as one. Although He is the Maintainer of every living entity, it is to be understood that He devours and develops."

Read Aloud by Pradyumna to Srila Prabhupada in 1973, Bombay:

"Although the Supersoul appears to be divided, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all."

'JAS It Is' :

"Although the Supersoul appears to be divided among all beings, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all."

These three words, 'among all beings' is a translocation from the 'word-for-word' section - 'bhutesu - in every living being'.

Neither the original nor the so-called manuscript includes this phrase.

The point carried by the phrase is PERFECTLY explained in the purport. Check it out, prabhudas and matajis.

This is another common thing found in the 'JAS It Is' version. The tendency to SPELL IT OUT. Unnecessarily.



History Speaking for Itself Edit

BY: BHAKTA TORBEN

Jun 15, 2015 – DENMARK (SUN) –

Bhagavad-gita As It Is, 7.5:

Original, authorized 1972 edition:

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."

Read Aloud by Pradyмна to Srila Prabhupada in Bombay, 1974:

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."

Read Aloud by Nitai to Srila Prabhupada in Vrindavan on Janmastami, 1974:

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."

Read Aloud by Harikesa to Srila Prabhupada in Nairobi, 1975:

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."

Manuscript:

"Besides these, there is another energy of Mine, which is superior and concerns the living entities who are engaged in exploiting the resources of the Material (inferior) nature."

'JAS It Is':

"Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature."



Uneven Edit

BY: BHAKTA TORBEN

Jun 17, 2015 – DENMARK (SUN) – Bhagavad-gita As It Is, 2.48:

Original, authorized 1972 edition:

"Be *steadfast* in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such ***evenness of mind*** is called yoga."

Manuscript:

"Do your prescribed duty in an equipoised condition. To do such duty without being attached to success or failure, and to remain in an equipoised condition is called Yoga."

Read Aloud to Srila Prabhupada by Tamala Krishna in London, 1968:

"Be *steadfast* in your duty, O Arjuna, and abandon all attachment to success or failure. Such ***evenness of mind*** is called yoga [Bg. 2.48]."

And immediately after Tamal Krishna's reading of the verse *Srila Prabhupada* says:

"This is the explanation of yoga, ***evenness of mind***. Yoga-samatvam ucyate. If you work for Krsna, then there is no cause of lamentation or jubilation. Jubilation is there because you are working for Krsna, but there is no cause of lamentation. Yoga-sthah kuru karmani, yogah karmasu kausalam. That is the secret of activities, how you can very diligently work at the same time you are not entangled with the actions. That is the secret. Go on."

The word-for-word reads 'samatvam - ***evenness of mind***' (Original), but the heavily edited 'JAS It Is' version says in the word-for-word 'samatvam - equanimity'.

'JAS It Is':

"Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga."

Once again we observe an absolutely unnecessary change. This verse in the original 1972 edition is perfect.

There are more irregularities. Check it out.



Preferred Edit & Reminder

BY: BHAKTA TORBEN

Jun 19, 2015 – DENMARK (SUN) –

Bhagavad-gita As It Is, 17.7:

Original, authorized 1972 edition:

"Even food of which all partake is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Listen, and I shall tell you of the distinctions of these."

'JAS It Is':

"Even the food each person prefers is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Now hear of the distinctions between them."

'Manuscript':

"There are differences in eating, in forms of sacrifice, and in austerity and charity as well., According to the three modes of material nature. Now hear of these."

The original text seems perfect to a layman's eye. The words 'each person prefers' are not found in either the original or the manuscript. Nor in the word-for-word section. 'Aharah - eating' is the word found in the 'word-for-word'.

Reminder from Srila Prabhupada from the purport to this verse with universal relevance:

"There are missionary workers who advocate that one can do whatever he likes and attain perfection. But these foolish guides are not acting according to the direction of the scripture. They are manufacturing ways and misleading the people in general."



One Example out of Many Disproves Editor's Own Words

BY: BHAKTA TORBEN

Jun 21, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 13.25:

Original, authorized 1972 edition:

"That Supersoul is perceived by some through meditation, by some through the cultivation of knowledge, and by others through working without fruitive desire."

Manuscript:

"That Supersoul is perceived by some through meditation, and by some through the cultivation of knowledge, and by others through working without fruitive desire."

JAS It Is:

"Some perceive the Supersoul within themselves through meditation, others through the cultivation of knowledge, and still others through working without fruitive desires."

The original 1972 standard and the so-called manuscript are completely identical. And well articulated. Still the 'JAS It Is' model chooses a different phrasing.

As seen many times before.

Here are some important words **from the principal editor** to Srila Prabhupada's books after His Divine Grace's departure. On the policy of editing:

"'Arsa-Prayoga' is a very important principle. **The editor should never have the mentality that he is better than the author, that he has something more to contribute than the author does**, that the author really doesn't know what he is doing, but he knows what he is doing. **That's offensive and that ruins everything. It is an offense to the acarya.** The idea however that this sort of sanctity that the authors' s has, or that the words of the author has, have, somehow extends to the mistakes of the editors is weird. It is an offense to correct the mistakes of previous editors! Are they acaryas? Are they paramahansas? Are they infallible? They are wonderful devotees, they did wonderful service, but they made mistakes. Understandable."

We advise the reader to ponder the gap between theoretical intent and actual action. This example is by far not an isolated case.





Editorials

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Stolen Edit

BY: BHAKTA TORBEN

Jun 23, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 7.20:

Original, authorized 1972 edition:

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Read Aloud by Pradyumna to Srila Prabhupada in [Stockholm, 1973](#):

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Manuscript:

"Those who are ? by material desires they surrender unto other demigods and following the particular rules and regulations according to the nature of the worshipper they remain fixed up in that ? "

JAS It Is:

"Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Whether the 'mind is distorted' or the 'intelligence is lost' may or may not be of great difference - but why change? The original text from the authorized *Bhagavad-gita As It Is*, as it is read aloud to His Divine Grace bears the point perfectly.



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Thinkers Only Edit

BY: BHAKTA TORBEN

JuL 01, 2015 – DENMARK (SUN) –

Bhagavad-gita As It Is, 5.6:

Original, authorized 1972 edition:

"Unless one is engaged in the devotional service of the Lord, mere renunciation of activities cannot make one happy. The sages, purified by works of devotion, achieve the Supreme without delay."

Manuscript:

"Without engagement in the devotional service of the Lord bare renouncement of all activities is not happy, but a person in Krsna conscious-ness, engaged in the devotional service of the Lord, can achieve the Supreme without delay."

'JAS It Is':

"Merely renouncing all activities yet not engaging in the devotional service of the Lord cannot make one happy. But a thoughtful person engaged in devotional service can achieve the Supreme without delay."

The word 'munih - thinker' from the word-for-word section has been brought into the verse by the 'JAS It Is' model. In spite of the fact that neither the Original nor the Manuscript mentions it. It is a THIRD variation. NOT Srila Prabhupada's words for sure. (*As seen MANY times before.*)

But does 'munih' refer to the 'renouncer of activities' or does it refer to 'the sages'? As far as I know one does not have to be 'a thinker' to perform devotional service?





Editorials

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1972 Edition Is the Manuscript

BY: BHAKTA TORBEN

Jul 03, 2015 — DENMARK (SUN) — His Divine Grace Srila Prabhupada:

"**Originally** I wrote Bhagavad-gītā As It Is in the form in which it is presented **now**. When this book was first published, **the original manuscript** was, unfortunately, cut short to less than 400 pages, without illustrations and without explanations for most of the original verses of the Śrīmad Bhagavad-gītā. In all of my other books—Śrīmad Bhāgavatam, Śrī Īśopaniṣad, etc.—the system is that I give the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. This makes the book very authentic and scholarly and makes the meaning self-evident. I was not very happy, therefore, when I had to minimize **my original manuscript**. But later on, when the demand for Bhagavad-gītā As It Is considerably increased, I was requested by many scholars and devotees to present the book in its **original form**, and Messrs. Macmillan and Co. agreed to publish the complete edition. Thus **the present attempt** is to offer **the original manuscript** of this great book of knowledge with full paramparā explanation in order to establish the Kṛṣṇaconsciousness movement more soundly and progressively."

(Preface to 'Bhagavad-gita As It Is', Original, authorized 1972 edition)

The massive 'editing' that the BBT/BBTi is doing since decades on the *Bhagavad-gita As It Is* is supposedly being done on the basis of 'the manuscript'. But this 'manuscript' is nothing more than a draft, a working paper. The real bona fide manuscript is the blueprint presented to the printer/non-different in content to the 1972 edition.

So the post Srila Prabhupada's disappearance editing of the *Bhagavad-gita As It Is* is basically taking us AWAY from the real manuscript.

The 1972 edition **IS** the manuscript, as confirmed in Srila Prabhupada's OWN words above.

I understand we may choose to call it a manuscript still, or 'manuscript' for the sake of convenience, but I think it is important to establish the fact. Jayadvaita Swami is **NOT** right when referring to the drafts as manuscripts.



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Redundant Edit ad Nauseam

BY: BHAKTA TORBEN

Jul 05, 2015 — DENMARK (SUN) — Bhagavad-gita As It Is, 18.50.

Bhagavad-gita As It Is, 18.50:

Original, authorized 1972 edition:

"O son of Kuntī, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way which I shall now summarize."

'Manuscript':

"O son of Kuntī, learn from Me how one can attain to the Supreme perfectional stage, Brahman, by acting in the way I shall now summarize:"

'JAS It Is':

"O son of Kuntī, learn from Me how **one who has achieved this perfection** can attain to the supreme perfectional stage, Brahman, **the stage of highest knowledge**, by acting in the way I shall now summarize."

The phrases '**one who has achieved this perfection**' and '**the stage of highest knowledge**' are not found in the original *Bhagavad-gita As It Is* or the draft, the so-called 'manuscript'.

Therefore these words CANNOT be the author's.



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Correcting the Correct

BY: BHAKTA TORBEN

Jul 07, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 5.5:

Original, authorized 1972 edition:

"One who knows that the position reached *by means of renunciation* can also be attained by works in devotional service and who therefore sees that **the path of works and the path of renunciation** are one, sees things as they are."

'Manuscript':

"One who knows that the position which is obtained *by means of Samkhya* can also be attained by devotional service and who therefore sees **both Samkhya and Yoga** on the same level, does see things rightly."

'JAS It Is':

"One who knows that the position reached *by means of analytical study* can also be attained by devotional service, and who therefore sees **analytical study and devotional service** to be on the same level, sees things as they are."

There is NOTHING wrong with the original text. Sankhya **IS** renouncing.

"In the first process of sāṅkhya, one has to become detached from matter, and in the devotional yoga process one has to attach himself to the work of Kṛṣṇa. Factually, both processes are the same, although superficially one process appears to involve detachment and the other process appears to involve attachment." (From the original purport)

Still the 'JAS It Is' model dishes out a third translation, different from BOTH the original and the 'manuscript'.



Anticipated Advance Edit

BY: BHAKTA TORBEN

Jul 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is 14.6:

Original, authorized 1972 edition:

"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 of happiness.*"

'Manuscript':

"O sinless One, the mode of goodness, being purer than the others, is illuminating, and frees one from all sinful reactions. Those situated in that mode develop knowledge, and becomes *conditioned by the sense of happiness.*"

'JAS It Is':

"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 become *conditioned by a sense of happiness and knowledge.*"

The 'Jas It Is' edition differs from both the original and the 'manuscript' . It **anticipates in advance** the content of the purport, where Srila Prabhupada explains:

"The difficulty here is that when a living entity is situated in the mode of goodness, he becomes conditioned to feel that he is advanced in knowledge and is better than others. In this way he becomes conditioned."

Is that the job of the editor?



Common Incomprehensible Edit

BY: BHAKTA TORBEN

Jul 11, 2015 — DENMARK (SUN) —

Bhagavad.gita As It Is, 6.27:

Original, authorized 1972 edition:

"The yogī whose mind is fixed on Me verily attains the highest 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."

Manuscript':

Translation missing.

Jas It Is':

"The yogī whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. 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."

Here are the **synonyms:**

praśānta—mind fixed on the lotus feet of Kṛṣṇa; manasam—of one whose mind is so fixed; hi—certainly; enam—this; yoginam—the yogī; sukham—happiness; uttamam—the highest; upaiti—attains; śānta-rajasaṁ—pacified passion; brahma-bhūtam—liberated by identification with the Absolute; akalmaṣam—freed from all past sinful reaction.

The reader is invited to make a little comparison him or herself.

The original is to the point, fluent and simple.

This sort of 'editing' to Srila Prabhupada's *Bhagavad-gita As It Is* is VERY common. Pointless, it seems to the undersigned average layman,

bhakta Torben



Gita Edit Compromises Srimad Bhagavatam

BY: BHAKTA TORBEN

Jul 13, 2015 — DENMARK (SUN) — **[REVISED]**

Bhagavad-gita As It Is, 9.23:

Original, authorized 1972 edition:

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding."

Srimad Bhagavatam 1.17.34, purport:

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding."

'Manuscript':

"Persons who are engaged in the worship of demigods are not very intelligent although such worship is done to Me indirectly."

'JAS It Is':

"Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kuntī, but they do so in a wrong way."



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Not As the Ancients Edit - Different - Again

BY: BHAKTA TORBEN

Jul 15, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 4.15

Original, authorized 1972 edition:

"All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as the ancients, you should perform your duty in this divine consciousness."

'Manuscript':

"All the liberated souls in past ancient times did act with such an understanding of the transcendental nature of the Lord, thus they acted in Krsna consciousness, and therefore you should also act, following in their footsteps."

Pradyumna Chants To Srila Prabhupada, Bombay 1974:

"All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as the ancients, you should perform your duty in this divine consciousness."

'JAS It Is':

"All the liberated souls in ancient times acted with this understanding of My transcendental nature. Therefore you should perform your duty, following in their footsteps."

The word-for-word says 'mumuksubhih - who attained liberation'.

So although the 'Jas It Is' model duplicates the so-called 'manuscript' in some areas, it does not follow the original or the 'word-for-word.'

All in all it is the usual garnered merge of original and 'manuscript' and some homemade words, like 'My spiritual nature'.





Editorials

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Edits Preached, Though Called Unresolved

BY: BHAKTA TORBEN

Jul 19, 2015 – DENMARK (SUN) –

Bhagavad-gita As It Is, verses 2.54 - 2.65:

This randomly picked class on the 'Jas It Is' edition, containing 11 succeeding verses held by H.G. Mukunda Datta prabhu gives an idea of the extension of the mostly unnessesary changes to the Original, authorized 'Bhagavad-gita As It Is' 'verses. **The verses are read between minutes 14:30 and 18:10.** For your enlightenment:

Original, authorized 1972 edition 2.54:

"Arjuna said: What are the symptoms of one whose consciousness is thus merged in Transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?"

'JAS It Is':

"Arjuna said: O Kṛṣṇa, what are the symptoms of one whose consciousness is thus merged in transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?"

Original, authorized 1972 edition 2.55:

"The Blessed Lord said: O Pārtha, when a man gives up all varieties of sense desire which arise from mental concoction, and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness."

'JAS It Is':

The Supreme Personality of Godhead said: O Pārtha, when a man gives up all varieties **of desire for sense gratification**, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

Original, authorized 1972 edition 2.56:

"One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind."

'JAS It Is':

"One who is not disturbed **in mind even amidst** the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind."

Original, authorized 1972 edition 2.57:

"He who is without attachment, who does not rejoice when he obtains good, nor lament when he obtains evil, is firmly fixed in perfect knowledge."

'JAS It Is':

"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."

Original, authorized 1972 edition 2.58:

"One who is able to withdraw his senses from sense objects, as the tortoise draws his limbs within the shell, is to be understood as truly situated in knowledge."

'JAS It Is':

"One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is **firmly fixed in perfect consciousness.**"

Original, authorized 1972 edition 2.59:

"The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness."

'JAS It Is':

"The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness."

Original, authorized 1972 edition 2.60:

"The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them."

'JAS It Is':

"The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them."

Original, authorized 1972 edition 2.61:

"One who restrains his senses and fixes his consciousness upon Me is known as a man of steady intelligence."

'JAS It Is':

"One who restrains his senses, **keeping them under full control**, and fixes his consciousness upon Me, is known as a man of steady intelligence."

Original, authorized 1972 edition 2.62:

"While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises."

'JAS It Is':

"While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises."

Original, authorized 1972 edition 2.63:

"From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool."

'JAS It Is':

"From anger, **complete** delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool."

Original, authorized 1972 edition 2.64:

"One who can control his senses by practicing the regulated principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion."

'JAS It Is':

"But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord."

Original, authorized 1972 edition 2.65:

"For one who is so situated in the Divine consciousness, the threefold miseries of material existence exist no longer; in such a happy state, one's intelligence soon becomes steady."

'JAS It Is':

"For one **thus satisfied [in Kṛṣṇa consciousness]**, the threefold miseries of material existence exist no longer; in such **satisfied consciousness**, one's intelligence **is soon well established.**"

The changes are explained away by BBT/BBTI/Jayadvaita Swami's bringing the text closer to the so-called manuscript. But **Srila Prabhupada explains** that the Original, authorized Bhagavad-gita **IS** the manuscript:

In a letter **H.H. Radhanath Swami says** to a concerned disciple: "I believe that Srila Prabhupada would want this issue resolved on a higher level of leadership, which I believe

it will be in time, and that it not disrupt the lives of innocent devotees or the unity of our society."

But as we know of course, and hereby witness, this issue ***is*** 'resolved on a higher level of leadership' since decades. The changed Gita ***is*** printed ***and*** published ***and*** preached to the devotees. The changes are ALREADY 'disrupting the lives of innocent devotees and the unity of our society.'



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All Right Verse Changed

BY: BHAKTA TORBEN

Jul 21, 2015 – DENMARK (SUN) –

Bhagavad-gita As It Is, 11.17:

Original, authorized 1972 edition:

"Your form, adorned with various crowns, clubs and discs, is difficult to see because of its glaring effulgence, which is fiery and immeasurable like the sun."

Read Aloud by Giriraj to Srila Prabhupada in Bombay, 1974:

"Your form, adorned with various crowns, clubs and discs, is difficult to see because of its glaring effulgence, which is fiery and immeasurable like the sun."

'JAS It Is':

"Your form is difficult to see because of its glaring effulgence, spreading on all sides, like blazing fire or the immeasurable radiance of the sun. Yet I see this glowing form everywhere, adorned with various crowns, clubs and discs."

'Manuscript':

"Your Form is very hard to see on account of the glowing effulgence, like the fiery sunshine which is immeasurable, and I behold the many elements, all as glass glittering in Your effulgence."

The so-called manuscript has changed the word 'helmets' to 'elements'. An audio misconception. The so-called manuscript is not a hand written old-fashioned manuscript, but a tape-recording of Srila Prabhupada's voice committed to paper.

Apart from that curio, we observe again that the 'JAS It Is' edition is not faithful to the original 1972 edition.

The words, "spreading on all sides, like blazing fire" is unnecessarily translocated from the 'word-for-word' section, 'sarvatah - all sides' and 'dipta -anala - blazing fire'. A correction to Srila Prabhupada's recognized choice of words and style.

PS:

"Giriraja: "Translation: Your form, adorned with various crowns, clubs and discs, is difficult to see because of its glaring effulgence, which is fiery and immeasurable like the sun."

Dr. Patel: Do you want to comment or shall I...?

Prabhupada: **No, it is all right.**





Editorials

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Variety Forms the Mother of Enjoyment - Edit

BY: BHAKTA TORBEN

Jul 25, 2015 – DENMARK (SUN) –

Bhagavad-gita As It Is, 8.17:

Original, authorized 1972 edition:

"By human calculation, a thousand ages taken together is the duration of Brahmā's one day. And such also is the duration of his night."

'Manuscript':

"According to human calculation, the Yuga means whole yugas (Satta, Treta, Darpa, Kali) such thousands yugas taken together is the duration of Brahma's one day. Similarly, such period of 1thousand 4 yugas is the duration of Brahmas night."

'JAS It Is':

"By human calculation, a thousand ages taken together form the duration of Brahmā's one day. And such also is the duration of his night."



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Editorials

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Famous Verse Drop

BY: BHAKTA TORBEN

Jul 27, 2015 — DENMARK (SUN) —

Bhagavad-gita 9.2 Purport:

Original, authorized 1972 edition:

"Nārada personally says,

"Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me." (Bhāg. 1.5.25)"

'JAS It Is':

"Nārada personally says, ucchiṣṭa-lepān anumodito dvijaiḥ sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ evaṁ pravṛttasya viśuddha-cetasas tad-dharma evātma-ruciḥ prajāyate In this verse from Śrīmad-Bhāgavatam (1.5.25)"

'Manuscript':

"It is said personally by Narada as follows: (put sti di gi) The purport of this verse is stated in the Srimad Bhagavatam 1st canto chapter 5 verse 25 . . ."

(Srimad Bhagavatam text, 1. 5. 25:

"Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.")

The 'Jas It Is' version of the purport to Bhagavad-gita As It Is 9.2 ***drops*** the translation of the SB verse and only gives the Sanskrit.

I don't know what the so-called manuscript's '(put sti di gi)' means. If it means, "put the Sanskrit there", then that is all right, but *why drop the translation?*

Check it out, fellow devotees.



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Does Srila Prabhupada Need to be 'Communicated'?

BY: BHAKTA TORBEN

Jul 29, 2015 — DENMARK (SUN) —

H.H. Sacinandana Swami: "I personally believe that the BBT is a communicator between Srila Prabhupada and the audience."

Conversation in Boston, 1969, between Srila Prabhupada and editorial staff (Hayagriva, Satsvarupa, Brahmananda, Kirtanananda, Jayadvaita, Pradyumna):

"Kirtanānanda: Yes. **Some of us have difficulty understanding Bhaktisiddhānta Sarasvatī.**

Prabhupāda: Yes. So if I get time... My time is very limited. **So even there is difficulty, let them read over and over and again. Then they will understand.** Why should we change it? **Let it be presented as Bhaktisiddhānta Sarasvatī has given**, and... Then don't give more than one or two pages at a time. Their brain will be puzzled. (laughter) Yes. When Guru Mahārāja was speaking, at least my brain was puzzled. (laughter) Even he would speak in Bengali, it was very difficult to understand. He was speaking from a very, very high platform. But I wanted to hear him. That's all. Even I did not understand it. That he appreciated, (laughs) that "This boy does not go away. He hears." Actually that was my position. In the beginning I could not understand what he was speaking, but I wanted to hear him. That's all. I was very much anxious to hear him. That he marked. And he was kindly pleased on me, that "He wants to hear. He does not go away." That was my policy, that "let me hear. Even I do not understand, let me hear." That's all. Yes. Actually I did not understand in the beginning what he was speaking. So Bhaktisiddhānta's writing is not very easy to understand. Yes. But we should try, read and read again, and simply that vibration will help us. That's all. **It is transcendental vibration, not that everyone will understand. But if you simply give aural reception to the vibration, that will make him advanced, not exactly that anyone has to understand it.** Yes. Just like a man is sleeping and somebody is calling him. In his sleeping condition he does not understand. By calling, calling, calling, he gets up because that vibration is there. Not that in his sleeping condition he is understanding what is this sound is coming. **So similarly, we should give reception to the transcendental vibrations made by Kṛṣṇa and His bona fide representatives. That will make us awakened. Not that we understand everything.**"



1968 Edition Speaks Out

BY: BHAKTA TORBEN

Jul 31, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 9.5:

Original, authorized 1972 edition:

"And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation."

'Manuscript':

"Simultaneously, everything that is created they do not rest on Me. Just see my mystic opulence. Although I am the Maintainer of all living entities and although I am Everywhere, still My Self is the source of creation."

'JAS It Is':

"And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for My Self is the very source of creation."

The sentence 'I am not a part of this cosmic manifestation' is manufactured. It is non-existing in either the original or the so-called manuscript. The word '**still**' in both the original and the 'manuscript' is replaced with '**for**'. *This changes the meaning, obviously, since 'still' and 'for' are not even synonyms.*

We know the abridged 1968 *Bhagavad-gita As It Is*. 1968 edition is authorized. So let's check the wording of the verse there.

Bona fide 1968 edition:

"Again, everything that is created does not rest on Me. Behold My mystic opulence; Although I am the Maintainer of all living entities, and although I am everywhere, **still** My Self is the very Source of creation."

So the good reader will understand that the alterations in the 'JAS It Is' model is not in harmony with either the original authorized 1968 OR 1972 editions, NEITHER the so-called manuscript.

As is documented again and again.

P.S.: There is an argument that the revisions to Srila Prabhupada's Bhagavad-gita after his departure in 1977 are made to comfort the scholars of today, to meet their 'standards'. Here is a remark from Srila Prabhupada in the Introduction to the authorized 1968 edition:

"Arjuna was neither a great scholar nor a Vedantist, but a great soldier. A soldier is not supposed to be scholarly, and so Arjuna was selected to understand The Bhagavad Gita

because of one qualification only: He was a devotee of the Lord. This indicates that The Bhagavad Gita is especially meant for the devotee of the Lord."



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Lost Yogi, Lost Point

BY: BHAKTA TORBEN

Aug 02, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 5.23:

Original, authorized 1972 edition:

"Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, **he is a yogī** and is happy in this world."

Original, authorized 1968 edition:

"Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, **he is a yogi** and is happy in this world."

'JAS It Is':

"Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world."

'Manuscript':

"Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is considered to be well-situated and happy in this world."

The 'JAS It Is' editors takes out the word 'yogi' from the original and adopts the *so-called* manuscript's 'well-situated'.

But the fact is that there is NOTHING wrong with the word 'yogi' in this context. It is a point.

"What is called renunciation is the same as yoga, or linking oneself with the Supreme, for no one can become a yogī unless he renounces the desire for sense gratification." (**Bhagavad-gita As It Is, 6.2**)

"Those who are too much addicted to sense enjoyment, they are not, I mean to say, eligible for yoga system. Yoga system is not that, that you go on doing all nonsense in sense gratification and simply sit down meditation. This is simply colossal hoax. It has no meaning. Yoga system first is to sense, controlling the sense, yama, niyama. There are eight different stages of practicing yoga. Yama, niyama, asana, dhyana, dharana, pranayama, pratyahara, samadhi. So in the beginning first of all we shall speak in this chapter, Lord Krsna will teach you what is yoga system. Therefore in the beginning Krsna says that no one can become a yogi unless he renounces the desire for sense gratification. So anyone who is indulging in sense gratification, he's a nonsense. He's not a yogi. He cannot be a yogi. Yoga system is strictly celibacy, no sex life. That is yoga system. No one can become a yogi if he indulges in sex life. The so-called yogis come to your country and say, "Yes, whatever you like you can do. You meditate, I give you some mantra." These are all nonsense. **Here is authoritative statement that no one can become a yogi unless**

he renounces the desire for sense gratification. This is the first condition." (*Los Angeles, 1969*)

So we're dealing with yet another whimsical edit. Even philosophically unsound.



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Overruling Prabhupada - A Routine

BY: BHAKTA TORBEN

Aug 04, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is 9.9:

Original, authorized 1972 edition:

"O Dhanañjaya, all this work cannot bind Me. I am ever detached, seated as though neutral."

Authorized 1968 edition:

"O Dhananjaya, all this work cannot bind Me. I am ever detached, seated as though neutral."

'JAS It Is':

"O Dhanañjaya, all this work cannot bind Me. I am ever detached **from all these material activities**, seated as though neutral."

'Manuscript':

"Oh Tananjoya, all this work cannot make Me bound up in any one of them, I am always detached from all those material activities as if I am seated as neutral."

The sentences 'all this work cannot bind Me' and 'I am ever detached from all these material activities' are almost similar in content and that may very well be the reason why the sentence is shortened in the '72 and '68 editions. The original is simple, elegant and fully covering the meaning.

Still, the 'JAS It Is' edition prefers to overrule the previous authorized translations and adopt the so-called manuscript, which is provenly NOT the final manuscript, but a draft, a working paper.

The 1972 edition is the manuscript. [As explained and emphasized by Srila Prabhupada himself.](#)



Predilective Obsession with So-called Manuscript Opposes Prabhupada - Again

BY: BHAKTA TORBEN

Aug 06, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 2.16:

Original, authorized 1972 edition:

"Those who are seers of the truth have concluded that of the nonexistent there is no endurance, and of the existent there is no cessation. This seers have concluded by studying the nature of both."

Original, authorized 1968 edition:

"Those who are seers of the truth have concluded that, of the non-existent, there is no endurance, and of the eternal there is no cessation. Seers have concluded this by studying the nature of both."

Read aloud to Srila Prabhupada, London 1973:

"Those who are seers of the truth have concluded that of the nonexistent there is no endurance, and of the existent there is no cessation. This seers have concluded by studying the nature of both."

'Manuscript':

"Those who are seers of the truth have concluded that there is no endurance of the nonexistent (material body), and that there is no change of the eternal soul, by studying the nature of both of them up to the end."

'JAS It Is':

"Those who are seers of the truth have concluded that of the nonexistent [the material body] there is no endurance and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both."

Both the 1968 and the 1972 editions agree with the verse being read aloud to Srila Prabhupada in London.

The 'JAS It Is' model **DOES NOT**. It prefers to favor (again) the so-called 'manuscript' which is PROVENLY **NOT** definitive. **Srila Prabhupada confirms** this in the 1972 Original and authorized *Bhagavad-gita As It Is*.



No Improvement - Edit

BY: BHAKTA TORBEN

Aug 08, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 6.6:

Original, authorized 1972 edition:

"For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy."

Original, authorized 1968 edition:

"For he who has conquered his mind, it is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy."

Read aloud to Srila Prabhupada in 1969, Los Angeles:

"For him who has conquered his mind, it is the best of friends. But one who has failed to do so, his very mind will be the greatest enemy."

'JAS It Is':

"For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy."

'Manuscript':

There are two (2) number 6, but no translations of the verses. ([Link](#))

The 'JAS It Is' model translocates the word 'varteta - remains' from the word-for-word section and thus discards the otherwise obvious dictations of the 1968 and the 1972 verses and recorded history.

"This is a matter of etiquette. If a previous acarya has already written about something, there is no need to repeat it for personal sense gratification **or to outdo the previous acarya. Unless there is some definite improvement**, one should not repeat".
(*Srila Prabhupada purport, Caitanya-caritamrta Madhya 12.150*)



Subtle Purport Point Edit

BY: BHAKTA TORBEN

Aug 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 12.9, purport:

Original, authorized 1972 edition:

"This love of God is now in a dormant state in everyone's heart. And, there, love of God is manifested in different ways, but it is contaminated by the material association. Now **the material association has to be purified**, and that dormant, natural love for Kṛṣṇa has to be revived. That is the whole process."

'Manuscript':

"This love of God is now in a dormant state in everyone's heart. And, there, love of God is manifested in different ways, but it is contaminated by the material association. Now **the material association has to be purified**, and that dormant, natural love for Kṛṣṇa has to be revived. That is the whole process."

'Jas It Is':

"This love of God is now in a dormant state in everyone's heart. And, there, love of God is manifested in different ways, but it is contaminated by material association. Now **the heart has to be purified of the material association**, and that dormant, natural love for Kṛṣṇa has to be revived. That is the whole process."

How did the idea for changing these otherwise clear words come about? Maybe guesswork, but here are some instructions Srila Prabhupada gives on the pedagogics:

Bombay, 1974:

"This was the beginning, how to become uncontaminated. We have got some attachment to the material modes of nature. That is the cause of our bondage. Now, if we want to be free from this bondage, uncontaminated, then the same attachment should be transferred to the sadhu. Sa eva sadhusu krtah, the same attachment. Everyone has got attachment. Nobody is free of attachment. The Mayavadi philosophy, they say that "Stop this attachment." The Buddha philosophy says that "Make this attachment zero." This is also a little advancement, but it is not possible to make our attachment zero. That is not possible. Therefore Bhagavan says in the Bhagavad..., param drstva nivartate [Bg. 9.59]. Just like a child has got attachment for playing, and gradually, his attachment should be transferred for reading, going to school, education. But if you stop his attachment, then he will become mad. You must give something. Param drstva nivartate. Just like we are. To the Western devotees, we are advising them -- at least, those who are accepted as our disciples, they must -- no meat-eating. They are accustomed to meat-eating, but that how this meat-eating has been stopped? We have given them nice things, kacuris, sringara, rasagulla. So they have given up meat-eating. So you must give something more palatable. Then detachment will be possible. First of all nullify the attachment, and then give him better attachment. Then he will forget. Param drstva nivartate. You cannot force a living entity by force. Gradually... The same example: a child has got attachment, but by some system, its attachment is turned over."

In a similar way our material association is purified. From a layman's perspective I can see no reason for changing the phrase.



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Kept in Mind, Maybe, But Not Followed

BY: BHAKTA TORBEN

Aug 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 9.7:

Original, authorized 1972 edition:

"O son of Kuntī, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create."

'Manuscript':

"Oh the son of Kuntī, at the end of millennium everything material manifestation enters unto My nature and at the beginning of another millennium by My potency *by My Nature* I again create them."

'Jas It Is':

"O son of Kuntī, at the end of the millennium all material manifestations enter into My nature, and at the beginning of another millennium, by My potency, I create them again."

The 'JAS' version translocates 'them', from the so-called manuscript (which is just a draft) but IGNORES another structure, 'by My Nature'.

Purport edit:

Original:

"The creation, maintenance and annihilation of this material cosmic manifestation **is** completely dependent on the supreme will of the Personality of Godhead."

'Manuscript':

"Therefore the creation, maintenance and annihilation of this material cosmic manifestation **is** completely dependent of the Supreme Will of the Personality of Godhead."

'JAS It Is':

"The creation, maintenance and annihilation of this material cosmic manifestation **are** completely dependent on the supreme will of the Personality of Godhead."

I am not a professor, but to me 'is' seems to be perfectly grammatical correct.

"As you know, and as we kept in mind while doing the work, Srila Prabhupada staunchly opposed needless changes." (Jayadvaita Swami, Letter to Amogha Lila, 1986)



More Trivial Edit Whims

BY: BHAKTA TORBEN

Aug 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 7.6:

Original, authorized 1972 edition:

"Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution."

'Manuscript':

"Of all that is material and all that is spiritual in this world, you may know for certain that I am the source."

'Jas It Is':

"All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution."

This added sentence, "All created beings have their source in these two natures", is not founded in either the manuscript or the original.

Purport subtraction:

Original:

"A fragmental part and parcel of the Lord, namely, the living entity, **may by manipulation of material energy construct a skyscraper**, factory or city, **but he cannot create matter out of nothing**, and he certainly cannot construct a planet or a universe. The cause of the universe is the Supersoul, Kṛṣṇa, the supreme creator of all individual souls and the original cause of all causes, as the Kaṭha Upaniṣad confirms: nityo nityānāṁ cetanaś cetanānām."

'Manuscript':

"A fragmental part and parcel of the Lord namely the living entity may be the cause of a big skyscraper, a big factory or even a big city or big body but he cannot be the cause of a big universe. The cause of the big universe is the big soul or the super soul. And Krishna the Supreme is the cause of both the big and small souls and as such He is the Original cause of all causes as it is confirmed in Katha Upanisad "Nitya nityanam cetanas cetananam"."

'Jas It Is':

"A fragmental part and parcel of the Lord, namely the living entity, may be the cause of a big skyscraper, a big factory, or even a big city, but he cannot be the cause of a big universe. The cause of the big universe is the big soul, or the Supersoul. And Kṛṣṇa, the Supreme, is the cause of both *the big and small souls*. Therefore He is the original cause of all causes. This is confirmed in the Kaṭha Upaniṣad (2.2.13). Nityo nityānāṁ cetanaś cetanānām."

We may also note that 'big and small souls' are reintroduced, though left out in the original *Bhagavad-gita As It Is* from 1972.



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It All Adds Up

BY: BHAKTA TORBEN

Aug 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 4.13:

Original, authorized 1972 edition:

"According to the three modes of material nature and the work *ascribed to* them, the four divisions of human society **were** created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable."

'Manuscript':

"As for the divisions of the different modes of material nature, and the work *affixed thereto*, the four divisions of human society **were** created by Me. And although I am the engineer of this system still you may know that I am a non-doer of the same, being unchangeable."

'Jas It Is':

"According to the three modes of material nature and the work *associated with* them, the four divisions of human society **are** created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable."

Not only is a THIRD word introduced, 'associated', different from the manuscript and the Original, but past tense, 'were', is changed to present tense, 'are'.

It all adds up.



Fully Joyful, Not Quite

BY: BHAKTA TORBEN

Aug 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 18.54:

Original, authorized 1972 edition:

"One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me."

'Manuscript':

"One who is thus transcendently situated at once merges with the Supreme Brahman. He never laments, or desires to have anything; he is equally disposed to every living entity. And in that state he achieves pure devotional service unto Me."

'Jas It Is':

"One who is thus transcendently situated at once realizes the Supreme Brahman **and becomes fully joyful**. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me."

The sentence 'and becomes fully joyful' is not found in either the manuscript or the original. The word 'prasanna-atma' meaning 'fully joyful' is found in the 'English equivalents'.

The question is: can the editor just pick from the 'English equivalents' that Srila Prabhupada, for some reason chose not to use in the text, and mold his own translations as he sees fit?

The fact is though, that His Divine Grace *DID NOT* write this sentence.



A Non-gratifying Edit

BY: BHAKTA TORBEN

Aug 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 13.29:

"One who sees the Supersoul in every living being and equal everywhere does not degrade himself by his mind. Thus he approaches the transcendental destination."

PURPORT:

Original, authorized 1972 edition:

"The living entity, by accepting his material existence as just so much suffering, can become situated in his spiritual existence. If one understands that the Supreme is situated in His Paramātmā 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, and he therefore gradually advances in the spiritual world. The mind is generally addicted to **self-centered processes**; but when the mind turns to the Supersoul, one becomes advanced in spiritual understanding."

'Jas It Is':

"The living entity, by accepting his material existence, has become situated differently than in his spiritual existence. But if one understands that the Supreme is situated in His Paramātmā 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 **sense gratifying** processes; but when the mind turns to the Supersoul, one becomes advanced in spiritual understanding."

'Manuscript':

"The living entity by accepting his material existence as become differently situated from his spiritual existence. Out of them if somebody understands that the supreme is situated by his paramatman manifestation everywhere that means one who can see the presence of the Supreme Personality of Godhead in ever living thing, he does not degrade himself by distractive mentality and therefore gradually he is advanced in the spiritual world. The mind is generally addicted to **self-aggravating** processes, therefore whose mind is turned to the Supersoul, his mind becomes advanced in spiritual understanding."

We observe that the original's '**self-centered** processes' AND the manuscripts '**self-aggravating** processes' have been discarded although making perfect sense and is replaced with '**sense-gratifying** processes'.

Sense-gratification may well NOT be self-centered and self-aggravating. The Krishna-conscious practice satisfies the senses and the mind, in a **non-** self-aggravating and self-centered way. So this **third choice of word** is NOT adequate.

There are other discrepancies, the original's first sentence ' *...by accepting his material existence as just so much suffering...*' has simply vanished.

The verse itself has been changed.
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Editorials

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No Credit Edit

BY: BHAKTA TORBEN

Aug 12, 2015 — DENMARK (SUN) —

Bhagavad.gita As It Is, 9.21:

Original, authorized 1972 edition:

"When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness."

Original, authorized 1968 edition:

"When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness."

'Manuscript':

"Having thus enjoyed the spacious heavens, they return to the world of men when their merits are exhausted. Therefore by following the doctrines enjoined in the three Vedas and by desiring sense enjoyments, they attain that which is changeable and so are subject to birth and death."

'JAS It Is':

"When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death."

The so-called manuscripts says 'the spacious heavens', 'the 'Jas It Is' version says, 'vast sense pleasure'. 'Spacious' and 'vast' are synonyms. But is it the heavens or the sense pleasure that is spacious/vast?

The authorized '68 and '72 editions are **exactly** alike. By now we know that the so-called manuscript is nothing but a working paper, a draft. Srila Prabhupada establishes the 1972 edition as the final manuscript:

"**Originally** I wrote Bhagavad-gītā As It Is in the form in which it is presented **now**. When this book was first published, **the original manuscript** was, unfortunately, cut short to less than 400 pages, without illustrations and without explanations for most of the original verses of the Śrīmad Bhagavad-gītā. In all of my other books—Śrīmad Bhāgavatam, Śrī Īsopaniṣad, etc.—the system is that I give the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. This makes the book very authentic and scholarly and makes the meaning self-evident. I was not very happy, therefore, when I had to minimize **my original manuscript**. But later on, when the demand for Bhagavad-gītā As It Is considerably increased, I was requested by many scholars and devotees to present the book in its **original form**, and Messrs. Macmillan and Co. agreed to publish the complete edition. Thus **the present attempt** is to offer **the original manuscript** of this great book of knowledge with full paramparā explanation in order to establish the Kṛṣṇa-consciousness movement more soundly and progressively."
(Preface to 'Bhagavad-gita As It Is', Original, authorized 1972 edition).

For the BBT/BBTI/Jayadvaita Swami to go back to a 'manuscript', that does NOT correspond to the 1968 and 1972 authorized original manuscripts is thus an unwarranted move, a transgression.

The extra words that the 'JAS It Is' version lays into the verses are already available in the word-for-word section.

" . . .the system is that I give the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. This makes the book very authentic and scholarly and makes the meaning **self-evident.** "

Dictionary:

"self-evident

adjective

1. not needing to be demonstrated or explained; obvious."



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Uncontrolled Edit

BY: BHAKTA TORBEN

Aug 16, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 3.7:

Original, authorized 1972 edition:

"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."

Original, authorized 1968 edition:

"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."

Read aloud to Srila Prabhupada by Sudama, Los Angeles 1968:

"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."

'JAS It Is':

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

'Manuscript':

Missing pages.

SYNONYMS

yaḥ—one who; *tu*—but; *indriyāṇi*—senses; *manasā*—by the mind; *niyamyā*—regulating; *ārabhate*—begins; *arjuna*—O Arjuna; *karma-indriyair*—by the active sense organs; *karma-yogam*—devotion; *asaktaḥ*—without attachment; *saḥ*—he; *viśiṣyate*—by far the better.

The heavily edited 'JAS It Is' model differs in 4 places from the originals AND from the 1968 historic Los Angeles reference.

The original sentence is precise and easy-flowing. I may have mentioned the edit to this verse before, but it is so astounding that it deserves another airing.

Even the 'synonyms' provide only minimal shelter for the edits.





Editorials

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Annihilated Annihilation & Clash with SOS

BY: BHAKTA TORBEN

Aug 20, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 8.18:

Original, authorized 1972 edition:

"When Brahmā's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahmā's night they are all annihilated."

Original, authorized 1968 edition:

"In the day of Brahma, all living entities come into being, and when the night falls, all is annihilated."

'The Science of Self-realization', page 225:

"When Brahmā's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahmā's night they are all annihilated."

'Manuscript':

"On the manifest of the Brahma's day, all living entities, they come into being and when there is arrival of night of Brahma a everything becomes annihilated."

'JAS It Is':

"At the beginning of Brahmā's day, all living entities become manifest from the unmanifest state, and thereafter, when the night falls, they are merged into the unmanifest again."

The GBC-approved 'JAS It Is' model clashes with the original 1968 and '72 authorized Gitas and the so-called 'manuscript' and it also clashes with the *Science of Self-realization*.

The word 'annihilated' is totally ignored in the 'JAS It Is' model. Although Srila Prabhupada also uses it in the purport: ". . . at the coming of Brahma's night they are annihilated."

H.H. Jayadvaita Swami overrules Srila Prabhupada and options his own choice of words taken from the word-for-word department:

SYNONYMS

avyaktāt—from the unmanifest; *vyaktayaḥ*—living entities; *sarvāḥ*—all; *prabhavanti*—come into being; *ahaḥ-āgame*—at the beginning of the day; *rātri-āgame*—at the fall of night; *pralīyante*—are annihilate; *tatra*—there; *eva*—certainly; *avyakta*—the unmanifest; *samjñake*—called.

Except the word 'merge' can also not even be found in the ' synonyms'!



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Renunciation Renounced

BY: BHAKTA TORBEN

Aug 24, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 5.5:

Original, authorized 1972 edition:

"One who knows that the position reached **by means of renunciation** can also be attained by works in devotional service and who therefore sees that the path of works and the path of renunciation are one, sees things as they are."

Original, authorized 1968 edition:

"One who knows that the position reached **by means of renunciation** can also be attained by devotional service, and who therefore sees that Samkhya and Yoga are on the same level, sees things as they are."

'Manuscript':

"One who knows that the position which is obtained **by means of Samkhya** can also be attained by devotional service, and therefore sees both Samkhya and Yoga on the same level, does see things rightly."

'JAS It Is':

"One who knows that the position reached **by means of analytical study** can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are."

If we read the purport to this verse, the words **'by means of renunciation'** from the originals makes the MOST SENSE:

"The real purpose of philosophical research is to find the ultimate goal of life. Since the ultimate goal of life is self-realization, there is no difference between the conclusions reached by the two processes. By s̄āṅkhyā philosophical research one comes to the conclusion that a living entity is not a part and parcel of the material world, but of the supreme spirit whole. Consequently, the spirit soul has nothing to do with the material world; his actions must be in some relation with the Supreme. When he acts in Kṛṣṇā consciousness, he is actually in his constitutional position. **In the first process of s̄āṅkhyā, one has to become detached from matter**, and in the devotional yoga process one has to attach himself to the work of Kṛṣṇā. Factually, both processes are the same, although superficially **one process appears to involve detachment** and the other process appears to involve attachment. However, **detachment from matter** and attachment to Kṛṣṇā are one and the same. One who can see this sees things as they are."

There seems to be NO reason to change the wording of the 1972 edition. ALL the words are anyway accessible in the 'synonyms' for further study. As always.

Fussy Academia Edit Makes Simple Complicated

BY: BHAKTA TORBEN

Aug 30, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 8.4:

Original, authorized 1972 edition:

"Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being."

Original, authorized 1968 edition:

"The physical Nature is known to be endlessly mutable. The universe is the cosmic Form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being."

'Manuscript':

"The physical Nature is known to be endlessly mutable. The universe is the cosmic Form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being."

'JAS It Is':

"O best of the embodied beings, the physical nature, which is constantly changing, is called adhibhūta [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called adhidaiva. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called adhiyajña [the Lord of sacrifice]."

We have the Original Gitas, 1968 and 1972, in COMPLETE harmony, even with the so-called manuscript. STILL His Holiness Jayadvaita Swami makes his own translation based on the 'synonyms'.

On top of that the 'synonyms' have also been changed. Check it out:

Original 'Synonyms':

adhibhūtam—the physical manifestation; kṣarāḥ—constantly changing; bhāvaḥ—nature; puruṣaḥ—the universal form; ca—and; adhidaivatam—including all demigods like the sun and moon; adhiyajñāḥ—the Supersoul; aham—I (Kṛṣṇa); eva—certainly; atra—in this; dehe—body; deha-bhṛtām—of the embodied; vara—the Supreme.

'JAS It Is' 'Synonyms':

adhibhūtam — the physical manifestation; kṣarāḥ — constantly changing; bhāvaḥ — nature; puruṣaḥ — the universal form, including all the demigods, like the sun and moon; ca — and; adhidaivatam — called adhidaiva; adhiyajñāḥ — the Supersoul; aham — I (Kṛṣṇa); eva — certainly; atra — in this; dehe — body; deha-bhṛtām — of the embodied; vara — O best.

These changes have accomplished one thing only: the easily understood is made complicated.



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Apathetic Edit

BY: BHAKTA TORBEN

Sep 01, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 9.28:

Original, authorized 1972 edition:

"In this way you will be freed from **all reactions to good and evil deeds**, and by this principle of renunciation you will be liberated and come to Me."

Original, authorized 1968 edition:

"Thus you will be freed of **all reactions to good and evil deeds**; and by this principle of renunciation you will be liberated, and come to Me."

'Manuscript':

Missing verse

'JAS It Is':

"In this way you will be freed from **bondage to work and its auspicious and inauspicious results**. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me."

Synonyms:

śubha—**good**; aśubha—**evil**; phalaiḥ—results; evam—thus; mokṣyase—free; karma—action; bandhanaiḥ—bondage; sannyāsa—of renunciation; yoga—the yoga; yukta-ātmā—having the mind firmly set on; vimuktaḥ—liberated; mām—to Me; upaiṣyasi—you will attain.

What we see here is that the 'JAS It Is' model partly rejects the poetic wording of the originals and creates a prosaic solution' (again), which is constructed almost verbatim from the synonyms.

Still the words '**good and evil**' are replaced with '**auspicious and inauspicious**' ALTHOUGH the synonyms match the original's rendering.

All in all, a non-improving exercise with no meaningful purpose. Rather the opposite.



Patronizing Edit

BY: BHAKTA TORBEN

Sep 05, 2015 — DENMARK (SUN) —

Bhagavad-gita As it Is, 14.16:

Original, authorized 1972 edition:

"By acting in the mode of goodness, one becomes purified. Works done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness."

Original, authorized 1968 edition:

"By acting in the mode of goodness, one becomes purified; works done in the mode of passion result in distress; and actions performed in the mode of ignorance result in foolishness."

'Manuscript':

"By acting in the mode of goodness, one becomes purified; works done in the mode of passion result in distress and action performed in the mode of ignorance results in foolishness."

'JAS It Is':

"The result of pious action is pure and is said to be in the mode of goodness. But action done in the mode of passion results in misery, and action performed in the mode of ignorance results in foolishness."

1972 Synonyms:

karmaṇaḥ—of work; sukṛtasya—in the mode of goodness; āhuḥ—said; sāttvikam—mode of goodness; nirmalam—purified; phalam—result; rajasaḥ—of the mode of passion; tu—but; phalam—result; duḥkham—misery; ajñānam—nonsense; tamasaḥ—of the mode of ignorance; phalam—result.

'JAS It Is' Synonyms:

karmaṇaḥ — of work; su-kṛtasya — pious; āhuḥ — is said; sāttvikam — in the mode of goodness; nirmalam — purified; phalam — the result; rajasaḥ — of the mode of passion; tu — but; phalam — the result; duḥkham — misery; ajñānam — nonsense; tamasaḥ — of the mode of ignorance; phalam — the result.

The Original 1968 and 1972 editions COMPLETELY match the so-called manuscript.

The 'JAS It Is' model has corrected something in the synonyms and apparently finds an excuse for changing the text.

But even with the changes to the synonyms it is hard to understand HOW and WHY the original text does not stand. The original text is FULLY supported by the 'synonyms'.

And changing the word 'distress' to 'misery' seems an unnecessary, paternalistic reproving. They are synonyms.



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Prabhupada's Perished Professor

BY: BHAKTA TORBEN

Sep 07, 2015 — DENMARK (SUN) —

Who is Professor Dimock?

"Prabhupada: [break] If one is fool, where is the question of searching out? If he has got the right knowledge, why there should be searching? Searching means he is not in knowledge. [break]

Harikesa: It may be true that we have no knowledge, but we don't think we need God to...

Prabhupada: "Maybe" means rascal. As soon as you say "maybe," you are a rascal, immediately. There is no other argument. As soon as you say "maybe," that means you are a rascal.

Harikesa: Well, definitely we don't know.

Prabhupada: Therefore rascal. (laughter) Therefore rascal. We definitely know Kṛṣṇa, the origin of everything. That is definite, not "It may be." We don't say "Kṛṣṇa may be." No. Definitely. Kṛṣṇas tu bhagavan svayam [SB 1.3.28]. Here is Bhagavan. Here is God. That is definite. Therefore **our professor...**

Hamsaduta: Svarupa Damodara?

Prabhupada: No, no. **Who has written foreword to my Bhagavad-gita?**

Harikesa: **Dimmock.**

Prabhupada: **Dimmock. "Here is definitive..."**

Hamsaduta: Version.

Nitai: "Definitive edition."

Prabhupada: **"Definitive edition." That is the credit.** Not "may be." No "maybe," sir. That is rascaldom."

(Morning Walk, Denver, 1975)

So why has the BBT/BBTI/Jayadvaita Swami edited out Professor Dimock's 1972 foreword?

Let's check it out:

"The Bhagavad-gītā is the best known and the most frequently translated of Vedic religious texts. Why it should be so appealing to the Western mind is an interesting question. It has drama, for its setting is a scene of two great armies, banners flying, drawn up opposite one another on the field, poised for battle. It has ambiguity, and the fact that Arjuna and his charioteer Kṛṣṇa are carrying on their dialogue between the two armies suggests the indecision of Arjuna about the basic question: should he enter battle against and kill those who are friends and kinsmen? It has mystery, as Kṛṣṇa demonstrates to Arjuna His cosmic form. It has a properly complicated view of the ways of the religious life and treats of the paths of knowledge, works, discipline and faith and their inter-relationships, problems that have bothered adherents of other religions in other times and places. The devotion spoken of is a deliberate means of religious satisfaction, not a mere outpouring of poetic emotion. Next to the Bhāgavata-purāṇa, a long work from South India, the Gītā is the text most frequently quoted in the philosophical writings of the Gauḍīya Vaiṣṇava school, the school represented by Swami Bhaktivedanta as the latest in a long succession of teachers. It can be said that this school of Vaiṣṇavism was founded, or revived, by Śrī Kṛṣṇa-Caitanya Mahāprabhu (1486-1533) in Bengal, and that it is currently the strongest single religious force in the eastern part of the Indian subcontinent. The Gauḍīya

Vaiṣṇava school, for whom Kṛṣṇa is Himself the Supreme God, and not merely an incarnation of another deity, sees bhakti as an immediate and powerful religious force, consisting of love between man and God. Its discipline consists of devoting all one's actions to the Deity, and one listens to the stories of Kṛṣṇa from the sacred texts, one chants Kṛṣṇa's name, washes, bathes, and dresses the mūrti of Kṛṣṇa, feeds Him and takes the remains of the food offered to Him, thus absorbing His grace; one does these things and many more, until one has been changed: the devotee has become transformed into one close to Kṛṣṇa, and sees the Lord face to face.

Swami Bhaktivedanta comments upon the Gītā from this point of view, and that is legitimate. More than that, in this translation the Western reader has the unique opportunity of seeing how a Kṛṣṇa devotee interprets his own texts. It is the Vedic exegetical tradition, justly famous, in action. This book is then a welcome addition from many points of view. It can serve as a valuable textbook for the college student. It allows us to listen to a skilled interpreter explicating a text which has profound religious meaning. It gives us insights into the original and highly convincing ideas of the Gaudiya Vaiṣṇava school. In providing the Sanskrit in both Devanagari and transliteration, it offers the Sanskrit specialist the opportunity to re-interpret, or debate particular Sanskrit meanings-although **I think there will be little disagreement about the quality of the Swami's Sanskrit scholarship.** And finally, for the nonspecialist, there is readable English and a devotional attitude which cannot help but move the sensitive reader. **And there are the paintings, which, incredibly as it may seem to those familiar with contemporary Indian religious art, were done by American devotees.**

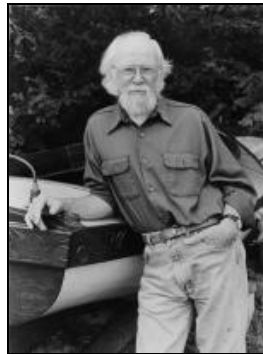
The scholar, the student of Gauḍīya Vaiṣṇavism, and the increasing number of Western readers interested in classical Vedic thought have been done a service by Swami Bhaktivedanta. By bringing us a new and living interpretation of a text already known to many, he has increased our understanding manyfold; and **arguments for understanding, in these days of estrangement, need not be made.**

Professor Edward C. Dimock, Jr.
Department of South Asian Languages and Civilization
University of Chicago"

As we know by now, one of the reasons given for the excessive editing of 'the definitive edition' is that of catering to the scholars. This argument is put to rest here by Professor Dimock.

Furthermore, there have been EXTENSIVE editing out of the original pictures and of course, a mentioning of them is inconvenient.

All in all, Professor Dimock, 'our professor', as Srila Prabhupada calls him in the above conversation, was an embarrassment for the editors and this EXCELLENT foreword had to disappear.



Edward Cameron Dimock
Professor Emeritus of South Asian Languages at the University of Chicago
Photo © [Cote Photography](#)



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Ever Perpetual Guesswork Edit

BY: BHAKTA TORBEN

Sep 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 16.19:

Original, authorized 1972 edition:

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life."

Original, authorized 1968 edition:

"Envious, mischievous, the lowest of Mankind, these do I ever put back into the ocean of material existence, into various demoniac species of life."

'Manuscript':

"Envious, mischievous, the lowest of Mankind, these do I ever put back into the ocean of material existence, into various demoniac species of life."

'JAS It Is':

"Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life."

Synonyms (1972 edition):

tān—those; aham—I; dviṣataḥ—envious; krūrān—mischievous; saṁsāreṣu—into the ocean of material existence; narādhamaṅ—the lowest of mankind; kṣipāmi—put; ajasram—innumerable; aśubhān—inauspicious; āsurīṣu—demoniac; eva—certainly; yoniṣu—in the wombs.

So the word in question here is '**perpetually**'.

This word is not found in the authorized 1972 and 1968 editions. It is also not in the so-called manuscript. And most importantly, IT IS NOT in the 'synonyms'. **AT ALL.**

So wherefrom it is extracted?

The 1968 authorized edition uses the word 'ever'; so also the 'manuscript'.

But since the word is not found in the 'synonyms' and since it is not in the authoritatively edited 1972 edition, what is the reason for bringing it back?

No reason, it seems to the layman.

Read aloud by Paramahansa to Srila Prabhupada in Mayapur, 1975:

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life."

Your servant, Bhakta Torben, Denmark

PS: For the AUTHORITY of the 1972 version, please [check here](#).



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Uncontrolled Tongue Edit

BY: BHAKTA TORBEN

Sep 11, 2015 – DENMARK (SUN) –

Bhagavad-gita As It Is, 18.51-53:

Original, authorized 1972 edition:

"Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body **and the tongue**, and is always in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization."

'JAS It Is':

"Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and **power of speech**, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peaceful – such a person is certainly elevated to the position of self-realization."

The heavily revised Bhagavad Gita 'JAS It Is' again prefers to ignore the 1972 edition.

Why can the authorized 1972 edition not be allowed to say 'controlling the tongue', meaning 'controlling the speech'? It is PERFECTLY clear what is meant, isn't it? It is YET ANOTHER needless change.

Sentimental devotees have a saying, "ISKCON with all thy faults I love thee". (Supposedly coming from Srila Prabhupada). Thus they give the appearance of great loyalty. But the same devotees will not apply this formula to the books of Srila Prabhupada.

We see, again and again, that small, petty, meaningless, sometimes also important words and sentences, (pictures, cover, foreword etc.) are being changed, altered, omitted and added. (**Examples**)

Why not show the same loyalty to Srila Prabhupada's books, His *Bhagavad-gita As It Is*. Why nitpicking the acarya?

Double standard. 'Loving' the institution, but disrespecting the words of its Founder.



Meaningless Changes to Catur-sloka

BY: BHAKTA TORBEN

Sep 13, 2015 – DENMARK (SUN) –

The respected Prabhupada disciple, [Mayesvara prabhu quotes](#) the 'catur-sloka' from *Bhagavad-gita As It Is*:

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." (Bg 10.8)

"The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me." (Bg 10.9)

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." (Bg 10.10)

"To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." (Bg 10.11)

BUT the Original, authorized 1972 edition reads:

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (10.8)

"The thoughts of My pure devotees dwell in Me, their lives **are surrendered to Me**, and they derive great satisfaction and bliss enlightening one another and conversing about Me." (10.9)

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (10.10)

"**Out of compassion for them**, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." (10.11)

Why quote from the massively edited *so-called* 'Bhagavad-gita As It Is' of which there is so much controversy?

Why not quote from the Original, authorized 1972 edition, prabhu?

As you can observe, the changes made are of no meaning. They are needless. Why give them credit?

There are so many more of these self-styled edits to the Gita after Srila Prabhupada's departure. You can find specimens [here](#).

With respect, your servant,
bhakta Torben

Banished But, But Challenge Answered

BY: BHAKTA TORBEN

Sep 21, 2015 — DENMARK (SUN) — Revisions to Bhagavad-gita 16.23.

The late respected Gopiparanadhana prabhu and **BBTi challenges**:

"Let the critics show where Jayadvaita Swami is not carrying out Srila Prabhupada's desire in what he is doing."

We present **a collection** of absolutely unnecessary, sometimes distorting changes which we feel CANNOT be Srila Prabhupada's desire.

A 'fresh' sample:

Bhagavad-gita As It Is, 16.23:

Original, authorized 1972 edition:

"But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination."

Original, authorized 1968 edition:

"Anyone, therefore, who acts whimsically, without caring for the regulations of the scriptures, can never have perfection in his life, nor happiness, nor the Supreme destination."

Amogha reads aloud to Srila Prabhupada in 1973, Jakarta:

"**But** he who discards scriptural injunctions, and acts according to his own whims, attains neither perfection nor happiness nor the supreme destination."

'**Manuscript**': Pages missing.

'JAS It Is':

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination."

The 'but' is taken out.

The verse previous to this (16.22) reads:

"The man who has escaped these three gates of hell, O son of Kuntī, performs acts conducive to self-realization and thus gradually attains the supreme destination."

Therefore it is a NATURAL 'but' in the 16.23.

The dictionary explains: "'But: conjunction that is used to introduce a phrase or clause contrasting with what has already been mentioned.'"

Bonus, Srila Prabhupada in Jakarta 1973 (Notice the Sai Baba poster in the lecture hall):



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Omkaara Origin Omitted

BY: BHAKTA TORBEN

Sep 25, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 7.8 Purport:

Original, authorized 1972 edition:

"The light of the sun and the moon is also originally emanating from the brahmajyoti, which is the impersonal effulgence of the Lord. Similarly praṇava or the omkāra transcendental sound used in the beginning of every Vedic hymn to address the Supreme Lord also emanates from Him"

Original, authorized 1968 edition:

"The light of the sun and moon are also originally emanating from Brahmajyoti, which is the impersonal effulgence of the Lord. Similarly Pranavah, or the Omkara transcendental sound used in the beginning of every Vedic hymn to address the Supreme Lord, also emanates from Him."

'Manuscript':

"The light of the Sun and the Moon are originally emanating from Brahma-joyti which is the Personal effulgence of the Lord. Similarly, Pranavah or the Omkara transcendental sound in the beginning of every Vedic hymn is also addressing the Supreme Lord."

'JAS It Is':

"The light of the sun and the moon is also originally emanating from the brahma-jyotir, which is the impersonal effulgence of the Lord. And praṇava, or the omkāra transcendental sound in the beginning of every Vedic hymn, addresses the Supreme Lord."

The original, authorized 1972 and 1968 editions agrees to a T on this sentence:

"Similarly praṇava or the omkāra transcendental sound used in the beginning of every Vedic hymn to address the Supreme Lord also emanates from Him"

BUT not so the heavily revised 'JAS It Is' edition which reads:

"And praṇava, or the omkāra transcendental sound in the beginning of every Vedic hymn, addresses the Supreme Lord."

The 'Jas It Is' version ignores the '68 and '72 original's sounding and prefers 'the manuscript's'.

This so-called manuscript **is not, should not** be the yardstick for the editing. Check why [here](#).

Besides being **a totally unnecessary edit**, it also **leaves out the information** that the

Pranava omkara sound emanates from Krishna.

Just like the moonlight emanates from Krishna's effulgence.



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Foreseeing Only Evil Edit

BY: BHAKTA TORBEN

Sep 27, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 1.30:

Original, authorized 1972 edition:

"I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I foresee only **evil**, O killer of the Keśī demon."

Original, authorized 1968 edition:

"I am now unable to stand here any longer, and I am forgetting myself and my mind is reeling. I foresee only **evil**, O Killer of the Kesi demon."

Read aloud by Pradyumna to Srila Prabhupada, London, 1973:

"I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I foresee only **evil**, O killer of the Kesi demon."

'JAS It Is':

"I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I see only **causes of misfortune**, O Kṛṣṇa, killer of the Keśī demon."

'Manuscript':

"I am now unable to stand here any more and I am forgetting my self because my mind is not working. I see just the opposite causes oh Krsna the killer of the Kesi demon."

1972 Synonyms:

na—nor; ca—also; śaknomi—am I able; avasthātum—to stay; bhramati—forgetting; iva—as; ca—and; me—my; manaḥ—mind; nimittāni—causes; ca—also; paśyāmi—I foresee; viparītāni—just the opposite; keśava—O killer of the demon Keśī (Kṛṣṇa).

Dictionary explanation of 'foresee':

"Be aware of beforehand; predict."

The 'JAS It Is' model ignores the perfectly understandable 1968 and 1972 authorized editions of this verse and creates its own, ignoring also the 'manuscript' and the synonyms.

The usual slack picking of something from here and something from there and a little homemade.

There are similar noteworthy changes to the *Purport*. Feel free to check it out.

(Note: The 1968 version has this verse as number 31)



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A Different Accord

BY: BHAKTA TORBEN

Sep 29, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 4.11:

Original, authorized 1972 edition:

"All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā."

Original, authorized 1968 edition:

"All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pritha."

Read aloud by Nitai to Srila Prabhupada, Vrindavan 1974:

"All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā."

'Manuscript':

"All of them—as they surrender unto Me—I so reward them accordingly. Everyone follows My path in all respects, O son of Pritha."

'JAS It Is':

"As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā."

The 1972 and the 1968 authorized versions are in full harmony. The 'manuscript' also, sentence wise.

The 'JAS It Is' version somehow has to take a different route and break up the first sentence. Why?

Ask the wind.

It is certainly NOT out of necessity.

(Maybe I should mention that calling the heavily edited so-called 'Bhagavad-gita As It Is' the 'JAS It Is', is nothing but trying to get a drop of humour into this serious matter. There is no personal malice to the revered Swami.)



Symbiosis Gone

BY: BHAKTA TORBEN

Oct 01, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 3.11:

Original, authorized 1972 edition:

"The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all."

Original, authorized 1968 edition:

"The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all."

Read aloud by Tamala Krsna to Srila Prabhupada, 1968, Los Angeles:

"The demigods, being pleased by sacrifices, will also please you. Thus nourishing one another there will reign general prosperity for all.
Prabhupada: Yes. This is very important point."

'Manuscript':

"The demigods, thus being pleased on account of the performances of Yajna, will also please you, and thus by **mutual** cooperation between men and the demigods, there will reign a general prosperity for all."

'JAS It Is':

"The demigods, being pleased by sacrifices, will also please you, and thus, by cooperation between men and demigods, prosperity will reign for all."

Srila Prabhupada repeats the point in the purport:

"Their [the demigods] pleasures and displeasures are dependant on the performance of yajñas by the human being."

We remind the reader that Srila Prabhupada regards the 1972 edition of his 'Bhagavad-gita As It Is' to be the **original manuscript**.

The original and authorized 1968 and 1972 editions are in complete agreement, and the same wording is read aloud to Srila Prabhupada. The point of the demigods and the humans nourishing one another is nicely explained. Still the 'JAS It Is' version prefers ONCE AGAIN to pick something different from the doubtful so called manuscript.



Indra Confirms Symbiosis

BY: BHAKTA TORBEN

Oct 03, 2015 — DENMARK (SUN) —

A couple of days ago we gave an example of the [grave mistakes](#) that are committed in the revisions of Srila Prabhupada's 'Bhagavad-gita As It Is'.

Original 1972 Bhagavad-gita As It Is, 3.11:

"The demigods, being pleased by sacrifices, will also please you; **thus nourishing one another**, there will reign general prosperity for all."

The words 'thus nourishing one another' **are edited out** by Jayadvaita Swami and crew. Most likely out of sheer disbelief that demigods are dependent on man.

An observant fellow devotee wrote me and confirmed the plight of the demigods with the following quote from sastra:

"Always thinking of how he could be relieved from the sinful reaction for killing a brāhmaṇa, King Indra, invisible to everyone, lived in the lake for one thousand years in the subtle fibers of the stem of a lotus. The fire-god used to bring him his share of all yajñas, but because the fire-god was afraid to enter the water, **Indra was practically starving.**"

(Srimad Bhagavatam 6.13.15)

So there you go, the demigods and man do nourish one another. Thank you.

Srila Prabhupada ki jai.



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Grandfather Will Do

BY: BHAKTA TORBEN

Oct 07, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 11.39:

Original, authorized 1972 edition:

"You are air, fire, water, and You are the moon! You are the supreme controller and **the grandfather**. Thus I offer my respectful obeisances unto You a thousand times, and again and yet again!"

Original, authorized 1968 edition:

"You are air, You are the Supreme Controller! You are fire and water! You are the moon, You are **the grandfather**—and so do I offer my respectful obeisances unto You a thousand times, and again and yet again!"

'Manuscript':

"You are air, You are the Supreme Controller! You are fire and water, You are the moon, You are **the grandfather**, and so do I offer my respectful obeisances unto You a thousands times, and again and yet again!"

'JAS It Is':

"You are air, and You are the supreme controller! You are fire, You are water, and You are the moon! You are Brahmā, the first living creature, and You are **the great-grandfather**. I therefore offer my respectful obeisances unto You a thousand times, and again and yet again!"

1972 purport:

"Arjuna also addresses Kṛṣṇa as **the grandfather** because He is the father of Brahmā, the first living creature in the universe."

'JAS It Is' purport:

"Arjuna also addresses Kṛṣṇa as **the great-grandfather** because He is the father of Brahmā, the first living creature in the universe."

'Manuscript' purport:

"He is also addressed as **the grandfather** because he is the father of Brahma, the first living creature of this universe."

We observe that the 'JAS It Is' edition corrects the original 1968 and 1972 authorized editions for saying 'grandfather'. The 'manuscript' is also corrected. The proper genealogy is given by Srila Prabhupada here:

Srila Prabhupada Lecture, 1973, Bombay:

"In the Bhagavad-gita, Krsna is described as asama urdhva prapitamaha ca [Bg. 11.39]. In the Eleventh Chapter, you'll find these words. Because Brahma is considered... He's called pitamaha, because the father of the father. If you search out the genealogical table of this universe, especially of the human society, then you go on searching. I am begotten by my father; my father is begotten by his father, his father, his father, his father -- you go on. Then ultimately, if you have so much patience to make research, the, you can get from the sastras, you can get. So the original father of this universe is Lord Brahma; therefore he is addressed as Pitamaha. But the father of Brahma also, Brahma, is also there: **Garbhodakasayi Visnu.** The Garbhodakasayi Visnu is expansion of **Karanodakasayi Visnu**, the original Visnu, and Karanodakasayi Visnu is expansion of **Sankarsana**. Sankarsana is expansion of **Narayana**. Narayana is expansion of **another Sankarsana**, and that Sankarsana is expansion of **Baladeva**. And Baladeva is expansion of Krsna. You'll find in the sastras."

So Krishna is the **great-great-great-great-great-great grandfather**. So for Srila Prabhupada to call Krishna grandfather is both appropriate and manageable. 'Great-grandfather' is no more correct than 'grandfather'.



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Editorials

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Enjoyment Edit

BY: BHAKTA TORBEN

Oct 09, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 4. 38:

Original, authorized 1972 edition:

"In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. *And one who has achieved this enjoys the self within himself in due course of time.*"

Original, authorized 1968 edition:

"In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the Self within himself in due course of time."

Read aloud to Srila Prabhupada by Madhudvisa, Los Angeles, 1969:

"In this world there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism and one who achieved this enjoys the self within himself in due course of time."

'Manuscript':

"In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this stage enjoys within himself in due course of time."

'JAS It Is':

"In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. *And one who has become accomplished in the practice of devotional service enjoys this knowledge within himself in due course of time.*"

On what basis does Jayadvaita Swami transform the sentence, 'One who has achieved this enjoys the self within himself' to 'One who has become accomplished in the practice of devotional service enjoys this knowledge'?

There is NO basis for this change in either the original 1972 or the 1968 authorized editions. And there is NO basis for it in the so-called manuscript.

The 1972 synonyms read:

na—never; hi—certainly; jñānena—with knowledge; sadṛśam—in comparison; pavitram—sanctified; iha—in this world; vidyate—exists; tat—that; svayam—itself; yoga—devotion; saṁsiddhaḥ—matured; kālena—in course of time; ātmani—in himself; vindati—enjoys.

So also here the mystery edit is not solved.

Then what about Srila Prabhupada's purport? Let's see...

"This knowledge is the mature fruit of devotional service, and when one is situated in transcendental knowledge, he need not search for peace elsewhere, for **he enjoys peace within himself.**"

Check it out and judge for yourselves, prabhus and matajis. I, as a layman, cannot find ANY reason for changing the crisp and, for a devotee, easily understood 1972 verse.



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Kala Restrict Edit

BY: BHAKTA TORBEN

Oct 11, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 11. 32:

Original, authorized 1972 edition:

"The Blessed Lord said: Time I am, destroyer of the worlds, and I have come **to engage** all people. With the exception of you [the Pāṇḍavas], all the soldiers here on both sides will be slain."

Original, authorized 1968 edition:

"The Supreme Personality of Godhead said: Time I am, the Destroyer of the worlds, and I am come **to engage** all people. Except for you [the Pandavas], all soldiers on both sides here will be slain."

Read aloud to Srila Prabhupada by Giriraj, **Bombay, 1974:**

"The Blessed Lord said: Time I am, destroyer of the worlds, and I have come **to engage** all people. With the exception of you, the Pandavas, all the soldiers here on both sides will be slain."

'Manuscript':

"The Supreme Personality of Godhead said: Time I am, the destroyer of the worlds and I am come **to engage** all people, except for you (the Pandavas), all soldiers on both sides will be slain."

'JAS It Is':

"The Supreme Personality of Godhead said: Time I am, the great destroyer of the worlds, and I have come here **to destroy** all people. With the exception of you [the Pāṇḍavas], all the soldiers here on both sides will be slain."

1972 Synonyms:

śrī bhagavān uvāca—the Personality of Godhead said; kālaḥ—time; asmi—I am; loka—the worlds; kṣaya-kṛt—destroyer; pravṛddhaḥ—**to engage**; lokān—all people; samāhartum—to destroy; iha—in this world; pravṛttaḥ—**to engage**; ṛte api—without even; tvām—you; na—never; bhaviṣyanti—will be; sarve—all; ye—who; avasthitāḥ—situated; pratyānīkeṣu—on the opposite side; yodhāḥ—the soldiers.

We observe that Jayadvaita Swami's change is contrary to both authorized editions of the *Bhagavad-gita As It Is*. It is also contrary to the so-called manuscript. And the 'synonyms' also use the words 'to engage'.

The word 'engage' makes great sense. Dictionary meaning of 'engage':

Capture, catch, arrest, grab, seize, draw, attract, gain, win, captivate, hold, grip, engross, absorb, occupy

So Krishna's representative, Kala, has been restricted in his affairs in the material world, with this new interpretation.



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Prakriti Caused Edit Effect

BY: BHAKTA TORBEN

Oct 13, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 13.21:

Original, authorized 1972 edition:

"Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world."

Original, authorized 1968 edition:

"Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world."

Read aloud to Srila Prabhupada by Pradyumna, **Bombay 1973:**

"Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world."

'Manuscript':

"Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of various sufferings and enjoyments in this world."

'JAS It Is':

"Nature is said to be the cause of all material causes and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world."

Synonyms:

"kārya—effect; kāraṇa—cause; kartṛtve—in the matter of creation; hetuḥ—instrument; prakṛtiḥ—material nature; ucyate—is said to be; puruṣaḥ—the living entities; sukha—happiness; duḥkhānām—of distresses; bhokṛtve—in enjoyment; hetuḥ—instrument; ucyate—is said to be."

Bhagavad-gita As It Is, 3.27:

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of **activities, which are in actuality carried out by nature.**"

This key verse confirms philosophically the 1972 and 1968 authorized editions and the 'manuscript' words, that 'Nature is said to be the cause of all material activities...'

How can the 'JAS It Is' edition end up with something else?

We found out in the SB 1.3.22 synonyms that the word 'kārya' is translated to 'activities'. Here it is translated to 'effects'. Maybe someone thought themselves wiser than the author?

Either way, Srila Prabhupada's translations in the originals makes perfect sense and there seems to be no reason to challenge these.



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I Am Editor

BY: BHAKTA TORBEN

Oct 15, 2015 — DENMARK (SUN) —

Bhagavad-gita As It Is, 3.27:

Original, authorized 1972 edition:

"The **bewildered** spirit soul, under the influence of **the three modes of material nature**, thinks himself to be the doer of activities, which are in actuality carried out by nature."

Original, authorized 1968 edition:

"The bewildered spirit soul, under the influence of the three modes of material Nature, thinks himself to be the doer of activities, which are in actuality carried out by Nature."

Read aloud to Srila Prabhupada by Caru, Melbourne 1974:

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature."

'Manuscript':

"The bewildered spirit-soul under the influence of the three modes of material nature, thinks himself as the doer of activities, which are done by Nature."

Srimad Bhagavatam 5. 14. 8. purport:

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature."

Synonyms:

prakṛteḥ—of material nature; kriyamāṇāni—all being done; guṇaiḥ—by the modes; karmāṇi—activities; sarvaśaḥ—all kinds of; ahaṅkāra-vimūḍha—bewildered by false ego; ātmā—the spirit soul; kartā—doer; aham—I; iti—thus; manyate—thinks.

'JAS It Is':

"The spirit soul **bewildered by the influence of false ego** thinks himself the doer of activities that are in actuality carried out by the three modes of material nature."

The premise for the 1972 edition of this verse are the words, 'the bewildered spirit soul'. Now Jayadvaita Swami takes away 'bewildered' and of course the rest of the verse has to be changed also. So why take away the 'bewildered' to begin with? Why not leave the verse as it is? It makes perfect sense.

If some readers should choose to look for further information they can do so in the synonyms. To be honest, I'm interested, as far as possible, to read Srila Prabhupada's words, in his own book. Not other's.