

Salt in the Caranamrita

**A collection of articles
from the website:**

Arsa-Prayoga
**- Can We Change
Srila Prabhupada's Books?**

www.arsaprayoga.com

By Ajit Krishna Dasa

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Introduction

Lecture on SB 2.3.10 -- Los Angeles, May 28, 1972:

Prabhupāda: So make it correct. Come on. (to all the devotees, loud) Who has made the caraṇāmṛta? Eh? Who has made caraṇāmṛta?

Devotee: She is not here, Śrīla Prabhupāda.

Prabhupāda: Who is he? Who is she? I want to know.

Devotee: Tell her to come out of the kitchen ... (devotees chant japa.)

Prabhupāda: Why you have no responsibility? You have added salt instead of sugar. Why?

Girl devotee: I didn't read the...

Prabhupāda: No. You shouldn't make anymore. One responsible should make it.

The girl devotee mentioned above was a quite new devotee. Her fault was that she did not follow the caranamrita recipe. That made her irresponsible, and so her service was taken away from her. To her defense we might say that she was a relatively new devotee. She could not have been in ISKCON for more than six years.

The same cannot be said about Jayadvaita Swami and the BBT International. The segments in this e-book clearly reveals how Jayadvaita Swami, after Srila Prabhupada's departure 50 years ago, systematically and deliberately, has made Srila Prabhupada's books taste terrible by adding his salt-like speculations into their caranamrita-like words. Along the way he has been lying, cheating and misleading the devotees about the nature of his editing, making them believe that his editing has brought the books "Closer to Prabhupada". This e-book, as well as the works of many devotees, exposes him, his cheating and his offensive

editing. If you think I am exaggerating, you must read this e-book.

Our only duty now is to get the word out to the general mass of devotees, so we can stop this offensive behavior of changing the acarya's words after his disappearance.

On www.arsaprayoga.com you will find additional information, articles, e-books, quotes etc. on the book changes. In the e-book section of the website you will always be able to find the latest updated version of this e-book.

A few things about this e-book

This e-book is made up of segments from the website www.arsaprayoga.com which is run by me, Ajit Krishna Dasa. All the segments in this e-book have either been written by me, co-written by me, or are relevant quotes I (or others) found.

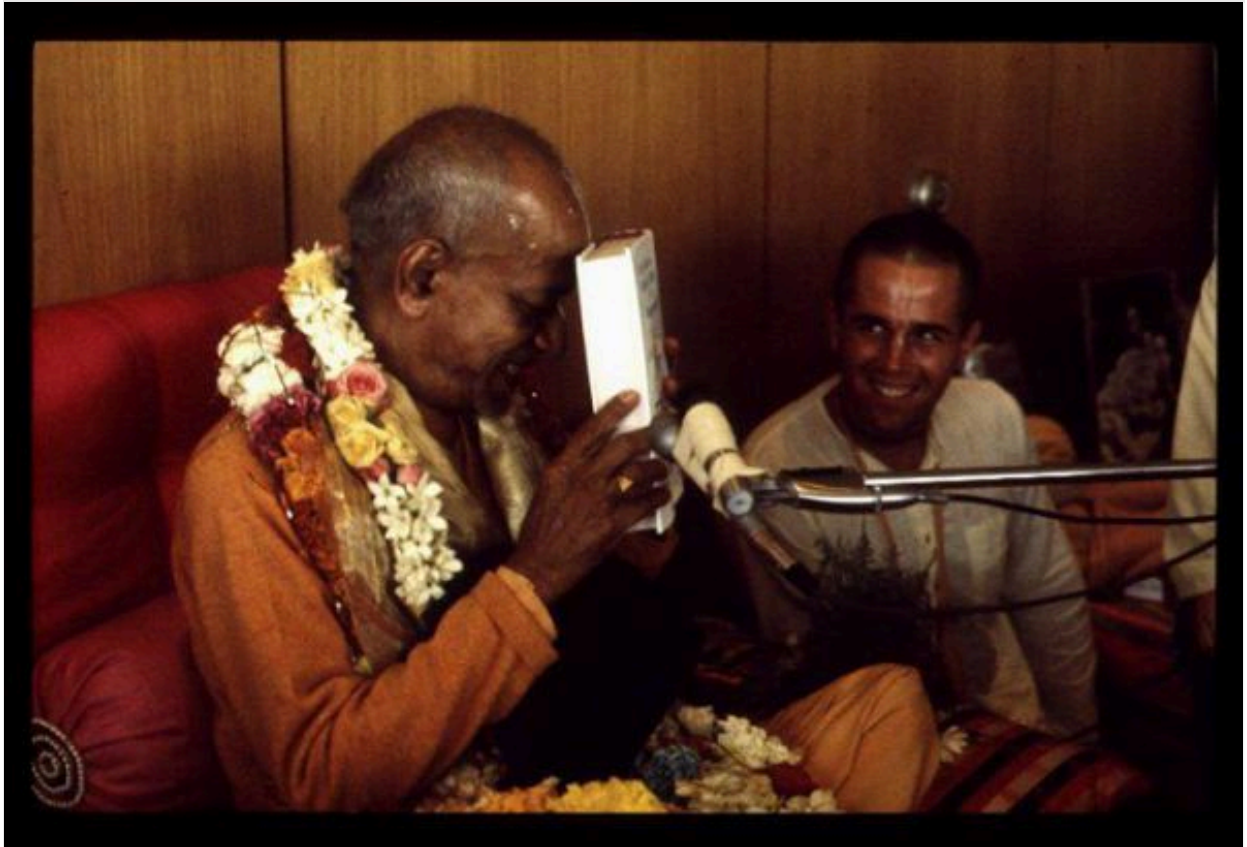
The articles have been semi-automatically generated, and therefore the formatting is not always perfect. There is also no guarantee that all links are still working. But the good news is that you can always write me if there is a problem, and then I will supply you the links, and gradually fix the links in the e-book.

My first language is not English, so kindly excuse any spelling errors or poor English. There are also some typos. Sorry. Let me know and I will correct them.

When time permits I will add a Table of Contents.

Thanks.

ARSA-PRAYOGA



**His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder Acarya of the International Society for Krishna
Consciousness**

What does Arsa-Prayoga mean?

The term “Arsa-Prayoga” means we should not correct the transcendental mistakes sometimes made by the acaryas. We can only correct if the acarya explicitly orders us to do so. And even then we should be very cautious and reluctant.

Prabhupada explains:

If one is too big, there is no mistake. Arsa-prayoga

means there may be discrepancies but it is all right. Just like Shakespeare, sometimes there are odd usages of language, but he is accepted as authority. I have explained all these things in my Preface to First Canto. (Letter to Mandali Bhadra, Jaipur 20 January, 1972)

So unless one is self-realized, there is practically no use writing about Krsna. This transcendental writing does not depend on material education. It depends on the spiritual realization. You'll find, therefore, in the comments of Bhagavatam by different acaryas, **even there are some discrepancies, they are accepted as arsa-prayoga. It should remain as it is.**"

(Srimad-Bhagavatam 7.5.23-24 — Vrndavana, March 31, 1976)

Prabhupada: This of should be strictly forbidden.

Radha-vallabha: So no corrections. That makes it simple.

Prabhupada: They can divide the synonyms. That's all.

Radha-vallabha: Synonyms. So even...

Prabhupada: That is his tendency, to correct. That's very bad. He should not do that.

Radha-vallabha: So I'll just forget this, then.

Prabhupada: The system is: **whatever authority has done, even there is mistake, it should be accepted.**

Radha-vallabha: Oh.

Prabhupada: **Arsa-prayoga. That is ha... He should not become more learned than the authority. That is very bad habit....**

Prabhupada: Why finish it? **Whatever is done is done.**

No more....

Radha-vallabha: Well, now that this system of no corrections anywhere, that makes it very simple. Then he can't do anything. I don't think he wants to, either. It makes it more simple for him. It makes him very uncomfortable.

*Prabhupada: **No corrections.***

(Room Conversation 27 february, 1977)

This is all summed up so nicely in Prabhupada's Bhagavatam (in this Delhi version there is even **bold** emphasis):

तद्वाग्विसर्गो जनताघविप्लवो यस्मिन् प्रतिश्लोकमवद्धवत्यपि ।
नामान्यनन्तस्य यशोऽंकितानि यत्शृण्वन्ति गायन्ति गृणन्ति साधवः ॥

*Tad бага visarga janata agha viplava
Yasmin pratislokam abaddha vatyapi
Namanī anantasya jasho ankitani yat
Srinuwanti gayanti grinanti sadhabah*

“On the other hand the literature which is full with description of transcendental glories of the Name, Fame, Form, Pastime of the Unlimited Supreme Lord,-is a different creation of transcendental vocabulary all **meant for bringing about a revolution in the impious life of a misdirected civilization of the world.** Such transcendental literatures **even though irregularly composed,** is heard, sung and accepted by the purified men who are thoroughly honest.” (pp. 259)

Prabhupada never ordered or gave permission to anyone to edit his books after his physical departure, and even while he had his manifest lila he was very unhappy about a lot of the editing made by his Book Trust (BBT, Bhaktivedanta Book Trust). Despite that, after Prabhupada's physical departure the Bhaktivedanta Book Trust International have made thousands of unauthorized changes, additions and alterations to many of his books. In this way they have violated the principle of arsa-prayoga and greatly compromised the transcendental potency of Prabhupada's books –

all of which creates huge obstacles in his and his loyal disciples preaching mission.

This blog is dedicated to inform, explore and discuss this catastrophe – and to again give you access to the original and authorized versions of Srila Prabhupada's transcendental books!

We also have a facebook group you can join:

<https://www.facebook.com/groups/arshaprayoga.english/>

Please write me if you have any questions or comments.

Hare Krishna! Ajit Krishna Dasa

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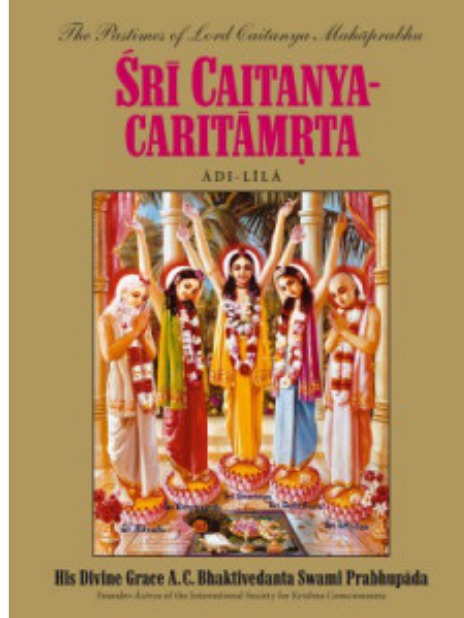
CAITANYA MAHAPRABHU ON EDITING THE WORK OF A VAISNAVA

Ishvara Puri also met Gadadhar Pandit and was pleased when he saw the depth of his renunciation. He started to affectionately give him lessons from Sri-Krsna-lilamrta, a book of his own composition. Nimai would also come daily to Gopinath Acharya's house to visit Ishvara Puri while he was teaching Gadadhar and offer him His obeisances. One day, Ishvara Puripada asked Nimai to correct any mistakes that were in his book. Nimai answered:

Anyone who finds any fault with a devotee's description of Krishna is a sinner. If a devotee writes a poem, no matter how poorly he does it, it will certainly contain his love for Krishna. A fool says 'visnaya' while a scholar knows the correct form is 'visnave', but Krishna accepts the sentiment in either case. If anyone sees a fault in this, the fault is his, for Krishna is pleased with anything the pure devotee says. You too describe the Lord with words of love, so what arrogant person would dare criticize anything that you have written? (Chaitanya Bhagavata 1.11.105-110)

We should note carefully that even if mistakes that normally only fools make are in such works, they should not be corrected. If one sees any fault in such so called mistakes, the fault is his.

CAITANYA MAHAPRABHU ON THE POETIC MISTAKES OF GREAT VAISNAVAS



Caitanya Mahaprabhu said:

“Even in the poetic compositions of such great poets as Bhavabhuti, Jayadeva and Kalidasa there are many examples of faults. Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power.” (Caitanya Caritamṛta, Adi-Lila, 101-102)

Prabhupada’s purport to text 102:

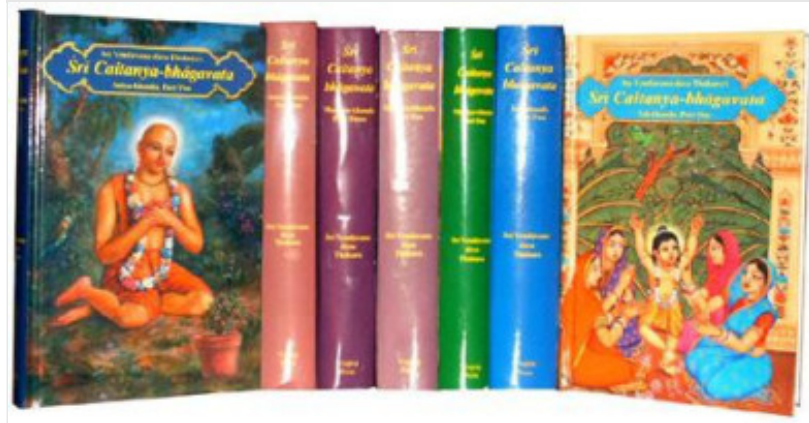
In Srimad-Bhagavatam (1.5.11) it is said:

tad-vag-visargo janatagha-viplavo
yasmin prati-slokam abaddhavaty api
namany anantasya yaso ‘nkitani yat

srvanti gayanti grnanti sadhavah

“In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it.” Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaisnava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhuti, or Srikantha, include Malati-madhava, Uttara-carita, Vira-carita and many other similar Sanskrit dramas. This great poet was born during the time of Bhojaraja as the son of Nilakantha, a brahmana. Kalidasa flourished during the time of Maharaja Vikramaditya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including Kumara-sambhava, Abhijnana-sakuntala and Megha-duta. His drama Raghu-vamsa is especially famous. We have already described Jayadeva in Chapter Thirteen of this Adi-lila.

THE HOLY NAME WILL DESTROY THE BOOK CHANGERS



CAITANYA BHAGAVATA, ADI 11.105-110:

TEXT 105

prabhu bole, — “bhakta-vakya krsnera varnana ihate ye dosa dekhe, se-i ‘papi’ jana

TRANSLATION

“The Lord replied, “Whoever finds fault in a devotee’s description of Lord Krsna is a sinful person.”

TEXT 106

bhaktera kavitva ye-te-mate kene naya sarvatha krsnera priti tahate niscaya

TRANSLATION

“Krsna is certainly pleased with His devotee’s poetry, even though it is imperfectly composed.”

TEXT 107

murkha bole 'visnaya', 'visnave' bole dhira dui vakya parigraha
kare krsna vira

TRANSLATION

“An uneducated person may chant visnaya, while a sober person will chant the proper form, visnave, but the Supreme Lord Krsna will accept both forms when they are chanted with devotion.”

COMMENTARY

“To Lord Krishna, a pandita expert in correct language and someone ignorant of correct language are both equal. Of the two, Krishna bestows more mercy on the one who has more enthusiasm for the service of Krishna. Krishna, the omniscient Supersoul of every living entity, is not guilty of the fault of partiality. So-called learned persons who are devoid of devotion proudly consider themselves learned as they reveal their foolishness by pointing out faults in the transcendental language of the pure devotees. The Supreme Lord and master of Sarasvati confirms the foolishness of the so-called learned offenders who are envious of the devotees at every step. Thus their pride of learning is diminished. Due to the absence of realization in the Absolute Truth, Shri Krishna Chaitanya, they belch forth mundane knowledge of sense enjoyment. This is the cause of their disease and falldown.”

TEXT 108

murkho vadati visnaya dhiro vadati visnave ubhayos tu samam

punyam bhava-grahi janardana

TRANSLATION

“At the time of offering obeisances to Lord Visnu, a foolish person chants visnaya namah (this is improper due to faulty grammar) and a learned person chants visnave namah (this is the correct form). But both achieve equal piety by their offering of obeisances, because Lord Sri Janardana sees the sentiment of the living being, in other words, He sees the degree of devotion, or in other words, He awards the result accordingly (He does not see one’s foolishness or intelligence).”

TEXT 109

ihate ye dosa dekhe, tahara se dosa bhaktera varnana-matra
krsnera santosa

TRANSLATION

“One who finds fault with a devotee is himself at fault, for a devotee’s descriptions are meant only for the pleasure of Krsna.”

TEXT 110

ataeva tomara se premera varnana ihate dusibeka kon sahasika
jana?”

TRANSLATION

“Therefore who will dare find fault with your devotional descriptions of Krsna’s pastimes?”

CAITANYA BHAGAVATA, MADHYA, 19.209:

ye amara dasera sakrt ninda kare mora nama kalpa-taru samhara
tahare

“My wish-fulfilling holy names destroy one who blasphemes My
servant.”

FROM THE COMMENTARY:

“So if gross materialists engage with pride in activities like
censuring, blaspheming, and abusing the devotees from the
material point of view and through mundane considerations, then
the Supreme Lord destroys them.”

Note the word “censuring”. When BBT International deletes Srila
Prabhupada own chosen words and sentences, then they are in
effect censuring Srila Prabhupada.

*(The purports are by Srila Bhaktisiddhanta Sarasvati Thakura
Maharaja, translated by Bhumipati Dasa)*

BHAKTIVINODA THAKURA ON UNSCRUPULOUS MEN WHO INTERPOLATE THE VEDAS

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Raghunatha dasa Babaji, “In the course of time many unscrupulous men have interpolated chapters; mandalas, sections; and mantras into the Vedas for self-interested reasons. A Vedic text may be discovered somewhere, but that does not mean that all parts of the book are authentic. Texts that have been authenticated through the ages by the acaryas of the bona fide sampradayas are the Vedas. Sections or even entire books rejected by these authorities are unacceptable to us.”

Jaiva Dharma, Part One: Pramana, Evidence, and Prameya, Truth

Jayadvaita Swami has also interpolated, substracted and re-arranged sentences, words, paragraphs, chapters, forewords and

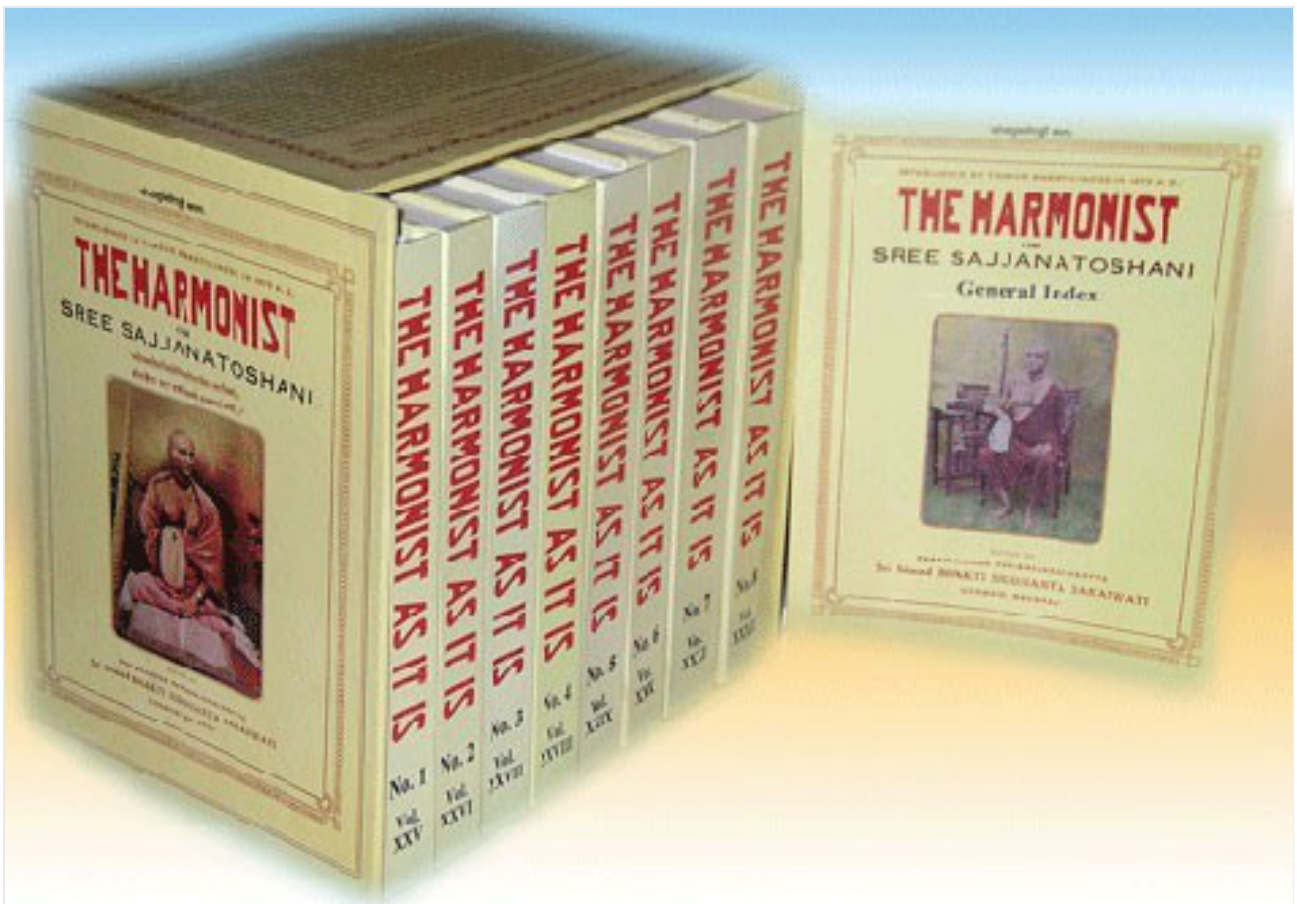
paintings from Prabhupada's already authorized books. His editing work was never approved or authenticated by Prabhupada.

Then, are his edited books authentic?

BHAKTISIDDHANTA SARASVATI: “CONSIDER ONLY THE SPIRIT”

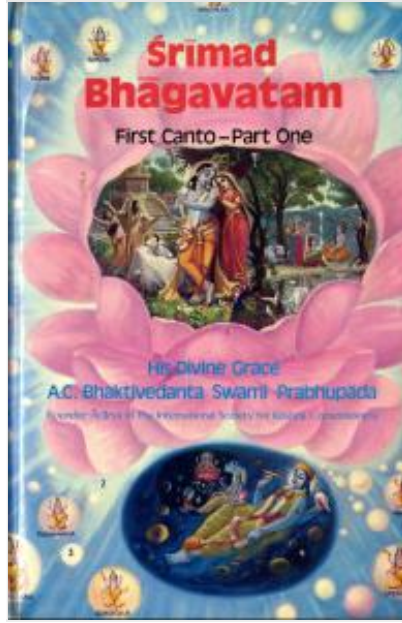
Bhaktisiddhanta Sarasvati Thakura Maharaja, Sree Sajjani-Toshani, The Harmonist, June 1927, No.1:

“The kind indulgence of the reader is solicited to overlook shortcomings inseparable from the employment of a foreign language and consider only the spirit irrespective of the defective garb in which she might be clothed”



EVERYONE WILL WELCOME SRIMAD-BHAGAVATAM, EVEN THOUGH PRESENTED WITH SO MANY FAULTS (SB 1.5.11)

Help us by “liking” and “sharing” this post!



tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṅvanti gāyanti gṛṅhṇanti sādhaḥ

SYNONYMS

tat—that; vāk—vocabulary; visargaḥ—creation; janatā—the people in general; agha—sins; viplavaḥ—revolutionary; yasmin—in which; prati-ślokaṁ—each and every stanza; abaddhavati—irregularly composed; api—in spite of; nāmāni—transcendental names, etc.; anantasya—of the unlimited Lord; yaśaḥ—glories; aṅkitāni—

depicted; yat—what; śṛṇvanti—do hear; gāyanti—do sing; grṇanti—do accept; sādhaḥ—the purified men who are honest.

TRANSLATION

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. **Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.**

PURPORT

It is a qualification of the great thinkers to pick up the best even from the worst. It is said that the intelligent man should pick up nectar from a stock of poison, should accept gold even from a filthy place, should accept a good and qualified wife even from an obscure family and should accept a good lesson even from a man or from a teacher who comes from the untouchables. These are some of the ethical instructions for everyone in every place without exception. But a saint is far above the level of an ordinary man. He is always absorbed in glorifying the Supreme Lord because by broadcasting the holy name and fame of the Supreme Lord, the polluted atmosphere of the world will change, and as a result of propagating the transcendental literatures like Śrīmad-Bhāgavatam, people will become sane in their transactions. While preparing this commentation on this particular stanza of Śrīmad-

Bhāgavatam we have a crisis before us. Our neighboring friend China has attacked the border of India with a militaristic spirit. We have practically no business in the political field, yet we see that previously there were both China and India, and they both lived peacefully for centuries without ill feeling. The reason is that they lived those days in an atmosphere of God consciousness, and every country, over the surface of the world, was God-fearing, pure-hearted and simple, and there was no question of political diplomacy. There is no cause of quarrel between the two countries China and India over land which is not very suitable for habitation, and certainly there is no cause for fighting on this issue. But due to the age of quarrel, Kali, which we have discussed, there is always a chance of quarrel on slight provocation. This is due not to the issue in question, but to the polluted atmosphere of this age: systematically there is propaganda by a section of people to stop glorification of the name and fame of the Supreme Lord. Therefore, there is a great need for disseminating the message of Śrīmad-Bhāgavatam all over the world. It is the duty of every responsible Indian to broadcast the transcendental message of Śrīmad-Bhāgavatam throughout the world to do all the supermost good as well as to bring about the desired peace in the world. Because India has failed in her duty by neglecting this responsible work, there is so much quarrel and trouble all over the world. We are confident that if the transcendental message of Śrīmad-Bhāgavatam is received only by the leading men of the world, certainly there will be a change of heart, and naturally the people in general will follow them. The mass of people in general are tools in the hands of the modern politicians and leaders of the people. If there is a change of heart of the leaders only, certainly there will be a radical change in

the atmosphere of the world. We know that our honest attempt to present this great literature conveying transcendental messages for reviving the God consciousness of the people in general and respiritualizing the world atmosphere is fraught with many difficulties. Our presenting this matter in adequate language, especially a foreign language, will certainly fail, and there will be so many literary discrepancies despite our honest attempt to present it in the proper way. But we are sure that with all our faults in this connection the seriousness of the subject matter will be taken into consideration, and the leaders of society will still accept this due to its being an honest attempt to glorify the Almighty God. When there is fire in a house, the inmates of the house go out to get help from the neighbors who may be foreigners, and yet without knowing the language the victims of the fire express themselves, and the neighbors understand the need, even though not expressed in the same language. The same spirit of cooperation is needed to broadcast this transcendental message of the Śrīmad-Bhāgavatam throughout the polluted atmosphere of the world. After all, it is a technical science of spiritual values, and thus we are concerned with the techniques and not with the language. If the techniques of this great literature are understood by the people of the world, there will be success.

When there are too many materialistic activities by the people in general all over the world, there is no wonder that a person or a

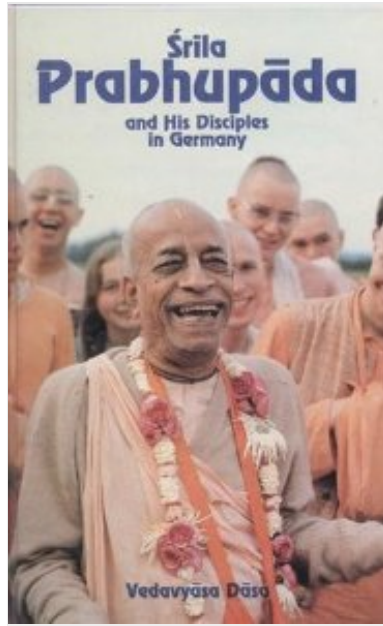
nation attacks another person or nation on slight provocation. That is the rule of this age of Kali or quarrel. The atmosphere is already polluted with corruption of all description, and everyone knows it well. There are so many unwanted literatures full of materialistic ideas of sense gratification. In many countries there are bodies appointed by the state to detect and censor obscene literature. This means that neither the government nor the responsible leaders of the public want such literature, yet it is in the marketplace because the people want it for sense gratification. The people in general want to read (that is a natural instinct), but because their minds are polluted they want such literatures. Under the circumstances, transcendental literature like Śrīmad-Bhāgavatam will not only diminish the activities of the corrupt mind of the people in general, but also it will supply food for their hankering after reading some interesting literature. In the beginning they may not like it because one suffering from jaundice is reluctant to take sugar candy, but we should know that sugar candy is the only remedy for jaundice. Similarly, let there be systematic propaganda for popularizing reading of the Bhagavad-gītā and the Śrīmad-Bhāgavatam, which will act like sugar candy for the jaundicelike condition of sense gratification. When men have a taste for this literature, the other literatures, which are catering poison to society, will then automatically cease.

We are sure, therefore, that everyone in human society will welcome Śrīmad-Bhāgavatam, even though it is now presented with so many faults, for it is recommended by Śrī Nārada, who has very kindly appeared in this chapter. (Source: <http://prabhupadabooks.com/sb/1/5/11>)

PRABHUPADA: “IT IS NOT THE ORNAMENTATION, IT IS THE ECSTASY.”

Help us by “liking” and”sharing” this post!”

From “Srila Prabhupada and His Disciples in Germany” (emphasis by Arsa Prayoga staff):



“On September 9th, Asoka-kumara and I arrived in Los Angeles. Asoka-kumara came along to transcribe and compose the translations, but unfortunately he could not use the BBT typesetting equipment immediately. Special fonts for German, with diacritic marks for the Sanskrit transliteration, had to be ordered, and that took a couple of months.

“Dr. Wolf, a friendly gentleman in his late sixties, was glad to have us there. He was fluent in six languages, and he was eager to help us to bring the translation of Prabhupada’s books up to a more academically acceptable level. But his involvement turned out to be a double-edged sword. He had many valuable suggestions to

improve the style, but his vision was flawed by mundane considerations. He found many of Srila Prabhupada's original English expressions objectionable and wanted to change them in the German edition. For example, he felt it was simply unacceptable to compare Krsna's legs to elephant trunks.

“In the following weeks, we had several heated discussions, and when Dr. Wolf saw that I was not prepared to change Prabhupada's words just because a description didn't fit his conception, he began to question Prabhupada's position. Having fled Nazi Germany, he felt that our vision of Prabhupada's authority was dangerously similar to the inflated image of Hitler in the 1930s. Finally he stopped coming. But he sent me a letter explaining his stand on the way our books should be presented. He mailed a copy to Prabhupada, who replied to him as follows.”

I beg to acknowledge receipt of a copy of a letter sent to Sriman Vedavyasa dated January 14,1976.

*Mundane books are written by imperfect persons. Everyone has his own theory, which means he is imperfect. **The Srimad-Bhagavatam says if there is a real presentation of spiritual understanding, then, even if it is presented in broken language, it is accepted by high, saintly persons, because it glorifies the Supreme Person.** On the other hand, if literature is highly metaphorically composed, if it does not glorify the Lord, it is compared to a place inhabited by the crows.*

Actually, if some literature doesn't carry any real knowledge, what is the use of ornamental language? We

are not interested in presenting ornamental language.

*In India the system is that people go to see the Jagannatha Deity. **The Deity is not very beautiful from the artistic point of view, but still people attend by the thousands.** That sentiment is **required**. Similarly with our kirtana we are only using drums and karatalas but people come to the point of ecstasy. **It is not the ornamentation, it is the ecstasy.** This ecstasy is awakened by sravanam kirtanam by devotees. I hope this makes everything clear.”*

The actual letter from Srila Prabhupada:

Letter to: Dr. Wolf

—

Mayapur

29 January, 1976

76-01-29

Los Angeles

My dear Dr. Wolf,

Please accept my blessings. I beg to acknowledge receipt of a copy of a letter sent to Sriman Vedavyasa dated January 14, 1976.

Mundane books are written by imperfect persons. Everyone has his own theory, which means he is imperfect. The Srimad-Bhagavatam says if there is a real presentation of spiritual understanding, then even if it is presented in broken language, it is accepted by high, saintly persons, because it glorifies the Supreme Person. On the other hand, if literature is highly metaphorically composed, if it does not glorify the Lord, it is compared to a place inhabited by the crows.

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Hoping this meets you well.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

ACBS/tkg

PRABHUPADA: RASCALS ARE CONCERNED WITH GRAMMAR. ACTUAL WORKERS ARE CONCERNED WITH THOUGHTS.

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Re-posted from krishna.org

The thoughts and the effects of such revolutionary literature are required. Not the grammatical. The so-called rascals, they are concerned with the grammatical. But those who are actually worker, they are concerned with the thoughts...

1972 Conversations, January, 1972, Room Conversation Including Discussion on SB. 1.5.11 — January 19, 1972, Jaipur, 720119RC.JAI

Prabhupada: These people or this revolution is meant for killing the sinful resultant actions of the people. This revolution. Janata agha, agha means resultant action of sinful life. Janata agha viplavah. Viplavah means revolution, this very word is used. Tad-vag-visargo janatagha-viplavo yasmin prati-sloka abaddhavaty api[SB 1.5.11]. **Such revolutionary literature, even they are not properly composed. Yasmin prati-sloka abaddham. Not according to the grammatical rules and other rhetorical rules, but the, I mean to say, thoughts and the effects of such revolutionary literature is required. Not the grammatical. The so-called rascals, they are concerned with the grammatical. But those who are actually worker, they are concerned with the thoughts.** What is the thought is there? Therefore, it is said that tad-vag-visargo janatagha-viplavo yasmin prati-sloka abaddhavaty api, namany anantasya yaso “nkitani yat[SB 1.5.11].

If there is simply the attempt is there how to glorify the Supreme Lord, that is a fact. It doesn't matter whether it is written in correct language or incorrect language, it doesn't matter. If the whole thought is targeted to glorify the Supreme Lord, then namany anantasya yaso “nkitani yat grnanti gayanti srnvanti sadhavah. Then those who are actually sadhu, even in spite of all these defects, because the only attempt is to glorify the Lord, then those who are sadhu, those who are devotee, they hear it. Srnvanti gayanti grnanti. Not only hear, they chant also

the same thing. And not only chant, but grnanti, they apply in their actual life.

This is the Bhagavata sloka. Is it clear now? Yes. Tad-vag-visargo janatagha-viplavo[SB 1.5.11]. **If the thought is revolutionary for transcendental realization, even it is not properly composed from grammatical and literary point of view, because the attempt is there for glorifying the Supreme Lord, all devotees, all great sages, saintly persons, sadhavah, grnanti, they accept. Yes. Grnanti srnvanti, hear with attention, and gayanti, and chant also. This is the principle. The only center is whether it is meant for awakening God consciousness. That is the central point, not the language(?). But it does not mean that it should not be correctly written. Correctly or incorrectly, if it is spoken by realized soul, that is important. Srnvanti gayanti. Somehow or other, if the attempt is to glorify the Supreme Lord; otherwise, if the attempt is to kill the Supreme Lord... Just like Dr. Radhakrishnan, what is the value of such erudition? A rascal. That is called (Sanskrit), jugglery of words. It has no value.**

Anyone who is trying to present... Just like Aurabindo, he has no idea what is Krsna and writing so many nonsense things. Vivekananda, he has no idea. Dr. Radhakrishnan. Rabindranath Tagore, he has no idea what is God, but he is writing Gitanjali. That should be tested by life. Caitanya Mahaprabhu speaking apani acari prabhu jivere sikhaya, He behaves Himself perfectly and then teaches how to become a devotee. He is mad after Krsna, He is falling down in the sea. You see? So that is wanted. And the Bhagavata also says, sa vai pumsam paro dharmo yato bhaktir [SB

1.2.6], how one has increased his devotion and love for Krsna, that is the test of it. Not these formalities. Another place Krsna says, *api cet su-duracaro bhajate mam ananya-bhak*. Even *suduracarah*, even not well behaved but unflinching faith in Krsna, *sadhur eva samantavyah* [Bg. 9.30], he is *sadhu*. Don't consider about his misbehaviors. That is not consideration. That will be corrected. Because he has taken to Krsna consciousness, gradually those things, those defects will be corrected. *ksipram bhavati dharmatma sasvac-chantim nigacchati*, he will become very soon a great religious soul because he has taken to Krsna.

So in the beginning if there is some defect, we should not consider that. We have to see how much his love for Krsna has increased, that is the test. Not the formalities. That is the test, how much he has sacrificed for Krsna, how much he is prepared to sacrifice for Krsna. If one takes Krsna for making business, that is different thing, that is not devotion. *Salagrama*, my Guru Maharaja used to say *salagram bir badam hoy (?)*. Just like you have seen *salagrama*. So if somebody takes that and breaks peanuts, so there is no devotion. It is a show during, attracting the visitors, it is nicely decorated, but in their absence, take it and you will have stone. So all this mostly the temple show is going on like that. They have made it a show of business. The devotees will come and pay something and I may have devotion or not devotion, it doesn't matter. One should be *baccha bankaram suci (?)*, inside and outside perfect.

*tad-vag-visargo janatagha-viplavo
yasmin prati-slokam abaddhavaty api
namany anantasya yaso "nkitani yat*

srnvanti gayanti grnanti sadhavah

[SB 1.5.11]

And then against this,

na yad vacas citra-padam harer yaso

(jagat-pavitram) pragrnita karhicit

tad vayasam tirtham usanti manasa

na yatra hamsa niramanty usik-ksayah

[SB 1.5.10]

Na yad vacas citra-padam harer yasa. You can present a literature very perfect from literary point of view, from metaphor and poetical, rhetorical, very perfectly written, citra-padam, attractive by language. Na yad vacas citra-padam, such kind of literature, if there is no description of the glories of the Lord, na tad vacas citra-padam. Just like there are so many sex literatures, very attractive, it is selling like anything. But we are not interested in those rascal literatures. Tad vayasam tirtham, such literature is considered as the place of enjoyment of the crows. Vayasam means crow. The crow take enjoyment in the garbage, you have seen? They won't go in a nice place. They will come all together. Just like vultures, they come together to take pleasure in a corpse, dead body. But a white swan, raja-hamsa, he goes to a place where there is nice water, lilies and lotus and nice trees.

You have seen that St. James Park? They will find out such nice place. They won't go to imitate the crows. The crows-like people will take pleasure in such nonsense literature, sex literature, or any

such literature. So many nonsense literatures nowadays they are having good sale. Because people are becoming crows-like, they have no high idea, they have no sense of Krsna consciousness, naturally they will take. Just like hippies, they have become all bad taste, crows-like.

So we have to become swans, raja-hamsa, paramahamsa, paramahamsa. Paramo nirmatsaranam. Then you can understand Krsna consciousness. If you remain crows, then you cannot, that is not possible. By nature's example we have to see if crows-like and swans-like, pigeons-like, birds of the same feather. Birds of the same feather flock together, is it not? So you have to change your feather, then he will be pleased. If you keep your feather crows-like, then you cannot mix with the swans, that is not possible. This is the test. There are classes of men like crows, and there are classes of men like swans. So we are preparing our devotee...

(aside) What is that?

Devotee (1): Is anybody watching?

Devotee (2): No.

Prabhupada: So Krsna consciousness means swan-like, they should be like swans. Their behavior should be like swans. They should live in clean place, at refreshing place. So as soon as somebody will come to the temple, he will be... (aside) You have some papers I shall show?

Syamasundara: I just wanted to check and see if there's somebody here. It's Nanda-kumara.

Prabhupada: So keep this principle in view, that you have to become swan, not crows. They say that everyone, every religion is all the same. This is all nonsense. (indistinct) In Bhagavad-gita

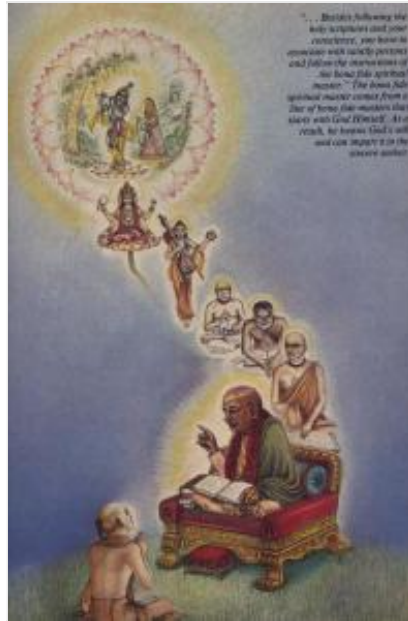
there are different types of religion, sattvic, rajarsic, tamasic. And our this... If you take it as religion, this is transcendental. Sa vai pumsam paro dharmo [SB 1.2.6]. Parah means transcendental, it is not ordinary, aparah.

In aparah dharma, the materialistic dharma, there are ritualistic ceremonies how to make one perfect for accepting transcendental religion. But this Krsna consciousness is directly putting oneself in the transcendental. That is the special (indistinct). Caitanya Mahaprabhu... (aside) Why don't you close it?

Caitanya-caritamrta says, krsne bhakti kaile sarva-karma krta haya. If you become Krsna conscious, then it is to be supposed that you have finished all other types of religion. My Guru Maharaja used to cite one example that one's friend was sitting on the high court judge's bench. So he was speaking to another, "Oh, that Panchu was playing with us naked. He is sitting on the high court judge's bench. Oh, how he was playing with us naked, how he is seated in the high court bench?" "Yes, I have seen, you have seen actually he is sitting." "Oh, then he must not be getting salary." He must not be getting salary. So this is the argument. Familiarity breeds contempt. So he cannot believe that he has become a high court judge. He thinks that "I am a rascal fool and my friend, how he can become high court judge? He must not be getting salary." But is that very good argument that the high court judge is seated there without any salary? This argument is false(?). That is enviousness. Nirmatsarata. That is the habit of the conditioned soul. So if... (end)

THE RESULT OF UNAUTHORIZED BOOK CHANGES – BROKEN GURU-PARAMPARA

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“Ganesha: Srila Prabhupada, if the knowledge was handed down by the saintly kings, evam parampara-praptam, how is it that the knowledge was lost?

Srila Prabhupada: When it was not handed down. Simply understood by speculation. Or if it is not handed down as it is. **THEY MIGHT HAVE MADE SOME CHANGES.** Or they did not hand it down. Suppose I handed it down to you, but if you do not do that, then it is lost. Now the Krishna consciousness movement is going on in my presence. **NOW AFTER MY DEPARTURE, IF YOU DO NOT DO THIS, THEN IT IS LOST.** If you go on as you are doing now, then it will go on. **BUT IF YOU STOP...**” (– Room Conversation with Carol Cameron – May 9, 1975, Perth)

WE ARE NOT MEANT FOR PRESENTING ANY LITERARY MASTERPIECES

Prabhupada: “There is a verse in Srimad-Bhagavatam that a book or poetry in which the Holy Name of Krishna is depicted, such language is revolutionary in the matter of purifying the material atmosphere. Even though such literature is presented in broken language or grammatical inconsistency or rhetorical irregularity, still, those who are saintly persons adore such literature. They hear such literature, and chant it and adore it, simply because the Supreme Lord is being glorified in this literature. In other words, we are not meant for presenting any literary masterpieces, but we have to inform people that there is a fire of maya which is burning the very vitality of all living entities, and they should guard against the indefatigable onslaught of material existence. That should be our motto.” (Letter to Krsna dasa — Los Angeles 13 February, 1969)

तद्वाग्विसर्गो जनताघविप्लवो यस्मिन् प्रतिश्लोकमवद्धवत्यपि ।
नामान्यनन्तस्य यशोऽंकितानि यत् शृण्वन्ति गायन्ति गृणन्ति साधवः ॥

*Tad бага visarga janata agha viplavo
Yasmin pratislokam abaddha vatyapi
Namanī anantasya jasho ankitani yat
Srinuvanti gayanti grinanti sadhabah*

“On the other hand the literature which is full with description of transcendental glories of the Name, Fame, Form, Pastime of the Unlimited Supreme Lord, -is a different creation of transcendental vocabulary all **meant for bringing about a revolution in the impious life of a misdirected civilization of the world.** Such transcendental literatures **even though irregularly composed,** is heard, sung and accepted by the purified men who are thoroughly honest.” (pp. 259)

KRISHNA HELPED ME WRITE IT!

Prabhupāda: And it was not possible for me to digest. (laughs)
Somebody else helped me to... I am a layman. I do not know.

Tamāla Kṛṣṇa: How did you write it?

Prabhupāda: That somebody, Kṛṣṇa, helped me. That He manufactured.

Yaśodānandana: And these mountains, they extend to the beaches.
“It is considered, according to the Bhāga...”

Prabhupāda: When I was writing, I was praying Kṛṣṇa that “I do not actually accommodate all this knowledge. Please help me.” Yes. That’s all right.

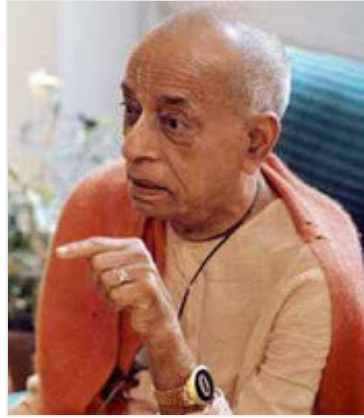
Room Conversation, June 18, 1977, Vṛndāvana

—

Unfortunately BBT International are now altering Krishna’s word as He chose to have them revealed through Srila Prabhupada and Srila Prabhupada’s personally chosen helpers!

A LITTLE LEARNING IS DANGEROUS

Help us by “liking” and “sharing” this post!



According to Satsvarupa Goswami in his Prabhupada Lilamrita Srila Prabhupada said arsha-prayoga establishing a no change policy:

But one day while sitting in the garden with Tamala Krsna, Svarupa Damodara, and others, Srila Prabhupada became very disturbed when he detected a mistake in one of his already printed books. Tamala Krsna was reading aloud a verse from the First Canto which began, “Munayah sadhu prsto ‘ham.” Srila Prabhupada had him read the synonyms.

Tamala Krsna read: “munayah-O sages; sadhu-this is relevant; prstah-questioned...”

“Sadhu?” asked Srila Prabhupada. Thus he uncovered a thoughtless mistake made by the Sanskrit editors. Sadhu means “devotee,” not “this is relevant.” Srila Prabhupada became very angry and denounced the “rascal Sanskrit scholars.” “A little learning,” he said “is dangerous. Immediately they think they have become big scholar, thinking, ‘I shall arrange!’ And then they write

all nonsense.” He continued speaking about the mistake for half an hour. He was disturbed. He ordered Tamala Krsna to write at once to the BBT and **stop these speculations by his disciples-changing his books in the name of editing** The devotees were startled to see Prabhupada so angry; he was supposed to be peacefully relishing a Srimad-Bhagavatam reading here in his garden. **Such a change was very serious**, he said, because it changed the meaning. “Even if the authorized acaryas would make a mistake,” he said, “it would not be changed. This is **arsa-prayoga**. In this way the acaryas are honored.” (Srila Prabhupada Lilamrita, chapter 52 “I Have Done My Part”)

“THEY ARE RUINING MY BOOKS”

Help us by “liking” and “sharing” this post!

Interview with Srila Ramesvara
Tape I

Srila Ramesvara (SR): The first time I met Srila Prabhupada was in 1971 at the San Francisco Rathayatra festival. I had driven up with Karandhar to help organize the festival. And I believe that was the year that Kesava had written that wonderful letter to Prabhupada that Lord Jagannatha was so ill that although we've tried everything to bring Him back to health, we're just not pure enough. And so we don't think He's going to appear for the Rathayatra unless Your Divine Grace personally comes. Only by your

A very, very important document has just become public. It is a 300+ page transcript of a 1979 interview with Ramesvara Dasa (manager of the Bhaktivedanta Book Trust when Prabhupada was with us). Ramesvara Dasa was the person directly in charge of printing Srila Prabhupada's books.

In this interview Ramesvara Dasa is giving a completely honest account of Srila Prabhupada's instructions to him in regard to not changing his books and on many other points also.

This is perhaps the most important document that has come to light in ISKCON since 1977.

You can download and read the PDF file of the interview by clicking on:

[Ramesvara-interview-1979](#)

Please read it...

Here are some of the important instructions on **responsible publishing** given by Prabhupada to Ramesvara Dasa:

Ramesvara Dasa:

“And also at that Mayapur meeting of 1976 we had had meetings with Prabhupada about the Bhagavatam. We prepared for that Mayapur festival a color board which showed all the volumes of the Bhagavatam drawn in for each Canto what the color would be. And Srila Prabhupada **approved** the color scheme for the Srimad-Bhagavatam for all the reprints. But **he warned us emphatically that this must be the very very last change that is ever to be made in the Srimad-Bhagavatam.**“

“Prabhupada at that time **approved** the new design for the Krsna Book trilogy and then he **approved** the standardization in terms of lettering and so on for the Bhagavatams and he approved the new color board. That is what the 12 Cantos are going to look like. Prabhupada was very happy to see that we had made a plan. But **then he got very grave and said, “Now, this is the final plan, this is the final approved standard, there can never be any more changes.”** He was emphatic, he was insistent, and he **pounded it into our heads.**“

“What about the incorrect grammar? “Prabhupada’s reply, **“You cannot change one comma, not even a comma, not even a punctuation mark, that is the etiquette.”** So that was just another one of those super heavy instructions that **the etiquette**

in dealing with a great acarya's books is that whatever he has done it's eternal and it can never be changed. And I believe that all of this was part of Prabhupada's training us . He wanted to train people who would be entrusted with his books.

“...you can get a first hand understanding of how intense Prabhupada was and how concerned he was that in the future **no one ever be allowed to make changes in his books.** This was more than just a preoccupation with Prabhupada. This was a, you could call this a **transcendental phobia, that the entire movement would without any shadow of a doubt be completely wasted and all the work and effort of all the devotees that Prabhupada was directly as well as his own efforts would all be ultimately lost if his books we re changed.** That was his attitude. He expressed that attitude very clearly in 1974 in that conversation and in that letter you'll see the statements Prabhupada made about how **everything will be ruined if his books are changed.**“

“With the BBT, the size of the books, the type of art in the books and so on, on principle **Prabhupada would not allow changes even if the change was an improvement.** Just to teach that principle of don't change.”

“Prabhupada just explained how **everyone's a rascal for daring to touch anything in his books.** The greatest anxiety he has is that after he's gone we will add things to his books that are bogus, we will take things out that are bona fide, we will make changes in his books and the whole work for 10,000 years, his plan Prabhupada was working on, it

will all be spoiled by us because of our tendency to change. And Prabhupada gave an example that the disease to do things differently is so inherent in the Americans that for the sake of doing things differently we would walk on our hands rather than our feet.”

“Don’t you dare change the picture on my book! I have deliberately chosen the picture of Visnu because I want this book to be attracting the Mayavadis and impersonalists. So that was the first direct instruction that I had received from Prabhupada which gave me an understanding of how much he would meditate on every facet of his books. The art, the size, the pictures, who the market was. And I began to realize Prabhupada is very much on top of his book design and publishing.”

“If you put anything bogus in my book , this is my greatest fear that you will ruin my book and the whole book will be ruined because of you!”

“The first of many experiences I’ve had with Prabhupada literally drilling me , pounding it into my head that you’re never allowed to change anything in his books. He trained me so intensely on this point. Even when the changes make sense he wouldn’t let me change. Just to train me.”

Ramesvara-interview-1979

WHO INSPIRED PRABHUPADA?

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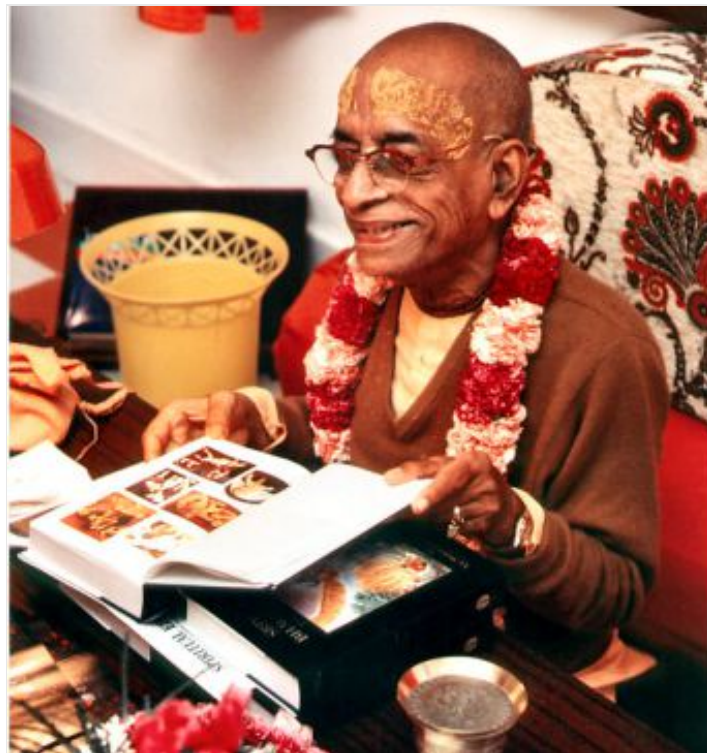
By Ajit Krishna Dasa

As told by Punya Dasa

Guru das watched Prabhupada laughing while reading his Krsna book.

Guru Das: “Prabhupada, you’re laughing at your own books.”

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



Prabhupada was a pure devotee on the highest platform. Krishna ***directly inspired*** Prabhupada to write his books and Krishna spoke directly through Prabhupada.

So if Krishna inspired Prabhupada to write his books, then...

- who inspired Prabhupada to publish the books?
- who inspired Prabhupada to distribute the books?
- who inspired Prabhupada to read the books?
- who inspired Prabhupada to daily lecture from the books?

...and most importantly...

- who inspired Prabhupada to **NEVER** ask his books to be re-edited?

JAYADVAITA SWAMI ADMITS THERE IS NO AUTHORIZATION

Vyapaka Dasa: *“Do you have explicit instructions from Srila Prabhupada authorizing you to make post-samadhi changes to his books?”*

Jayadvaita Swami: *“No.”* (Published e-mail correspondence between Jayadvaita Swami og Vyapaka Dasa)

Govinda Dasi: *“...Jayadvaita Maharaja has said that Srila Prabhupada did not specifically give him the permission to...”*

Jayadvaita Swami: *“I never got an explicit word from Srila Prabhupada to do this work at an explicit time.”* (Conversation between Govinda Dasi and Jayadvaita Swami about the posthumous changes to Prabhupada’s Bhagavad-gita, Honolulu on Jan 19, 2003)

“To my knowledge, Srila Prabhupada never asked us to re-edit the book.” (Jayadvaita Swami’s Letter to Amogha Lila 1986)

“Dear Yasodanandana Prabhu,

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

In answer to your questions, I don’t have any original tape recording of any kind of Srila Prabhupada authorizing the editorial changes in the Gita. And despite scouring the GBC resolutions from 1979-83, I found no reference to the Bhagavad-gita whatsoever. It seems the assignment of Jayadvaita Swami to

perform that task was unpublished—at least I couldn't find it in the GBC resolutions made widely available.

Hoping this meets you well, I remain

Your servant,

Dravida dasa [Editor for the BBT(I)]” (Letter from Dravida Dasa to Yasodanandana Dasa, Date: Wed, 24 Apr 1996 09:45:12 -0700)

So both Jayadvaita Swami and Dravida Dasa, who are the leading editors for the BBT International admits there is no instruction from Prabhupada to edit his Bhagavad-gita, As It Is (or any other of his books).

ALL CHANGES EXCEPT PHILOSOPHICAL CHANGES ARE OKAY?



MYTH:

“As long as the BBTI do not make philosophical changes, then their changes are all okay!”

REALITY:

Dear Jaya Krsna Prabhu! Dandavat pranam! Jaya Srila Prabhupada!

Our previous chat was very messy and unstructured. It was not possible for either of us to present our arguments and points in an orderly way. Therefore let us now start a debate where we focus on some concrete points. I suggest we start with your above request:

Jaya Krsna Dasa (JKD):

“Whenever possible, please share any verse you found which is philosophically completely against what Srila Prabhupada taught

because of this change. I mean only philosophical changes only, not any other type of changes”

Now, there are a few significant things about this request of yours. It has an implied premise, namely that:

“All changes that are not of a philosophical nature are okay.”

The truth of this implied premise can be disproved by quoting Jayadvaita Swami and the BBTI:

“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)

Now, as we see Prabhupada did not did not only disapprove of philosophical changes to his books. He also disapproved of “needless changes”. Therefore, if we can find any needless changes in his books, we know that Jayadvaita Swami and the BBTI have done something wrong. My contention is that Jayadvaita Swami and the BBTI have made many needless changes. Too many.

Here is one example:

“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)

So why have the BBTI changed the covers of many of the books? This seems to be completely needless. Prabhupada loved the original cover. It was very special. It was popular. It made devotees. Why change it? We have asked the BBTI and Jayadvaita

Swami why the cover was changed. But we have not received any reply.

Maybe you can answer this question, dear Jaya Krsna Dasa Prabhu?

Read more about the changes to the covers here:

<https://arsaprayoga.com/2013/09/01/covers-should-be-the-same-regardless-of-language/>

And here:

<https://arsaprayoga.com/2013/12/24/prabhupadas-instructions-on-front-covers-not-honored/>

So now I have:

1. Argued against your implied premise, and therefore against the validity of your question.
2. Presented positive evidence that the changes of the covers are against Srila Prabhupada's instructions.

Now you have to:

1. Defend your implied premise, or admit that your question is invalid.
2. Argue against my points about the covers, or admit that you either cannot answer it, or that it is in fact against Srila Prabhupada's instructions to change them.
3. Possibly present further points on the matter of the book changes.

—

Ajit Krishna Dasa

BBT INTERNATIONAL AND THE LOGIC OF THE NAKED MOTHER



In defence of Jayadvaita Swami's editing of the Bhagavad-gita As IT Is BBT International write on their website:

And in the conversation where Srila Prabhupada complained so strongly about "rascals editors," Srila Prabhupada said about Jayadvaita, "He is good."

And:

Of course, regarding Jayadvaita Swami, the BBT's chief editor, Srila Prabhupada wrote, "Concerning the editing of Jayadvaita Prabhu, whatever he does is approved by me. I have confidence in him. (letter to Radhavallabha, 7 September 1976)

But it is a logical fallacy to claim that a thing must possess the same characteristics now as it did in the past.

In Nyaya this fallacy is called **Nagna-Matrika-Nyaya / The Logic of the Naked Mother**. Srila Prabhupada explains:

This is nagna-matrka-nyaya. We change according to the circumstances. You cannot say that this must remain like this. (Morning Walk, May 5, 1973, Los Angeles)

In regard to BBT Srila Prabhupada explains this point:

Prabhupada: I have given you charge of this BBT, millions of dollars you are dealing, but it is not for your misuse. As soon as you misuse, that is your responsibility.

Ramesvara: Yes, but he says but still, you'll know that I'm going to misuse it.

Prabhupada: No. That Krsna knows, ***when something charge is given. But because you are independent, I know that "Ramesvara is very good boy; let him be in charge." But you can misuse at any moment, because you have got independence. You can misuse at any moment. At that time your position is different.*** (Morning Walk — June 3, 1976, Los Angeles)

Previously we have dealt with BBT International's argument [here](#) and [here](#).

BBT International's "Jayadvaita-Swami-is-good-argument" has thus been show to be logically invalid. In other words, it is not enough to say that at one point in time Srila Prabhupada liked Jayadvaita Swami's editing. We need more.

On top of that we have a few e-books out, documenting that Jayadvaita Swami has transgressed the instructions given by Srila Prabhupada. Please take a look at them:

No Reply from BBTI

Blazing Edits

Arsa-Prayoga – Preserving Srila Prabhupada’s Legacy

The BBT International and Jayadvaita Swami need to address the points presented in these books instead of relying on faulty logic.

DESIRE FOR NEEDLESS CHANGE FULFILLED (BG, INTRODUCTION)

Bhagavad-gita As It Is, Introduction:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca patitānām
pāvanebhyo vaiṣṇavebhyo namo namaḥ

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord who can fulfill the desires of everyone, just like desire trees, and who are full of compassion for the fallen souls.”

JAS It Is:

vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.”

Jayadvaita Swami, Letter to Amogha Lila, 1986:

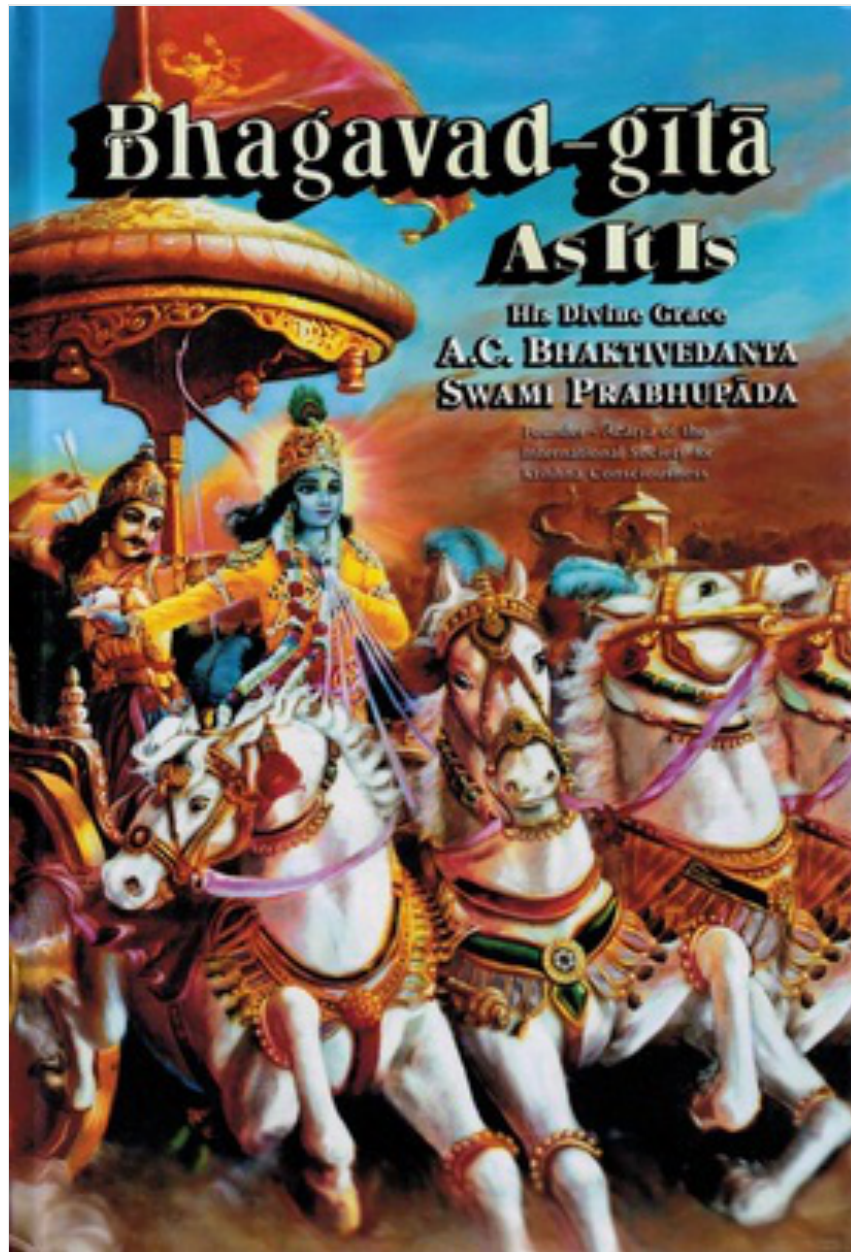
“Srila Prabhupada staunchly opposed needless changes.”

COVER UP

Help us by “liking” and “sharing” this post!

By Bhakta Torben Nielsen

(This was originally posted in the [Sampradaya Sun](#).)



Here in Denmark we have a “new” version of Srila Prabhupada’s Bhagavad-gita As It Is (supposedly), coming up. One of the editors, Jahnu/Jahnudvipa prabhu, publicized his suggestion for a front

cover (pictured below). As everyone can see, by comparison, it is different, in so many ways, from Prabhupada's Bhagavad-gita As It Is. This is a local example, but from research on the Internet, it is easily seen how widespread this corruption is.

Srila Prabhupada:

“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)

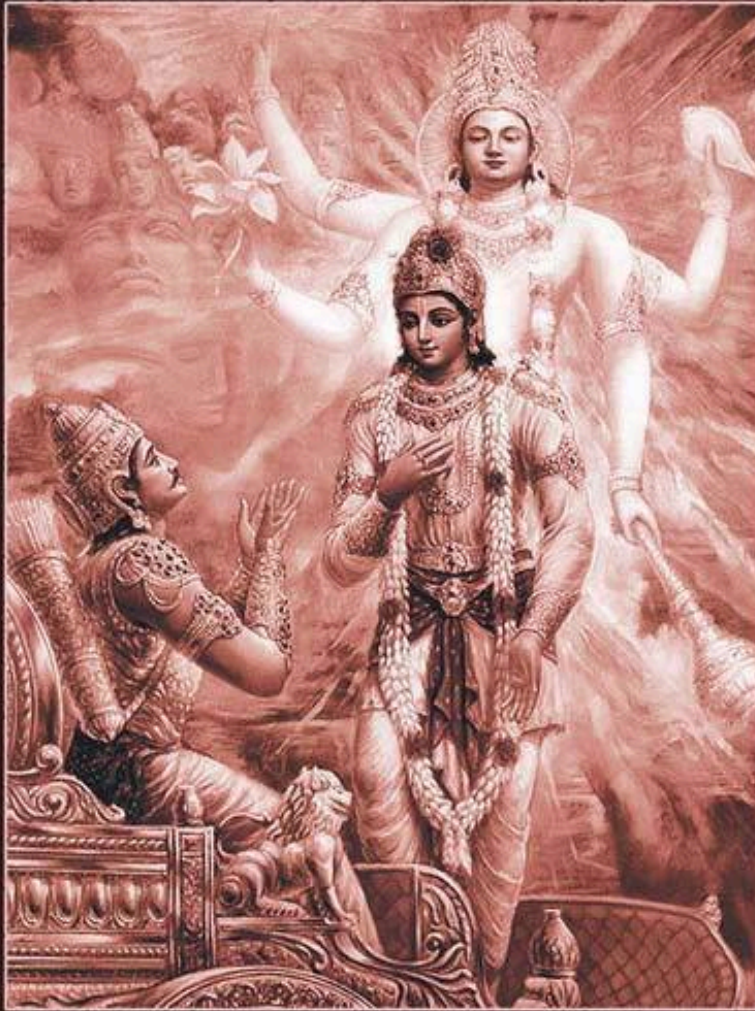
“Regarding Bhagavad-gita, enlarged edition, the picture approved by me to Jadurani is all right.” (Letter to: Satsvarupa – Los Angeles 31 July, 1970)

A subsequent “debate” on editor Jahnu's suggestion of a Bhagavad-gita cover was quickly censored, including Jahnu's picture. The topic was banned, as there is a stricture on that facebook forum ([Krishna.dk](https://www.facebook.com/Krishna.dk)) not to bring up “institutional”, “controversial” or “negative” material.

The idiotic irony is that bringing up the topic is “controversial” and forbidden – but DOING these things, changing the books, is fine.

BHAGAVAD-GITA

SOM DEN ER



Sri Srimad A. C. Bhaktivedanta Swami
Founder-Acharya of the International Society for Krishna Consciousness

GUDDSSANG

Jahnu's Suggested Bhagavad-gita cover

A few comments from Ajit Krishna Dasa (not featured in the post at Sampradaya Sun)

It is truly astonishing to see the amount of mistakes on this suggested cover:

- Bhagavad-gita is not spelled with capital “G” in “gita, but with a small “g”.

Prabhupada says:

“Regarding the listing of the Bhagavad-gita in the religion catalog of MacMillan, they have spelled it Bhagavid Gita and not Bhagavad-gita As It Is. I do not know why they should commit such mistake, I hope that this will not hamper the sales. Please point out this discrepancy to Mr. Wade.” (Letter to Brahmananda, Los Angeles, 19 December, 1968)

- Over the “i” and the “g” there should be a line. That could be excused if this is not the final version, and the sanskrit will be added later.
- On the original it says “As It Is”. In Jahnu’s this is changed to only capital letters “SOM DEN ER”.
- On the original books it says “His Divine grace”. On Jahnu’s we find “Sri Srimad A.C...”
- Regarding the artwork itself. Prabhupada was happy about the front cover of his 1972 edition. He approved it. He never asked for it to be changed at any point. The original cover is shining, it gives the impression of heroism, chivalry and fighting for the right cause. The colors on Jahnu’s cover is dark, boring and depressing. Prabhupada said that if a painting should be

changed it should be the exact same scene, but made better (read more about this [here](#)). On Jahnu's cover we find a different scene, and the dark and depressing colors certainly doesn't make it better.

I find it truly astonishing how a BBT International editor like Jahnu, who has been working for BBT(I) for more than 20 years, doesn't know or care about the clear instructions from Srila Prabhupada regarding front covers, artwork and text-editing. The amount of speculation Jahnu puts into his cover is amazing.

COVERS SHOULD BE THE SAME REGARDLESS OF LANGUAGE

Help us by “liking” and “sharing” this post!

The text below was sent to the BBT International through their website (<http://www.bbtedit.com/contact>) and to Jayadvaita Swami and Dravida Prabhu’s personal e-mails (jswami@pamho.net, jayadvaita.swami@pamho.net, dravida108@gmail.com) the 7th Feb. 2014. We asked them to comment on the points raised.

So far we have not received any reply.

By Ajit Krishna Dasa

Prabhupada:

“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)

But what has happened after Prabhupada’s physical departure? The new Bhagavad-gita looks very different! Now there are many different covers on the market. There are even many different covers for the English edition(s), and also for other editions in their particular language.

Here you can read more about the changes to the pictures, paintings and covers in Prabhupada’s Bhagavad-gita, As It Is:

http://www.prabhupada.dk/uploads/7/2/5/4/7254855/_changes.pdf

Starting with the original front cover here are some of the many different covers used to present Bhagavad-gita, As It Is.

NEW DANISH BHAGAVAD-GITA AS IT IS COVER AGAINST PRABHUPADA'S INSTRUCTIONS

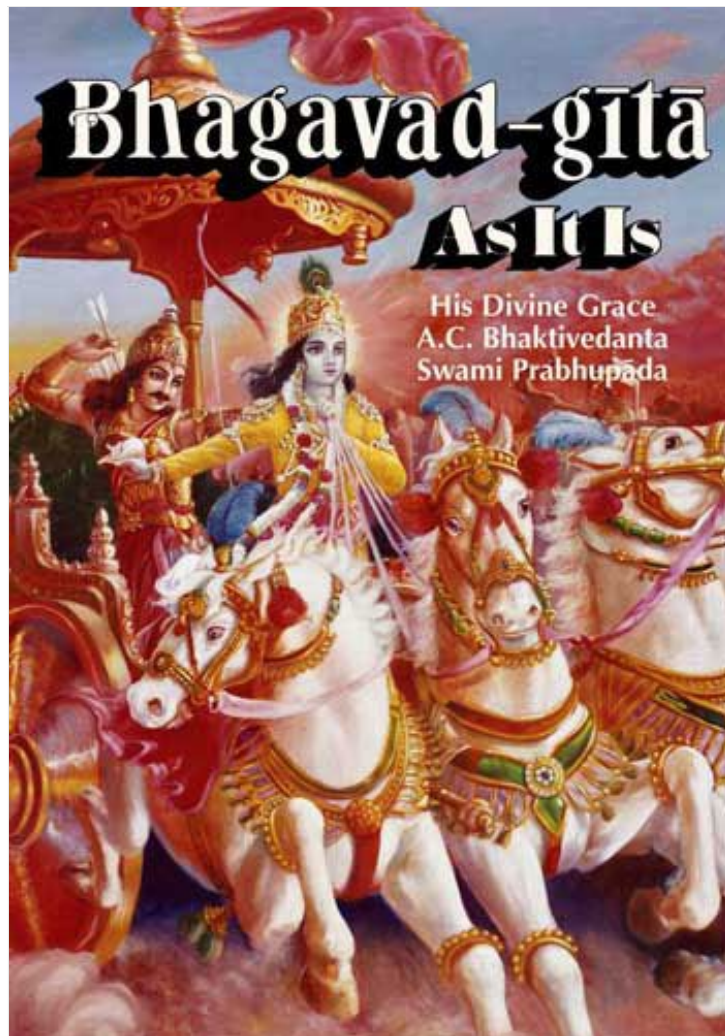
Help us by “liking” and “sharing” this post!

Recently the leading Danish editors ([Lalitanath Dasa](#) and [Jahnudvipa Dasa/Jahnu Dasa](#)) working for BBT International were made aware of this quote:

Prabhupada:

“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)

Here is the cover for Prabhupada's original 1972 edition of his Bhagavad-gita As It Is:



Prabhupada liked this cover so much that he wanted the Deities of Gita-nagari should be “Krishna and Arjuna, exactly as on the cover of the Bhagavad-gita.”:

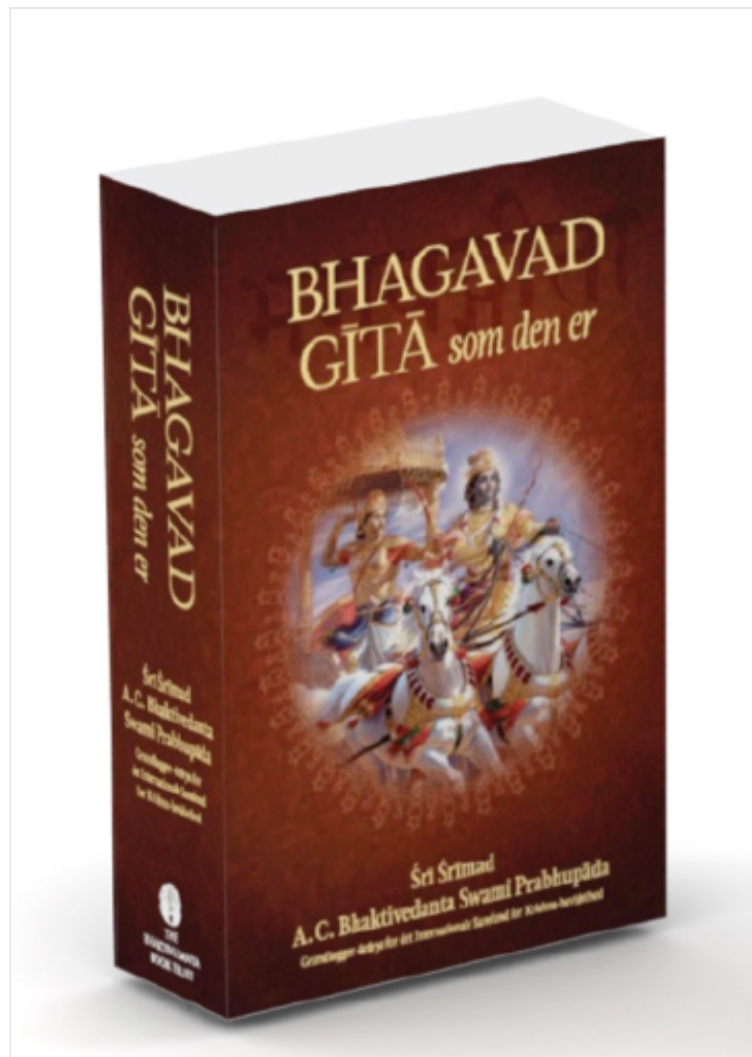
Srila Prabhupada began to sow the seeds of inspiration in directing the future development of Gita-nagari farming community.

Prabhupada confirmed today that the presiding Deity should be Krsna and Arjuna, exactly as on the cover of the Bhagavad-gita. (Tamal Krishna Goswami’s Diary, Prabhupada’s Final Days, August 30)

I

Through their [online magazine](#) the Danish BBT(I) editors recently

informed the Danish congregation that their new translation of the unauthorized BBT International 1983 Bhagavad-gita are to be published late November 2013. Despite being aware of the above desire and instruction from Srila Prabhupada the editors apparently decided to create their own, new cover—quite different from the original:



Prabhupada:

“Service means you must take order from the master. That is service. Otherwise it is mental concoction. Actually, the servant requests, “How can I serve you?” So when the master orders, “You serve me like this,” then you do that, that is service. And if you manufacture your service, that is not service. That is your sense

gratification. *Yasya prasādād bhagavat-prasādaḥ*. You have to see how he is pleased. Now if he wants a glass of water and if you bring a nice glass of milk, you can say milk is better than water, you take it. That is not service. He wants water, you give him water. Don't manufacture better thing." (Lecture, Bhagavad-gita 15.15, August 5, 1976, New Mayapur (French farm))

PRABHUPADA'S INSTRUCTIONS ON FRONT COVERS NOT HONORED

Help us by “liking” and “sharing” this post!



The text below was sent to the BBT International through their website (<http://www.bbtedit.com/contact>) and to Jayadvaita Swami and Dravida Prabhu's personal e-mails (jswami@pamho.net, jayadvaita.swami@pamho.net, dravida108@gmail.com) the 7th Feb. 2014. We asked them to comment on the points raised.

So far we have not received any reply.

Here we see, in the background, the painting Prabhupada chose for the front cover of his Bhagavad-gita As It Is (standing yet

unframed on the floor).

He was very happy about that painting, and he wished that Deities precisely resembling Krishna and Arjuna on the painting be made for the alter on the Gita-Nagari farm.

“Srila Prabhupada began to sow the seeds of inspiration in directing the future development of Gita-nagari farming community. Prabhupada confirmed today that the presiding Deity should be Krsna and Arjuna, exactly as on the cover of the Bhagavad-gita.” (Tamal Krishna Goswami’s Diary, Prabhupada’s Final Days, August 30)

He also desired that the pictures on he covers on his books should remain the same on all their respective translations into other languages. This wish has, unfortunately, never been honored.

Prabhupada:

“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)

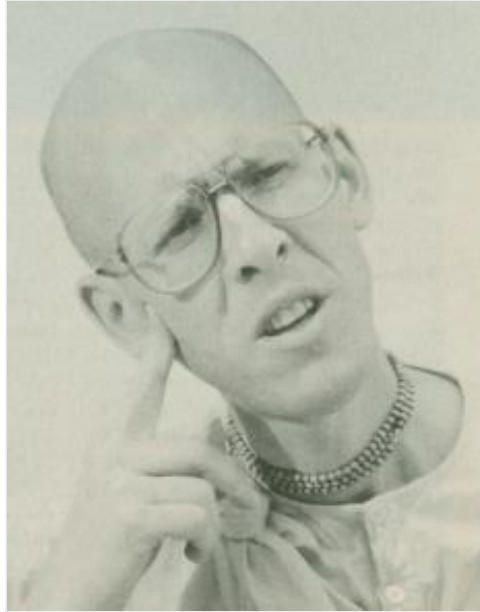
An unfortunate local example of an unauthorized cover can be read in the links below:

DANISH BHAGAVAD-GITA AS IT IS COVER AGAINST PRABHUPADA’S INSTRUCTIONS

DANISH BBT INTERNATIONAL EDITORS COVERS THE GREATNESS OF BHAGAVAD-GITA AND PRABHUPADA

“PHALANX” IN BG. 1.2 AND BG. 1.11 (JAYADVAITA SWAMI’S DOUBLE STANDARD)

Help us by “sharing” and “liking” this post!



The text below was sent to the BBT International through their website (<http://www.bbtedit.com/contact>) and to Jayadvaita Swami and Dravida Prabhu’s personal e-mails (jswami@pamho.net, jayadvaita.swami@pamho.net, dravida108@gmail.com) the 7th Feb. 2014. We asked them to comment on the points raised.

So far we have not received any reply.

Regarding the word “Phalanx” in Bg. 1.2 Jayadvaita Swami writes on the BBT International’s website:

“In the old edition, the idea of a specific military formation (vyudham) is omitted.”

So we see that Jayadvaita Swami feels free to not only override Prabhupada's editorial decisions regarding Bg. 1.2, namely to omit "military phalanx", but also to unnecessarily **add** the word "formation" instead of "phalanx" (Prabhupada often used the word phalanx. We find it many times in books like Bhagavad-gita, Krishna Book, Nectar of Devotion, Caitanya Caritamrta, and also in lectures, conversations, earlier essays and poems).

Jayadvaita Swami continues:

"In the new edition, I revised "phalanx" to "military formation" because a phalanx (originally) is a particular type of formation peculiar to ancient Greek warfare. Greek columns on the Battlefield of Kuruksetra didn't seem right. Hence the revision."

Then why did Jayadvaita Swami not remove the word "phalanx" from Bg. 1.11?

"All of you must now give full support to Grandfather Bhishma, as you stand at your respective strategic points of entrance into the phalanx of the army." (Bg, 1.11, BBT International 1983 edition)

"Phalanx" is also found in the purports to Bg. 1.3 and Bg. 1.11 in BBT International's 1983 edition.

Something doesn't make sense!

In retrospect: "Phalanx" has come to refer to any military formation, so perhaps I should have been less picky. But at any rate, the new translation gets in the idea that the old one left out."

So will Jayadvaita Swami again add the word phalanx to Bg. 1.2?

Or will he remove it from Bg. 1.11 and add “formation”? Changing back and forth – again and again and again...ad infinitum?

Is that what Prabhupada expected from his editors? Is this how the world comes to respect Prabhupada’s books and ISKCON?

NOT BACK TO THE “ORIGINAL MANUSCRIPT” (BG. 1.2)

Help us by “sharing” and “liking” this post!

This article was sent to the BBT International the 22nd Oct. 2013. We asked them to comment on the points raised. So far we have not received any reply.

Read these quotes carefully:

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

“Comparing each verse in the book with the text of the manuscript, I made only those changes that to me seemed worthwhile. I tried to be conservative and not make needless changes.” (Jayadvaita’s letter to senior devotees, October 25, 1982)

From the so called “original manuscript”:

Sanjaya said, "O the king, Duryodhan, the king after looking over the military phalanx arranged by the sons of Pandu went to the teacher and began to speak in the following words.

From the original and by Prabhupada approved/authorized 1972 edition of Prabhupada’s Bhagavad-gita As It Is:

Sañjaya said: O King, after looking over the army gathered by the sons of Pāṇḍu, King Duryodhana went to his teacher and began to speak the following words:

From the BBT International's 1983 posthumously edited
Bhagavad-gita As It Is:

Saṁjaya said: O King, after looking over the army arranged in military formation by the sons of Pāṇḍu, King Duryodhana went to his teacher and spoke the following words.

“PHALANX” – JAYADVAITA SWAMI’S DOUBLE STANDARD

Jayadvaita Swami attempts to justify his changes in this way:

“In the old edition, the idea of a specific military formation (vyudham) is omitted. In the new edition, I revised “phalanx” to “military formation” because a phalanx (originally) is a particular type of formation peculiar to ancient Greek warfare. Greek columns on the Battlefield of Kuruksetra didn’t seem right. Hence the revision. In retrospect: “Phalanx” has come to refer to any military formation, so perhaps I should have been less picky. But at any rate, the new translation gets in the idea that the old one left out.

We see that Jayadvaita Swami feels free to not only override Prabhupada’s editorial decisions regarding Bg. 1.2, namely to omit “military phalanx”, but also to unnecesarrily add the word “formation” instead of “phalanx” (a word Prabhupada often used).

Bg, 1.11 (BBT International 1983 edition):

“All of you must now give full support to Grandfather Bhishma, as you stand at your respective strategic points of entrance into the phalanx of the army.”

According to Jayadvaita Swami: in Bg. 1.2 “phalanx” didn’t seem right on Kuruksetra, because it’s a Greek word peculiar to ancient Greek warfare. But in Bg. 1.11 Jayadvaita Swami did not remove “phalanx”.

What are we to make of it?

Jayadvaita Swami admits that he might have been a little too “picky” regarding the word “phalanx”. This means he is not completely satisfied with his own work. Maybe we will have a new edition of Bg. 1.2 in his next printing? And what about Bg. 1.11? Change-change back-change-change back? Is that what Prabhupada wanted?

Jayadvaita Swami said he tried not to make needless changes, but only those worthwhile. But which of the changes here are really worthwhile? Which are really needed? None of them! Bg. 1.2 is just fine the way it is in the original 1972 edition.

“BEGAN TO SPEAK”

Jayadvaita Swami continues:

“Srila Prabhupada typically said “began to speak” or “began to say” when the meaning is simply “spoke” or “said.” Such a phrase as “began to speak” is more apt when followed by something like “but was cut off” or “but changed his mind and fell silent.” In later books, the BBT editors routinely trimmed off the “began to.”

The expression “began to speak” is not wrong, and as we can see below Prabhupada did not object to it in Bg. 1.2, but re-confirmed

it. Therefore the change is needless and not at all worthwhile. The editors might have trimmed the phrase off in other books, but these books were then approved by Prabhupada. Bg. 1.2 was approved with the phrase “began to speak”. Prabhupada did not approve the 1983 edition.

The shocking fact is that Jayadvaita Swami’s underlying technique is to attempt to mind-read Prabhupada after his physical disappearance and use his mind-reading “discoveries” about Prabhupada’s desires in relation to his books to change them posthumously. I don’t think even the devotees in favor of the changes have the fantasy to imagine that this is an editing methodology actively used by the BBT International.

The fallacy of going back to the so called original manuscript is covered [here](#). But apart from that, what does it even mean to postulate that you are changing back to the manuscript, when there are so many instances where you concoct phrases that Prabhupada never used in relation to the verses under discussion?

Let us see how Prabhupada dealt with Bg. 1.2:

Pradyumna: (leads chanting, etc.)

sanjaya uvaca

drstva tu pandavanikam

vyudham duryodhanas tada

acaryam upasangamya

raja vacanam abravat

[Bg. 1.2]

Translation: “Sanjaya said: O King, after looking over the army gathered by the sons of Pandu, King Duryodhana went to his teacher and began to speak the following words:”

Prabhupada: So Dhrtarastra inquired from Sanjaya, kim akurvata: “After my sons and my brother’s sons assembled together for fighting, what did they do?”

Prabhupada continues without objecting to the words “began to speak. In fact a little later in the same lecture Prabhupada says:

“Raja vacanam abravat [Bg. 1.2]. Then he began to speak, to inform Dronacarya.”

(Bhagavad-gita 1.2-3, London, July 9, 1973)

So in this lecture Prabhupada heard the verse, and did not object to to words “gathered” and “began to speak”. In fact he re-translated the words “raja vacanam abravat” to “began to speak” – the very same words he used in his draft (so called original manuscripts) and which he had approved in his 1972 edition of Bhagavad-gita As It Is.

From a room conversation:

Aksayananda: Acaryam upasangamya raja vacanam abravat [Bg. 1.2].

Prabhupada: Yes. What is the translation?

Aksayananda: “Sanjaya said, ‘Oh king after looking over the army gathered by the sons of Pandu, King Duryodhana went to his teacher and began to speak the following words.’ ”

Prabhupada: Aiye. [break] Caitanya Mahaprabhu's mission is to preach. So you join us.

(Room Conversation on New York court case, November 2, 1976, Vrindavana)

Prabhupada continues speaking with no objection to the verse as it was read to him.

The comparison of Bg. 1.2 in the original 1972 edition and BBT Internationals 1983 posthumously edition version is an example of everything Prabhupada's editors should NOT do:

- They changed what was approved by Prabhupada (namely “gathered” and “began to speak”)
- They added what Prabhupada approved left out (namely “military”)
- then added something Prabhupada didn't write (namely “formation” instead of “phalanx” and “spoke” instead of “began to speak”).

Jayadvaita Swami is not at all being conservative in his editing. He is by nature an extreme liberal, since he feels free to rely on a New Age methodology, namely using his feelings and “intuition” to mind-read Prabhupada. Jayadvaita Swami is actively using this liberal New Age methodology to add, subtract, concoct and change words in Prabhupada original and authorized books.

REMOVING “ETERNAL” FROM BHAGAVAD-GITA, AS IT IS (2.30)

This article was sent to the BBT International the 20th Oct. 2013. We asked them to comment on the points raised. So far we have not received any reply.

By Ajit Krishna Dasa

Bg 2.30 – original and authorized 1972-edition:

“O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.”

Bg 2.30 – unauthorized 1983 BBT International edition:

“O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being.”

Why has the word “eternal” been removed? What does Prabhupada say? Here are something from his lectures:

“O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.”

Prabhupada: Dehi nityam avadhyo ‘yam dehe sarvasya bharata. Dehe, dehe means body, within the body. This topic began, dehino ‘smin yatha dehe kaumaram yauvanam jara. Deha, dehi. Dehi means one who possesses the body. Just like guni. Asthate in prata. The grammatical. Guna, in, deha, in, in prata. Dehin sabda. So the

nominative case of dehin sabda is dehi. Dehi nityam, eternal. In so many ways, Krsna has explained. Nityam, eternal. Indestructible, immutable. It does not take birth, it does not die, it is always, constantly the same. Na hanyate hanyamane sarire. In this way, again he says nityam, eternal. (730831BG.LON)

Another lecture:

Devotee: 30: “O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature [Bg. 2.30].”

Prabhupada: Now, after putting forward all definitions and arguments from different angles of vision, of different philosophers, thesis, now Krsna concludes, “My dear Arjuna, take it for certain that the soul within is eternal.”

>>> Ref. VedaBase => Bhagavad-gita 2.27-38 — Los Angeles, December 11, 1968

Even in Srimad Bhagavatam Prabhupada writes that BG 2.30 confirm the eternality of the soul:

“The living entity is unborn and eternal, and as confirmed in the Bhagavad-gita (2.30),...”

>>> Ref. VedaBase => SB 2.7.49

Then why take “eternal” out the of the Bhagavad-gita, As It Is?

BBTI attempts to give this justification:

“The words “is eternal” (First Edition) do not appear in Srila Prabhupada’s original manuscript. The word nityam here means “eternally” — or, as Srila Prabhupada gives it, “always.” It modifies avadhyah. Thus, “always unfit for being slain.” Putting that negatively, as the original editor chose to do, the “always” becomes “never” — “he can never be slain.”

>>> Ref. VedaBase => GRV: 2.31: “Editing varnasrama-dharma out of the books?”

There are quite some problems with this proposed justification:

- We do not know what Hayagriva Prabhu and Prabhupada agreed upon while carefully working together on the Bhagavad-gita. Prabhupada might have wanted the word “eternal” to be there. We do not know and therefore we can’t change anything. Why? Because we can’t change in Prabhupada’s books based on “maybe”, “perhaps”, “I think” etc.) This “principle of caution” ought to be implemented in ALL editing work.
- Prabhupada himself used the word “nityam” in lectures and said that meant that the soul is eternal. In one of the above lectures Prabhupada even says that “Krsna concludes, “My dear Arjuna, take it for certain that the soul within is eternal.” So Krishna says in BG 2.30 that the soul is eternal. But BBT International thinks otherwise and overrides Prabhupada’s own words and corrects his sanskrit. Prabhupada was very concerned with better knowing disciples that had become “learned” in sanskrit:

“...a little learning is dangerous, especially for the Westerners. I

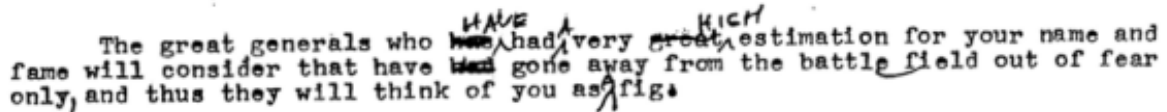
am practically seeing that as soon as they begin to learn a little Sanskrit immediately they feel that they have become more than their guru and then the policy is kill guru and be killed himself.” (from a letter to Dixit das on 18 Sep 1976)

- The result of these changes and their proposed justification will make it seem – for new devotees and scholars – that Prabhupada’s sanskrit was not good enough. Imagine that a new bhakta or bhaktin heard or read one of the above lectures by Prabhupada where he says that nityam in BG 2.30 means the soul is eternal. And then the new bhakta or bhaktin later reads that this is actually not correct sanskrit, and now the BBT International has corrected it by removing it from the translation. What kind of impression will this new bhakta or bhaktin get of Prabhupada and his knowledge of sanskrit? Will it increase their respect for him? Of course not! What will it say about the way we honor the acaryas in our sampradaya? Is this *arsa-prayoga* – to respect the authoritative sages?

A VERY “INSIGNIFICANT” CHANGE (BG. 2.35)

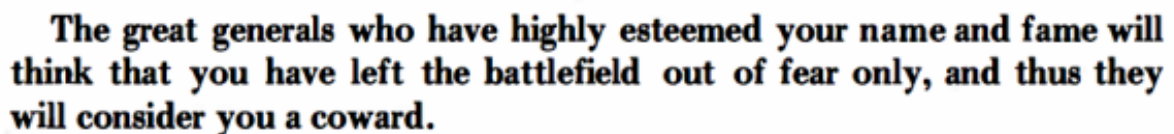
Help us by “liking” and “sharing” this post!

From “the original manuscript”:

A snippet of a handwritten manuscript in black ink on a light background. The text is written in a cursive, slightly slanted style. It reads: "The great generals who ~~had~~ ^{HAVE} had ^A very ~~great~~ ^{HIGH} estimation for your name and fame will consider that have ~~been~~ gone away from the battle field out of fear only, and thus they will think of you as ~~a~~ ^A fig^s".

The great generals who ~~had~~ ^{HAVE} had ^A very ~~great~~ ^{HIGH} estimation for your name and fame will consider that have ~~been~~ gone away from the battle field out of fear only, and thus they will think of you as ~~a~~ ^A fig^s.

From the original, approved and authorized 1972 edition of Bhagavad-gita As It Is:

A printed text snippet in a bold, serif font, enclosed in a thin black rectangular border. The text reads: "The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward."

The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

BBT International’s 1983 edition of Bhagavad-gita As It Is:

“The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant.” (Bg. 2.35)

Prabhupada and his editor, Hayagriva Prabhu, worked together on the “original manuscript” and the end result was “coward” instead of “fig”. But somehow the BBT International decided to replace “coward” with “insignificant”.

On the BBT International’s website we do not find any information about this change and why it was made. This is a significant point because Jayadvaita Swami have now published up through the 8th

chapter what is claimed to be a detailed justification of all his changes. But somehow he has left this one out when going through the changes in the [second chapter](#). Why?

In the word-for-word translation to Bg. 2.35 Prabhupada translates the word “laghavam” as “decreased in value”. But nowhere does Prabhupada translate “laghavam” as “insignificant”. When searching the Vedabase Folio we find nowhere in Prabhupada’s books, lectures, conversations, letters where he refers to Arjuna as being “insignificant” in the context of Bg. 2.35 – or any other context. **So how is changing “coward” to “insignificant” going back to “the original manuscript”? And in which way is it “closer to Prabhupada”?**

We also find that nowhere does Prabhupada use the word “fig” about Arjuna. But we do find plenty of places where he uses the word “coward” about Arjuna in relation to his decision not to fight, and we find lectures on Bg. 2.35 where Prabhupada didn’t object to the use of the word “coward”, and lectures where he actually reinforces the use of the word “coward” by repeating it:

Devotee: 35: “The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward [Bg. 2.35].” 36: “Your enemies will...”

Prabhupada: A ksatriya... It is the custom of the ksatriya that if they are wounded on the back side, he is considered a **coward**, but if he is wounded on the chest, he is accepted as real ksatriya. That means he has fought face to face. That is the injunction of military art in Vedic injunction. (Lecture on Bhagavad-gita 2.27-38, Los

Angeles, December 11, 1968)

This particular lecture is from 1968. Prabhupada had at least three years to demand “coward” changed in the 1972 Complete Edition. He didn’t.

Pradyumna: (leads chanting, etc.)

Translation: “The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.”

Prabhupada:

bhayad ranad uparatam

mamsyante tvam maha-rathah

yesam ca tvam bahu

bhutva yasyasi laghavam

...and Prabhupada continues the lecture without objecting to anything. (Bhagavad-gita 2.33-35, London, September 3, 1973)

Here are some other places where Prabhupada uses the word “coward” about Arjuna:

“When Arjuna wanted to become a nonviolent **coward** on the Battlefield of Kuruksetra, he was severely chastised by Lord Krsna.” (SB 1.9.26)

“So on the whole, Arjuna is illusioned — illusioned in the sense that he is forgetting his duty. He is a ksatriya, his duty is to fight; never mind the opposite party, even he is son, a ksatriya will not hesitate to kill his son even if he is inimical. Similarly, the son, if the father is inimical, he would not hesitate to kill his father. This is the

stringent duty of the ksatriyas, no consideration. A ksatriya cannot consider like that. Therefore Krsna said, klaibyam: “You don’t be **coward**. Why you are becoming **coward**?” These topics are going on. Later on, Krsna will give him real spiritual instruction. This is... Ordinary talks are going on between the friend and the friend.” (Bhagavad-gita 2.4-5, London, August 5, 1973)

“My case is very serious. My duty is to fight, but I do not like to fight. Some affection, some family relationship, is deterring me to fight, making me **coward**. So therefore it is a very complex position. And I find that You can make a solution of this complex position. I therefore accept You as my spiritual master. And I fall down under Your lotus feet as Your disciple.” Sadhi mam prapannam. “I am surrendered. Now You kindly protect the surrendered soul.” (Bhagavad-gita 2.13, Hyderabad, November 19, 1972)

(See the Vedabase Folio for more examples)

Two arguments defeated

Some argue that “coward” and “insignificant” means practically the same in the context of Bg. 2.35, so what’s the deal? It is an insignificant change, they argue. But this makes the change needless, so why change? Jayadvaita Swami wrote:

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

Besides this obvious point the two words do not at all mean the

same. The words “fig” and “coward” are both used in a derogatory meaning by Prabhupada whereas the word “insignificant” is much more neutral. Logically speaking a coward doesn’t need to be insignificant, and an insignificant person need not be a coward. So the two words can’t be synonymous.

I’ve heard a devotee claim that calling someone a “fig” is outdated, and that the BBT International decided to find a better word with a similar meaning. This is of course already defeated with the arguments against going back to the so called “original manuscript”, and the fact that “fig” and “insignificant” are far from synonymous. But additionally it would mean that the BBT International would have a double standard since they have kept the sentence “On the other hand, the forces of the Pandavas are limited, being protected by a less experienced general, Bhima, who is like a fig in the presence of Bhishma.” (Bg. 1.10 purport, the 1983 BBT International edition).

So is this really an “insignificant” change? You decide!

JAYADVAITA SWAMI ADMITS MISTAKE IN HIS EDITING (BG. 2.61 PURPORT)

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Bhagavad-gita 2.61 purport

The original manuscript (personally typed by Srila Prabhupada):

of the Yogi, burns all kinds of dirty things."The Yogá sutra also prescribes meditation on Visnu, and not in the void. The so-called Yogis simply waste time in meditating something which is not Visnu Form, and therefore their time is wasted in a vain search after phantasmagoria. We have to be Kṛṣṇa consci-

The original, approved and authorized 1972 edition of Bhagavad-gita As It Is:

all kinds of impurities." The *Yoga-sūtra* also prescribes meditation on Viṣṇu, and not meditation on the void. The so-called *yogīs* who meditate on something which is not the Viṣṇu form simply waste their time in a vain search after some phantasmagoria. We have to be Kṛṣṇa consci-

Then something strange happen in the BBT Internationals 1983 edition:

“The Yoga sutra also prescribes meditation on Visnu, and not meditation on the void. The so-called yogis who meditate on something which is not on the Visnu platform simply waste their time in a vain search after some phantasmagoria. We have to be Krsna conscious...” (Bg. 2.61 purport)

As we can see BBT International has changed “Visnu form” to “Visnu platform”. This change has no basis in the so called original manuscript. Jayadvaita Swami admits on the BBT International website that he made a mistake here:

2.61: ". . . not the Visnu form. . ."

PUBLISHED EDITIONS

[Purport]

The so-called *yogis* who meditate on something which is not **on the** the Visnu **platform** simply waste their time in a vain search after some phantasmagoria.

ORIGINAL MANUSCRIPT

The so called Yogis simply waste time in dmeditiating something which is not **Visnu Form** and therefore their time is wated in vain serch after phatasmagoria.

COMMENT

Here the critics have detected a genuine error. The text should read "not the Visnu form." The First Edition has it right, the Second Edition wrong. I don't know how the error came about. The BBT will correct it for future printings.

My mistakes are not sacred. The BBT has a consistent policy: The errors of typists and editors need not be preserved.

Jayadvaita Swami writes here that he doesn't know how the error came about. But in a Youtube video from the same website he says something else:

Why did you change 'Visnu form' to 'Visnu platform?'



From the video:

“My impression was that we had that from an original manuscript. I couldn’t find the original manuscript. And the manuscripts that we have say platform, so I said “Alright, platform.” But must have been our mistake.”

So all of a sudden Jayadvaita Swami remembers what happened: a real good story of several “manuscripts”, and the real original manuscript missing.

So we have different manuscripts, and we have Jayadvaita Swami changing on the basis of his “impressions” (clearly not a recognized source of knowledge and clearly not the standard method used by editors). He thinks that if we are missing what he have told the world is the “original manuscript”, then we just take one of the other available manuscripts, and if we happen to make a mistake, then we just reverse it next time. What is the problem?

Is this the way we to honor sacred books and help them stay authoritative in the eyes of the people of the world?

From the video:

“If someone find mistakes in our work and the work done later – reverse it! It is not sacred. It is not that Hayagriva’s mistakes were sacred and mine, mine aren’t – or my mistakes, or his mistake weren’t sacred and mine are...”

So Jayadvaita Swami is fallible, and he is able to admit his mistake in regard to “Visnu platform”. But why, then, will he not admit all

the other mistakes he has made? Devotees have been documenting his mistakes for years, but he will not admit them. Why?

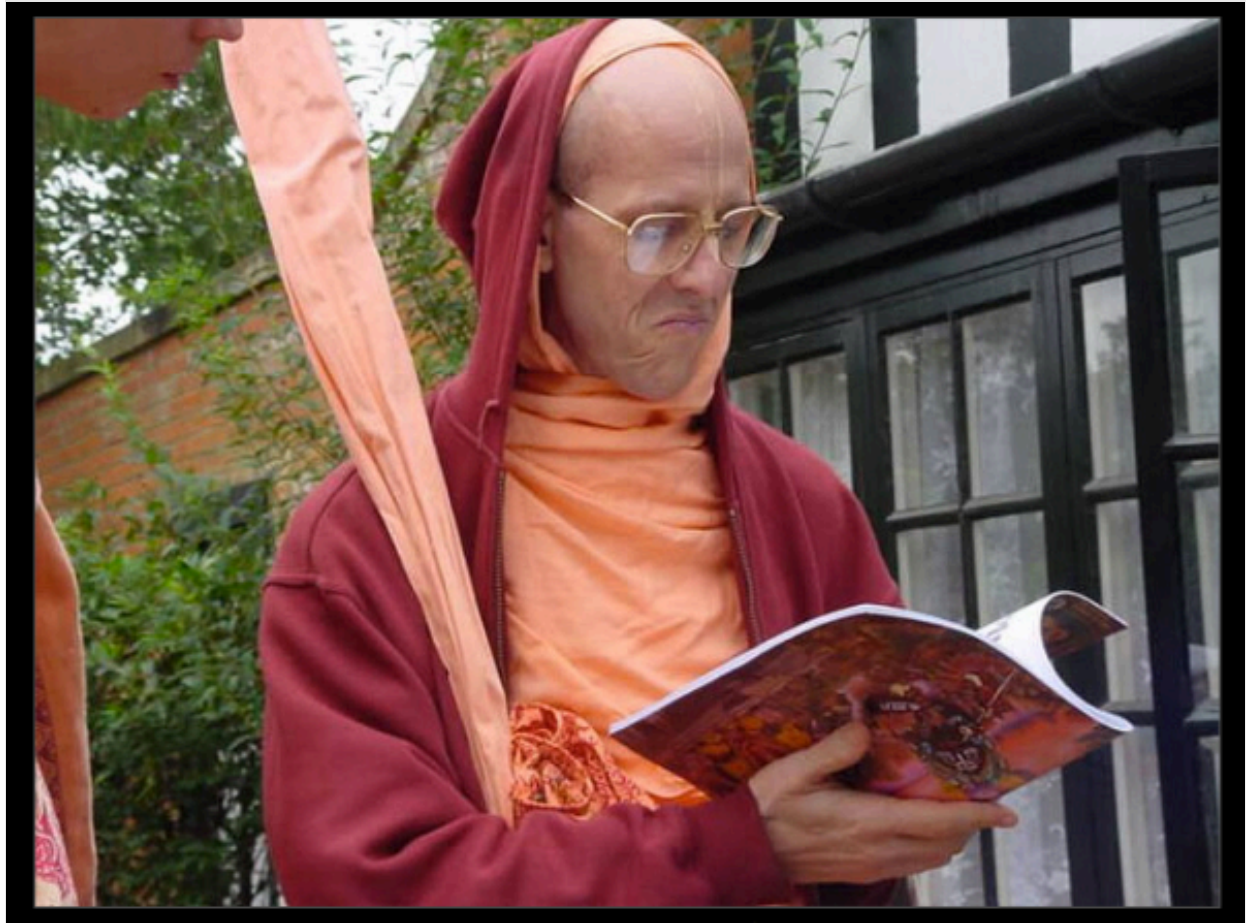
In the last part of the video Jayadvaita Swami says that we should apply a principle of being “as close to Prabhupada as possible.” And this is true. But what is closest to Prabhupada – is it his many earlier drafts or the final book he himself completed together with his editors and which he approved, published, called the “Complete Edition” and “Definitive Edition” and read, lectured from and distributed for years without asking for more than 1-3 mistakes corrected?

Why will Jayadvaita Swami not admit that his biggest mistake is that he bases his editing on the mistaken idea that we can change the final, approved book back to its earlier drafts (of which there are many)?

And why will he not admit that it is logically impossible to correct ALL mistakes in Prabhupada’s books without violating the arsa-prayoga principle of not correcting the acarya? A principle Prabhupada demanded that we follow.

Being close to Prabhupada can be done by honoring the arsa-prayoga principle and accepting Prabhupada’s book as he accepted them himself.

JAYADVAITA SWAMI'S REWARD (BG 4.11)



Jayadvaita Swami

By Ajit Krishna Dasa

BG 4.11:

So called original manuscript (Srila Prabhupada's draft):

All of them as and as they surrender unto Me, I will reward them accordingly. Every one follows My path in all respects, O son of Pritha.

Click to enlarge picture

Original and authorized 1972 Macmillan edition:

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

BBT International’s posthumously changed 1983 edition:

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

Hayagriva Prabhu was true to Srila Prabhupada’s words here.
Jayadvaita Swami’s 1983 version is not! Why?

There is **NO** explanation of why this change was made on the
BBTI’s website. I wonder why, since they write:

“Want to see the actual revisions made for *Bhagavad-gita As It Is*,
Srimad-Bhagavatam, and *Teachings of Lord Caitanya*? You’ve
come to the right place.” (BBT International’s website)

And on Jayadvaita Swami’s “annotated scans” which are
categorized under “See the changes” on BBTI’s website there is no
annotations made to verse 4.11.

Regarding these “annotated scans” BBT International’s website
says:

“When Jayadvaita Swami made his revisions for the second edition
of *Bhagavad-gita As It Is*, he did them directly on a copy of the
book—that is, a copy of the first edition. After the second edition
was published, for many years his first-edition copy was lost. But
back in roughly 2006, Dravida Dasa found it in a trunk in San
Diego. More recently, that copy has been scanned and digitized.
And now the BBT is putting it here online.”

Apparently not all the changes made to Srila Prabhupada's Bhagavad-gita As It Is are to be found in this "annotated scan" that all of a sudden mysteriously re-appeared. Why do they not write that not all changes are mentioned in this "annotated scan"? Are they trying to hide some of the changes from the public?

How did Srila Prabhupada feel about verse 4.11 as it appeared in his 1972 Macmillan Bhagavad-gita As It Is:

Prabhupada: So the original verse says that "All of them as they surrender unto Me, I reward accordingly. Everyone follows my path in all respects." This means that everyone is searching after that absolute truth. Some of them are satisfied with impersonal feature. The philosophers, jnanis, they, because they want to understand the absolute truth by dint of their imperfect knowledge.

>>> Ref. VedaBase => Bhagavad-gita 4.11-18 — Los Angeles, January 8, 1969

Prabhupada: "All of them — as they surrender unto Me — I reward accordingly. Everyone follows My path in all respects, O son of Prtha." God is everything, and we can associate with Him according to our choice.

>>> Ref. VedaBase => Interview with the New York Times — September 2, 1972, New Vrindaban

Cyavana: Krsna says, "All of them, as they surrender, I reward accordingly." So that means they are surrendering in different...

Prabhupada: Yes. He has not surrendered. He keeps himself

separate from Krsna, and he is, artificially he shows surrender. Surrender does not mean that you reserve something for you. That is not surrender. Surrender means without reservation. That is surrender.

>>> Ref. VedaBase => Morning Walk — November 1, 1975,
Nairobi

Pradyumna (leads chanting): Translation: “All of them, as they surrender unto Me, I reward accordingly. Everyone follows My path in all respects, O son of Prtha.”

Prabhupada:

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah
[Bg. 4.11]

Everyone is seeking to find out Krsna. Directly or indirectly. Krsna means the all-attractive. All-attractive. Bhagavan means the all-attractive Supreme Personality of Godhead. So indirectly or directly, everyone is seeking Krsna, the all-attractive. Ananda-mayo 'bhyasat. The Supreme Bliss.

>>> Ref. VedaBase => Bhagavad-gita 4.11 — Bombay, March 31,
1974

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

Prtha.”

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah
[Bg. 4.11]

We are continuing from yesterday’s subject matter, how one can become purified and go back to home, back to Godhead. Here the second line of this verse is very important. It is said, mama vartmanuvartante manusyah partha sarvasah: “All human being is searching after Me.”

>>> Ref. VedaBase => Bhagavad-gita 4.11 — Geneva, June 1, 1974

Prabhupada: This is page one-hundred-eighteen, yes.

Tamala Krsna: “All of them as they surrender unto Me, I reward accordingly. Everyone follows My path in all respects, O son of Prtha.” Purport: “Everyone is searching after Krsna in the different aspects of His manifestation. Krsna, the Supreme Personality of Godhead, is partially realized in His impersonal brahmajyoti or shining effulgence. Krsna is also partially realized as the all-pervading Supersoul dwelling within everything, even in the particles of atoms.”

Prabhupada: It [the microphone] is not fixed up right.

Tamala Krsna: “But Krsna is only fully realized by His pure devotees. Therefore, Krsna is the object of everyone’s realization, and as such anyone and everyone is satisfied according to one’s desire to have Him. One devotee may want Krsna as the supreme

master, another as his personal friend, another as his son, and still another as his lover. Krsna rewards equally all the devotees in their different intensities of love for Him. In the material world the same reciprocations of feelings are there and they are equally exchanged by the Lord with the different types of worshipers. The pure devotees both here and in the transcendental abode associate with Him in person and are able to render personal service to the Lord and thus derive transcendental bliss in His loving service. As for those who are impersonalists and who want to commit spiritual suicide by annihilating the individual existence of the living entity, Krsna helps them also by absorbing them into His effulgence. Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead, and consequently they cannot relish the bliss of transcendental personal service to the Lord...”

Prabhupada: Yes.

Tamala Krsna: “...and they extinguish their individuality.”

Prabhupada: God realization, there are three aspects: brahmeti paramatmeti bhagavan iti sabdyate [SB 1.2.11].

>>> Ref. VedaBase => Bhagavad-gita 4.11-18 — Los Angeles, January 8, 1969

Again we see that Jayadvaita Swami’s and BBT International’s claim to fame – namely that they are making the books “closer to Prabhupada” – is false propaganda. Many, many changes – hundreds (if not thousands) – are further away from the words that Srila Prabhupada originally wrote or dictated.

Their claim about not making needless changes is proved false by the changes to Bg. 4.11, since this change is not at all needed.

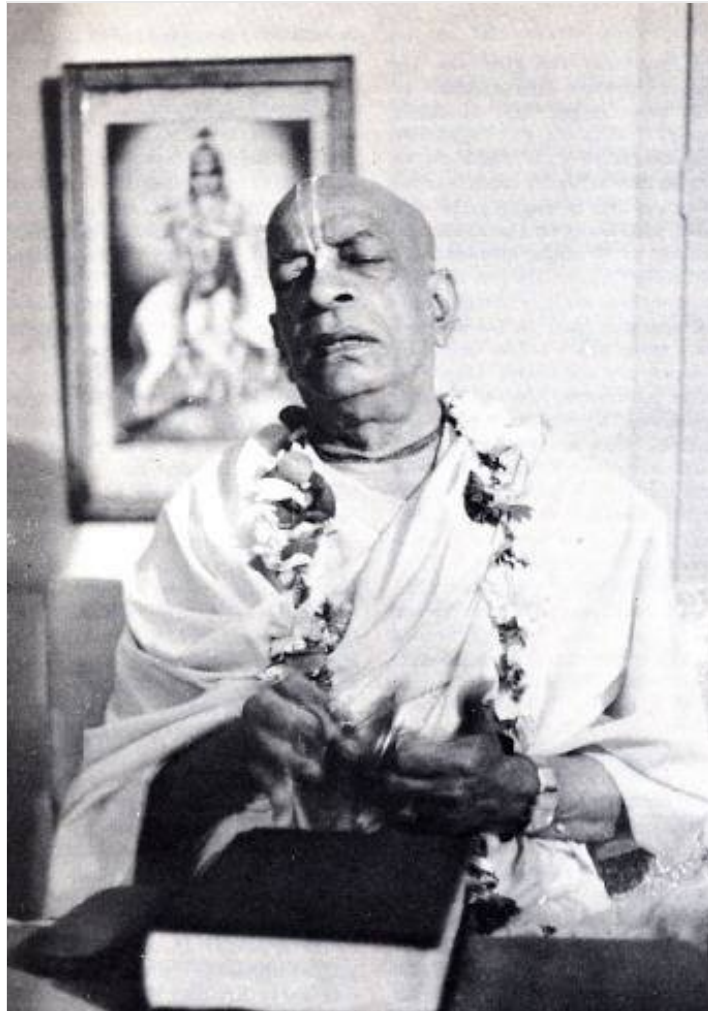
Does Jayadvaita Swami and the BBTI trustees ever ask themselves this question: If making all of these changes is our way of surrendering to Srila Prabhupada, then what will our reward be?

“THE DUTY OF THE FINGER” (BG. 4.38)

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This article was sent to the BBT International through their website (<http://www.bbtedit.com/contact>) and to Jayadvaita Swami’s personal e-mails (jswami@pamho.net and jayadvaita.swami@pamho.net) the 24th Oct. 2013. We asked them to comment on the points raised.

So far we have not received any reply.



By Bhakta Torben and Ajit Krishna Dasa

Srila Prabhupada’s Bhagavad-gita 4.38, original 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.

Jayadvaita Swami's version (BBT International, 1983 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 become accomplished in the practice of devotional service enjoys this knowledge within himself in due course of time.

The sentence,

“And one who has achieved this enjoys the self within himself in due course of time.”

is changed to:

“And one who has become accomplished in the practice of devotional service enjoys this knowledge within himself in due course of time.”

This change is both needless and alters the meaning.

It is **NEEDLESS** because Prabhupada has not asked for it.

It alters the meaning, as the words “enjoys the self” is erased and replaced with “enjoys this knowledge”.

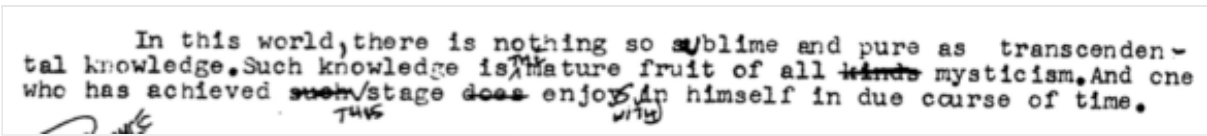
And the words “has achieved this” are substituted with “has become accomplished in the practise of devotional service”.

Furthermore the words “are culminated” in the end of the purport are **NEEDLESSLY** changed to “culminate”.

So there are NEEDLESS changes BOTH in the translation and in the purport.

Usually all this is explained away with something from the “original manuscript”. But on BBT International’s website we find no information about this change.

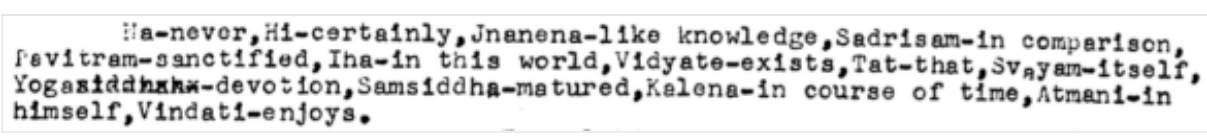
The “original manuscript” sounds like this:



In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is ^{the} mature fruit of all ~~kinds~~ mysticism. And one who has achieved ~~such~~/^{THIS} stage ~~does~~ enjoy ^{with} in himself in due course of time.

So AGAIN the “original manuscript” is seen to be closer to the 1972 original Bhagavad-gita than Jayadvaita Maharaj’s version.

On top of that, in the word-for-word translation the word “na – never” is changed to “na – nothing” and “svayam-itself” is changed to “svayam-himself”. Prabhupada personally did ALL the type-writing for the first six chapters of the so called “original manuscript”. In the “original manuscript” Prabhupada’s translation of “na” was “never” (Na-never) and his translation of “svayam” was “itself” (svayam-itself):



Na-never, Hi-certainly, Jnanena-like knowledge, Sadrisam-in comparison, Pavitram-sanctified, Iha-in this world, Vidyate-exists, Tat-that, Svayam-itself, Yogasiddhah-devotion, Samsiddha-matured, Kalena-in course of time, Atmani-in himself, Vindati-enjoys.

So BBT International have CHANGED PRABHUPADA’S SANSKRIT TRANSLATION as it was PERSONALLY WRITTEN BY HIM, on his type writer. Prabhupada was very concerned with better knowing disciples that had become “learned” in sanskrit:

“...a little learning is dangerous, especially for the Westerners. I

am practically seeing that as soon as they begin to learn a little Sanskrit immediately they feel that they have become more than their guru and then the policy is kill guru and be killed himself.” (from a letter to Dixit das on 18 Sep 1976)

Prabhupada gave this lecture from Bg. 4.38 and did not mention anything about changing anything:

Madhudvisa: Verse thirty-eight: “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 [Bg. 4.38].”

Prabhupada: Yes. Knowledge: “I am part and parcel of Krishna, or God. My duty as part and parcel is to serve Krishna.” Just like this finger is the part and parcel of my body. The duty of the part and parcel is to serve.

(Bhagavad-gita 4.34-39, Los Angeles, January 12, 1969)

FRIVOLOUS CHANGE OF CHAPTER- HEADING

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The text below was sent to the BBT International through their website (<http://www.bbtedit.com/contact>) and to Jayadvaita Swami and Dravida Prabhu’s personal e-mails (jswami@pamho.net, jayadvaita.swami@pamho.net, dravida108@gmail.com) the 7th Feb. 2014. We asked them to comment on the points raised.

So far we have not received any reply.

BY: BHAKTA TORBEN (re-posted from [Sampradaya Sun](#))

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)

Prabhupada’s draft [so called original manuscript. This was personally typewritten by Srila Prabhupada]:

Thus end the Bhaktivedanta Purports for the Sixth Chapter of
Srimad Bhagavat Gita, in the matter of Samkhyayoga Brahmavidya.

“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 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

—

Here we post many more examples where Prabhupada says that the sixth chapter of Bhagavad-gita As It Is deals with sankhya-yoga:

“So we have been discussing Bhagavad-gita. In Second Chapter, the Lord has very elaborately explained the constitutional position of the living entity, and the whole first portion of the Six Chapter. The Bhagavad-gita is divided into three portions. The first six chapter, the second six chapters and the third six chapters. Actually just like this book, there are two hard covers, and in the middle there is the substance, writing. So the first six chapters, they are just like two coverings. Karma-yoga and jnana-yoga. And the middle six chapters, well-protected, that is bhakti-yoga. So at the end of the first six chapters, Krsna concludes the yoga system. **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”

[Bg. 6.47] >>> Ref. VedaBase => 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.**” >>> Ref. VedaBase => Bg 6.47

“Prabhupada: Hare Krsna. **Sankhya-yoga is the astanga-yoga. This sitting posture and meditation, this is called sankhya-yoga.**

(69/02/16 Los Angeles, Bhagavad-gita 6.13-15)

“Lord Caitanya’s teachings are identical to those given by Lord Kapila, the **original propounder of sankhya-yoga, the sankhya system of philosophy.** This authorized system of yoga recommends meditation on the transcendental form of the Lord. There is no question of meditating on something void or impersonal. One can meditate on the transcendental form of Lord Visnu even without practicing involved sitting postures. Such meditation is called perfect samadhi. **This perfect samadhi is verified at the end of the Sixth Chapter of the Bhagavad-gita,** where Lord Krsna says, “And of all yogis, 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.”” (Bg. 6.47) >>> Ref. VedaBase => Cc. 1975-Preface

“It is our duty to act in Krsna consciousness because we are constitutionally parts and parcels of the Supreme. The parts of the body work for the satisfaction of the entire body, not for the individual parts. The goal is the satisfaction of the complete whole. Similarly, the living entity should act for the satisfaction of the supreme whole, the Supreme Personality of Godhead, and not for

his own personal satisfaction. One who can do this is the perfect sannyasi and the perfect yogi. In the first verse of **the Sixth Chapter of Bhagavad-gita, the chapter dealing with sankhya-yoga**, Bhagavan Sri Krsna states,

anasritah karma-phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah

“One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work.” >>> Ref. VedaBase => PoP 1: Yoga as Action

“Krsna Himself does not sit down idly. All His pastimes are filled with activity. When we go to the spiritual world, we will see that Krsna is always engaged in dancing, eating, and enjoying. He does not sit down to meditate. Is there any account of the gopis meditating? Did Caitanya Mahaprabhu sit down to meditate? No, He was always dancing and chanting Hare Krsna. The spirit soul is naturally active. 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**, Arjuna frankly said,

yo ‘yam yogas tvaya proktah
samyena madhusudana
etasyaham na pasyami
cancalatvat sthitim sthiram

“O Madhusudana [Krsna], the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.” (Bg. 6.33) **Although Arjuna was highly elevated and was Krsna’s intimate friend, he immediately refused to take up this sankhya-yoga system.**” >>> Ref. VedaBase => PoP 1: Yoga as Action

“In this Sixth Chapter, in which the Lord speaks of the sankhya-yoga system, He states from the very beginning that one cannot become a yogi unless one renounces the desire for sense gratification.” >>> Ref. VedaBase => PoP 2: Mastering the Mind and Senses

“In this Sixth Chapter of Bhagavad-gita, the system of sankhya-yoga, which is the meditational astanga-yoga system, is emphasized.” >>> Ref. VedaBase => PoP 4: Moderation in Yoga

“Here it is clearly stated that there are many types of yogis-astanga-yogis, hatha-yogis, jnana-yogis, karma-yogis, and bhakti-yogis — and that of all the yogis, “he who always abides in Me” is said to be the greatest of all. “In Me” means in Krsna; that is, the greatest yogi is always in Krsna consciousness. Such a yogi “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 Sixth Chapter on sankhya-yoga:** if one wants to attain the highest platform of yoga, one must remain in Krsna consciousness.” >>> Ref. VedaBase => PoP 8: Failure and Success in Yoga

Devotee: “These preface perfection by devotional service which alone can award peace to the human being and is the highest goal of life. **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) >>> Ref. VedaBase => Bhagavad-gita 5.26-29 — Los Angeles, February 12, 1969

Prabhupada: Now, here it is clearly stated that of all yogis, there are different kinds of yogis. Astanga-yogi, hatha-yogi, jnana-yogi, karma-yogi, bhakti-yogi. So bhakti-yoga is the highest platform of yoga principles. So Krsna says here, “And of all yogis.” There are different kinds of yogis. “Of all yogis he who always abides in Me,” in Krsna. Me means Krsna says “in Me.” 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. >>> Ref. VedaBase => Bhagavad-gita 6.46-47 — Los Angeles, February 21, 1969

“If you want to learn Krsna, if you want to know Krsna, then you have to take this process. Mayy asakta-manah partha yogam. And if you practice this yoga, krsna-yoga, or bhakti-yoga, then you become the topmost of all yogis. **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] >>> Ref. VedaBase => Bhagavad-gita 7.1 — Calcutta,
January 27, 1973

“In Europe and America the yoga principle is very popular because they think by practice of yoga, they’ll have very good health and they can use their senses very nicely. That is yoga system. The fatty woman goes to the yoga class for reduce fat. That is yoga system. You see. Somebody is going to practice yoga system for making right the liver action. You see. Here is yoga: vasudeva-para yogah. That is... **Krsna also says in the Yoga chapter, Sankhya-yoga chapter**, Krsna says,

yoginam api sarvesam
mad-gatenantar-atmana
sraddhavan bhajate yo mam
sa me yuktatamo matah”

[Bg. 6.47] >>> Ref. VedaBase => Srimad-Bhagavatam 1.2.28-29 — Vrndavana, November 8, 1972

“These Krsna conscious persons, people, they are also yogis, bhakti-yogis. They are the best of the yogis. **As we see in the Bhagavad-gita, in the chapter in which Sankhya yoga has been explained, the conclusion is, yoginam api sarvesam: [Bg. 6.47] “Of all the yogis...”** Yoginam api sarvesam mad-gatenantar-atmana: “One who is thinking within himself about Me, Krsna,” mad-gaten... sraddhavan, “with faith and love,” bhajate

mam, “engaged in My devotional service,” sa me yuktatamo matah,
“he is the first-class yogi. He is the first-class yogi.” >>> Ref.

VedaBase => Srimad-Bhagavatam 5.5.1 — London, August 30, 1971

“Of course, those who are too much engrossed with the bodily
concept of life, they have been recommended to practice the hatha-
yoga system. **That is also mentioned in the Srimad-
Bhagavad-gita. Just like you’ll find in the “Sankhya-yoga.”**”

This Bhagavad-gita As It Is, as we have published, page number
153, there is a statement how one should practice this
transcendental meditation. Verse number thirteen and fourteen, it
is said, “One should hold one’s body, neck and head erect in a
straight line.” >>> Ref. VedaBase => Northeastern University
Lecture — Boston, April 30, 1969

“Prabhupada: Yoginam api sarvesam: “Of all the yogis...”

**Yoginam api sarvesam. That is the last verse of the yoga
chapter, sankhya-yoga chapter.** Yoginam... When Arjuna said
that “This practice of astanga-yoga is not possible for me.” >>>
Ref. VedaBase => Room Conversation — December 13, 1970,
Indore

“Therefore it is conclusive that so called yoga followers are simply
cheated and they are wasting their time. **I have already
explained these points in the Sankhya yoga chapter of the
Bhagavad-gita As It Is,** so you read them carefully and present
it, point by point, in suitable occasions.” >>> Ref. VedaBase =>
Letter to: Satsvarupa — Hawaii 19 March, 1969

DELETING “WHATEVER” (BG. 6.26)

Bg. 6.26:

Srila Prabhupada’s draft (so-called original manuscript):

TRANSLATION

Whatsoever and wheresover the mind becomes agitated on account of its flickering and unsteady nature, one certainly has to regulate it from such engagements, and must bring it back under self control.

Original and authorized 1972 Macmillan edition:

“From **whatever and wherever** the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.”

BBT International’s posthumously edited 1983 edition:

From **wherever** the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.

What did Srila Prabhupada think about the verse?

Visnujana: Verse twenty-six: “From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self [Bg. 6.26].”

Prabhupada: This is the process. This is yoga system. Suppose you are trying to concentrate your mind on Krsna, and your mind is diverted, going somewhere, in some cinema house. So you should withdraw, “Not there, please, here.” This is practice of yoga. Not to allow the mind to go away from Krsna. (Lecture on Bhagavad-gita 6.25-29, Los Angeles, February 18, 1969)

The words translated as “whatever and wherever” is “yataḥ yataḥ”. In the 1972 Macmillan edition the word for word looked like this:

yataḥ-whatever; yataḥ;-wherever

In BBT International’s 1983 edition this is changed to:

yataḥ yataḥ — wherever

Unfortunately these word for word synonyms are missing for 6.26 in the so-called original manuscript. But we do find something in Srimad-Bhagavatam:

yataḥ yataḥ — from whatever and wherever; (SB 7.15.32-33)

As a side note: This verse from Srimad-Bhagavatam is about the same subject as Bg. 6.26:

While continuously staring at the tip of the nose, a learned yogi practices the breathing exercises through the technical means known as puraka, kumbhaka and recaka — controlling inhalation and exhalation and then stopping them both. In this way the yogi restricts his mind from material attachments and gives up all mental desires. As soon as the mind, being defeated by lusty desires, drifts toward feelings of sense gratification, the yogi should

immediately bring it back and arrest it within the core of his heart.
(SB 7.15.32-33)

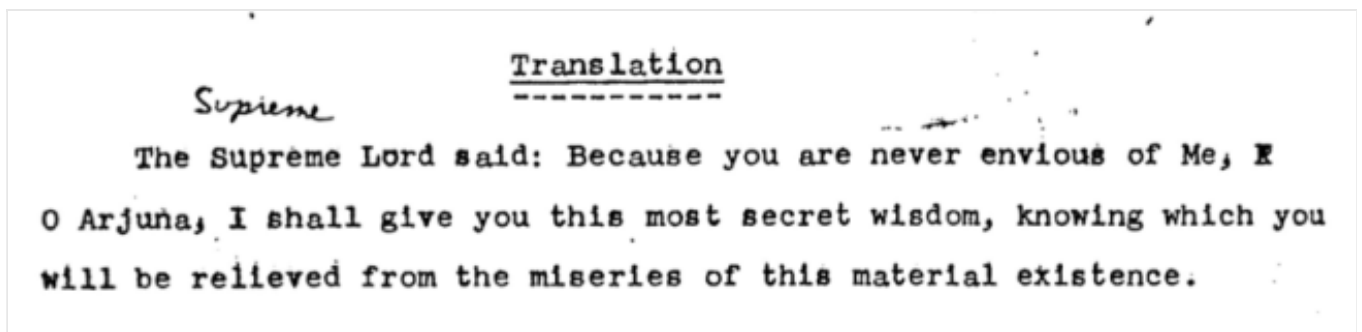
Again we left with the conclusion that Jayadvaita Swami and the BBT International are not bringing Srila Prabhupada's books "closer to Prabhupada". They are violating Srila Prabhupada's, sastra's and their own stated editing guidelines by making both needless and harmful changes in Srila Prabhupada's books.

“SECRET WISDOM” DELETED FROM BHAGAVAD-GITA AS IT IS (BG. 9.1)

By Andrew Whitlock and Ajit Krishna Dasa

Bg. 9.1:

Srila Prabhupada’s draft (so-called original manuscript):



Original and authorized 1972 Macmillan edition:

“The **Supreme Lord** said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most **secret wisdom**, knowing which you shall be relieved of the miseries of material existence.”

BBT International’s posthumously edited 1983 edition:

“The **Supreme Personality of Godhead** said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most **confidential knowledge and realization**, knowing which you shall be relieved of the miseries of material existence.”

Here we, again, see that Jayadvaita Swami’s editing often takes us further away from Srila Prabhupada. We see again and again that

the BBT International's claim to fame, namely that they are making the books "closer to Prabhupada" is false. In fact they are deliberately changing Srila Prabhupada's own chosen words. In other words, they are violating the principle of arsa-prayoga – again and again.

How long will this be allowed to go on?

LORD RAMACANDRA REMOVED FROM BHAGAVAD-GITA, AS IT IS (10.31 PURPORT)

Help us by “liking” and “sharing” this post!

*This article was sent to the BBT International the 17th Oct. 2013.
We asked them to comment on the points raised. So far we have
not received any reply.*

By Ajit Krishna Dasa



Changes have been made to the purport of verse 10.31 in
Prabhupada's Bhagavad-gita:

Here is a complete comparison of BG. 10.31 in Prabhupada's 1972-edition and BBT International's 1983 edition:

1972-edition:

TRANSLATION

Of purifiers I am the wind; of the wielders of weapons I am Rama; of fishes I am the shark, and of flowing rivers I am the Ganges.

PURPORT

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

1983 edition:

TRANSLATION

Of purifiers I am the wind, of the wielders of weapons I am Rama, of fishes I am the shark, and of flowing rivers I am the Ganges.

PURPORT

Of all the aquatics the shark is one of the biggest and is certainly the most dangerous to man. Thus the shark represents Krishna.

Jayadvaita Swami, editor in chief for the BBT International, attempts to justify this deletion with the following statements:

“The shark may be a dangerous fish, but the locution “of the Ramayana” at once alerted me that something else fishy was going on. Is Lord Ramacandra a character from a book, like Alice “of Alice in Wonderland”? Sure enough, in the original manuscript the text about Lord Ramacandra doesn’t appear; it seems to have been added by the editor.

For certain, the editor of the First Edition was trying to be helpful. But sometimes we are better off without help. The word *rama* may of course refer to Lord Ramacandra—or to Balarama, or even to Krsna Himself. Nonetheless, our *sampradaya acaryas* comment here that *rama* refers to—whom? Lord Parasurama.”

(http://bbtedit.com/node/199#GRE_10.31)

Lalitanath Dasa, editor for BBT International in Denmark, writes (translated from Danish):

”How many knows that the 1972 edition of Bhagavad-gita contains a number of unauthorized speculations, where the editor [Hayagriva Dasa] has added things, which Prabhupada did not give, and which are wrong? One example is 10.31 which sounds:

”Of purifiers I am the wind, of the wielders of weapons I am Rama, of fishes I am the shark, and of flowing rivers I am the Ganges.”

Here in the commentary we find the following explanation of the above mentioned Rama:

”...Lord Ramacandra, of the Ramayana, an incarnation of Krsna, is the mightest of warriors.”

This sentence does not appear in Prabhupada’s original manuscript. It must have come from Hayagriva, who out of his educational attempts wanted to help the readers understanding. Although well intended is it unfortunately an unauthorized speculation, especially since the acaryas tells us in their purports that the Rama mentioned here in this verse is Parasurama (and therefore not Lord Ramacandra).”

(This can be read on Lalitanath Dasa’s blog: <http://bg-redigeringer.blogspot.dk/2012/09/herren-rama-fra-ramayana.html>)

What does the previous acaryas say?

Srila Visvanath Cakravarti Thakura:

Pavatam means “Among the fast-moving and purifying, I am the wind.” Here, the word ramah refers to Lord Parashurama. Because he is an avेशa-avatara, a special jiva empowered by Shri Bhagavan and endowed with His shakti, he is included among the vibhuti of Bhagavan. In Bhagavatamritam, the following statement from the Padma Purana has been cited: “O Devi, I have explained to you the entire history of the shaktyavेशa-avatara, Jamadagnya (Parashurama, the son of Jamadagni), the carrier of the axe.” Furthermore, Shri Bhagavan entered Parashurama. Bhagavatamritam describes the characteristic of an avेशaavatara: “When Shri Janardana empowers an exalted jiva with one of His potencies such as jnana, that jiva is counted as an avेशa-avatara.”

“Among aquatics (jhashanam) I am the exalted makara, and of rivers (srotasam) I am Ganga.”

Sridhara Swami’s commentary

Of purifiers Lord Krishna’s vibhuti or divine, transcendental opulence is the wind. Of wielders of weapons His vibhuti is Parasurama who slew in battle all the ksatriyas or warriors class 21 times with His mighty axe. Among fish His vibhuti is a particular fish that can swallow a whole whale and lives in the deepest part of the ocean known as Makara and amongst all rivers, Lord Krishna’s vibhuti is jahnavia name of the holy Ganga.

Kesava Kasmiri’s commentary (Kesava Kasmiri var inkarnation af Nimbarka Swami):

“Among purifiers Lord Krishna’s vibhuti or divine, transcendental opulence is the swift moving wind. Among weapon wielding warriors His vibhuti is the valiant hero Rama who is a lila avatar or divine pastime incarnation of the Supreme Lord Krishna being His catur-vyuya expansion Vasudeva. One should never think that Rama born of King Dasaratha in the solar line of the exalted Raghu dynasty is non-different from the Supreme Lord Krishna except in rasa or mood. The word Rama may also be interpreted to be Parasurama the son of Jamadagni and Renuka, who was a sakyavesa avatar or empowered incarnation of Lord Krishna who slew all theksatriyas 21 times with His mighty axe. Among rivers His vibhuti is jahnavi the daughter of the sage Jahnu known as the holy river Ganges.”

Madhvacarya’s commentary

“Being of the form of ananda or bliss, being completely spiritual of Himself, being the delighter of the people Lord Krishna’s vibhuti or divine, transcendental opulence is known as Rama. In the Shandilya section it states: Of blissful form, unlimited, from whom the world revels is known as Rama. Ra and ama are the root and together as Rama mean exceedingly pleasing to all.”

Ramanujacarya’s commentary

“Lord Krishna reveals that of things that purify and things that are the swiftest His vibhuti or divine, transcendental opulence is the wind. The words sastra-bhrtam means weapon wielding heroes of which His vibhuti is Rama but unlike other vibhuti which are indirect. Rama is an avatar or **direct incarnation** of the Supreme Lord Krishna who manifests Himself as Rama the paragon of weapon wielding heroes. Indirect vibhutis such as the Maruts or the Vasus are still jivas or embodied souls even though imbued with a filament of the Supreme Lords potency. In relationship to the Supreme Lord they are exactly like potencies serving Him as the weapons wielded by Rama are likewise serving Him.”

Reference: (<http://www.bhagavad-gita.org/Gita/verse-10-29.html>)

We see that the previous acaryas express different views on this subject. It will surely be argued by the BBT International that our sampradaya acaryas Visvanath Cakravarti Thakura and Sridhara Swami states that it’s Parasurama who is referred to in BG 10.31. But as we also see some of the previous acaryas conclude that it’s – or at least can be – Lord Ramacandra Who is referred to in BG. 10.31 (Kesava Kasmiri and Ramanujacarya) Our other sampradaya

acarya Madhvacarya seems not to express an opinion about this subject matter in his purport to BG 10.31. Madhvacarya refers to the “Sandilya section”, but I have not been able to trace down where this is from (maybe someone can help?)

So how can we reach a conclusion about this? One obvious thing to do would be to investigate if Prabhupada said something about it!

Srila Prabhupada on “Rama” in the Bhagavad-gita

Giriraja: There was some discussion earlier whether Krsna had an actual existence or whether He is imaginary.

Prabhupada: Why imaginary? He is in the history, Mahabharata. Mahabharata means greater, history of greater India.

Giriraja: Would you like a little more? (offering prasadam)

Ram Jethmalani: No thank you. I am trying to finish as much as I can.

Prabhupada: All right.

Ram Jethmalani: One of the historical pieces of evidence is that if Ramayana was historically earlier than Mahabharata, it is curious that there is no reference in the Mahabharata at all that any other gods of Ramayana. And if it will be the other way around, there is no reference to...

Giriraja: But there is reference in the Srimad-Bhagavatam...

Prabhupada: About Ramayana. Srimad-Bhagavatam there is reference of Ramayana. Srimad-Bhagavatam is the last writing of Vyasadeva.

Ram Jethmalani: In last writing it may contain, but between the two of them, there is no cross reference of any kind. Now, a personality like Krsna, when first set up, it must have become a

phenomena at least.

Giriraja: But in the Gita Krsna says... He describes His different vibhutis, and there He says, “I am Rama.”

Prabhupada: “Amongst the warriors, I am Rama.” The reference is there. This very word is there. “Amongst the warriors, I am Rama.”

Giriraja: And it’s also described that the great sages in the forest who were worshiping Rama, they wanted to associate with Him in a particular way which was not possible because He was acting as the ideal king, so He said that “In My future appearance as Lord Krsna, I will fulfill all of your desires.”

Prabhupada: And besides that, in the Vedic literature, Brahma-samhita, this name Rama is mentioned.

*ramadi-murtisu kala-niyamena tisthan
nanavataram akarod bhuvaneshu kintu
krsnah svayam samabhavat paramah puman yo
govindam adi-purusam tam aham bhajami*

[Bs. 5.39]

Krsna is the original God and Rama is expansion. Not only Rama—other incarnations. Ramadi-murtisu. Rama, Nrsimha, Varaha, many.

(Room Conversation with Ram Jethmalani (Parliament Member)
— April 16, 1977, Bombay)

We see from the above conversation with Prabhupada that he didn’t raise any objections, when Giriraja stated that Ramacandra was mentioned in Bhagavad-gita. On the contrary he supported Giriraja’s statements:

Giriraja: And it's also described that the great sages in the forest who were worshiping Rama, they wanted to associate with Him in a particular way which was not possible because He was acting as the ideal king, so He said that "In My future appearance as Lord Krsna, I will fulfill all of your desires."

Prabhupada: And besides that, in the Vedic literature, Brahmasamhita, this name Rama is mentioned.

Giriraja here refers to the pastimes of Lord Ramacandra. Not those of Lord Parasurama. And Prabhupada supports the statements by saying: **"And besides that,..."**

The whole context of the above conversation revolves around Lord Ramacandra and the Ramayana. And Prabhupada refers directly to verse 10.31 to prove to Ram Jethmalani that Ramacandra is mentioned in the Bhagavad-gita:

Prabhupada: "Amongst the warriors, I am Rama." The reference is there. This very word is there. "Amongst the warriors, I am Rama."

Besides these statements from Prabhupada contradicting the BBT International, there is another obvious objection to the deletion of Lord Ramacandra from Prabhupada's Bhagavad-gita As It Is, namely that during his manifest lila Prabhupada never made any objections to Ramacandra being mentioned in his own Bhagavad-gita As It Is. He never asked anyone to remove Lord Ramacandra from the purport to verse 10.31. Maybe he didn't because he

preferred Ramacandra to be there? *This is certainly possible taking into consideration that he mentioned that Lord Ramacandra was mentioned in the Bhagavad-gita and used this verse to support the idea.*

This, of course, does not mean, that “Rama” in verse 10.31 can not also refer to Lord Parasurama. Even if our sampradaya acaryas took “Rama” to refer only to Lord Parasurama (as seems to be the case with Visvanath Cakravarti Thakura and Sridhara Swami), still our job as diksa- and siksa-disciples of Prabhupada is to accept Prabhupada’s mood and analysis of the verse. It is not our job to be leap frogs jumping over Prabhupada to the previous acaryas. And it is certainly not our job to be more intelligent than our acarya and change his teachings.

The most devastating effect of this change is that it will make Prabhupada’s words in the above conversation appear uninformed and false. In this way Prabhupada’s authority will be reduced. Future devotees, and any other person who will study this verse, will come to think that Prabhupada was wrong when he stated that “Rama” in BG 10.31 referred to Lord Ramacandra. It will also give them the impression that a disciple can see mistakes in the acaryas words. The principle of arsa-prayoga will not seem important to them. In this way doubts about the purity of Prabhupada and his books will be instilled in new devotees. We see that Jayadvaita Swami says there is something “*fishy*” in Prabhupada’s gita, and Lalitanath Dasa says there are “*unauthorized speculations*” in it. They state these things publicly, and this will gradually ruin the faith of devotees (and potential devotees) who are not yet so strong in their spiritual lives.

TO “ENGAGE” OR “DESTROY” (BG 11.32)

Help us by “liking” and “sharing” this post!

The text below was sent to the BBT International through their website (<http://www.bbtedit.com/contact>) and to Jayadvaita Swami and Dravida Prabhu’s personal e-mails (jswami@pamho.net, jayadvaita.swami@pamho.net, dravida108@gmail.com) the 7th Feb. 2014. We asked them to comment on the points raised.

So far we have not received any reply.

Original and authorized 1972 Macmillan edition:

“Time I am, Destroyer of the worlds, and I have come to engage all people...”

Unauthorized 1983 edition:

“Time I am, Destroyer of the worlds, and I have come here to destroy all people...”

Why has Jayadvaita Swami exchanged the word “engage” with the word “destroy”? There is no explanation for this particular change on the BBTI’s website.

Sanskrit synonyms says to engage twice:

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; *pratyanīkeṣu*—on the opposite side; *yodhāḥ*—the soldiers.

The so called original manuscript is missing for this part of the gita, so no claim can be made that this change is “closer to Prabhupada”. On the contrary it seems to be what Srila Prabhupada wanted, since he made no objections when he heard the text to verse 11.32:

Giriraja: (reads synonyms for following verse:) “Translation: 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.”

Dr. Patel: Shall I read further, sir, or you want to comment?

Prabhupada: Yes. The process is going on. Although we have got so many plans to save, nobody can be saved. The destination, the *bhutva bhutva praliyate* [Bg. 8.19], that will go on. Simply *vita-raga-bhaya-krodha man-maya mam upasritah* [Bg. 4.10], they will be saved. Otherwise all finished.

We would like to hear from Jayadvaita Swami and the BBT International what the explanation for this change is?

“ENTER BLAZING” – JAYADVAITA SWAMI COMMITS A GRAMMATICAL ERROR (BG. 11.28)



The Universal Form

Bhakta Torben Nielsen recently made me aware of this change to Bg. 11.28:

Original and authorized 1972-edition:

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

BBT International’s edited 1983 edition:

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

So-called original manuscript:

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

This is a very interesting change, because it is of a grammatical nature:

- In Srila Prabhupada’s original 1972 edition the adjective “blazing” describes the plural noun “mouths”.
- In BBT International’s 1983 edition the adjective “blazing” describes the plural noun “warriors”.

So which translation is grammatically correct – Srila Prabhupada’s or Jayadvaita Swami’s?

The context

Here we have the verses from Bg. 11.28-30 (original edition):

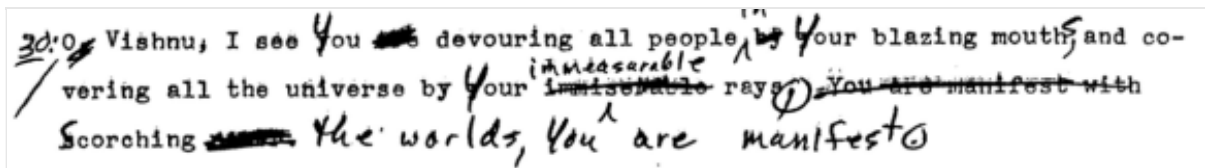
“As the rivers flow into the sea, so all these great warriors enter Your blazing mouths and perish.” (Bg. 11.28)

“I see all people rushing with full speed into Your mouths as moths dash into a blazing fire.” (Bg. 11.29)

“O Visnu, I see You devouring all people in Your flaming mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest.” (Bg. 11.30)

We see that Srila Prabhupada describes the mouths of the universal form as “blazing” (Bg. 11.28) and “flaming” (Bg. 11.30), and compares them to a “blazing fire” (Bg. 11.29). There is no “original manuscript” available for Bg. 11.28-29, but the “original

manuscript” for Bg. 11.30 also says “blazing mouths”, as mentioned above.



30:0 Vishnu, I see You ~~are~~ devouring all people, by Your blazing mouths, and covering all the universe by Your ^{immeasurable} ~~innumerable~~ rays. ~~You are manifest with~~ Scorching ~~the~~ worlds, You are manifest.

Plate 31

The painting above this article is Plate 31 from the Bhagavad-gita As It Is. Just like all other paintings in the book it was approved by Srila Prabhupada. On the painting we clearly see that the warriors are entering into the blazing mouths of The Universal Form – just like we are told that they are in the Bg. 11.28, 1972 edition.

Srila Prabhupada’s desire

Based on the above, there is no doubt at all that Srila Prabhupada wanted to use the adjective “blazing” to describe the mouths of the universal form. He never meant to say that the great warriors were “blazing”.

What does the previous acaryas say about Bg. 11.28? (as translated on bhagavad-gita.org)

Sridhara Swami’s commentary:

“As unlimited currents of water helplessly flow in innumerable rivers and are propelled from multiple channels into the ocean, the mighty warriors of the Kaurava and Pandava armies are seen to be helplessly propelled into the **flaming, gnashing mouths** of the visvarupa or divine universal form of Lord Krishna.” ()

Kesava Kasmiri's commentary:

“How helplessly do the mighty warriors of the Kaurava and Pandava armies enter into the **flaming mouths** of Lord Krishna's visvarupa or divine universal form? As helplessly as unlimited currents of water from innumerable rivers are propelled into entering the ocean.”

In his translations of Visvanath Cakravarti Thakura and Baladeva Vidyabhusana's Bhagavad-gita commentaries Bhanu Swami also translates Bg. 11.28 as follows:

“As many swift currents of rivers flow towards the sea, so these heroes of the world enter Your **flaming mouths**.”

The sanskrit

Gaura Krishna Dasa, a student of sanskrit, sent me the following analysis of the sanskrit grammar:

Regarding the change in the translation of Bhagavad gita 11.28.

The word “abhivijvalanti” is in the 1972 edition taken as what in grammar is called a verbal adjective or a participle. A participle is basically a derivative from a verb but belonging in the group of adjectives. This particular participle is a participle in present tense, active voice for parasmaipada verbs. It is in neuter gender, plural number and in the accusative case which clearly indicates that it relates to “vaktraani” which is also in neuter gender, plural number and accusative case.

Sridhara Swami, Visvanath Cakravati Thakur and Baladeva

Vidyabhusana have the same grammatical conclusion of this word as a participle and therefore in relation to “vaktraani” attributively, “blazing mouths”.

The “anti” ending in “abhivijvalanti” could preliminarily appear as a finite verb 3rd person in the plural number and present tense related to “nara-loka-viira” (the kings of human society), but this conclusion is in the least very strange. It would, if accepted, be a distortion of historical facts and it must be concluded faulty because this sentence already has a finite verb namely “visanti” meaning entering. So if we for the sake of example maintain “abhivijvalanti” as a finite verb, as it is done in the 1983 edition it would translate “as the many waves of the rivers flow into the ocean, so all these great warriors enter and blaze your mouth”, since “abhivijvalanti” can also not be taken as an adverb describing “visanti” attributively.

Conclusion:

“abhivijvalanti” must be taken as a participle – as done by the previous acaryas and the original 1972 edition – and not a verb as done in the 1983 edition.

Conclusion

The evidence against Jayadvaita Swami’s change is overwhelming:

1. Srila Prabhupada is very clear in his original Gita and his manuscripts – the mouths are blazing. Not the warriors.
2. Srila Prabhupada follows the previous acaryas who says that the

mouths are blazing (flaming, gnashing).

3 The painting depicting this event (Plate 31 in the Bhagavad-gita As It Is) shows that it is the mouths of The Universal Form that are blazing.

4. According to sanskrit grammer it is the “mouths” that are “blazing”. Not the “warriors”.

Even if both translations could be correct (which they cannot), there would still be no justification – based on the above analysis – to change Srila Prabhupada’s translation of the verse.

It would not be possible to do this without overriding his own editorial decisions and thus violating the arsa-prayoga principle.

—

Please see additional evidence [here](#).

REGULATED PRINCIPLES REGULATED (BG. 12.12)

By Ajit Krishna Dasa

Srila Prabhupada frequently uses the terms “regulative principles” and “regulated principles” in his teachings.

But Jayadvaita Swami claims that “regulated principles” is a nonsense use of words. He calls it “obviously erroneous” and “a term that makes no sense” ([Link](#)).

He says it should always be “regulative principles”, and thus Jayadvaita Swami is in the process of changing all “regulated principles” into “regulative principles” in Srila Prabhupada’s books.

But there are two good reason to think Jayadvaita Swami is wrong:

First Reason

Srila Prabhupada explains just how spiritual principles are regulated, namely by the spiritual master:

“In the neophyte stage of devotion one must follow all the principles, regulated by the authority of the spiritual master.”

So “regulated principles” means principles regulated by a superior authority.

I do not know why this makes no sense to Jayadvaita Swami. It

seems so obvious!

Let us take a simple example:

Chanting is a principle. Srila Prabhupada regulated that principle:
Minimum 16 rounds per day.

Simple for the simple.

Second Reason

“Regulated principles” is a quite common term. Just take a look at google:

[New Leaf Distribution Ltd](#)

www.newleafdistribution.co.uk/

Run following '**regulated**' principles, our aim is to provide Wills & LPAs to clients through professional standards currently unseen in this market. Learn More ...

[About Overseas Mortgage Broker | Rightmove Overseas Property](#)

www.rightmove.co.uk/overseas.../about-overseas-mortgage-broker

We can access the best overseas mortgage deals for funding overseas property purchases and remortgages. We apply **regulated principles** to an un-regulated ...

[Vendor perpetrated mortgage fraud - The Law Society](#)

www.lawsociety.org.uk/advice/.../vendor-perpetrated-mortgage-frau...

19 Oct 2011 – Consider the names of the **regulated principles** where they appear and look to see if the individual you are dealing with is also listed either on ...

[\[PDF\] THE RULE OF LAW AND ECONOMIC PROSPERITY](#)

www.lemac.co.uk/resources/publication.../speech_rule_of_law%20.p...

File Format: PDF/Adobe Acrobat - Quick View

settled according to well understood and **regulated principles** of law and settled free of corrupt or totalitarian influence will investment flow and individual and ...

[Head of Lending at HSBC responds to Law Society offer](#)

www.todaysconveyancer.co.uk/head-of-lending-at-hsbc-responds-to-...

2 Apr 2012 – ... limited liability partnership or any other corporate structure as agreed by HSBC with a minimum of four **regulated principles** (if SRA regulated) ...

And a few more:

Psychotherapy Supervision: Theory, Research, and Practice

<https://books.google.dk/books?isbn=0470378344>

Allen K. Hess, Kathryn D. Hess, Tanya H. Hess - 2008 - Psychology

... to be established per APA's Principles and Code. Deviation from **regulated principles** of a state will result in exposure for damages arising from that deviation .

Public Finance in Ancient India - Page 186 - Google Books R...

<https://books.google.dk/books?isbn=8170170729>

K.R. Sarkar - 2003

Law was the embodiment of all order, the essence of **regulated principles**. In the abstract sense it was not merely an expression of social will, it was a system of ...

Being agile while still being compliant - IBM

www.ibm.com/developerworks/rational/.../compliant-agile-medical-devic... ▼

Mar 5, 2013 - In fact, both agile and **regulated principles** serve the same purpose if we equate working software with safe and effective software.

The State of the Nation for the Year 1747: And Respecting ...

<https://books.google.dk/books?id=4-VbAAAAQAAJ>

John Carteret (Earl Granville) - 1747

... a tacit Encouragement, and carries into Idleness and Roguery all such as are blinded by present Interest, and are not capable of the best **regulated Principles**.

The Financial Services Authority: A quick guide - In Brief

www.inbrief.co.uk/sales-law/fsa.htm ▼

To further explain the **regulated principles**, the FSA also includes the principles of good business in these materials. Aside from this information, the organization ...

So!

Again!

Jayadvaita Swami's "justifications" for changing "regulated principles" are just plain wrong.

Srila Prabhupada has regulated principles for the editing of his books. Jayadvaita Swami should learn them.

JAYADVAITA SWAMI MAKES A “MAD” CHANGE!

By Ajit Krishna Dasa

Original and authorized 1972 Bhagavad-gita As It Is, Text 13.1-2 purport:

“Sometimes we understand that I am happy, I am mad, I am a woman, I am a dog, I am a cat: these are the knowers.”

BBT International’s unauthorized 1983 Bhagavad-gita As It Is, Text 13.1-2 purport:

“Sometimes we think, “I am happy,” “I am a man,” “I am a woman,” “I am a dog,” “I am a cat.” These are the bodily designations of the knower.”

Prabhupada’s “original manuscript”:

chaitraga. Sometimes we understand that I am happy, I am mad, I am a woman, I am a dog, I am a cat: these are the knowers.

The changes are:

- 1) “we understand” to “we think”
- 2) “I am mad” to “I am a man”
- 3) “these are the knowers” to “These are the bodily designations of the knower.”

What we see is that the original editor is true to the “original manuscript” whereas Jayadvaita Swami is not. Here we want to focus solely on the change from “I am mad” to “I am a man”.

Why has Jayadvaita Swami made this change? He gives the following attempted justification on the BBT International’s website:

13.2: “I am mad, I am a woman”?	
PUBLISHED EDITIONS	ORIGINAL MANUSCRIPT
<p>[Old: page 621, first paragraph, 6 lines up. New: page 638]</p> <p>Sometimes we understand that think, “I am happy,” “I am mad a man,” “I am a woman,” “I am a dog,” “I am a cat.” These are the bodily designations of the knowers.</p>	<p>[NOTE: Partially edited manuscript.]</p> <p>Sometimes we understand that I am happy, I am mad, I am a woman, I am a dog, I am a cat: these are the knowers.</p>
<p>COMMENT The words in the First Edition are straight-out nonsense. They’re not right, they’re not sacred, they’re not the words of my spiritual master.</p>	

This is not a rational justification, but only an unsubstantiated claim that the words in the original Gita are “straight-out nonsense”, “not sacred” and “not the words of Srila Prabhupada”.

Here is our challenge to Jayadvaita Swami.

First of all it is clear that the words from the 1972 edition are not nonsense. “I am happy” and “I am mad” are both states of mind that humans can identify with. Nothing wrong with that. But Jayadvaita Swami speculates that the previous transcribers must

have heard wrong, and that “mad” really must have been “a man” instead. I guess his reason is that “a man” fits with “a woman”. “I am a man, I am a woman” then becomes opposites. Just like “cat” and “dog” can be taken as opposites.

But if Jayadvaita Swami was attentive while reading Srila Prabhupada’s books he would have known that Prabhupada often uses “happy” and “mad” as opposites. Even Krishna presents these two states of mind as opposites:

“The mode of goodness conditions one to happiness, passion conditions him to the fruits of action, and ignorance to madness.”
(Bg. 14.9)

The mode of goodness and the mode of ignorance have opposite qualities. Krishna here mentions “happiness” and “madness” respectively.

Prabhupada also uses “happy” and “mad” as opposites in other places. Here are a few examples:

Just like a man — ordinarily we perceive — a gentleman, after working very hard, if he gets some bank balance and nice house, nice wife, and some children, he thinks, “I am very **happy**.” This is also maya. He thinks, “But I am happy.” What kind of maya? Pramattah tesam nidhanam pasyann api na pasyati. He is in maya, **mad**, illusion, pramatta. (Srimad-Bhagavatam 3.26.22, Bombay, December 31, 1974)

Don’t be very much **happy** when you are in **happy** condition of life; neither you become **mad** in miserable condition of life.

(Srimad-Bhagavatam 3.26.47, Bombay, January 22, 1975)

You must have perfect knowledge. Then you'll be **happy**. Then you'll be peace. And if you are misguided, bewildered, **mad**, then how you can be **happy**? (Rotary Club Lecture, Ahmedabad, December 5, 1972)

So these are all **mad** condition. So when he turns to God... Service he must give. Nobody can say, "I'm not serving anybody." That is not possible. You must be serving somebody. Just like you are serving government, he is serving some office, because service is our nature. So we are not **happy** because the service is misplaced. (Room Conversation and Interview with Ian Polsen — July 31, 1972, London)

Prabhupada: Even the father, mother is not crying. The mother's baby dies. She cries, she becomes **mad**. But when the child gives up that childhood body, accept another body, she's **happy** because she knows: "My son is there. (Room Conversation with Anna Conan Doyle, daughter-in-law of famous author, Sir Arthur Conan Doyle, August 10, 1973, Paris)

Pradyumna: It's Canto Five, Chapter Five, verse number seven. "Even though one may be very learned and wise, he is **mad** if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be **happy** in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal." (Room Conversation, February 16, 1977, Mayapur)

Because the **mad** son is loitering in the street without any information of the father, to bring him back before the father. That is the best. He will be **happy**. (Room Conversation, March 26, 1977, Bombay)

We are just like a criminal who has dirty things within his heart. He thinks, “If I get such-and-such thing, I’ll be **happy**.” And at the risk of his life he commits a crime. A burglar, a thief, knows that if he is captured by the police he’ll be punished, but still he goes and steals. Why? Nunam pramattah: he has become **mad** after sense gratification. (BTG, 1983, The Self And Its Bodies)

CONCLUSION

There is ample evidence to support the claim that the purport of the original Gita has things right. And we see how the original editor is true to Prabhupada’s “original manuscript”. Jayadvaita Swami is changing something that is absolutely perfectly correct from the point of view of grammar, spelling, composition, logic, etc., and at the same time exactly follows the ‘original manuscript’, to something else dreamt up in his mind from his imagination and speculation only. In other words, Jayadvaita Swami here shows no concern for the so-called ‘original manuscript’ and certainly no concern for Srila Prabhupada’s original and authorized 1972 Complete Edition of Bhagavad-gita As It Is.

This is not how an editor is supposed to work. To do what Jayadvaita Swami is doing here is totally unauthorized and completely destroys the authority of Prabhupada’s books.

NOT BACK TO “THE ORIGINAL MANUSCRIPT” (BG 13.3)

Help us by “liking” and “sharing” this post!

This article was sent to the BBT International the 15th Oct. 2013. We asked them to comment on the points raised. So far we have not received any reply.

Bhagavad-gita As It Is (13.3)

The original manuscript:

Translation

O scion of Bharata, you should understand that I am always the Knower, in all bodies; and to understand this body and its owner is a knowledge; that is My opinion.

The authorized and approved 1972 edition:

TRANSLATION

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.

The translation from the 1972 edition was approved by Prabhupada, and we see how it follows the draft (the so called original manuscript) very nicely. But then something strange happens in the BBT International’s 1983 edition:

The BBT International's 1983 edition:

Translation

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.

We can see that the BBT International have changed the word “owner” to “knower” in the second line. Why? Searching the BBT International's website and the internet we have found no information on why this change was made.

Questions to the BBT International:

Before you changed Prabhupada's Bhagavad-gita As It Is verse 13.3...

- Did you know that Prabhupada [approved the galley proofs / the blueprint](#) of the Bhagavad-gita As It Is, and according to Brahmananda Das (at that time swami) Prabhupada read the complete galley proofs before approving them to be sent to MacMillan to be used for printing what became the original and authorized 1972 edition of Bhagavad-gita As It Is?
- Did you know that Prabhupada lectured many times on BG 13.3, and that he did not object to the word “owner” in the translation? Did you know he actually reconfirmed the word “owner” by using it in these lectures?

Pusta Krsna:

ksetra-jnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetrajnayor jnanam
yat taj jnanam matam mama

Translation: “O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.”

Prabhupada: That is greatness. This is the distinction. God is great. I know about my body, you know about your body, but God knows about your body and my body and his body and every... That is greatness. (Evening Darsana — July 6, 1976, Washington, D.C.)

Hari-sauri:

ksetra-jnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetrajnayor jnanam
yat taj jnanam matam mama
[Bg. 13.3]

Prabhupada: Ksetra-ksetrajnayor jnanam yat taj jnanam matam mama. English?

Hari-sauri: “O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.”

Prabhupada: First of all knowledge means ksetra-ksetrajna. The body is the field of activity. You are acting, I am also acting,

everyone is acting — according to the body. But the actor is called ksetrajna. Just like a cultivator is tilling the land, **his own**, and the tiller is cultivator. Similarly, this body is an analogy of this field, and **we are tilling**. So Krsna says that “I am **also** one of the tillers.” Just like the tenant and the landlord. In an apartment house, the tenant is occupier of a certain house, certain apartment, but the landlord is the owner of the whole house. So God says “I am **also** ksetrajna — but for all the buildings.” Everything that is there, all planets, all, everywhere. That is His all-pervasiveness. I am the proprietor of this body, **owner** of this body, but God is proprietor of all the bodies. In this way that is explained.” (Room Conversation with George Gullen, President of Wayne State University — June 15, 1976, Detroit)

“So people are taking this, that “I am this body.” That is ignorance. If they know, if one knows that “I am not this body; I am **proprietor** of this body, I’ll have to work with this body for my future,” then that is knowledge. Etad yo vetti ksetra-jna, knower, one who knows. That is the beginning of knowledge. Then Krsna says,

ksetra-jnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetra-jnayor jnanam
yat taj jnanam matam mama
[Bg. 13.3]

Krsna is giving His opinion, the Supreme Authority, that “If you want to know, if you want to be in knowledge, this is knowledge.” What is that? “That this body, you are not this body; you are the

owner of the body. And you should know also that there is another person. As you are a person, you are **owner** of this body, there is another person.” Who is that? “That is I am.” Krsna says. Ksetra-jnam capi mam viddhi: “I am **also owner** of this body.” Actually Krsna is the owner of the body. Just like in a, in an apartment, there is the occupier and the landlord...Similarly, Krsna is the real owner of this body because Krsna has given me this body just to occupy it and work. So far. Not that I am the actual proprietor of this body.” (As the body is our field for cultivating Krsna consciousness, so the land is our field for cultivating food... Vedic civilization means every man should produce his own food. More precise reference to be added soon)

Devotee: “O scion of Bharata, you should also understand that I am also the knower in all bodies and to understand this body and its owner is called knowledge. That is my opinion.”

Prabhupada: So Arjuna inquired from Krsna six things: ksetra, ksetrajna, prakrti, purusa, jnanam, jneyam. What is knowledge and what is the object of knowledge. (Bhagavad-gita 13.3 — Paris, August 11, 1973)

Nitai: Translation: “O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.”

Prabhupada:

ksetra-jnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetra-jnayor jnanam

yat taj jnanam matam mama

[Bg. 13.3]

Jnanam, knowledge. The Supreme Personality of Godhead Krsna is explaining about knowledge. People are being educated all over the world for advancement of knowledge. Knowledge is meant for the human being, not for the cats and dogs. Therefore, for human being, there are so many universities, schools, colleges, institutions, laws. There are so many things (indistinct) to advance knowledge is to understand “Who am I?” If I do not know who am I, then what is the meaning of my advancement of knowledge? Generally, despite so many universities all over the world, people are going on in the concept of this body, “I am this body.” “I am Indian,” “I am American,” “I am Hindu,” “I am Muslim.” So everyone is identifying himself with this material body. Then where is the advancement of knowledge? Here Krsna says, ksetra-ksetra-jnaya jnanam yad jnanam, taj jnanam matam mama. The ksetra, this body, and the **owner** of the body... I am not this body, I am the **owner** of this body. This is jnanam. (Bhagavad-gita 13.3 — Hyderabad, April 19, 1974)

- Did you know that Prabhupada used the words “knower”, “owner”, “occupier” and “proprietor” many times for **both** the soul and Krishna? And many times when referring specifically to BG 13.3? And did you know that Prabhupada often translated ksetra-jna as both the “knower of the body”, “owner of the body”, “possessor of the body” and “proprietor of the body”?

“But there is another living being. He is supreme living being,

Krsna. He says that “I know everything of everyone’s body.”
Ksetra-jnam capi mam viddhi sarva-ksetresu bharata [Bg. 13.3].
This is the verse. **Ksetra-jna means the knower of the body. You are individual knower of your body; I am knower individually of my body.**” (Lecture at Boys’ School — Sydney, May 12, 1971)

“In Bhagavad-gita it is said, ksetra-jnam capi mam viddhi sarva-ksetresu bharata [Bg. 13.3]. Everything is there. The **ksetra-jna means the possessor of this ksetra, body, the owner or occupier.**” (Bhagavad-gita 7.3 — London, March 11, 1975)

“**The ksetra jna, the owner of the body,** is also called the khaga, the living entity. **Within the body there are two such ksetra jnas — the individual soul and the Supersoul. The individual soul is the owner of his individual body,** but the Supersoul is present within the bodies of all living entities.” (SB 10.2.27)

“In another place, Krsna says this dehi or **ksetra-jna, the owner of the body** is there, and **there is another ksetra-jna, another owner.** That is Krsna. Ksetra-jnam capi mam viddhi sarva-ksetresu bharata [Bg. 13.3]. As the individual soul is there within the body, similarly, the Supersoul, Krsna, is also there.” (Bhagavad-gita 2.30 — London, August 31, 1973)

“In another place also Krsna says ksetra-jnam capi mam viddhi sarva-ksetresu bharata [Bg. 13.3]. The question of the **ksetra-jna, the owner of the body** and the body. In this Chapter, in the Thirteenth Chapter, it is discussed. So in that chapter Krsna says

that “I am **also one of the owner of the body,...**” (Bhagavad-gita 9.3 — Toronto, June 20, 1976)

“In the Bhagavad-gita Krsna says, ksetrah ksetra-jnah. Ksetra-jnam capi mam viddhi sarva-ksetresu bharata [Bg. 13.3]. **Ksetra-jna means the proprietor of the ksetra, this body. Body is called ksetra. So I am proprietor.**” (Srimad-Bhagavatam 3.25.4 — Bombay, November 4, 1974)

(For more references please search the Vedabase/folio for these key words in relation to BG. 13.3. There are too many examples to include them all here).

The BBT International can't justify this change from “owner” to “knower” in BG 13.3 by referring to the so called original manuscript, Prabhupada's desires, to faulty sanskrit translation, to meaning, to spelling or to grammar.

Then how will they justify it?

IMPERISHABLE ADD-ON EDIT (BG. 15.1)



Plate 35 of the 1972 Edition of Bhagavad-gita As It Is. Not to be found in the 1983 Edition.

By Ajit Krishna Dasa

Bhagavad-gita As It Is, 15.1

Original and authorised 1972 edition:

“The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic

hymns. One who knows this tree is the knower of the Vedas.”

The draft a.k.a. “the original manuscript”:

“The Supreme Lord said: It is said that there is a banyan tree which has its roots upward and its branches down; and the Vedic hymns are its leaves. One who knows this tree is the knower of the Vedas.”

Unauthorized 1983 edition:

“The Supreme Personality of Godhead said: It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.”

From lectures:

Pradyumna: (Translation:) “The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.”

Prabhupada: So this is the description of Vedic literature. Vedais ca sarvair aham eva vedyah [Bg. 15.15]. That will be described. (Sri Prabhupada, Lecture, See Spiritual Identity Everywhere, 73/10/28 Bombay, Bhagavad-gita 15.1)

Nitai dasa: Translation: The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

Purport: After the discussion of the importance of bhakti-yoga, one may question, “What about the Vedas?” (Srila Prabhupada, Lecture, The Purpose of Vedic Study 74/02/26 Calcutta, Bhagavad-gita 15.1)

No objections from Srila Prabhupada.

Comment

1) We here observe that Jayadvaita Swami, after scanning the authorized verse, takes the usual route to [an old draft \(the so-called original manuscript\)](#). An idea for which he has [no proper justification](#).

2) He decides to change “The Blessed Lord”. Here he could have chosen to use Srila Prabhupada’s words from the draft’ translation of Bg. 15.1 which reads “The Supreme Lord said”, but he chose instead to go to the English synonyms and use “The Supreme Personality of Godhead”.

3) Next he decides to add “It is said”. This he took from the drafts’ translation of Bg. 15.1.

4) Then he decides to add an adjective to “banyan tree”. He could have gone back to the English synonyms and used the word “eternal”. But instead he took a trip to the drafts’ purport where he for some reason chose the word “imperishable” over the word “indestructible” which is also in the purport. **NOTE:** The word “imperishable” is omitted from the purport of both the original 1972 edition and the 1983 edition which makes his choice even more strange.

5) He then changes “which” to “that” even though “which” was both found in the draft and was grammatically perfectly fine. In other words, he found the word “that” not in the English synonyms, not in the translation and not in the purport. But in his own mind.

Hundreds of changes to Srila Prabhupada’s Gita have been documented online. And we see Jayadvaita Swami again and again randomly chose words sometimes from the manuscripts’ translations, sometimes from the English synonyms, sometimes from the purport and sometimes from his own mind.

For the most part it is very hard to find any objective and identifiable criteria for his changes. Especially for changes such as those above. And there are hundreds, if not thousands, of such changes in the Gita alone.

NOT “CLOSER TO PRABHUPADA” (BG. 18.2)

Jayadvaita Swami and BBTI’s claim to fame:



Let us (again) take a look at this claim.

Bhagavad-gita As It Is Text 18.2:

Original and authorized 1972 edition of Bhagavad-gita As It Is:

“The Supreme Lord said, To give up the results of all activities is called renunciation [tyaga] by the wise. And that state is called the renounced order of life [sannyāsa] by great learned men.”

BBTI’s unauthorized 1983 edition of Bhagavad-gita As It Is:

“The Supreme Personality of Godhead said: The giving up of activities that are based on material desire is what great learned men call the renounced order of life [sannyasa]. And giving up the results of all activities is what the wise call renunciation [tyaga].”

“Original Manuscript”:

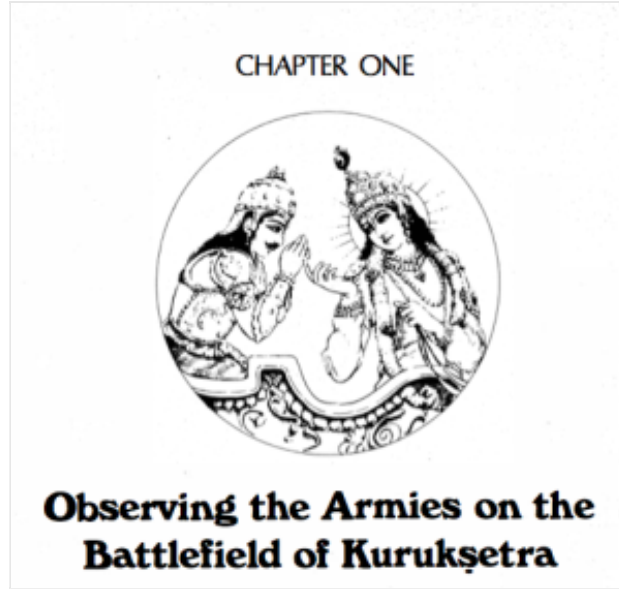
The Supreme Personality of Godhead said: To give up the results of all activities is called a renunciation by the wise. And that state is called the renounced order of life by great learned men.

This is NOT an example of Jayadvaita Swami bringing us “Closer to Prabhupada!” On the contrary, he has (again) taken the Bhagavad-gita As It Is further away from Srila Prabhupada. In other words, we are not reading Srila Prabhupada. We are reading what the hidden co-author, Jayadvaita Swami, wrote.

Their claim to fame is a falsehood.

TAMPERING WITH PRABHUPADA'S PERSONALLY TYPEWRITTEN SANSKRIT TRANSLATIONS (BG, CHAPTER ONE)

Please help us by “liking” and “sharing” this post!



The text below was sent to the BBT International through their website (<http://www.bbtedit.com/contact>) and to Jayadvaita Swami and Dravida Prabhu's personal e-mails (jswami@pamho.net, jayadvaita.swami@pamho.net, dravida108@gmail.com) the 7th Feb. 2014. We asked them to comment on the points raised.

So far we have not received any reply.

By Ajit Krishna Dasa and Bhaktin Anna Nygaard

In regard to the posthumous editing of Prabhupada's Bhagavad-gita As It Is, Jayadvaita Swami has expressed (emphasis added by Arsa-Prayoga staff):

1982:

“Comparing each verse in the book with the text of the manuscript, **I made only those changes that to me seemed worthwhile. I tried to be conservative and not make needless changes.**” (Jayadvaita Swami, letter to senior devotees, October 25, 1982)

1986:

“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)

1995:

“When Srila Prabhupada conveyed to us the conclusions of the previous acaryas, he did so perfectly, preserving and transmitting the philosophy exactly as it is, neither watering anything down, nor covering anything over, nor leaving anything out. He gave us the essence of everything.

We therefore don't need to add anything, subtract anything, or change anything. We need only faithfully serve Srila Prabhupada's orders, and everything will be revealed.” (Jayadvaita Swami, Sri Vyasa Puja book August 19, 1995)

2009:

On BBT International's website we find this video:



Transcription of the video:

“Arsa-Prayoga is a very important principle. The editor should never have the mentality that he’s 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 is...ruins everything! It is an offense to the acarya. The idea, however, that this sort of **sanctity that the author’s text has**, or that the words of the author have, somehow extends to the mistakes of the editors...is weird! “It’s an offense to correct the mistakes of previous editors!” Are they acaryas? Are they paramahamsas? Are they infallible? They are wonderful devotees, they did wonderful service. But they made mistakes. Understandably.”

Summing up Jayadvaita Maharaja’s standpoints from the above:

In 2009 Jayadvaita Swami admits that the principle of arsa-prayoga is very important, and that it is an offense to violate it. He admits that Prabhupada's text has sanctity, and that the editors of Prabhupada's books should never think they are better than Prabhupada and has more to contribute than Prabhupada.

In 1995, twelve years after Prabhupada's disappearance, Jayadvaita Swami said that we should not add, subtract or change anything in the teachings Prabhupada has given us. Earlier, in 1982 and 1986, Jayadvaita Swami claimed that they had in mind not to make needless changes in their editing of Bhagavad-gita As It is, because Prabhupada staunchly opposed such needless changes. They only changed what they felt was worthwhile changing. However, Jayadvaita Swami further states that the sanctity that Prabhupada's texts have do not apply to the work done by Prabhupada's editors (he seem not to appreciate the fact that this work was later approved by Prabhupada. Does Prabhupada's approval not have sanctity?)

In this way Jayadvaita Swami makes it seem as if he did not add, subtract or change any of Prabhupada's direct words (except for the grammatical errors, capitalisation and commas). However, during the last three decades, we and many other devotees have observed and documented numerous needless changes made by Jayadvaita Swami to Prabhupada's Bhagavad-gita As It Is. And in spite of Jayadvaita Swami's own seeming interest in not adding, subtracting or changing anything in Srila Prabhupada's teachings, the posthumously edited books contain all of these three types of edits (adding, subtracting and changing).

We will now start a series of articles documenting the changes made to the sanskrit synonyms (word for word meanings) in the first six chapters of the Bhagavad-gita As It Is. Why only the first six chapters?

According to Jayadvaita Swami the first five or six chapters of the draft (often referred to as the "original manuscript") to the Bhagavad-gita As It Is was personally typewritten by Srila Prabhupada himself.

Jayadvaita Swami writes on his website:

"Some books Srila Prabhupada wrote out in longhand or typed himself. These include Easy Journey to Other Planets, Sri Isopanishad, the first and second cantos of Srimad-Bhagavatam, the first five or six chapters of Bhagavad-gita As It Is,..."
(Jayadvaita Swami, Editing the Unchangeable Truth, How Were the Books Written?, Reprinted from ISKCON Communications Journal, Volume 11, 2005)

If anything has sanctity, apart from the finished manuscripts that Prabhupada sent to the press for printing, it must be the words that he himself wrote on his type-writer. We would most certainly not expect to see any changes made to these. Even if they contain mistakes, these mistakes should not be corrected according to the principle of arsa-prayoga.

However, we do see significant changes made to the sanskrit translations that Prabhupada personally wrote on his type-writer. By comparing the posthumously edited 1983 edition with both the 1972 MacMillan edition and the so called "original manuscript" we

see that the 1972 MacMillan edition is much closer to and faithful to Prabhupada's original words.

This is especially interesting because Prabhupada was very concerned with better knowing disciples that had become "learned" in sanskrit:

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

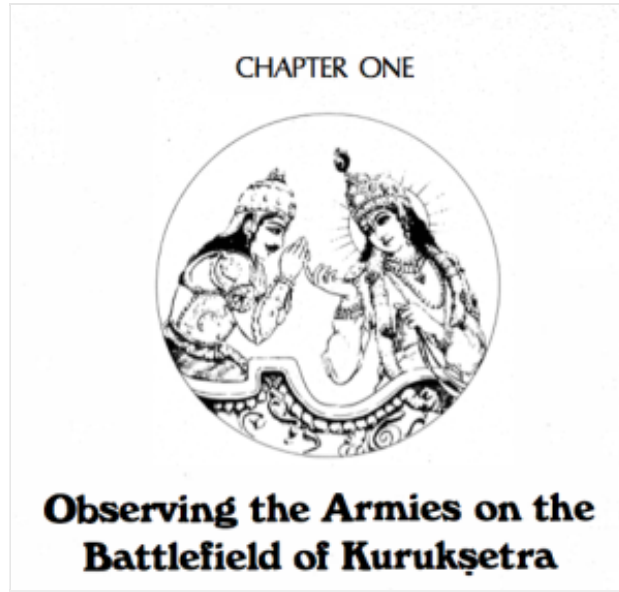
We now publish for the first time a complete list over all the changes made to Prabhupada's personally type-written sanskrit translations. Here is the complete list for Chapter One.

PDF: [bg-comparing-OM-1972-1983-ch1](#)

Direct link: <https://www.dropbox.com/s/d9u09z5jxnwj50d/bg-comparing-OM-1972-1983-ch1.pdf>

CHANGES TO PRABHUPADA'S PERSONALLY TYPEWRITTEN SANSKRIT TRANSLATIONS (STATISTICS FOR BG, CHAPTER ONE)

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The text below was sent to the BBT International through their website (<http://www.bbtedit.com/contact>) and to Jayadvaita Swami and Dravida Prabhu's personal e-mails (jswami@pamho.net, jayadvaita.swami@pamho.net, dravida108@gmail.com) the 7th Feb. 2014. We asked them to comment on the points raised.

So far we have not received any reply.

Some time ago (12.09.13) we presented the article “[Tampering with Prabhupada's personally typewritten sanskrit translations \(BG, Chapter One\)](#)“. In that article we presented ALL changes made by the BBT International to the sanskrit synonyms for the first

chapter of Bhagavad-gita As It Is. There are around 127 of these changes in the first chapter alone (if you count all changes made to one sanskrit word as only one change).

Here we are presenting some statistics by dividing the changes into different categories.

Some statistics

We have categorized the changes presented in the below PDF-file, so it is easier to see what was actually done by the BBT International. It must be noted that some changes fall into more than one category.

There are also some subtleties in the way the categorization has been done. For example, Prabhupada used a regular typewriter and was therefore not able to write the diacritic marks. So if the diacritic marks are missing in Srila Prabhupada's draft, but they are added in the 1972 Macmillan edition that is not counted as a change.

Srila Prabhupada started all sanskrit synonyms with capital letters in the draft. In the both the 1972 and 1983 editions they were not written with capital letters. This has not been counted amongst the changes.

Other things not counted as a change is when Srila Prabhupada, while writing his draft, obviously hit a wrong letter on his keyboard. An example of this would be "bcpmes" instead of the correct "becomes". "O" and "p" are just besides each other on a keyboard.

I did my very best, and I tried to be as kind as I could to BBT International, but I encourage everyone to double check my work and get back to me if they think anything could have been done better.

This is how we did it:

Modifications 1: Spelling mistakes, commas, punctuation marks, dividing or connecting sanskrit words and their synonyms:

Result: **23 (17.03%)**

It should be noted that no changes that had to do with spelling, commas and punctuation marks were found. Therefore all changes here have to do with dividing and/or connecting sanskrit words.

Modifications 2: Modifications according to Srila Prabhupada's draft while the original edition does not follow Srila Prabhupada's draft:

Result: **6 (4.44%)**

Here is should be noted that four of these six changes have to do only with connecting and dividing sanskrit words. All four are similar to this (left: draft, middle: 1972 edition, right: 1983 edition):

TEXT 21-22 Arjuna uvaca=Arjuna said,	TEXTS 21-22 arjunaḥ—Arjuna; uvāca—said;	TEXTS 21-22 arjunaḥ uvāca—Arjuna said;
---	---	---

The other two changes back to the draft were actual changes of English translation, though minor.

Modifications 3: Modifications not according to Srila Prabhupada's draft while the original edition also does not follow Srila Prabhupada's draft.

Result: **15 (11.11%)**

Modifications 4: Modifications not according to Srila Prabhupada's draft while the original edition follows Srila Prabhupada's draft.

Result: **89 (65.92%)**

Modifications 5: Modification where the word was missing from Srila Prabhupada's draft.

Result: **2 (1.48%)**

Here is the PDF with all changes for BG, Chapter One.

BHAGAVAD-GITA

CHAPTER ONE

Some statistics

We have categorized the below changes into different categories, so it is easier to see what was actually done by the BBT International. It must be noted that some changes fall into more than one category.

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TEXT 21-22 Arjuna uvaca=Arjuna said,	TEXTS 21-22 arjunaḥ—Arjuna; uvāca—said;	TEXTS 21-22 arjunaḥ uvāca—Arjuna said;
<p>The other two changes back to the draft were actual changes of English translation, though minor.</p> <p>Modifications 3: Modifications not according to Srila Prabhupada's draft while the original edition also does not follow Srila Prabhupada's draft. Result: 15 (11.11%)</p> <p>Modifications 4: Modifications not according to Srila Prabhupada's draft while the original edition follows Srila Prabhupada's draft. Result: 89 (65.92%)</p> <p>Modifications where the word was missing from Srila Prabhupada's draft. Result: 2 (1.48%)</p>		
So called original manuscript/draft (Type-written personally by Srila Prabhupada)	Original 1972 MacMillan edition (Authorized by Srila Prabhupada)	BBT International 1983 edition (Edited posthumously, published in 1983)
TEXT 1 Dhritarastra=King Dhritarastra, Uvaca=said,	TEXT 1 dhṛtarāṣṭraḥ—King Dhṛtarāṣṭra; uvāca—said;	TEXT 1 dhṛtarāṣṭraḥ uvāca—King Dhṛtarāṣṭra said;
TEXT 2 Samjaya=the name of a person, Uvaca=said,	TEXT 2 sañjayaḥ—Sañjaya; uvāca—said;	TEXT 2 sañjayaḥ uvāca—Sañjaya said;

Upasangamya=approaching nearby,	upasaṅgamyā—approaching nearby;	upasaṅgamyā—approaching;
TEXT 3	TEXT 3	TEXT 3
TEXT 4	TEXT 4	TEXT 4
mahesvasa-of the name,	maheṣvāsāḥ—mighty bowmen;	mahā-iṣu-āsāḥ—mighty bowmen;
TEXT 5	TEXT 5	TEXT 5
Nara-puṅgavaḥ=heros in human society,	nara-puṅgavaḥ—heroes in human society.	nara—puṅgavaḥ—hero in human society.
TEXT 6	TEXT 6	TEXT 6
TEXT 7	TEXT 7	TEXT 7
Ye=those, Nibodha=just take note, be in formed, Dvijottama=the best of the Brahmins, TE=YOU,	ye—those; nibodha—just take note, be informed; dvijottama—the best of the brāhmaṇas; te—your.	ye—who; nibodha—just take note of, be informed; dvija—uttama—O best of the brāhmaṇas; te—to you.
TEXT 8	TEXT 8	TEXT 8
Bhavan=yourself, Tatha=as and as, Ca=always victorious in battle,	bhavān—yourself; tathā—and as; ca—and.	bhavān—your good self; tathā—as well as; ca—also.
TEXT 9	TEXT 9	TEXT 9
Anye=many others, Madarthe=for my sake,	anye—many others; mad-arthe—for my sake;	anye—others; mat—arthe—for my sake;

Yuddha=battle, Visaradhah=experienced in military science,	yuddha—battle; viśāradāḥ—experienced in military science.	yuddha—viśāradāḥ—experienced in military science.
TEXT 10 Idam=all these,	TEXT 10 idam—all these;	TEXT 10 idam—all this;
TEXT 11 Yathabhagam=as they are differently arranged, Abhiraksantu=support may be given, Bhavantah=all you, Sarva=respectively, Eva=certainly, Hi=and exactly,	TEXT 11 yathābhāgam—as they are differently arranged; abhirakṣantu—support may be given; bhavantaḥ—all of you; sarve—respectively; eva—certainly; hi—and exactly.	TEXT 11 yathā-bhāgam—as differently arranged; abhirakṣantu—should give support; bhavantaḥ—you; sarve—all respectively; eva hi—certainly.
TEXT 12 Simha-nadam=roaring sound, like a lion,	TEXT 12 simha-nādam—roaring sound, like a lion;	TEXT 12 simha-nādam—roaring sound, like that of a lion;
TEXT 13 Bheryas=bugles, Panavanaka=trumpets, abhyahanyanta—being simultaneously sounded;	TEXT 13 bheryaḥ—bugles; pañava-ānaka—trumpets and drums; abhyahanyanta—being simultaneously sounded;	TEXT 13 bheryaḥ—large drums; pañava-ānaka—small drums and kettledrums; abhyahanyanta—were simultaneously sounded;
TEXT 14	TEXT 14	TEXT 14

Svetair=by white, Yukte=being yoked with, Mahati=in the great, Sthitau=so situated,	śvetaiḥ—by white; yukte—being yoked with; mahati—in the great; sthitau—so situated;	śvetaiḥ—with white; yukte—being yoked; mahati—in a great; sthitau—situated;
TEXT 15 Hrsikesah=the Lord who directs the senses of the devotees, Dhannamjaya=Arjuna who conquers over riches, Vrikodarah=the voracious eater	TEXT 15 hṛṣīkeśaḥ—Hṛṣīkeśa (Kṛṣṇa, the Lord who directs the senses of the devotees); dhanañjayaḥ—Dhanañjaya (Arjuna, the winner of wealth); vṛkodaṛaḥ—the voracious eater (Bhīma).	TEXT 15 hṛṣīka-iśaḥ—Hṛṣīkeśa (Kṛṣṇa, the Lord who directs the senses of the devotees); dhanam-jayaḥ—Dhanañjaya (Arjuna, the winner of wealth); vṛka—udaraḥ—the voracious eater (Bhīma).
TEXT 16-18	TEXTS 16-18	TEXTS 16-18
TEXT 19	TEXT 19	TEXT 19
TEXT 20 Drstva=looking on, Pravṛtte=while about to be engaged, Sastrasampate=the arrows released, Udyamya=taken up the,	TEXT 20 dṛṣṭvā—looking on; pravṛtte—while about to be engaged; śastra-sampāte—the arrows released; udyamya—after taking up;	TEXT 20 dṛṣṭvā—looking upon; pravṛtte—while about to engage; śastra—sampāte—in releasing his arrows; udyamya—taking up;
TEXT 21-22 Arjuna uvaca=Arjuna said,	TEXTS 21-22 arjunaḥ—Arjuna; uvāca—said;	TEXTS 21-22 arjunaḥ uvāca—Arjuna said;

Ubhayor=of both the parties, Madhye=in between them, Nirikse=I may look, Saha=with, Yoddhavyam=to fight with,	ubhayoḥ—of both the parties; madhye—in between them; nirikṣe—may look; saha—with; yoddhavyam—to fight with;	ubhayoḥ—both; madhye—between; nirikṣe—may look upon; saha—together; yoddhavyam—have to fight;
TEXT 23	TEXT 23	TEXT 23
TEXT 24 Samjaya uvaca=Samjaya said, Senayor=of armies, Ubhayo=of both, Madhye=in the midst of, Sthapayitva=by placing,	TEXT 24 sañjayaḥ—Sañjaya; uvāca—said; senayoḥ—of armies; ubhayoḥ—of both; madhye—in the midst of; sthāpayitvā—by placing;	TEXT 24 sañjayaḥ uvāca—Sañjaya said; senayoḥ—of the armies; ubhayoḥ—both; madhye—in the midst; sthāpayitvā—placing;
TEXT 25 Pramukhataḥ=in the front of, Mahikṣitam=chiefs of the world, Partha=oh the sons of Pritha, **WORD MISSING**	TEXT 25 pramukhataḥ—in the front of; mahīkṣitām—chiefs of the world; pārtha—O Pārtha (son of Pṛthā); kurūn—all the members of the Kuru dynasty;	TEXT 25 pramukhataḥ—in front of; mahī-kṣitām—chiefs of the world; pārtha—O son of Pṛthā; kurūn—the members of the Kuru dynasty;
TEXT 26	TEXT 26	TEXT 26

Suhrdas=wellwishers,	suhṛdaḥ—wellwishers;	suhṛdaḥ—well—wishers;
TEXT 27 Avistah=overwhelmed by,	TEXT 27 āviṣṭaḥ—overwhelmed by;	TEXT 27 āviṣṭaḥ—overwhelmed;
TEXT 28 Arjuna avaca=Arjuna said, Svajanam=kinsmen, Yuyutsum=all in fighting spirit, Samupasthitam=all present, Sidanti=quivering, Parisusyati=drying up,	TEXT 28 arjunaḥ—Arjuna; uvāca—said; svajanam—kinsmen; yuyutsum—all in fighting spirit; samupasthitam—all present; sīdanti—quivering; pariśuṣyati—drying up.	TEXT 28 arjunaḥ uvāca—Arjuna said; sva-janam—kinsmen; yuyutsum—all in a fighting spirit; samupasthitam—present; sīdanti—are quivering; pariśuṣyati—is drying up.
TEXT 29 Hastat=from hands, Paridahyate: sufficiently burning,	TEXT 29 hastāt—from the hands; paridahyate—burning.	TEXT 29 hastāt—from the hand; paridahyate—is burning.
TEXT 30 **WORD MISSING**	TEXT 30 paśyāmi—I foresee;	TEXT 30 paśyāmi—I see;
TEXT 31	TEXT 31	TEXT 31
TEXT 32-35	TEXTS 32-35	TEXTS 32-35

<p>Jivitena=by living, Arthe=for matter of, No=our, Yuddhe=in this battlefield, Hantum=for killing, Ghnato=being killed, Trailokya=of the three worlds, Rajyasya=of the kingdoms, Kim=what to speak of, Nu=only, Mahikrte=for the sake of earth,</p>	<p>jīvitena—by living; arthe—for the matter of; naḥ—our; yuddhe—in this battlefield; hantum—for killing; ghnataḥ—being killed; trailokya—of the three worlds; rājyasya—of the kingdoms; kim—what to speak of; nu—only; mahī-krte—for the sake of earth;</p>	<p>jīvitena—living; arthe—for the sake; naḥ—by us; yuddhe—on this battlefield; hantum—to kill; ghnataḥ—killing; traī—lokya—of the three worlds; rājyasya—for the kingdom; kim nu—what to speak of; mahī-krte—for the sake of the earth;</p>
<p>TEXT 36 Asrayed=must take upon, Vayam=us, Syama=become,</p>	<p>TEXT 36 āśrayet—must take upon; vayam—us; syāma—become;</p>	<p>TEXT 36 āśrayet—must come upon; vayam—we; syāma—will we become;</p>
<p>TEXT 37-38 Api=certainly, Lobha=greed,</p>	<p>TEXTS 37-38 api—certainly; lobha—greed;</p>	<p>TEXTS 37-38 api—even; lobha—by greed;</p>

<p>Cetasah=the hearts, Mitradrohe=quarreling with friends, Na=shall not, Jneyam=know this, Asmad=ourselves, Kulaksayam=destruction of dynasty, Krtam=by so doing,</p>	<p>cetasah—the hearts; mitra-drohe—quarreling with friends; na—shall not; jñeyam—know this; asmāt—ourselves; kula-kṣaya—the destruction of a dynasty; kṛtam—by so doing;</p>	<p>cetasah—their hearts; mitra-drohe—in quarreling with friends; na—should not; jñeyam—be known; asmāt—these; kula-kṣaya—in the destruction of a dynasty; kṛtam—done;</p>
<p>TEXT 39 Pranasyanti=becomes vanquished, Dharma=in the matter of religiosity, Kritsnam=wholesale, Adharmam=irreligious,</p>	<p>TEXT 39 pranaśyanti—becomes vanquished; dharme—in religion; kṛtsnam—wholesale; adharmaḥ—irreligious;</p>	<p>TEXT 39 pranaśyanti—become vanquished; dharme—religion; kṛtsnam—whole; adharmaḥ—irreligious;</p>
<p>TEXT 40 Abhbhavat=having been predominant, Strisu=of the womanhood, Jayate=it so becomes,</p>	<p>TEXT 40 abhibhavāt—having been predominant; strīṣu—of the womanhood; jāyate—it so becomes;</p>	<p>TEXT 40 abhibhavāt—having become predominant; strīṣu—by the womanhood; jāyate—comes into being;</p>
<p>TEXT 41 Narakaya=for the matter of hellish life,</p>	<p>TEXT 41 narakāya—for hellish life;</p>	<p>TEXT 41 narakāya—make for hellish life;</p>

<p>Kulaghnanam=of those who are killer of the family,</p> <p>Kulasya=of the family,</p> <p>Pinda=offerings,</p> <p>Udaka=water,</p> <p>Kriah=performances,</p>	<p>kula-ghnānām—of those who are killers of the family;</p> <p>kulasya—of the family;</p> <p>piṇḍa—offerings;</p> <p>udaka—water;</p> <p>kriyāḥ—performance</p>	<p>kula—ghnānām—for those who are killers of the family;</p> <p>kulasya—for the family;</p> <p>piṇḍa—of offerings of food;</p> <p>udaka—and water;</p> <p>kriyāḥ—performances.</p>
<p>TEXT 42</p> <p>Kulaghnanam=of the destroyer of the family,</p> <p>Varnasankara=unwanted children,</p> <p>Karakaiḥ=by the doers, **"p" is next to "o" on the keyboard**</p> <p>Utsadyante=causes devastation,</p> <p>Jatidharmah=community project,</p> <p>Kuladharmah=family tradition,</p>	<p>TEXT 42</p> <p>kula-ghnānām—of the destroyer of a family;</p> <p>varṇa-saṅkara—unwanted children;</p> <p>kāraḥ—by the doers;</p> <p>utsādyante—causes devastation;</p> <p>jāti-dharmāḥ—community project;</p> <p>kula-dharmāḥ—family tradition;</p>	<p>TEXT 42</p> <p>kula-ghnānām—of the destroyers of the family;</p> <p>varṇa-saṅkara—of unwanted children;</p> <p>kāraḥ—which are causes;</p> <p>utsādyante—are devastated;</p> <p>jāti-dharmāḥ—community projects;</p> <p>kula-dharmāḥ—family traditions;</p>
<p>TEXT 43</p> <p>TEXT 44</p> <p>Vyavasitah=decided,</p> <p>Yad=so that,</p> <p>Rajyam=kingdom,</p> <p>Sukhalobhena=driven by the greed for royal</p>	<p>TEXT 43</p> <p>TEXT 44</p> <p>vyavasitāḥ—decided;</p> <p>yat—so that;</p> <p>rājya—kingdom;</p> <p>sukha-lobhena—driven by greed for royal</p>	<p>TEXT 43</p> <p>TEXT 44</p> <p>vyavasitāḥ—have decided;</p> <p>yat—because;</p> <p>rājya-sukha-lobhena—driven by greed for royal happiness;</p>

<p>happiness, Svajanam=kinsmen, Udyatah=trying for,</p>	<p>happiness; svajanam—kinsmen; udyatāḥ—trying for.</p>	<p>sva-janam—kinsmen; udyatāḥ—trying.</p>
<p>TEXT 45 Mam=unto me, Rane=in the battlefield, Me=mine, Ksemataram=better, Bhavet=becomes **"p" is next to "o" on the keyboard**</p>	<p>TEXT 45 mām—unto me; raṇe—in the battlefield; me—mine; kṣemataram—better; bhavet—become.</p>	<p>TEXT 45 mām—me; raṇe—on the battlefield; me—for me; kṣema-taram—better; bhavet—would be.</p>
<p>TEXT 46 Samjaya uvaca=Samjaya said, Ratha=chariot, Upastha=situated on, Visrjya=keeping aside, Soka=lamentation,</p>	<p>TEXT 46 sañjayaḥ—Sañjaya; uvāca—said; ratha—chariot; upasthaḥ—situated on; visrjya—keeping aside; śoka—lamentation;</p>	<p>TEXT 46 sañjayaḥ uvāca—Sañjaya said; ratha—of the chariot; upasthe—on the seat; visrjya—putting aside; śoka—by lamentation;</p>

THE DEFINITIVE ENGLISH EDITION OF BHAGAVAD-GITA

Help us by “liking” and “sharing” this post!

By Ajit Krishna Dasa

This is the back cover of the Bhagavad-gita, As It Is (Third printing, 1973)



Meriam-Webster Dictionary:

1de·fin·i·tive adjective \di-'fi-nə-tiv\

Definition of DEFINITIVE

1 : serving to provide a final solution or to end a situation <a definitive victory>

2 : authoritative and apparently exhaustive <a definitive edition>

3

a : serving to define or specify precisely <definitive laws>

b : serving as a perfect example : quintessential <a definitive bourgeois>

4 : fully differentiated or developed <a definitive organ>

(<http://www.merriam-webster.com/dictionary/definitive>)

Prabhupada:

Prabhupada: He has mistaken in so many ways. (Sanskrit) Just like our... Not Pradyumna. If somebody has boils all over the body, then where it will be operated? Better kill this body. (laughing) So he has got so many boils, this Hegel and Segel, all, because they are speculators. They have no definite knowledge. Speculators cannot have definite knowledge. Therefore our Professor Dimmock has said, “Here is definite definition of Gītā.” What is that? Just see. Then it is so. He has appreciated it. You cannot see, of the...

Devotee: They only put two lines of what he said in there. He says this...

Prabhupāda: Yes. That is his word.

Devotee: Oh.

Prabhupada: Read it all.

Devotee: “Definitive English edition of Bhagavad-gītā. By bringing us a new and living interpretation of the text already known to many, A.C. Bhaktivedanta Swami Prabhupāda has increased our own understanding manyfold.”

Prabhupada: That is a definite, not vague, speculative. That is the difference between my translation and others. Therefore I have given the name “As It Is.” So we will be no spoke or speculation. As soon as you speculate, you are rejected. Therefore others are seeing some danger that “This Bhaktivedanta’s..., this Bhagavad-gita As It Is accepted, then where we are?”

(http://prabhupadabooks.com/classes/philosophy/hayagriva/george_wilhelm_friedrich_hegel – May 1976)

And

Prabhupada: Therefore rascal. (laughter) Therefore rascal. We definitely know Krishna, the origin of everything. That is definite, not “It may be.” We don’t say “Krishna may be.” No. Definitely. Krishnas 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.

(http://prabhupadabooks.com/conversations/1975/nov/morning_walk/new_delhi/november/26/1975)

Prabhupada never asked that his gita be re-edited. On the contrary, in May 1976 Prabhupada still referred to his gita as “*the definitive edition*” comparing it to other translations of lesser importance. During the four years from 1972 to 1976 he could have changed it if he had wanted to. But he still considered his translations and purports as they appeared at that particular time (May 1976) to serve as the *final solution, the end of all editions, the authoritative, the exhaustive, the defining, the precise, the perfect example, the fully differentiated and developed edition of the Bhagavad-gita* EVER published in recent times. Nothing indicates that Prabhupada ever changed his mind about this.

But to many devotee’s amazement the BBT International seemed not to agree with Prabhupada! Because in 1983 (six years after Prabhupada’s physical disappearance) the BBT International deleted the foreword by Professor Dimmock wherein he says that Prabhupada’s Bhagavad-gita, As It Is, 1972 edition, is the “*definitive edition*“. They also in some (if not all) of their many publications of their changed 1983 edition – deleted the sentence “*The definitive english edition of Bhagavad-gita*” from the back cover. And they exchanged pictures and paintings and made 5000+ changes, additions and deletions in the translations and purports of the book.

Why?

DANISH BBT(I) EDITORS COVERS THE GREATNESS OF BHAGAVAD-GITA AND PRABHUPADA

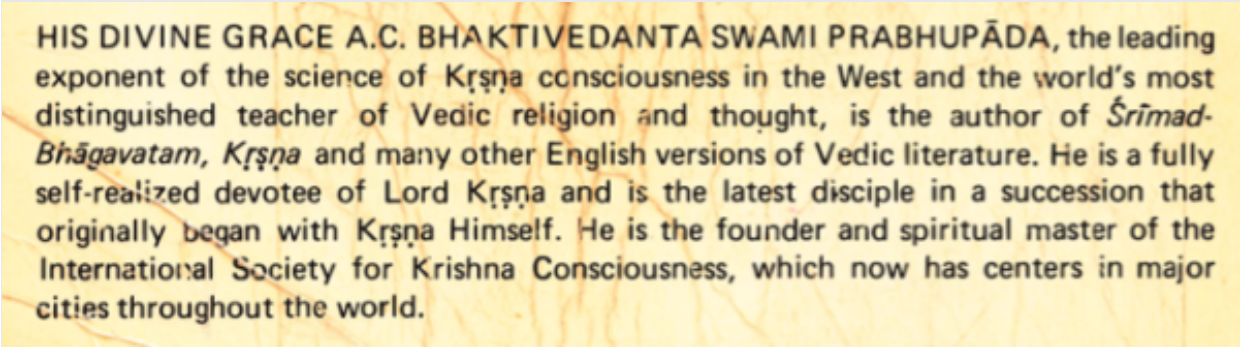
Please help us by “liking” and “sharing” this post!

In Denmark we, unfortunately, just got a translation of the unauthorized 1983 BBT(I) edition of Bhagavad-gita As It Is.

On its back cover we find these words (translated from Danish):

“Bhagavad-gita, India’s great book of wisdom, is a 5.000 years old dialogue between two friends about life’s big questions. This Danish translation includes the original text with the explanations by Srila Prabhupada, the 20. Century’s great exponent of Bhagavad-gita’s philosophy.” (http://www.harekrishna.dk/wp-content/PDF/2013/Nyt_fra_HK_11_2013.pdf – scroll to the end)

Contrast this to the glorification of Prabhupada found on the original cover (which the Danish editors of the BBT International–Lalitanath Dasa and Jahnu Das–have deleted from Prabhupada’s Bhagavad-gita As It Is.)



HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA, the leading exponent of the science of Kṛṣṇa consciousness in the West and the world’s most distinguished teacher of Vedic religion and thought, is the author of *Śrīmad-Bhāgavatam*, *Kṛṣṇa* and many other English versions of Vedic literature. He is a fully self-realized devotee of Lord Kṛṣṇa and is the latest disciple in a succession that originally began with Kṛṣṇa Himself. He is the founder and spiritual master of the International Society for Krishna Consciousness, which now has centers in major cities throughout the world.

Take note of the following:

1. That the Bhagavad-gita is “...a dialogue between two friends about life’s big questions”.

This drags the Bhagavad-gita down to regular “armchair philosophy”. What comes to mind when hearing that “two friends are conversing about life’s big questions”? For me, it’s not even the debating of two skilled philosophers that come to mind. More likely it is the dry, mental speculations of two buddies looking at the stars while out fishing one night!

2. “This Danish translation includes the original text with the explanations by Srila Prabhupada,...”

It would be too nice to call this a lie. The 1983 edition certainly features a lot of things not to be found in the original text. Corrections to Prabhupada’s Sanskrit translations have been done. Words, sentences, verses, paragraphs, paintings have been removed, added and changed by the hidden co-authors from BBT International. This is all documented here:

<https://arsaprayoga.wordpress.com/category/no-reply-from-bbt-international/>

3 “...Srila Prabhupada, the 20. Century’s great exponent of Bhagavad-gita’s philosophy.”

Here Prabhupada is described as “the great exponent”. Contrast this to the original Bhagavad-gita where it is said that Prabhupada is “the leading exponent of Krishna consciousness”. That he is “the world most distinguished teacher of Vedic religion and thought,...”, and that he is a “self-realized devotee of Krishna”.

It's hard to fathom why the BBT International and their Danish editors are covering up the greatness of both the Bhagavad-gita and Prabhupada. An explanation is needed!

In previous post we have described how the cover art on the new Danish Bhagavad-gita is unauthorized:

<https://arsaprayoga.wordpress.com/2013/09/09/cover-up/>

PRABHUPADA DID THE PROOFREADING OF THE ENTIRE BHAGAVAD-GITA, AS IT IS

By Ajit Krishna Dasa

Brahmananda Prabhu as quoted in "Srila Prabhupada Lilamrta":

"Macmillan Company was publishing Bhagavad-gita, and Prabhupada himself was publishing Teachings of Lord Caitanya through Dai Nippon in Japan. Because Brahmananda had contacted the editors at Macmillan Company, Prabhupada credited him with the success of the Gita's being published by such a famous company. Brahmananda was also Prabhupada's man for dealing with Dai Nippon. Both books were on tight printing schedules, and Brahmananda had to return quickly to New York with the corrected proofs.

Brahmananda: "I came up to show Prabhupada the galley proofs for both Teachings of Lord Caitanya and Bhagavad-gita, As It Is. I just happened to have both galley proofs that had arrived. So it was a wonderful thing to bring these galley proofs to Prabhupada for checking. I was there only for a few days, maybe a weekend or so. Prabhupada personally read through the entire galleys and made notations in his own hand. He did the proofreading of the galleys. Everything was done by Srila Prabhupada. It was a very personal kind of thing. Of course, that gave Prabhupada great pleasure because he wanted his books published, and we had started to do it. So Prabhupada took great pleasure in proofreading those

galleys. And he handed them to me, and it was very wonderful.”
(SPL 7-4: A Summer in Montreal, 1968 /
<http://vedabase.com/en/spl/7/4>)



For those who are not familiar with the term “galley proofs” here is a definition from wikipedia:

“In printing and publishing, proofs are the preliminary versions of publications meant for review by authors, editors, and proofreaders, often with extra wide margins. Galley proofs may be uncut and unbound, or in some cases electronic. They are created for proofreading and copyediting purposes, but may be used for promotional and review purposes also.”

These memories from Brahmananda Prabhu informs us that Prabhupada read through the complete Bhagavad-gita, As It Is before it was sent to be printed in late 1968. This means that Prabhupada read through all 700 verses and their purports.

An interesting point in this regard – which serves as an example of unauthorized editing – is that the word “coward” was in verse 2.35,

and that the word "brimming" was in verse 2.1 both in the 1968-edition and the 1972-edition. But still the BBT International took the liberty to remove and change these words on their own initiative in their 1983-edition. Prabhupada saw and approved these two words. He did not change them to "insignificant" og "full of tears" respectively, even though he had from 1968-1972 to do so if that was what he wanted. Even after 1972 he could have ordered them changed. But just like with all others words and sentences in his Bhagavad-gita, As It Is (except 2-3 instances) he did not give any order to change them. And therefore we also do not have the right to do it.

CORRECTING CORRECTIONS – FUTURE BBT JOB?



By Ajit Krishna Dasa

Are you looking for a job? BBTI has the perfect job for you who like to correct corrections. This is an example of what you will do – 8 hours a day, 5 days a week:

Nectar of Instruction, Text One, Purport:

Original 1975 BBT Edition:

“As for the agitations of the **flickering** mind, they are divided into two divisions.”

An older edition from BBTI:

“As for the agitations of the **bickering** mind, they are divided into two divisions.”

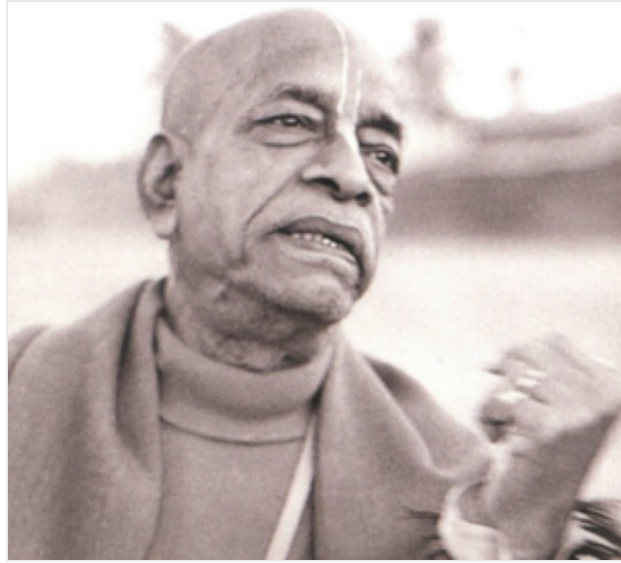
BBTI’s newest edition:

“As for the agitations of the **flickering** mind, they are divided into

two divisions.”

As you can see it seems that the mind of the editor was, after all, flickering. Just like in this example your job will be to correct all such corrections. Do not worry. You will be guaranteed work until you reach the age of retirement. And the job is well paid.

SRILA PRABHUPADA'S HIGHER INTELLIGENCE



By Ajit Krishna Dasa

Nectar of Instruction, Text Two, Purport.

Original and Authorized 1975 Edition:

“...but instead of using **their** higher intelligence to cultivate God consciousness, so-called intelligent **men** misuse their intelligence to produce many unnecessary and unwanted things.”

Older BBTI Edition:

“...but instead of using **his** higher intelligence to cultivate God consciousness, so-called intelligent **men** misuse their intelligence to produce many unnecessary and unwanted things.”

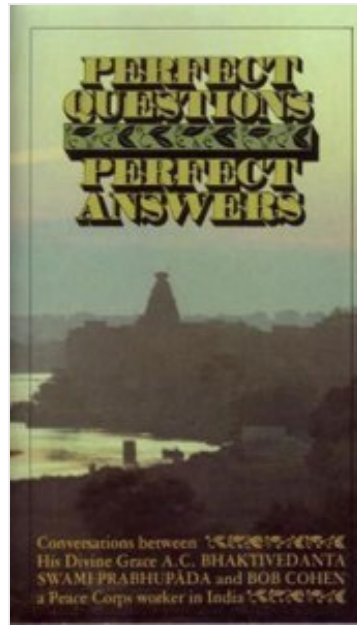
Newest BBTI Edition:

“...but instead of using **their** higher intelligence to cultivate God

consciousness, so-called intelligent **men** misuse their intelligence to produce many unnecessary and unwanted things.”

Oops.

BBTI'S GIVES MUTUALLY EXCLUSIVE JUSTIFICATIONS FOR THE EDITING OF PERFECT QUESTIONS, PERFECT ANSWERS



By Ajit Krishna Dasa

In 1993 BBT International published a new edition of Srila Prabhupada's *Perfect Questions, Perfect Answers*. Madhudvisa Prabhu wrote about this:

“The original edition was more or less a transcript of the original conversation. It was edited, of course, to make the English clear and correct and to make it readable. But basically it remained a transcript of the original conversation.

The 1993 version changes all of this. The book is slashed from 99 pages to 77 pages! And the type is not even smaller! So much has been cut out. In one place four complete pages have been deleted!

All the text has been heavily edited and the whole mood of the book has been completely changed. We have not done anything below about the editing, we have just pointed out a few pieces of text (shown in bold) that have been completely deleted from the new edition.” (<http://bookchanges.com/iskcon-perfect-questions-perfect-answers-book-changes/>)

The BBT International has tried to justify the changes to *Perfect Questions, Perfect Answers*. But their attempted justifications are mutually exclusive.

BBTI’s Attempted Justification 1

“In the mid-1990s the BBT published a second edition of *Perfect Questions, Perfect Answers*, edited by a less experienced BBT editor. Because readers of this edition pointed out numerous editorial discrepancies, the BBT directors resolved in 2002 that Dravida Dasa will review the book before its next printing. Either he will correct the discrepancies, or the BBT will revert to the first edition.” (*ISKCON Communications Journal Vol. 11*, Editing the Unchangeable Truth: An Overview of the Editorial History of the Books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, 2005)

In 1996 the editing is of *Perfect Questions, Perfect Answers* was described by Jayadvaita Swami as follows:

Jayadvaita Swami's comments

Bombay

19 February (1996)

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

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

Hare Krsna.

Your servant,
Jayadvaita Swami

[Emphasis from ed.]

(From Madhudvisa Dasa's *ISKCON's Changes to Srila Prabhupada's Bhagavad-gita As It Is and Perfect Questions, Perfect Answers*)

In this letter Jayadvaita Swami mentions the name of the "less experienced editor" (Sita Devi Dasi), and he claims that her editing made the new version read "more smoothly" and made it "closer to the original transcription". But he later had to admit that this new and less experienced editor was allowed to change the books of Srila Prabhupada without proper supervision, and that her editing was not good enough.

So this is how Jayadvaita Swami's explanations sounded in 1996 and 2005 respectively. But a few years ago one of his colleagues posted the following on the internet:

BBTI's Attempted Justification 2

“A report from Ranjit das, BBTI:

No good deed goes uncriticized.

The story of Perfect Questions Perfect Answers reprint

Recently someone has tried to stir up a new criticism of the BBT by pointing to the re-print (in the 1990's) of the book Perfect Questions Perfect Answers. Some 20 pages were taken out of the book. Why?

At that time PQPA had been out of print for a long time. The devotee in charge of operations really wanted to re-print the book because he liked it so much. However there was a problem. The book was around 120 pages long. The small books that the BBT were printing at the time had been formatted into 96-page books so that the printers would give a really good price. If PQPA were printed at the 120 plus pages then most of the distributors would not buy them and distribute them because such books as Perfection of Yoga, Beyond Birth and Death, etc were cheaper.

What to do?

Our devotee in charge of operations read the book and a good section consisted of a conversation between Srila Prabhupada and an Indian gentleman who was also present at the time. So our devotee figured that this part could go because it was not really part of the conversation between Bob Cohen (now Brahmaturtha Das) and Srila Prabhupada. But this was just not enough to bring it

down to the 96-page format so a few more pages were cut.

Srila Prabhupada himself authorized the same thing with the abridged Gita. This devotee simply followed the precedent. But Srila Prabhupada wanted the word to go out and so did our intrepid BBT manager. And now this is being pointed to as some kind of conspiracy. So our BBT manager, instead of being lauded for the 96 pages that were printed and distributed is criticized for the 20 pages that he did not.”

(<https://www.facebook.com/bbtedit/posts/10152724990094126>)

Like I said, these stories are mutually exclusive. Take a look:

PQPA, Attempted Justification 1	PQPA, Attempted Justification 2
Edited by “less experienced editor”.	Edited by “devotee in charge of operations”.
Had “numerous editorial discrepancies”.	No mention of any editorial discrepancies. Only sections and pages were cut to make the book fit a 96-pages format.
The editor made “numerous editorial discrepancies”.	The editor simply followed the precedent (Srila Prabupada’s own example).
The second edition is in need of re-editing by Dravida Dasa. He will either correct the “numerous editorial discrepancies” or revert to the original edition.	The second edition is not in need of re-editing since it was cut short only to make it easier to sell and distribute. No mistakes were made.
The second edition and its editor is worthy of criticism due to the book’s “numerous editorial discrepancies”.	The editor of the second edition should be lauded, since he was making 96 pages out of the original 120 pages available to the public.

In addition to this, Madhudvisa Prabhu has documented that in fact the second edition has not just had sections and pages cut out. Quite a few individual words and sentences have been randomly removed. Here is a link to [Madhudvisa Prabhu’s comparisons](#). Please check it out yourself.

Our questions to BBT International: What is correct here? The first or second explanation? Or a combination? Or a third or fourth explanation?

CONFIDENTIAL E-MAILS FROM RAMESVARA LEAKED (DEC. 2014)

Just recently three confidential e-mails were leaked and posted on facebook. They reveal what Ramesvara Prabhu thinks about the changes made the Srila Prabhupada's Bhagavad-gita, the editing policies of the BBTI and they shed light on what happened when the GBC and BBT trustees "reviewed" the 83 Gita.



Below are some quotes that will rock the boat, but please visit the website at the end of this article to see all three e-mails in their entirety and thus get the full picture. Quotes From confidential email no. 1:

“The problem with the “Responsible Publishing” paper is that it is simply not the entire body of instruction, and it’s critics point out that it is one-sided and obviously leaves out many of Prabhupada’s cautionary instructions against unnecessary change,”

[...]

“That analysis with Dravida Prabhu left me with my deepest concern: if the changes didn’t have substantial merit but were made anyway, then regardless of the justification of “making it better” the door, the “change disease” as Srila Prabhupada called it, had been dangerously opened for anything to happen in the future after we are all long gone.”

[...]

“The Lilamrita interviews I found tell of Srila Prabhupada’s direct instructions regarding the size of the books, the artwork to be kept in the books, etc. – things that have already been changed so many times in the past 20 years, without understanding of Prabhupada’s orders, that it makes the “official” opening of this “change” door more ominous for the future, in ways we can’t even imagine.”

[...]

“...an absolute position has to be reached so that before we die, we know that within the BBT and ISKCON there could never again be one single change, for any reason, ever made to Srila Prabhupada’s books.”

From confidential e-mail no. 2:

“The “Responsible Publishing” (RP) paper has either a significant misleading or a significant historical inaccuracy. There are sites which claim to list more than 5,000 changes. Certainly there were thousands of changes. The RP paper states that every change to the translations was reviewed and approved by the Trustees, leading ISKCON devotees, the CBC, etc. Later the RP cites or implies in its

endorsements that all the changes were approved. Of course, NO ONE other than the editors ever saw back in 1981 or 1982 ALL the changes.”

[...]

“I have always admitted that my great failure as a trustee was not carefully reading every proposed change, and instead, relying on the endorsement of Hridayananda and Satsvarupa- along with Jayadvaita.”

[...]

“I know that in talking years ago with others on that committee, that they also admitted performing only a cursory review of the proposed changes,…”

[...]

“No one back then did their job or acted with full responsibility for what they were endorsing. I assure you that NO ONE on that Committee ever even asked to see all the changes, and we would have been astounded to have learned in 1981 or 1982 that there were thousands, maybe more than 5,000 changes. I lazily assumed that the work done on manuscripts as close to the original as possible was the only thing that mattered. I failed to consider all the other Prabhupada instructions, the ramifications for making changes if they didn't ultimately change the meaning; the effect of changes that in some cases loses the flavor of the Gita we had been studying for 10 years, and most importantly, that breaks the etiquette of changing a Sampradaya Acaraya's books after His

disappearance and opens the “change door” for possible future other changes over the decades and centuries to come. The RP paper implies that the changes were carefully reviewed and approved throughout the leadership of the BBT, GBC and ISKCON. I am certain that by interviewing all the leaders of that time, we would find most guilty of the same mistake that i made. It is true to state that the leaders of ISKCON at the time endorsed the changes. However, it is overtly misleading to state or suggest that the leaders actually performed a careful review. And getting back to the fact that there are thousands of changes, no leader, including the BBT Trustees, was ever shown every single change. No one! That is the sad historical fact...”

From confidential e-mail no. 3:

“I find it embarrassing that on the site BBTedit.com, in the section about editing posthumously, the only quote to support touching the works of a departed Acarya is that Srila Jiva Goswami was working posthumously on Bhakti Rasamrita Sindhu. Seriously – how can any living entity compare themselves to Sri Jiva Goswami, or think because he touched the work of Sri Rupa Gosvami, therefore an editor in the lower stages of bhakti, not yet fully situated in the perfected stages of bhava (what to speak of prema) can touch and change the words of a departed Sampradaya Acarya. Not a good example in my lowly view – it begs the question of what our editors think of themselves and their level of Krsna Consciousness. Oh well...”

Please find all the three e-mails in their entirety here:

<http://jayasrikrishna.weebly.com> (PDF and Word). You can also

see and download the e-mails here as [PDF](#) and [Word](#).

EXAMPLE OF A BONA FIDE CHANGE TO SRILA PRABHUPADA'S BHAGAVAD-GITA AS IT IS



This is how evidence for bona fide changes looks like:

Room Conversation with the Mayor of Evanston — July 4, 1975,
Chicago:

Tamala Krsna: “Farming, cattle raising and business are the
qualities...”

Prabhupada: They are not cattle raising, that was...

Tamala Krsna: Cow protection.

Prabhupada: Cow protection. It has to be corrected. It is go-raksya,
go. They take it cattle-raising. I think Hayagriva has translated like
this.

This change is – contrary to all the post-1977 changes –
Prabhupada-approved. It first appeared in a 1976 reprint of
the 1968 abridged edition of Bhagavad-gita As It Is.

IS JAYADVAITA SWAMI STILL GOOD?

Help us by “liking” and “sharing” this post!

By Ajit Krishna Dasa

BBT International and their supporters often attempt to justify the changes made to Prabhupada books by Jayadvaita Swami by pointing out that Prabhupada a couple of times spoke highly of his editing work.

This article will show that these statements by Prabhupada can't be construed to mean that Jayadvaita Swami editing work after Prabhupada's disappearance is pleasing to Prabhupada.

From BBT International's website:

“Of course, regarding Jayadvaita Swami, the BBT's chief editor, Srila Prabhupada wrote, “Concerning the editing of Jayadvaita Prabhu, whatever he does is approved by me. I have confidence in him.” (letter to Radhavallabha, 7 September 1976)

BBT International and their supporters often speak about this quote from Prabhupada as if it was some kind of blessing from Prabhupada that makes Jayadvaita Swami and his editing infallible even to this very day. This, of course, makes no sense and even Jayadvaita Swami himself admits that he sometimes commits mistakes in his editing. One example of this is his changing “Visnu Form” into the “Visnu platform”:

Published editions	Original manuscript
<p>[Purport]</p> <p>The so-called yogis who meditate on something which is not on the the Visnu platform simply waste their time in a vain search after some phantasmagoria.</p>	<p>The so called Yogis simply waste time in dmeditating something which is not Visnu Form and therefore their time is wated in vain serch after phatasmagoria.</p>
<p>Comment</p> <p>Here the critics have detected a genuine error. The text should read "not the Visnu form." The First Edition has it right, the Second Edition wrong. I don't know how the error came about. The BBT will correct it for future printings. (Correction applied in the VedaBase 2005 release)</p> <p>My mistakes are not sacred. The BBT has a consistent policy: The errors of typists and editors need not be preserved.</p>	

(Click to enlarge picture)

So it's obvious that we can't take the statement "...whatever he does is approved by me" too literal. In order to be continuously approved by Prabhupada Jayadvaita Swami need to continuously meet certain criteria set forth by Prabhupada and sastra in regard to editing protocol. If it can be argued in any way that the editing policy of BBT International compromises the transcendental potency of Prabhupada's books, or if Jayadvaita Swami becomes an atheist or a mayavadi or falls down and or if he somehow goes against the direct instructions of Prabhupada in his editing proces, then we must conclude that his editing is unauthorized and must be stopped. He can then no longer be "approved".

This blog and several other websites have for years been showing that there is no evidence to support even the slightest change in Prabhupada's books. It has been shown how Jayadvaita Swami does not at all perform his editing work according to the accepted protocol set forth by Prabhupada ("NO CHANGES"), sastra (arsa-prayoga) and even academic scholars. We have shown how he is actually sabotaging the books – however well-intentioned he may be.

So even though Prabhupada spoke highly of Jayadvaita Swami's editing 40 years ago it does not make Jayadvaita Swami infallible, and it does not mean that he can just do whatever he likes to Prabhupada books.

The other quote that BBT International and their supporter often refer to is this:

From BBT International's website:

“And in the conversation where Srila Prabhupada complained so strongly about “rascals editors,” Srila Prabhupada said about Jayadvaita, “He is good.””

So 40 years ago Prabhupada said about Jayadvaita Swami that he was “good”. Does it then follow logically or experientially that he is still “good”? Obviously not! There are several examples of Prabhupada at one point praising some of his disciple, and then at a later point criticized them severely.

Prahlada-Nrsimha Prabhu has written a very nice [article](#) about this (published on [bookchanges.com](#)):

Just because Srila Prabhupada **at one point** said someone was a good man, does that mean that they are one now? Srila Prabhupada liked many devotees **at one point** and at that point put them in positions of power and authority and praised them, but later on down the road he changed his opinion about them and/or they went astray or deviated to one degree or another. So although at one point Prabhupada approved of someone and complimented them, that does not mean that from that point on they are bona-

fide no matter what they do. Here are a few examples to further examine this point.

One Prabhupada disciple did HUGE service for Prabhupada, pushing on the book distribution mission (probably) more than any other Prabhupada disciple in ISKCON's history, and was pretty much running ISKCON at one point. But later he changed the basic rules of the four regulative principles to three. Does that mean because he had so many thousands of disciples, and at one point was so dear to Srila Prabhupada that Prabhupada even commented on how he was so intelligent and empowered, that now we should all only have three regulative principles instead of four and continue to follow this devotee?

There were so many big, big devotees that Srila Prabhupada personally gave sannyasa to but later on Srila Prabhupada became so fed up with their deviations that he said that they should give up those positions as sannyasi! Srila Prabhupada even said **“This should be strictly outlawed, no more sannyasis....there will be no sannyasi anymore.”**

(Room Conversation — January 7, 1977, Bombay)

Srila Prabhupada established the GBC as the ultimate managing authority for all ISKCON. But at one point Srila Prabhupada totally disbanded the whole of the GBC within ISKCON due to their deviations! So simply because at one point in time Srila Prabhupada appointed them to power and trusted them, does that give them permanent power? No! At any time anyone can lose their position and power and deviate or go astray and at that point one is

no longer authorized and empowered.

I feel the most relevant example is from the concluding words of the Sri Caitanya-caritamrta, dated November 10, 1974

“Now, by the grace of Sri Caitanya Mahaprabhu and his Divine Grace Bhaktisiddhanta Sarasvati Thakura, it is finished. In this connection I have to thank my American disciples, especially Sriman Pradyumna dasa Adhikari, Sriman **Nitai** dasa Adhikari, Sriman Jayadvaita dasa Brahmachari and many other boys and girls who are sincerely helping me in writing, editing and publishing all these literatures.”

But then on February 27, 1977 in Mayapura India Srila Prabhupada says “**Nitai**, he’s a rascal.”

Unfortunately there are so many examples I could mention, but in order to not depress/and embarrass all of us unnecessarily in this article I will stop here.

In conclusion, we have shown how the above two claims by the BBT International about Jayadvaita Swami being “good” and his work being “approved” by Prabhupada can’t be used to justify the changes he has made to Prabhupada’s books. And that they can’t be used as a guarantee that Jayadvaita Swami has not committed mistakes himself or that he has pleased Prabhupada by his work.

JAYADVAITA SWAMI'S "THEN IT IS ALRIGHT" ARGUMENT DEFEATED

On BBT International's website we find this video:

You redited the 1st Canto. What did you do?



Direct link: https://www.youtube.com/watch?v=IlqbnzzL_28

In the video Jayadvaita Swami says:

"I went back and re-edited especially the translations in the first canto. Especially the first perhaps three chapters where I thought their were a lot of short comings. And I typed up all the translations – after I finished all the work, I typed up all the translations in one manuscript and put them in an envelope, and Prabhupada was coming to New York where I was at the time. Prabhupada came, and I put all the translations in an envelope, and I wrote a cover letter explaining what I have done, and asking him whether it was okay. And then I brought it up to Prabhupada's

quarters at 55th Street in New York—the New York temple—with the idea that I would leave them with his secretary and come back later. But Prabhupada was right there, and so he...I offered obeisances, and he had me, you know: "What do you do in here?" "What have you come for?" Not in those words, but, you know, he inquired was I was doing. And I explained that I had come to deliver this. So Prabhupada had me start reading right in his presence. And I began, I read the first verse, the second verse, the third verse. I went through a few verses, and Prabhupada stopped me. Prabhupada was listening very carefully, he stopped me. "So what you have done?" And I said: "Well, Srila Prabhupada, I have edited to try to bring it closer to what you originally said." Prabhupada said: "What I have said?" I said: "Yes, Srila Prabhupada!" Then Prabhupada: "Then it is alright!", and that was it. "Then it is alright!" "What I have said?", "Then it is alright!"

A few points about this story:

1. Jayadvaita Swami's story is merely anecdotal evidence which is considered a rather unreliable and dubious support of a claim. No one is really able to investigate the truth value of his story. To use anecdotal evidence as the foundation for changing the books that are supposed to guide mankind the next ten thousands years will surely create doubt about the authority of the changed books.

As Srila Prabhupada said about such stories:

"Just like in our ISKCON there are so many false things: "Prabhupada said this, Prabhupada said that." (Srila Prabhupada Letter, 7/11/1972)

“They misunderstand me. Unless it is there from me in writing, there are so many things that “Prabhupada said.”” (Srila Prabhupada Letter, 2/9/1975)

And as Jayadvaita Swami says:

“If Srila Prabhupada didn’t clearly and definitely say it, and if it first came up after 1977 whatever it is, don’t trust it. Rule of Thumb.” (Diksa-Diksa, Where the Rtvik People are Wrong, p. 85, Jayadvaita Swami)

Jayadvaita Swami started circulating his story after the book changing controversy started, and there is no evidence to support that it is true. Therefore, “...don’t trust it. Rule of Thumb.”



2. Jayadvaita Swami seems to conclude that since Prabhupada approved the verses that he brought him, then he also approved that he could change all his books using the same method – even after his disappearance. But this is an unwarranted extrapolation, because Jayadvaita Swami extrapolate far beyond the range of available data, namely from one single instance of editing to more

or less all future instances of editing. But from his story no justification for such an extrapolation can be found. The only conclusion to be deduced (if the anecdote is at all true) is that what Jayadvaita Swami did to the very specific verses he brought Prabhupada was okay. No more, no less.

3. If Jayadvaita Swami's anecdote is true, then Prabhupada told him that if he had made the text closer to what Prabhupada originally said, then it was okay.

However, in my previous articles to Jayadvaita Swami I have referred to articles where it is clearly documented that he has:

- Deleted many of Prabhupada's own chosen words and sentences (even those also found in his "original manuscript")
- Added his own words and sentences (which means they are also not to be found in the "original manuscript")
- Changed Prabhupada's own personally typewritten sanskrit translations.

The article "The Duty of the Finger" demonstrates all these types of changes made to Prabhupada's Bhagavad-gita As It Is:

<https://arsaprayoga.wordpress.com/2013/10/24/enjoying-the-self-within-or-the-duty-of-the-finger-bg-4-38/>

Now, I think most devotees around the world would like to know what Jayadvaita Swami thinks Prabhupada would have said if he had told him:

"Well, Srila Prabhupada, in my editing I have deleted some of your

own chosen words and sentences! And I have also invented some completely new words and sentences and put them in where I felt they would do a good job! And since we at the BBT International are now "accomplished sanskrit scholars" we have gone through some of your own typewritten sanskrit translations and changed them also."

What do we, honestly, think Prabhupada would have answered? Then try to extrapolate that answer to the changes Jayadvaita Swami has made to Prabhupada's Bhagavad-gita As It Is.

JAYADVAITA SWAMI HAS AUTHORIZED KBI (KRISHNA BOOK INC.) IN A MOOD OF COOPERATION

Help us by “liking” and”sharing” this post!



Recently BBT International (BBTI) and Jayadvaita Swami have been making public announcements about the importance of devotees buying books from the BBT exclusively. In this way they are indirectly saying that devotees should not buy books from Krishna Books Inc. (KBI) who distributes Srila Prabhupada’s original, pre-1978, books. To substantiate their claim they refer to a [letter from Srila Prabhupada](#) saying that all centers should buy from the BBT.

There are several problems with the statements of BBTI and Jayadvaita Swami.

First of all BBT and BBT International (BBTI) are not identical. To make such a claim, or to try to give that impression, is to deceive the devotees. BBT International and Jayadvaita Swami have been actively engaging in this act of deception from the inception of

BBTI, and most devotees in ISKCON have accepted their claims blindly. But there is a difference between BBT and BBTI.

BBT was made by Srila Prabhupada in 1972. BBTI was made in 1986 (after Srila Prabhupada's disappearance). BBT does not print or sell books anymore which makes it practically and logically impossible to buy from BBT. BBTI has taken over the printing and selling of Srila Prabhupada's books from BBT (would Prabhupada like that?). BBTI was never approved by Srila Prabhupada, and except for BBTI themselves no one really knows which rules BBTI follow. Since BBTI is entirely different from Srila Prabhupada's BBT they do not, legally speaking, have to follow the instructions Srila Prabhupada gave about how his books should be printed and distributed. All devotees would like to support Srila Prabhupada's original BBT by buying books from it. But BBTI has made it impossible to buy from BBT. Therefore their claim that devotees should buy from BBT is absurd.

In addition the BBTI has an ongoing program destroying Srila Prabhupada's original books. So by buying from the BBTI we are actively participating in the destruction of Srila Prabhupada's teachings. Of course no serious devotee is willing to participate in that. And obviously Srila Prabhupada would not want us to support such a thing.

Fortunately we have the KBI (Krishna Book Inc.) who prints and sell Srila Prabhupada's original books. BBTI and Jayadvaita Swami are trying to tell us that buying from KBI is against Srila Prabhupada's desires and instructions. If they really think so, then why did they authorize KBI in the first place? It seems that BBTI

and Jayadvaita Swami are saying that we should only buy from BBT (really meaning BBTI, but they just say BBT to not reveal themselves as a different entity) with one side of their mouth. And with the other side they say that KBI is authorized by BBT.

Something doesn't make sense!

KBI is the only cooperation now that distributes Srila Prabhupada original pre-1978 books. And therefore KBI is the only place right now for sane devotees to buy their books, and the only entity that can successfully push Srila Prabhupada's book distribution to save the world. And there is no problem in buying from the KBI, since KBI is licensed by BBT to distribute the pre-1978 original books of Srila Prabhupada.

The following article nicely describes this issue and presents the letter proving that BBTI and Jayadvaita Swami have approved KBI in a mood of cooperation.

[BBT Licensed KBI to Print Original Books \(originally posted on Sampradaya Sun\)](#)

BY: MADHUHA DASA

Dec 21, NORTH CAROLINA, USA (SUN) — This is a response to “[BBTonly.com: New Website highlights Prabhupada Memo](#)” — which seems to be a veiled public relations campaign to put down Krishna Books Inc., which is actually licensed by the BBT to print and distribute Srila Prabhupada's original books.

In November of 1998 the legal battle involving the BBT, Srila

Prabhupada's books and copyrights came to an end with all the devotees involved, including Jayadvaita Swami, being satisfied. That case was brought by the [BBT-International, Inc., and ISKCON of California, Inc. vs. Hans Kary \(Hansadutta das\)](#), which shows that neither the BBT nor the BBTI were sued, as some devotees now mistakenly believe.

In this way they all gave up their adversarial positions in favor of spiritual cooperation to serve Srila Prabhupada. At that time, all the devotees involved [compiled an article](#) which was posted on VNN, which elaborately stated their cooperative intentions.

My question is: if it was against Srila Prabhupada's desire to print His original books, then why did all of the BBT and BBTI Prabhus, including Jayadvaita Swami; Gopal Krishna Goswami; Brahma Muhurta; Madhusevita, Naresvara and Svavasa Prabhus, agree to license Krishna Books Inc. to print Srila Prabhupada's original books in the first place?

We hope all those involved will continue to work together in an honest way and encourage each other in their service to Srila Prabhupada. There is no need for anyone to try to twist the cooperative licensing agreement made by the BBT to print the original books into sounding as if it's against Srila Prabhupada's desire. Please read the below article published on VNN on November 30, 1998:

[BBT Legal Case Ends](#)

BY JAYADVAITA SWAMI AND GUPTA DASA

USA, Nov 30 (VNN) — JOINT ANNOUNCEMENT

BBT Legal Case Ends

Devotees settle their differences and pledge cooperation

“Now all my disciples must work combinedly and with cooperation to spread this Sankirtan Movement. If you cannot work together then my work is stopped up. Our Society is like one big family and our relationships should be based on love and trust. We must give up the fighting spirit and use our intelligence to push ahead.”

(Letter from Srila Prabhupada to Upendra Prabhu, dated 6 August 1970)

Hare Krishna. All Glories to Srila Prabhupada. All Glories to Lord Nityananda and Lord Caitanya.

The BBTI-Hansadutta court case is over. By the grace of Krishna, the devotees involved were able to settle the matter without need of a trial. On November 13, the devotees appeared before the judge and placed their settlement on record, thus putting their legal dispute to an end.

In dispute had been several issues: Is the original American BBT trust, founded by Srila Prabhupada in 1972, still valid? Is it the true owner of the copyrights to Srila Prabhupada’s literary works? And was Hansadutta Dasa still rightfully entitled to serve as a trustee?

After some eighteen months of researching, analyzing and litigating the matter as adversaries, the devotees began to see clearly that to reach a final and lasting resolution, we had to shift

from adversarial positioning to spiritual cooperation. Accordingly, after several weeks of intense negotiations, we reached an agreement meant to satisfy our various concerns. It was this agreement that was then officially accepted by the court.

The agreement reaffirms the validity of the Bhaktivedanta Book Trust formed by Srila Prabhupada on May 29, 1972. This was a legal California trust into which Srila Prabhupada conveyed the copyrights to his books. All sides agree that this trust is still legal and alive, and that it is the true owner of Srila Prabhupada's copyrights, as Srila Prabhupada desired. This was an outcome upon which all the devotees, in a spirit of cooperation, submitted their willingness to agree. Now all sides are pleased to see Srila Prabhupada's copyrights secure within this original trust.

Hansadutta Dasa, Veda Guhya Dasa, Bhagavan Dasa, and Dasa Dasanudasa Dasa Dasi have voluntarily stepped down from any role they might have had as trustees of the 1972 trust. And all concerned have agreed that now the trustees will be four trustees from the BBT International: Brahma Muhurta Dasa, Naresvara Dasa, Svavasa Dasa, and Jayadvaita Swami.

All parties agree that the rightful beneficiary of the trust is the International Society for Krishna Consciousness, founded by Srila Prabhupada in 1966 and further defined by the GBC. (The "beneficiary" is the person or organization that a trust is supposed to benefit. So, for example, when the BBT allots funds for constructing temples, they are to be used for the benefit of ISKCON.)

With the validity of the California trust now reaffirmed, what about the BBTI? Is it redundant? Is it useful? Is it needed at all? It's too soon to say. For now, the 1972 BBT trust will serve mainly as the safe shelter for Srila Prabhupada's copyrights. And on its behalf the BBT International will continue handling the active side of BBT operations.

Meanwhile, devotee attorneys who opposed one another in the case will work together to study how best to take advantage of the two legal units—the BBT and the BBTI—to serve Srila Prabhupada's desires. Gupta Dasa (who served as the attorney on Hansadutta's side of the case) will work on this with Amarendra Dasa (who served on the ISKCON side).

Another part of the settlement is a liberal licensing arrangement that allows for cooperative publishing. Under this arrangement, Hansadutta Prabhu and the devotees working with him will form a company that can publish Srila Prabhupada's books in the editions published before 1978. These will be available for sale in markets where they won't directly compete with distribution by the BBT and by ISKCON temples.

The theme is “cooperation, not competition.” The new company may also buy books from the BBT, or vice versa. Or the two may work together on joint projects.

Finally, in recognition of the strong legal claims and defenses presented by Hansadutta's side in the case (both in America and in Singapore, where the matter first started), the BBTI will reimburse Hansadutta, and the devotees who supported him, for their

attorney's fees and costs.

Clearly, the devotees involved in this case were able to settle their differences only by treating one another respectfully, as spirit souls, servants of Srila Prabhupada. They had to focus together on strengthening and expanding—rather than weakening and limiting—the Krishna consciousness movement.

The resolution of this lawsuit, a case full of emotionally and spiritually charged issues, called for a great deal of personal, emotional and spiritual healing between the devotees involved. We hope that the spirit and example of this unique resolution can now become a model for resolving other controversies affecting the Hare Krsna movement and its devotees.

We're all servants of Srila Prabhupada and Krishna, and we're all meant to work cooperatively in their service. Case closed, with pleasure. Hare Krishna.

Jayadvaita Swami and Gupta Dasa

With the agreement of all the devotees directly involved:

Akruranatha Dasa, Amarendra Dasa, Bhagavan Dasa, Bhima Dasa (from Singapore), Brahma Muhurta Dasa, Dasa Dasanudasa Dasa Dasi, Gopal Krishna Goswami, Gupta Dasa, Hansadutta Dasa, Madhusevita Dasa, Naresvara Dasa, Svavasa Dasa, Veda Guhya Dasa.

JAYADVAITA SWAMI IGNORES PRABHUPADA'S INSTRUCTIONS TO AVOID CONTROVERSY

“Help us by “liking” and “sharing” this post!”

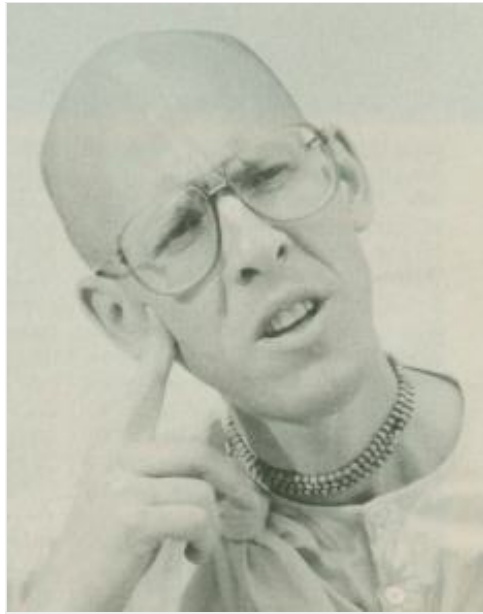
Jayadvaita Swami finds himself as the main character in one of most controversial dramas in ISKCON, namely the posthumous editing of Prabhupada's books.

But...

*“Regarding Jayadvaita it is good for him to **avoid controversy.**”* (Letter to Ramesvara, Bombay, 25 November, 1974)

And on a morning walk where Jayadvaita Swami and others were talking with Prabhupada about publishing matters that could cause controversy amongst devotees:

*“As soon as there is **some controversy, avoid it.**”* (Morning Walk, April 10, 1976, Vrndavana)



Taking these instructions into consideration, the question arises: "Why is Jayadvaita Swami still deeply involved in this controversy?" He is actively debating the issue, writing articles, making videos, giving seminars and continuing his work of re-writing Srila Prabhupada's Bhagavad-gita As It Is.

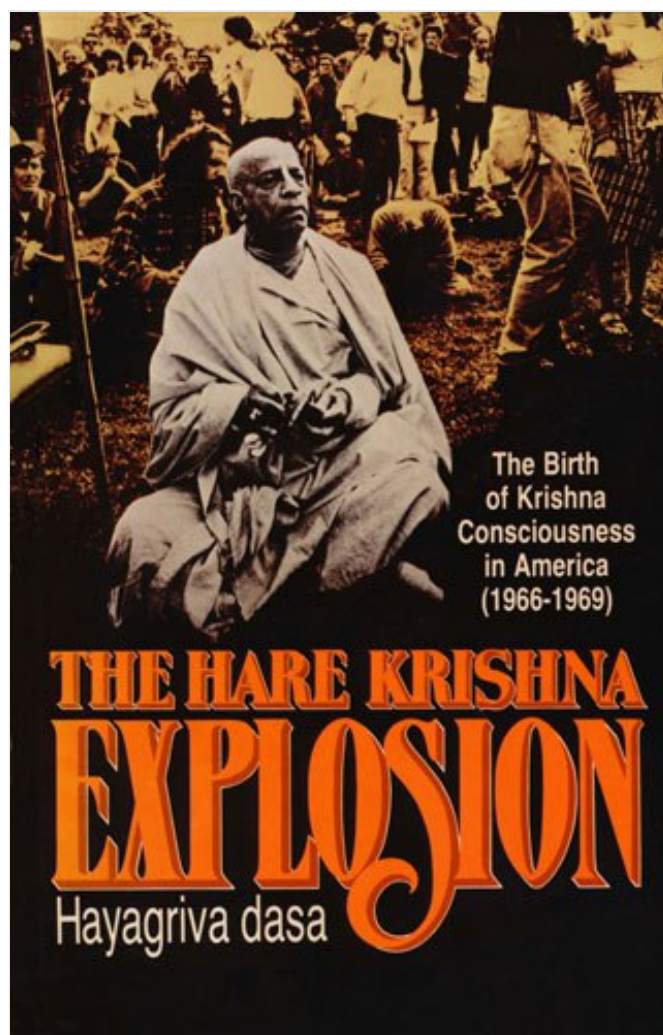
BBT(I) MYTH: HAYAGRIVA'S MEMORY FAILED HIM

By Ajit Krishna Dasa

Did Hayagriva Prabhu's memory fail him when he said that he was working closely with Srila Prabhupada in the spring of 1967?

Fra Hayagriva Dasa's *The Hare Krishna Explosion*:

“Daily, I consult him [Prabhupada] to make certain that the translation of each verse precisely coincides with the meaning he wants to relate.”



On BBT International's website it is stated:

“Hayagriva does speak of consulting Srila Prabhupada “daily” throughout the spring of '67. But Hayagriva's memory must have been tricking him: In the time he speaks of, he was in San Francisco, Srila Prabhupada in New York.”

How did Jayadvaita Swami reach this particular conclusion? No matter how I analyze the situation, I reach the conclusion that Hayagriva's explanation holds true. I could be wrong, so if anyone has some input, I am all ears.

Let's look at history :

We know that Prabhupada was in San Fransisco where Hayagriva was also from 19th of January 1967 until April 9th 1967. This can be seen by looking at Prabhupada's letters. Hayagriva wrote in his book *The Hare Krishna Explosion* that Prabhupada arrived in San Francisco the 19th of January 1967, and that is also precisely the day when the first letter from Prabhupada is sent from San Fransisco. Hayagriva also wrote that Prabhupada took off from San Francisco April 9th, and the last letter Prabhupada sent from San Fransisco is sent 7th of April. The first letter he sent from New York, where he left to from San Fransisco, was sent 10th of April.

Regarding spring, a short search on the internet shows that spring in San Francisco lies in the months of March, April and May. From Hayagriva's book we know that the period in which he was very busy editing the *Bhagavad-gita As It Is* under Prabhupada's personal supervision, and where he consults Prabhupada daily about the verses to ensure that they accurately convey what

Prabhupada wants, took place between March 1st and March 21st 1967.

So there are no inconsistencies in Hayagriva's memory when he says that he and Prabhupada cooperated in the spring of 1967. Nor is there anything at all hindering that this cooperation took place throughout the complete period of time when Prabhupada was in San Francisco which is 82 days. Taking Prabhupada's eagerness to send the Bhagavad-gita As It Is to the press, it would not at all be unimaginable that he was very involved in the editing of the book in these 82 days. Actually, who can believe anything else? One can do a lot of work in 82 days. Especially when you only need 2-4 hours of sleep every night.

Who knows the details of what was going on there? No one really knows the precise extent to which Prabhupada was involved in the process of editing. But in one period he was, according to his chief editor Hayagriva Dasa, daily consulted with nearly every verse to make certain that the translation precisely coincided with the meaning he wanted to relate. Therefore the thousands of changes done by the BBT International to the verses and purports of the 1972 edition are for the most part based only on guesswork.

This is clearly an unsafe, irresponsible and unacceptable editing protocol.

If my calculation are correct – and I think they are – then the BBT International and Jayadvaita Swami ought to either correct or remove their mistaken calculation from their respective websites. If I am wrong, then I would like to see my calculation countered by

another analysis done by the BBT International and/or Jayadvaita Swami.

Will they do any of these things? Or will they just let their analysis stay on their websites, even if they are wrong? Time will tell.

THE BBT(I) DOESN'T FOLLOW PRABHUPADA'S ORDERS ON USING HONEST BOOK DISTRIBUTION TECHNIQUES

Help us by “liking” and “sharing” this post!

Prabhupada:

“Regarding the controversy about book distribution techniques, you are right. Our occupation must be honest. Everyone should adore our members as honest. . . These dishonest methods must be stopped. It is hampering our reputation all over the world.” (Letter to Rupanuga, 1-9-75)

The way in which Prabhupada's books are presented to the public is also part of the book distribution process. To hide the fact that the 1983 edition has hidden co-authors that have made extensive additions, subtractions and changes to the book is not honesty. It will hamper ISKCON's reputation.

In fact, this has already hampered ISKCON BBT International's reputation as a trustworthy publishing company, as the scholarly community has begun to voice their opinions on the deceptive practices used in the post-humous publications. Factors such as using scholarly reviews from the original 1972 edition (when those scholars never saw, nor reviewed, the vastly edited later edition) have clouded the authenticity of Srila Prabhupada's sacred books. Respectable scholars would never do such a thing.

Using the 1971 signature of Srila Prabhupada on the posthumously edited 1983 edition also calls to question the integrity of the BBT International. Srila Prabhupada never saw the posthumous edition—yet his signature is there as if he had. This is certainly deceptive on the part of BBT International.

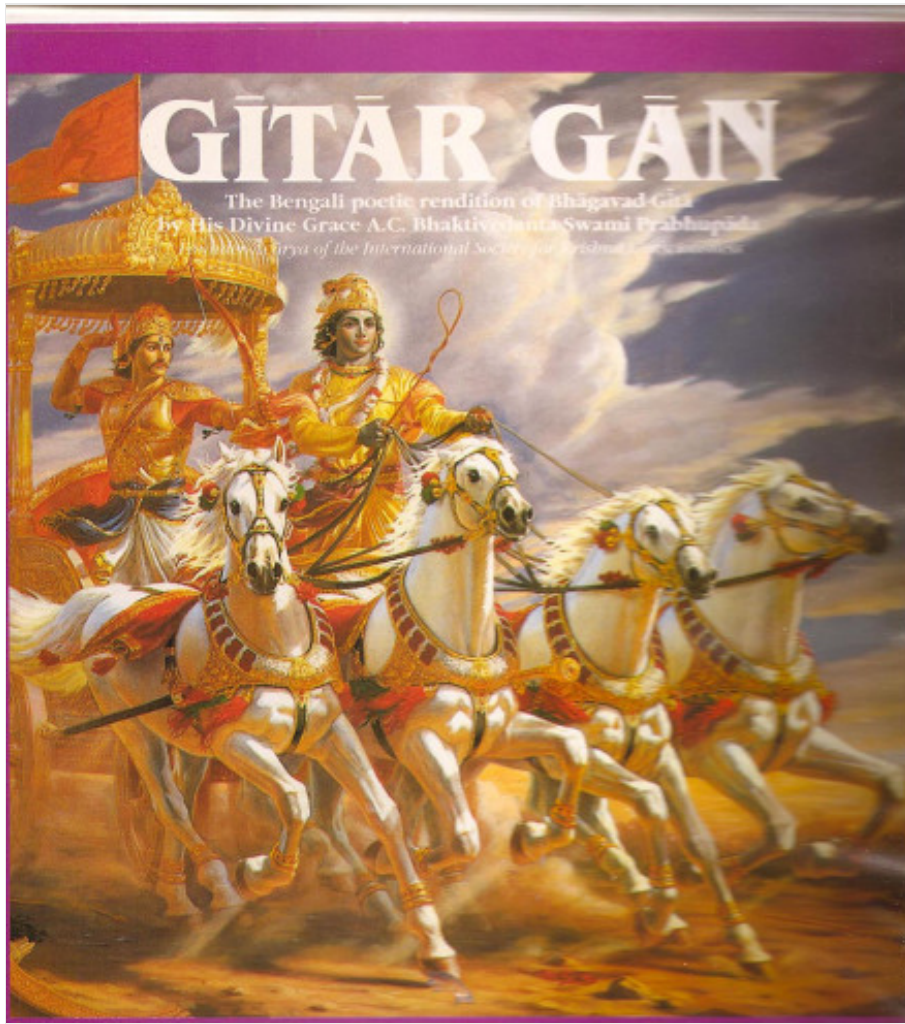
Not clearly disclosing the fact that the 1983 edition has hidden co-authors has greatly damaged the reputation of ISKCON BBT International, and will continue to do so unless responsible remedial action is taken by those entrusted with this important work.

The fact that there is no dating of the posthumous editions also calls to question the integrity of the BBT International. It has been noted that the posthumous editions began to appear perhaps six years after Srila Prabhupada's demise. This tends to indicate, according to some, that the author had no interest or inclination towards a re-editing of his Bhagavad Gita.

And since there is no record of the author ordering or approving such edited work, it leaves the posthumous edition hanging in mid-air, with no reliable data to show who did it, when they did it, and where it came from. This is a grand deception.

Below is an example of a revised book where honest means have been used. As long as the BBT International insists on publishing their edited 1983 Bhagavad-gita As It Is it must meet the same criteria of honesty to be accepted in scholarly circles.

THE BOOK CHANGES AND GITAR GAN



The Non-Original Gitar Gan with the edited verses from the unauthorized 1983 Bhagavad-gita As It Is (I cannot find a picture of the original Gitar Gan)

By Ajit Krishna Dasa

The Gitar Gan is Srila Prabhupada's poetic rendition of Srimad Bhagavad-gita in the Bengali language.

So far Gitar Gan has never been translated into English. Online we find a version with the original Bhagavad-gita verses added as a translations ([here](#)). On the Vedabase we find a version with BBTI's

edited verses added as translations (also available online). Both are without English word-for-word meanings.

Obviously, none of these are precise translations, since Srila Prabhupada's Gitar Gan is a poetic rendition and not a literal translation of the Gita.

I would humbly like to submit that there is a GREAT need for a literal English translation of Gitar Gan.

Why?

Because it could be key in deepening our understanding of many of the controversial changes made to Srila Prabhupada's Bhagavad-gita after his departure:

Bg 11.28:

Original and authorized 1972-edition:

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

BBT International's edited 1983 edition:

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

Are the mouths blazing or are the warriors blazing? Gitar Gan seems to give us the answer:

jvalita tomara ei mukhe

jvalita-firing/flaming/blazing; tomara-your; ei-these; mukhe-mouth

jvalita: blazing (appears twice in the word-for-word synonyms in the Caitanya Caritamrta. Both times is it translated as “blazing”)
tomara: your (can be found 1000+ times in Caitanya Caritamrta).
ei: these (can be found 2000+ times in Caitanya Caritamrta).
mukhe: mouth/in the mouth/on the mouth/and more (found many times in Caitanya Caritamrta).

TRANSLATION: “Your blazing/firing/flaming mouths” (made with the help of several bengali speaking devotees found on facebook).

Anyone who does not agree with this translation, please give us your opinion.

Bg. 2.35:

Is Arjuna a “coward” or is he “insignificant”?

Bg. 2.30:

Is the soul “eternal”?

Many such questions could be answered if we had an English translation of Gitar Gan.

IMPORTANT: I am not suggesting that we can change in the original Bhagavad-gita As It Is by referring to Gitar Gan. But we might be able to expose many of the needless and offensive changes made by Jayadvaita Swami.

An English translation of the Gitar Gan is therefore an urgent need.

I urge anyone who reads this to help find some qualified Bengali speaking devotees who can and will take up this important task.

Please contact me if you have idea ideas on how to procede with this project.

Your servant, Ajit Krishna Dasa

JAYADVAITA SWAMI TAKES A STEP IN THE RIGHT DIRECTION

It seems that finally the BBT International has been listening to the arguments presented by many concerned devotees and is now taking a step in the right direction by putting Jayadvaita Swami's name in the edited edition:

[Andrew Whitlock](#) wrote in a mail to Jayadvaita Swami:

“Firstly I noticed that Your name does not appear on the re edited version.”

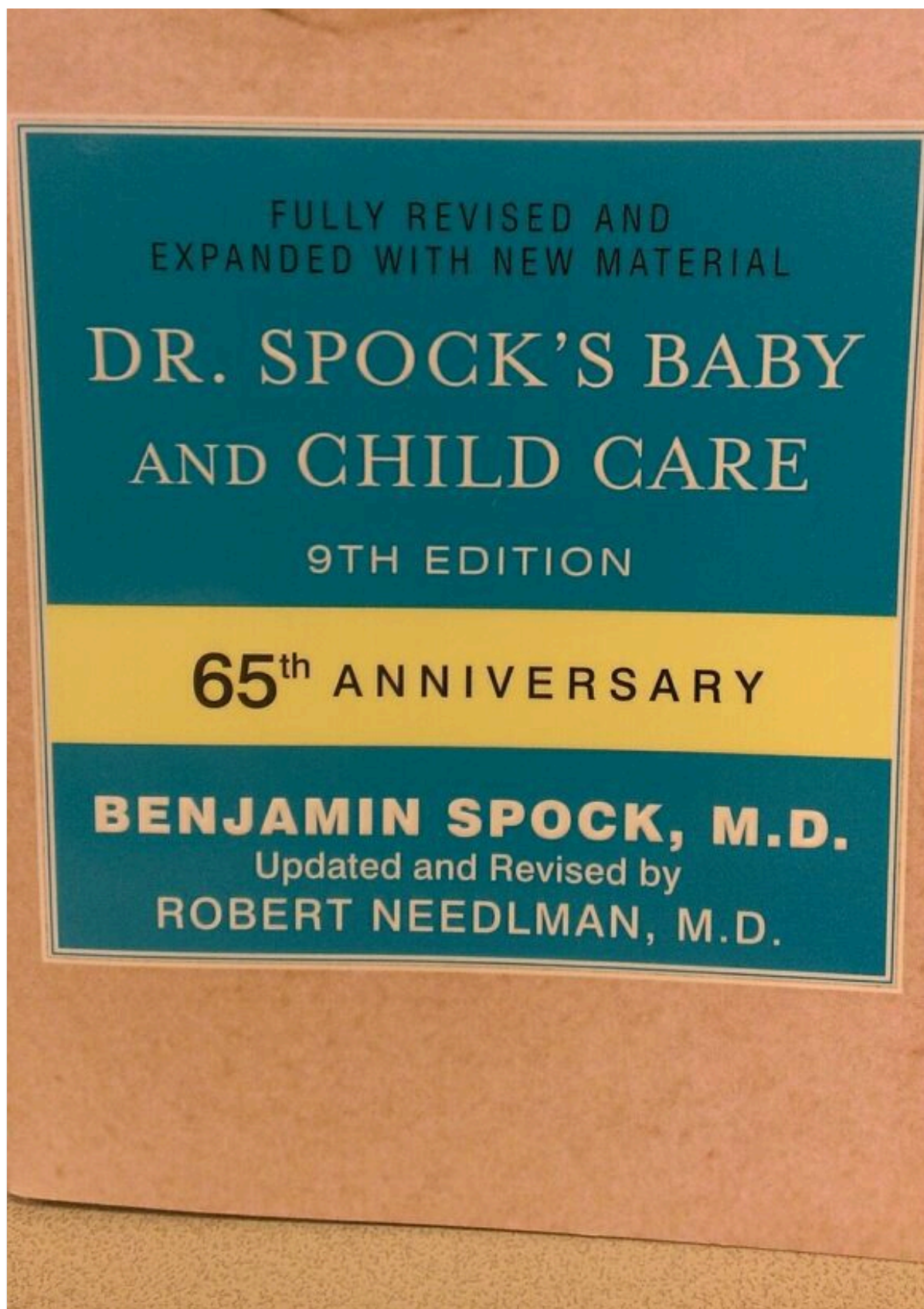
Jayadvaita Swami replied:

“It will appear in the “Note about the Second Edition” in upcoming printings.”

To be completely honest, transparent and follow academic rules Jayadvaita Swami's name ought to appear on the front cover of the book, so everyone – in advance – will know that this is a posthumously edited book.

An example of how it is supposed to be done is here:

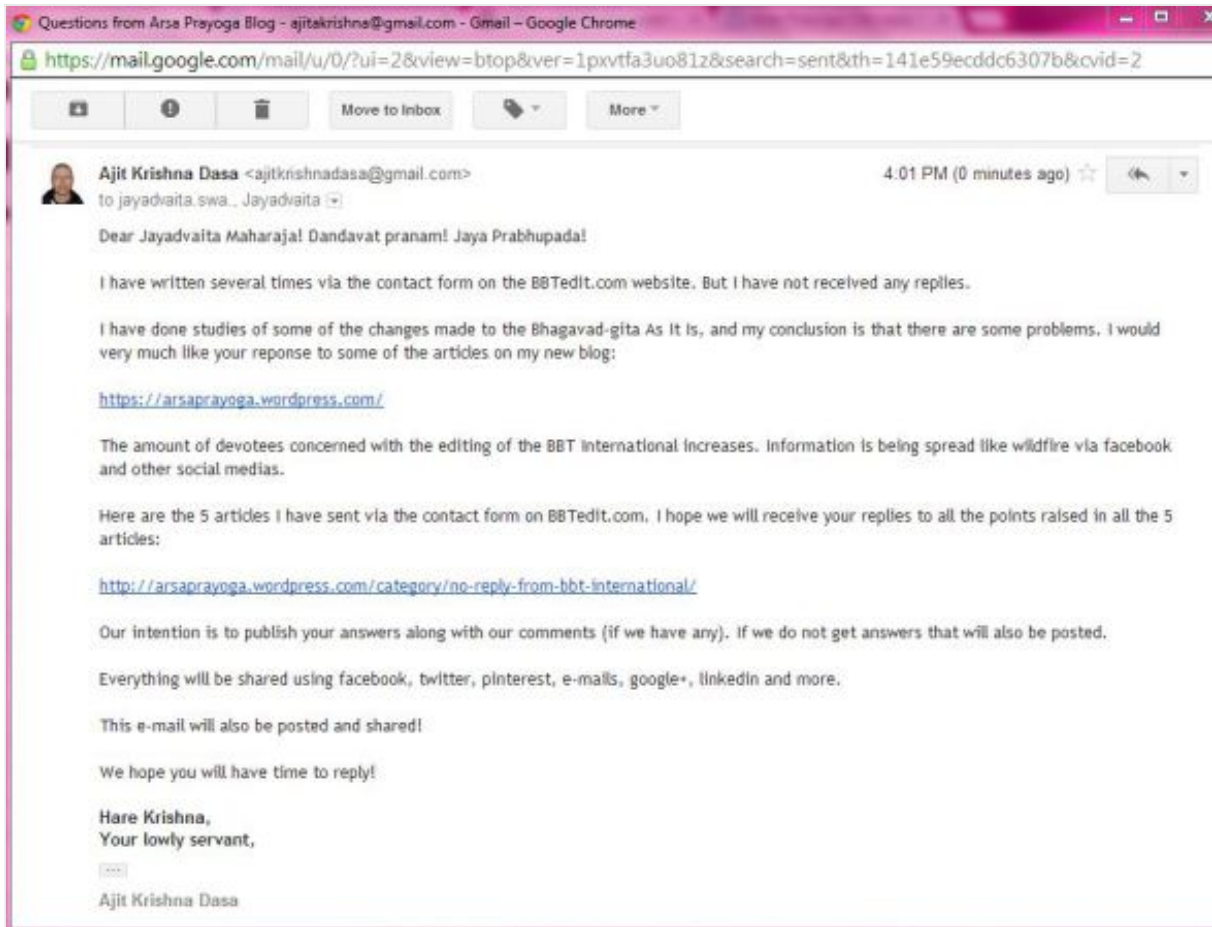




Of course, eventually we need to have Jayadvaita Swami's edited version of Bhagavad-gita As It Is (and all other posthumously edited versions of Srila Prabhupada's books) completely eliminated. But as long as the BBTI insist on violating the sastric

rule of arsa-prayoga, they at least should mention it on the books.

LETTER TO JAYADVAITA SWAMI (23RD OCT. 2013)



Click to enlarge picture!

Dear Jayadvaita Maharaja! Dandavat pranam! Jaya Prabhupada!

I have written several times via the contact form on the BBTedit.com website. But I have not received any replies.

I have done studies of some of the changes made to the Bhagavad-gita As It Is, and my conclusion is that there are some problems. I would very much like your reponse to some of the articles on my new blog:

<https://arsaprayoga.wordpress.com/>

The amount of devotees concerned with the editing of the BBT International increases. Information is being spread like wildfire via facebook and other social medias.

Here are the 5 articles I have sent via the contact form on BBTedit.com. I hope we will receive your replies to all the points raised in all the 5 articles:

<https://arsaprayoga.wordpress.com/category/no-reply-from-bbt-international/>

Our intention is to publish your answers along with our comments (if we have any). If we do not get answers that will also be posted.

Everything will be shared using facebook, twitter, pinterest, e-mails, google+, linkedin and more.

This e-mail will also be posted and shared!

We hope you will have time to reply!

Hare Krishna

Your lowly servant,

Ajit Krishna Dasa

QUESTION TO JAYADVAITA SWAMI: WHAT WOULD PRABHUPADA SAY TO YOU?

Help us by “liking” and “sharing” this post!

This letter was sent to Jayadvaita Swami the 6th Dec. 2013:

Dear Jayadvaita Swami! Dandavat pranam! Jaya Srila
Prabhupada!

Some weeks have passed since our [last e-mail exchange](#). I hope you are in the process of answering the questions I linked to in my first two e-mails to you? Otherwise they are here:

E-mail 1: <https://arsaprayoga.wordpress.com/2013/10/23/letter-to-jayadvaita-swami-23rd-oct-2013/>

E-mail 2: <https://arsaprayoga.wordpress.com/2013/10/28/e-mail-exchange-between-jayadvaita-swami-and-ajit-krishna-dasa/>

These are questions that thousands of devotee’s around the world would like to see answered as soon as possible.

While awaiting your promised answers, I am constantly researching the changes made to Prabhupada’s books. Recently I saw this video posted on BBT International’s website:



Direct link: https://www.youtube.com/watch?v=IlqbnzzL_28

In the video you say:

”I went back and re-edited especially the translations in the first canto. Especially the first perhaps three chapters where I thought their were a lot of short comings. And I typed up all the translations – after I finished all the work, I typed up all the translations in one manuscript and put them in an envelope, and Prabhupada was coming to New York where I was at the time. Prabhupada came, and I put all the translations in an envelope, and I wrote a cover letter explaining what I have done, and asking him whether it was okay. And then I brought it up to Prabhupada’s quarters at 55th Street in New York—the New York temple—with the idea that I would leave them with his secretary and come back later. But Prabhupada was right there, and so he...I offered obeisances, and he had me, you know: ”What do you do in here?” ”What have you come for?” Not in those words, but, you know, he

inquired was I was doing. And I explained that I had come to deliver this. So Prabhupada had me start reading right in his presence. And I began, I read the first verse, the second verse, the third verse. I went through a few verses, and Prabhupada stopped me. Prabhupada was listening very carefully, he stopped me. "So what you have done?" And I said: "Well, Srila Prabhupada, I have edited to try to bring it closer to what you originally said." Prabhupada said: "What I have said?" I said: "Yes, Srila Prabhupada!" Then Prabhupada: "Then it is alright!", and that was it. "Then it is alright!" "What I have said?", "Then it is alright!"

A few points about this story:

1. Your story is merely anecdotal evidence which is considered a rather unreliable and dubious support of a claim. No one is really able to investigate the truth value of your story. To use anecdotal evidence as the foundation for changing the books that are supposed to guide mankind the next ten thousands years will surely create doubt about the authority of the changed books.

As Srila Prabhupada said about such stories:

"Just like in our ISKCON there are so many false things: "Prabhupada said this, Prabhupada said that." (Srila Prabhupada Letter, 7/11/1972)

"They misunderstand me. Unless it is there from me in writing, there are so many things that "Prabhupada said." (Srila Prabhupada Letter, 2/9/1975)

And as you yourself say:

“If Srila Prabhupada didn’t clearly and definitely say it, and if it first came up after 1977 whatever it is, don’t trust it. Rule of Thumb.” (Diksa-Diksa, Where the Rtvik People are Wrong, p. 85, Jayadvaita Swami)

You started circulating your story after the book changing controversy started, and there is no evidence to support that it is true. Therefore, “...don’t trust it. Rule of Thumb.”



2. You seem to conclude that since Prabhupada approved the verses that you brought him, then he also approved that you could change all his books using the same method – even after his disappearance. But this is an unwarranted extrapolation, because you extrapolate far beyond the range of available data, namely from one single instance of editing to more or less all future instances of editing. But from your story no justification for such an extrapolation can be found. The only conclusion to be deduced (if your anecdote is at all true) is that what you did to the very specific verses you brought Prabhupada was okay. No more, no less.

3. If your anecdote is true, then Prabhupada told you that if you had made the text closer to what Prabhupada originally said, then it was okay.

However, in my previous e-mails to you I have referred to articles where it is clearly documented that you have:

- Deleted many of Prabhupada's own chosen words and sentences (even those also found in his "original manuscript")
- Added your own words and sentences (which means they are also not to be found in the "original manuscript")
- Changed Prabhupada's own personally typewritten sanskrit translations.

The article "The Duty of the Finger" demonstrates all these types of changes made to Prabhupada's Bhagavad-gita As It Is:

<https://arsaprayoga.wordpress.com/2013/10/24/enjoying-the-self-within-or-the-duty-of-the-finger-bg-4-38/>

Now, I think most devotees around the world would like to know what you think Prabhupada would have said if you had told him:

"Well, Srila Prabhupada, in my editing I have deleted some of your own chosen words and sentences! And I have also invented some completely new words and sentences and put them in where I felt they would do a good job! And since we at the BBT are now "accomplished sanskrit scholars" we have gone through some of your own typewritten sanskrit translations and changed them."

What do you, honestly, think Prabhupada would have answered?

Then try to extrapolate that answer to the changes you have made to Prabhupada's Bhagavad-gita As It Is.

Your servant, Ajit Krishna Dasa

E-MAIL EXCHANGE BETWEEN JAYADVAITA SWAMI AND AJIT KRISHNA DASA

Help us by “sharing” and “liking” this post!



Jayadvaita Swami



Ajit Krishna Dasa

I sent [this e-mail](#) to Jayadvaita Swami (23rd October 2013):

Dear Jayadvaita Maharaja! Dandavat pranam! Jaya Prabhupada!

I have written several times via the contact form on the BBTedit.com website. But I have not received any replies.

I have done studies of some of the changes made to the Bhagavad-gita As It Is, and my conclusion is that there are some problems. I would very much like your reponse to some of the articles on my new blog:

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The amount of devotees concerned with the editing of the BBT International increases. Information is being spread like wildfire via facebook and other social medias.

Here are the 5 articles I have sent via the contact form on BBTedit.com. I hope we will receive your replies to all the points raised in all the 5 articles:

<https://arsaprayoga.wordpress.com/category/no-reply-from-bbt-international/>

Our intention is to publish your answers along with our comments (if we have any). If we do not get answers that will also be posted.

Everything will be shared using facebook, twitter, pinterest, e-mails, google+, linkedin and more.

This e-mail will also be posted and shared!

We hope you will have time to reply!

Hare Krishna

Your lowly servant,

Ajit Krishna Dasa

Jayadvaita Swami's preliminary reponse (25th Oct. 2013):

PERSONAL AND CONFIDENTIAL Not for publishing, quoting, forwarding, etc.

Dear Ajit Krishna,

Please accept my best wishes. All glories to Srila Prabhupada.

I wish to acknowledge receiving your letter.

I have 70 letters now in my in-box, more come every day, and during Kartika I spend more time reading and chanting. So I may not respond quickly. But I **will** look at what you wrote and respond.

As a general note:

Rather than first write me directly, you have chosen first to express your concerns through propaganda on the internet. I regard this as a sort of rowdy, uncultured behavior. I doubt that any competent Vaisnava spiritual guide has advised you to act in this way.

The approach you have chosen complicates communication. It conveys a poor impression of your worth. And it sends your letter down, not up, my priority list.

I do value critical input, but I value it more when given personally, in a gentlemanly fashion.

Anyway, as I said, I will look at what you wrote and respond.

Hare Krsna.

Hoping this finds you in good health,

Yours in Srila Prabhupada's service, Jayadvaita Swami

PS:

My apologies for your not receiving replies to the messages you sent to BBTedit.com. I am not the person to whom messages sent there

automatically go. And I don't have control over that part of the site's infrastructure. When time allows, I'll write to the person who controls it and try to break the jam.

Hare Krsna.

Ajit Krishna Dasa (28th October 2013):

Dear Jayadvaita Swami! Dandavat pranam! Jaya Prabhupada!

Thank you very much for your kind reply to my e-mail! Very nice to hear from you!

As I wrote in my first e-mail this correspondence will be made public. The debate about the book changes ought to be in full disclosure, exposed to as much light as possible. Prabhupada's books are, after all, our law books for the next ten thousand years, so we want complete transparency when changes to the books are being made.

I know thousands of devotees would love if you would prioritize this debate more than any other topic. But if you do not agree to my public approach and find it "rowdy" and "uncultured" you are, of course, free not to engage in the debate. But before you do that, kindly consider that BOTH sides of this debate for years have been making "propaganda" (a term Prabhupada mostly used with positive connotations) on the internet and elsewhere for years.

For example, BBTedit.com use typical propaganda tools like claiming they dispel the "myths" promoted by those opposed to the book changes.

They also publish videos with small, carefully selected snippets of a long video with Madhudvisa Prabhu aiming at creating doubts about

his

personality and statements (Why can't we see the full video?).

You are yourself publishing articles wherein you use sarcasm as a propaganda tool. Examples are these articles:

http://www.jswami.info/images_planet_trees

http://www.jswami.info/content/bbt_calendar_unauthorized_changes

I try my best to not use sarcasm and other such tricks on my blog <https://arsaprayoga.wordpress.com> and I will guarantee you a nice treatment if our exchange continues.

My plan is that I will systematically go through the complete gita and send you all my questions. I will post them on my blog with the following notice:

“This article was sent to the BBT International through their website (<http://www.bbtedit.com/contact>) and to Jayadvaita Swami's personal e-mails (jswami@pamho.net and jayadvaita.swami@pamho.net) the date-month-year. We asked them to comment on the points raised. So far we have not received any reply.”

Everything will be spread through social media like facebook etc.

The picture that the BBT International tries to paint is that:

1. You are authorized by Prabhupada to change his Bhagavad-gita.
2. You are only making corrections back to the so called original manuscript.

3. That you have made no unnecessary changes.

4. That you honor the arsa-prayoga principle by not correcting Prabhupada's sanskrit and personally chosen words, but only the words of the previous editors.

However, in my studies I (and others) have found:

1. Corrections made to Prabhupada's sanskrit translations and chosen words.

2. New words which are not to be found in the so called original manuscript or in the 1972 edition being added to the gita.

3. Words that are both found in the so called original manuscript and in the 1972 edition being removed from the gita.

4. Unnecessary change of syntax (sentence structure).

There are thousands of devotees following this debate and eagerly awaiting your comments to all the points raised both in this e-mail and in all the blogposts I have previously sent to you and the BBT International.

What other topic ought to be prioritized higher than this?

We all hope you will find time to answer these important questions!

Have a wonderful day,

Your lowly servant,

Ajit Krishna Dasa (Denmark)

PS: I forgot to mention a 5th point, namely that I also found in my

studies of the book changes that Prabhupada never authorized you (or anyone else) to re-edit the Bhagavad-gita.

Ys, Ajit Krishna Dasa

We are now awaiting Jayadvaita Swami's reply.

[Read PART 2 here](#)

E-MAIL EXCHANGE BETWEEN JAYADVAITA SWAMI AND AJIT KRISHNA DASA (PART 2)

Please help us by “liking” and “sharing” this post!



Jayadvaita Swami



Ajit Krishna Dasa

What follows is a continuation of an [e-mail exchange between me, Ajit Krishna Dasa, and Jayadvaita Swami](#) (Part 1 can be accessed [here](#)).

Jayadvaita Swami answered my e-mail in the following way (29th October 2013):

PERSONAL AND CONFIDENTIAL Not for publishing, forwarding, quoting, etc.

[Ajit Krishna Dasa:] What other topic ought to be prioritized higher than this?

[Jayadvaita Swami:] For you, from what I hear: Following the four regulative principles.

From what I understand, you are living with a woman to whom you are not married. Since the laws for the next ten thousand years so deeply concern you, you might want to start with the first four.

Bye.

My reply to Jayadvaita Swami (6th November 2013):

Dear Jayadvaita Swami! Dandavat pranam! Jaya Srila Prabhupada!

Thank you very much for taking the time to answer my e-mail despite your kartik vows to focus more on chanting and reading.

The topic we exchanged about was the changes made to Prabhupada's books, and you said you were busy. So even though I am happy to receive your reply I am surprised to see that you are prioritizing the topic of my marital status higher than answering the questions regarding the changes made to Prabhupada's books. In your reply you didn't mention anything at all about the changes made to Prabhupada's books.

You once wrote an introductory manual to debate and argumentation called "[Straight Thinking, Strong Speaking](#)". Over the years you have given seminars from this book, and it has been used at the Vrindavan Institute for Higher Education. A seminar

can be downloaded from your personal website.

Straight Thinking, Strong Speaking

By Jayadvaita Swami

The topic for the first section of “[Straight Thinking, Strong Speaking](#)” is “Arguments”. Among other things you here mention different types of fallacies. One of them is called “Topic Switching”. You write:

Topic Switching

Also known as Diversion, Changing the Subject, and Red Herring.

[...]

Avoiding the question: Your opposer says something which does not answer the question he was asked.

[...]

REMEDY:

Refuse to be diverted. Restate the original topic and stick to it.”

([Straight Thinking, Strong Speaking](#), p. 10)

You have not answered the questions regarding the book changes, but have instead switched the topic to my personal marital status. According to your own manual I should refuse to let you divert me

and instead restate the original topic:

The changes made to Prabhupada's books!

In addition, switching the topic from the changes made to Prabhupada's books to speaking negatively about my personal marital status is a specific type of "Topic Switching", namely "Argumentum ad hominem" also called "character assassination", "poisoning the well" or "Give the dog a bad name and hang it". You mention this type of fallacy on page 17 in your manual:

Argumentum ad hominem

"attack on the person"

Instead of addressing the argument, one tries to discredit the person who made it.

This form of argument is famous as "the refuge of the scoundrels".

It may involve innuendo or direct name-calling.

[...]

It can be a powerful device before a sympathetic audience.

[...]

REMEMBER: Knocking the person does not knock out the argument.

([Straight Thinking, Strong Speaking](#), p. 17-18)

You mention five ways to deal with the attack. Out of the five I have chosen:

3. Point out what is going on—your opponent is stooping to name-calling.
4. Demand the person give evidence to back up his personal attacks and show that they are relevant.
5. Accept the pejorative label & then demand that your opponent address himself to the real argument.

([Straight Thinking, Strong Speaking](#), p. 17-18)

Regarding the fourth and fifth option I have the following comments:

It is a fact that I am living with a woman, Bhaktin Anna, to whom I am not yet married [we got married (civil marriage) 22nd Nov. 2013]. We do follow the regulative principles, and do not engage in illicit sex unless you want to use the hyper-strict definition that also includes living together as engaged, but without physical intimacy. If you are not referring to this hyper-strict definition, then you lack the evidence to back up your accusation that we don't follow the four regulative principles.

Anna and I are looking for a qualified, pure brahmana to perform the Vedic marriage ceremony. In our understanding being pure includes being loyal to Prabhupada's teachings/his original books. We are actually in the process of arranging a stay on Hawaii, because we know some of your godbrothers there whom we

consider very loyal disciples of Srila Prabhupada. They are dedicated to printing and distributing his original books. We hope to have the fire sacrifice done there [That plan did not work out so far].

The Danish yatra is small, and the propaganda for the BBT International's book changes has been extensive for decades. Therefore, even though things are now gradually changing, to find a person who has both the overall purity, the skills to perform the fire sacrifice and the loyalty to the original books is difficult. So for now Anna and I have to settle with just wearing engagement rings on our fingers and are planning to have a civil marriage, because finding a bona fide brahmana is so difficult.

I do value any advice regarding my marital status, if it comes from a true well-wisher. However, I sense you're raising the topic for some other reason! And since the topic of my marital status has no logical connection to the truthvalue of my conclusions about the changes you have made to Prabhupada's Bhagavad-gita As It Is (and other books) I humbly beg you to follow the guidelines regarding arguments and fallacies that you yourself teach devotees through your [Straight Thinking, Strong Speaking](#) manual and seminars.

Strong speaking will not suffice when it comes to the topic of the changes made to Prabhupada's books. We are thousands of devotees eagerly awaiting your promised answers flavored with some straight thinking– and directly related to the points I raised in my blogposts and the e-mails I have sent to you.

I beg to remain your servant,

Ajit Krishna Dasa

RESPONDING TO DRAVIDA PRABHU'S “DEFENSE” OF THE BOOK CHANGES (JAN. 2014)

Help us by “liking” and “sharing” this post!



Dravida Prabhu

By Ajit Krishna Dasa

This is a response to Dravida Prabhu's article [“The Book Changes – A Defense”](#) (posted on the Sampradaya Sun (01.13.2014)).

Basically Dravida Prabhu's attempted defense boils down to two wellknown fallacious arguments often presented by the BBT International:

1. Prabhupada trusted Jayadvaita Swami pre Nov 14th 1977. Therefore the editing Jayadvaita Swami has done after Prabhupada's disappearance (post Nov. 14th 1977) is also approved.

2. The books are made “closer to Prabhupada” by making them

closer to the so called original manuscript (which is really only a draft).

Let us look at each of these fallacious arguments.

The “he is good” argument

I have posted an [article](#) on my blog defeating this fallacious argument so often presented by the BBT International:

[Is Jayadvaita Still Good?](#)

BBT International and their supporters often attempt to justify the changes made to Prabhupada books by Jayadvaita Swami by pointing out that Prabhupada a couple of times spoke highly of his editing work.

This article will show that these statements by Prabhupada can't be construed to mean that Jayadvaita Swami's editing work after Prabhupada's disappearance is pleasing to Prabhupada.

From BBT International's website:

“Of course, regarding Jayadvaita Swami, the BBT's chief editor, Srila Prabhupada wrote, “Concerning the editing of Jayadvaita Prabhu, whatever he does is approved by me. I have confidence in him.” (letter to Radhavallabha, 7 September 1976)

BBT International and their supporters often speak about this quote from Prabhupada as if it was some kind of blessing from Prabhupada that makes Jayadvaita Swami and his editing infallible even to this very day. This, of course, makes no sense and even

Jayadvaita Swami himself admits that he sometimes commits mistakes in his editing. One example of this is his changing “Visnu Form” into the “Visnu platform” (Bg. 2.61)

So it's obvious that we can't take the statement “...whatever he does is approved by me” too literal. In order to be continuously approved by Prabhupada Jayadvaita Swami need to continuously meet certain criteria set forth by Prabhupada and sastra in regard to editing protocol. If it can be argued in any way that the editing policy of BBT International compromises the transcendental potency of Prabhupada's books, or if Jayadvaita Swami becomes an atheist or a mayavadi or falls down and or if he somehow goes against the direct instructions of Prabhupada in his editing proces, then we must conclude that his editing is unauthorized and must be stopped. He can then no longer be “approved”.

This blog and several other websites have for years been showing that there is no evidence to support even the slightest change in Prabhupada's books. It has been shown how Jayadvaita Swami does not at all perform his editing work according to the accepted protocol set forth by Prabhupada (“NO CHANGES”), sastra (arsa-prayoga) and even academic scholars. We have shown how he is actually sabotaging the books – however well-intentioned he may be.

So even though Prabhupada spoke highly of Jayadvaita Swami's editing 40 years ago it does not make Jayadvaita Swami infallible, and it does not mean that he can just do whatever he likes to Prabhupada books.

The other quote that BBT International and their supporter often refer to is this:

From BBT International's website:

“And in the conversation where Srila Prabhupada complained so strongly about “rascals editors,” Srila Prabhupada said about Jayadvaita, “He is good.””

So 40 years ago Prabhupada said about Jayadvaita Swami that he was “good”. Does it then follow logically or experientally that he is still “good”? Obviously not! There are several examples of Prabhupada at one point praising some of his disciple, and then at a later point criticized them severely.

Prahlada-Nrsimha Prabhu has written a very nice [article](#) about this (published on [bookchanges.com](#)):

“Just because Srila Prabhupada at one point said someone was a good man, does that mean that they are one now? Srila Prabhupada liked many devotees at one point and at that point put them in positions of power and authority and praised them, but later on down the road he changed his opinion about them and/or they went astray or deviated to one degree or another. So although at one point Prabhupada approved of someone and complimented them, that does not mean that from that point on they are bona-fide no matter what they do. Here are a few examples to further examine this point.

One Prabhupada disciple did HUGE service for Prabhupada, pushing on the book distribution mission (probably) more than

any other Prabhupada disciple in ISKCON's history, and was pretty much running ISKCON at one point. But later he changed the basic rules of the four regulative principles to three. Does that mean because he had so many thousands of disciples, and at one point was so dear to Srila Prabhupada that Prabhupada even commented on how he was so intelligent and empowered, that now we should all only have three regulative principles instead of four and continue to follow this devotee?

There were so many big, big devotees that Srila Prabhupada personally gave sannyasa to but later on Srila Prabhupada became so fed up with their deviations that he said that they should give up those positions as sannyasi! Srila Prabhupada even said "This should be strictly outlawed, no more sannyasis....there will be no sannyasi anymore."

(Room Conversation — January 7, 1977, Bombay)

Srila Prabhupada established the GBC as the ultimate managing authority for all ISKCON. But at one point Srila Prabhupada totally disbanded the whole of the GBC within ISKCON due to their deviations! So simply because at one point in time Srila Prabhupada appointed them to power and trusted them, does that give them permanent power? No! At any time anyone can lose their position and power and deviate or go astray and at that point one is no longer authorized and empowered.

I feel the most relevant example is from the concluding words of the Sri Caitanya-caritamrta, dated November 10, 1974

"Now, by the grace of Sri Caitanya Mahaprabhu and his Divine

Grace Bhaktisiddhanta Sarasvati Thakura, it is finished. In this connection I have to thank my American disciples, especially Sriman Pradyumna dasa Adhikari, Sriman Nitai dasa Adhikari, Sriman Jayadvaita dasa Brahmachari and many other boys and girls who are sincerely helping me in writing, editing and publishing all these literatures.”

But then on February 27, 1977 in Mayapura India Srila Prabhupada says “Nitai, he’s a rascal.”

Unfortunately there are so many examples I could mention, but in order to not depress/and embarrass all of us unnecessarily in this article I will stop here.

In conclusion, we have shown how the above two claims by the BBT International about Jayadvaita Swami being “good” and his work being “approved” by Prabhupada can’t be used to justify the changes he has made to Prabhupada’s books. And that they can’t be used as a guarantee that Jayadvaita Swami has not committed mistakes himself or that he has pleased Prabhupada by his work.”

The “Closer to Prabhupada” argument

This particular argument is flawed in two ways. The first flaw is the rather weird idea that it is good to change a published book back to its earlier draft format without any consultation with the author. Madhudvisa Prabhu has written very nicely about this idea here:

“No author intends that the first draft of his book be published. He appoints an editor and together they work on the book to produce the manuscript which will ultimately be submitted to the

publishers. In this case, Prabhupada wrote the first draft and then worked with Hayagriva and other editors to prepare the manuscript for his *Bhagavad-gita As It Is*, which was ultimately presented to Macmillan & Co. for printing.

Imagine you write the first draft of a book and appoint an editor. You work with your editor on a daily basis for months until together you produce a manuscript you are happy with and your book is published. Your book becomes a worldwide best seller and you are very happy with it. It is a spiritual book and by reading it many of the readers have life-changing experiences. They also become very attached to your book. Your book is praised by scholars worldwide with rave reviews. Then many years later, after you have left your body, somebody finds the first draft of your book and decides to “correct” your published book based on your first draft. Of course you were never intending to publish this first draft. That is why you spent so much time and energy working with your editor on that first draft to transform it into a manuscript you actually wanted to present to the publishers. How angry would you be with this fool who wants to undo your work and your editors’ work by going back to the first draft?

Jayadvaita Swami, by going back to the first draft, is eliminating so many corrections and so much work that Srila Prabhupada personally did on his book with Hayagriva and his other editors. This is a great disservice to Srila Prabhupada.” ([Jayadvaita undoes Prabhupada’s work on Gita Manuscript](#), Madhudvisa Prabhu)

The fact is that bringing Prabhupada’s books closer to their draft is actually bringing them farther away from Prabhupada.

But the “Closer to Prabhupada” argument is flawed in an even worse way—it is false. It has survived and spread only because it is based on selective evidence. It is a fact that Jayadvaita Swami in some places has brought the finalized and definitive edition of Prabhupada’s Bhagavad-gita As It Is closer to its earlier draft form. On their websites, articles and seminars Jayadvaita Swami, Dravida Prabhu and the BBT International have presented these instances in great detail in an attempt to defend their work. But they have purposely left out all the many, many places where Jayadvaita Swami has made changes which are not traceable back to the earlier drafts.

On my blog I have presented many of these changes. Let us look at some examples:

There are about 127 changes made to the word-for-word translations of Prabhupada’s Chapter One in the Bhagavad-gita As It Is. The sanskrit translations were personally typewritten by Prabhupada. Only two of these changes were back to the original manuscript. Hayagriva Prabhu had stayed very loyal to Prabhupada’s so called original manuscript, but Jayadvaita Swami has made extensive corrections to Prabhupada’s own personally typewritten sanskrit translations. I have written about this in the article [“Tampering with Prabhupada’s personally typewritten sanskrit translations”](#). This article also documents how Jayadvaita Swami is actually misrepresenting the facts about which kinds of changes he made in the editing process.

On my blog I have featured many examples on how Jayadvaita Swami has added new sentences, deleted Prabhupada’s own

sentences and re-arranged words and sentences in ways that are not traceable to the first drafts. They are not traceable to anything but Jayadvaita Swami's own ideas. On top of that come the deleted foreword, artwork and front cover. How is that "Closer to Prabhupada"? I have written to both the BBT International and Jayadvaita Swami himself about these matters. But so far, after months of waiting, I have not received any answers to my queries.

Here are some of the articles containing questions to BBT International and Jayadvaita Swami:

[The Duty of the Finger \(Bg. 4.38\)](#)

[Not back to the original manuscript \(Bg. 13.3\)](#)

[Removing "eternal" from the Bhagavad-gita As It Is \(2.30\)](#)

[Lord Ramacandra removed from the Bhagavad-gita As It is \(10.31\)](#)

These are just a few. Here are [more](#).

I sincerely hope that Dravida Prabhu will take the time to read this response and all the references given in it, and thereafter return with some clear answers to our questions and concerns. Jayadvaita Swami has not replied. Will Dravida Prabhu?

OPEN LETTER TO BIR KRISHNA GOSWAMI



I wanted to send the below e-mail to Bir Krishna Goswami personally. But the e-mail on his website is not working. I am now looking for another e-mail address, and any help in this regard is welcomed. But since the letter is an open letter I am posting it here on Arsa-Prayoga and hope that Maharaja will see it.

Here it is:

--

Dear Bir Krishna Goswami. Dandavat pranama. Jaya Srila Prabhupada.

I would like to apologize if answering this letter becomes a burden on your many other responsibilities.

Recently I heard a Q&A session with you, and I have a few points that I would very much like to hear your opinion about. Instead of

writing here I have attached my letter to you to this e-mail.
Alternatively you can also see it here:

[Open Letter to Bir Krishna Goswami](#)

Thank you very much.

Your servant,

Ajit Krishna Dasa

OPEN LETTER TO BIR KRISHNA GOSWAMI:

Dear Bir Krishna Goswami. Dandavat pranama. Jaya Srila Prabhupada.

I would like to apologize if answering this letter becomes a burden on your many other institutional responsibilities.

However to many devotees who avidly study Srila Prabhupada's books, we feel that getting the correct message "As It Is" is of utmost importance. Devotees that are dedicated to understanding the message in order to deliver it properly must question any deviations from the pure devotion imparted by our beloved founder Acharya. With every change of the original message there lies the possibility of further change until the original message is lost, much like the Bible has lost so much of the original teachings of the prophets and Lord Jesus, thus allowing Christians to break all the principles originally taught by God. This is why many of us dare to challenge the current institutional authorities about this issue.

We therefore plead that the philosophical issue of imparting the truth is more important than the business of running the institution.

Recently I heard the below Q&A session where you, among other things, speak about the changes made to Srila Prabhupada's books:

https://www.youtube.com/watch?v=VdsG_v948XA

[From 15:35 - 19:36]

You were asked the following question:

"Have the changes in Srila Prabhupada's books been bona fide, and is Bhagavad-Gita really still "As It Is" since so many corrections have been applied?"

I have a few points I want to raise regarding your answer. I thought it best to address you directly in an open letter thereby giving you the opportunity to respond. Since this is an open letter it will also be posted on the Internet.

I hope you will find time to respond to the points I raise.

English is not my first language so I apologize for any mistakes you may find in this open letter.

Point 1: Are the majority of the changes more in line with what Srila Prabhupada actually said?

Your first point is that the majority of changes to Srila Prabhupada's books are more in line with what Srila Prabhupada actually said.

You offer two reasons for this:

- 1) The devotees who were transcribing the books did not properly understand Srila Prabhupada's accent, and therefore they mistranscribed many words.
- 2) In some of the original books we find the wrong verse for the wrong purport.

You conclude this point by restating that these were the majority of corrections.

My comment:

After having studied the issue at hand on a daily basis for around 4 years I have reached a different conclusion:

It is true that we find some mistakes in Srila Prabhupada's original books. Some are made by transcribers, and some, although extremely few, are mistakes like the wrong verse attached to the wrong purport. As far as I can see corrections of these types constitute less than 1% of the total amount of the posthumous changes made to Srila Prabhupada's *Bhagavad-Gita As Is It*.

My observation is that the majority of changes are, in fact, not more in line with what Srila Prabhupada originally said. I guess when you say they are "more in line with what Srila Prabhupada said" you are referring to what we find in the so-called original manuscripts (which are in reality discarded drafts). The BBT International try to convince us that they have changed the books back to what Srila Prabhupada originally said in his "original manuscripts".

There are several problems with this claim:

The first problem is that this is only true in some cases, but far from all. I would say that at least half of the changes, if not more, are not in line with what Srila Prabhupada said in the "original manuscripts". Many changes are, in fact, neither in line with the "original manuscripts", the 1972 edition nor the 1968 edition, but are instead wholly the words of Jayadvaita Swami. A lot of the changes in this category are also needless, and Srila Prabhupada opposed needless changes according to Jayadvaita Swami himself:

"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)

There are plenty of times where the texts in the 1972 edition are in line with the "original manuscripts" and are also grammatically correct, clear and easy to understand, but where Jayadvaita Swami still chose to change them – often for reasons he does not explain.

Another problem with BBT International's attempted justification of making the books closer to the "original manuscripts" is the very unconventional and rather strange editorial method of letting a discarded draft overrule the editorial work made by the author and his editor. This is especially strange to do when the author is no longer around to approve or disapprove the changes. Srila Prabhupada clearly states in the 1972 edition of his *Bhagavad-Gita As It Is* that this edition is itself "the original manuscript" and that it is "the complete edition". This is the same as saying that all previous drafts are discarded and this is now the original manuscript.

Srila Prabhupada worked with Hayagriva Prabhu and Rayarama Prabhu to finish the 1972 edition of the Gita. We do not precisely know to what extent they cooperated, but we know that Srila Prabhupada and Hayagriva Prabhu lived in the same apartment for nearly three months while Hayagriva Prabhu was working daily on the editing of the Gita. Hayagriva Prabhu said that in this period he consulted Srila Prabhupada on nearly every verse to make sure Srila Prabhupada was satisfied. We also know he and Srila Prabhupada were in contact via mail after this three months' period.

Changes to the drafts were made both by Srila Prabhupada himself (on his own initiative), and in consultation with him. And we do not know precisely which changes they agreed upon. So by reverting to the drafts we are at great risk of undoing Srila Prabhupada's own editorial work.

After the editing was done Srila Prabhupada approved the galley proofs/blueprint. He sent the Gita to be printed, published, he ordered it read and distributed, and he gave lectures from it between 1972 - 1977 (he lectured from the 1968 edition between 1968 - 1977). He only asked for around three changes.

It is simply not true that the majority of the changes to Srila Prabhupada's *Bhagavad Gita* are more in line with what Srila Prabhupada said in his drafts. And even if they were this could never constitute a justification for changing, since we cannot just change back to the drafts.

Before I proceed I would like to bring to your attention some e-books and articles related to the above:

Why we cannot change back to the "original manuscripts":

<http://arsaprayoga.com/2013/10/15/jayadvaita-undoes-prabhupadas-work-on-gita-manuscript/>

Hayagriva Prabhu worked closely with Srila Prabhupada:

<http://arsaprayoga.com/2013/09/15/bbti-myth-hayagrivas-memory-failed-him/>

How Srila Prabhupada approved the galley proofs/blueprint:

<http://arsaprayoga.com/2013/08/31/prabhupada-did-the-proofreading-of-the-entire-bhagavad-gita-as-it-is/>

E-books containing more than 100 changes to the Gita (most of which are not explained by BBT International):

<http://arsaprayoga.com/2015/08/20/blazing-edits/>

E-book with examples of highly problematic changes that BBT International have not explained:

<http://arsaprayoga.com/2015/08/21/e-book-no-reply-from-bbti/>

If you go through the above material I think you will see that the majority of changes are not corrections of mistakes made by the editors.

Point 2: Are the rest of the changes grammatical in nature?

Your next point is that the rest of corrections are grammatical in nature.

My comment:

Rupanuga Prabhu's wife, Krishna Kripa Devi Dasi, made an analysis that revealed that 77% of all verses in Gita has been changed. And out of these 77% only 3% were changes to grammar, spelling, capitalization, punctuation etc. In 520 verses (74%), words were removed, rearranged, or inserted. Many, if not most, of these changes do not bring us closer to the "original manuscripts". Many bring us further away from them.

You can read her analysis here:

<http://arsaprayoga.com/2013/09/30/whos-counting-541-verses-changed/>

I made an investigation into the changes to Srila Prabhupada's personally typewritten Sanskrit translations (the word-for-word section) found in the first chapter of the Gita. BBT International made around 130 changes to the word-for-word translations of that chapter alone. 89 (65.92%) of these changes fall in the category:

"Modifications not according to Srila Prabhupada's draft while the original edition follows Srila Prabhupada's draft."

More details here:

<http://arsaprayoga.com/2014/01/21/changes-to-prabhupadas-personally-typewritten-sanskrit-translations-statistics-for-bg-chapter-one/>

Based on that evidence I have reached the conclusion that it is far from true that the rest of the changes are grammatical in nature.

Point 3: How authorized is Jayadvaita Swami?

Your third point is that Srila Prabhupada authorized Jayadvaita Swami to edit his books, including the Gita.

My comment:

Jayadvaita Swami clearly states that he was not instructed by Srila Prabhupada to edit the *Bhagavad-gita*:

“To my knowledge, Srila Prabhupada never asked us to re-edit the book.”
(Jayadvaita Swami’s Letter to Amogha Lila 1986)

You refer to the fact that Srila Prabhupada at one point stated that Jayadvaita Swami was good, and that whatever editing he did was authorized by Srila Prabhupada. But I think that you will agree that this approval by Srila Prabhupada was conditional. Jayadvaita Swami was still supposed to stay within the boundaries that Srila Prabhupada had given regarding editing. If Jayadvaita Swami had fallen in maya or if he had started to violate the instructions that Srila Prabhupada had given then his editing would no longer be acceptable. And this is, of course, also true now - after Srila Prabhupada’s disappearance.

For example, while Srila Prabhupada was on the planet he praised Nitai Dasa’s editorial work. Later Nitai Prabhu became puffed-up due to his so-called Sanskrit skills and fell in maya. Srila Prabhupada then called him a rascal.

The following conversation between Srila Prabhupada and Ramesvara Prabhu also drives the point home that just because Srila Prabhupada at one point in time gave Jayadvaita Swami the stamp of approval it is not a matter of course that Jayadvaita Swami can never lose that stamp of approval if he acts against Srila Prabhupada’s instructions:

Prabhupada: “I have given you charge of this BBT, millions of dollars you are dealing, but it is not for your misuse. As soon as you misuse, that is your responsibility.

Ramesvara: Yes, but he says but still, you’ll know that I’m going to misuse it.

Prabhupada: No. That Krsna knows, when something charge is given. But because you are independent, I know that “Ramesvara is very good boy; let him be in charge.” But you can misuse at any moment, because you have got independence. You can misuse at any moment. At that time your position is different. (Morning Walk — June 3, 1976, Los Angeles)

So, given the evidence, my conclusion is that Jayadvaita Swami’s position is different now because he misused his independence.

Here are a few articles that give further clarification on these points:

Jayadvaita Swami admits there is no authorization:

<http://arsaprayoga.com/2013/08/25/jayadvaita-swami-admits-there-is-no-authorization/>

BBT International's main argument fails:

<http://arsaprayoga.com/2014/04/19/at-that-time-your-position-is-different/>

Is Jayadvaita Swami still good?:

<http://arsaprayoga.com/2013/09/14/is-jayadvaita-swami-still-good/>

Point 4: No difference between the two editions?

Your fourth point is that you do not see any difference between the two editions (the 1972 edition and the 1983 edition).

My comment:

In your answer you state this three times, and in all three instances you contradict yourself by first stating that there is no difference between the two editions, and then stating right after that the 1983 edition is better. If the 1983 edition is better, then logically speaking the books are not the same. They are different.

Another thing is that if the two editions really were the same (were equal) then why make changes to the original edition in the first place? If the result of all these changes simply is that the books are still the same, then what was the point?

There is no other way to understand your point than to think you really consider the 1983 edition a superior edition. And I think you are wrong for the reasons I am delineating in this e-mail. I pray to Krishna that you are willing to take a closer look at the evidence I am presenting.

Point 5: Are the changes to Srila Prabhupada's books similar to the changes we make when we translate them to foreign languages?

Your fifth point centers on translations from English to foreign languages. You seem to think that changing Srila Prabhupada's original English books is equal to translating them to foreign languages.

My comment:

It is not clear to me what the relation between changing Srila Prabhupada's English books and translating them into a foreign language is. These are two very different things. Jayadvaita Swami is changing Srila Prabhupada's original books and then publishing the changed editions as if they were still Srila Prabhupada's books. He does not follow the standard practice of at least mentioning the editor's name on the front cover of the book. So people are actually being cheated because they think they get a book 100% written and/or approved by Srila Prabhupada.

But when we are translating from English to a foreign language we do not publish the translations as if they were the source text itself. Everyone who buys a translated book knows that this book is a translation, and therefore also knows that this book might contain the different problems that translations tend to come with. This is, however, not a major problem because a person skeptical about the accuracy of a given translation can always check with the original source text.

When it comes to Srila Prabhupada's books a given translation can be anywhere between good and bad, but it can always be changed to make it closer to the original English edition approved by Srila Prabhupada. But this is not the case for the English edition itself. If the original source text of Srila Prabhupada (the 1972 edition) is changed then we run the risk that people will find the books inauthentic. The changes made by Jayadvaita Swami are so many and so big that it is no longer the same book. His editing has left us with a new Gita, and we have no way of knowing if Srila Prabhupada would approve it or not. For sure he would never have approved Jayadvaita Swami's editorial liberalism (for the reasons already presented). BBT International has a duty to always make all Srila Prabhupada's original books available, and if they insist on publishing changed editions (which I personally think is wrong) they should at least write on the cover of the books that these are edited by such and such. They should also be honest about what kinds of changes were made.

So, there is a clear difference between changing Srila Prabhupada's English books and translating them into foreign languages.

Point 6: Does BBT International's website present an objective study of the book changes?

In your sixth point you mention that anyone can go to BBT International's website to see each change that was made.

My comment:

Jayadvaita Swami makes it seem as if he is mentioning all the changes on BBT International's website, but he is not. Far from. There are thousands of changes in the 1983 Gita alone that are not according to Srila Prabhupada's draft while the original edition follows Srila Prabhupada's draft. And they are not errors either. And hundreds of these are not mentioned anywhere by Jayadvaita Swami. Also not on his website. In the two e-books I mentioned above (*No Reply from BBTI* and *Blazing Edits*) almost all changes mentioned are not explained anywhere by Jayadvaita Swami. The website therefore presents a misleading picture of what has happened.

Point 7: Are the devotees who criticize the changed editions envious?

In your seventh point you claim that people are criticizing the work of Jayadvaita Swami, BBT International and the GBC (who supports them) because they are envious. You also claim that their objections are emotional.

My comment:

Obviously I am disappointed by your answer which commits both the [ad hominem fallacy](#) (personal attack) and the [psychogenetic fallacy](#). Your answer is therefore itself emotional/non-rational.

I sincerely hope that you will investigate the material I have presented. I feel confident that it will make you see things different. And I hope you will find time to answer the points I raise.

And I apologize and ask for forgiveness if I have committed any offenses.

Thanks for your valuable time.

Your servant,
Ajit Krishna Dasa

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Transcription of video (https://www.youtube.com/watch?v=VdsG_v948XA):

Devotee:

"Have the changes in Srila Prabhupada's books been bona fide, and is *Bhagavad-gita* really still "As It Is" [Bir Krishna Goswami start laughing] since so many corrections have been applied?"

Bir Krishna Goswami:

"The majority of corrections that have been made are actually more in line with what Prabhupada said because when Prabhupada was dictating the books originally many devotees did not understand Prabhupada's accent, especially the Bengali accent, and they mis-transcribed a lot of the information that Prabhupada was giving. In addition, in some of Prabhupada's books as they were originally published, there was the wrong verse for the wrong purport. You know, devotees just made mistakes when they were doing that. But the majority...those were the majority of corrections. But the other corrections were simply grammatical corrections, which Prabhupada authorized Jayadvaita Maharaja to make. He said whatever corrections he makes is all right. So Prabhupada was authorizing...

I don't find the books any different. I just find them more accurate in terms of what Prabhupada actually said. I mean, just like, for example, when you translate from English to Slovenian you have to change a lot of the grammar there. Because there is not always a corresponding word for every word in English. I used to work on the translation from English to Spanish and I know that sometimes you have to take one word and explain that one word with three words. Or sometimes there is three words and you explain it with one word. So Prabhupada allowed that sort of adjustment because how else can you translate!

If you do a literal word-by-word translation it sometimes...it doesn't even make sense to people. So it is important to have that sort of leeway or have that sort of ability to adjust little grammatical things so people can understand, And that's it.

I mean, the book...it's the same book. I use the new *Bhagavad-gita*. I also use the old *Bhagavad-gita*. And I don't see any difference between the two of them. Nor the Bhagavatam. Nor any of the other books. In fact, I mean...it it's closer to what Prabhupada wanted and what Prabhupada said. All right?

Although, and if you are interested in the different changes on the BBT website there's a list and you can see why each change was made. I think Jayadvaita Maharaja went through that whole thing on the BBT website.

But why, you know, why are people criticizing! I guess they have...I do not want to say this...envious, but they are just...you know they feel left out, they want some position in ISKCON and whatever reason. It is a psychological, emotional reasons that they criticize.

But practically speaking the books are the same. And actually even better. You know Prabhupada made a grammatical mistake, how can you allow that to be published! Because it would look very bad for Srila Prabhupada, and for our movement. So things have to be edited grammatically. Like we do in Slovenian. Isn't it? When you translate something then you have an editor that goes through it to make sure that grammatically it's exact...it's proper grammar. I mean, if you sound like a low class person in Slovenian nobody will appreciate our books. So we want to sound high class in our presentation of Krishna consciousness.

But...nothing was changed. I mean, even the controversial things that Prabhupada said in his books were not taken out or changed. Even things that, you know, would sometimes disturb the Western mentality. Like in the *Bhagavad-gita* it talks about how women need to be protected and everything like that. That's still there. You know, if we really wanted to change things then we would take out the controversial things [laughs slightly]. But we didn't do that. Okay, next questions.

OPEN LETTER TO SIVARAMA SWAMI



This below e-mail was sent to Sivarama Swami through the e-mail address (asksrs@gmail.com) provided on this website. I hope that the devotees in charge of receiving the e-mails will forward the e-mail to Maharaja. In the meantime I will look for another e-mail address of his.

—

Dear Sivarama Swami. Dandavat pranama. Jaya Srila Prabhupada.

I apologize if answering this letter becomes a burden on your many other responsibilities.

Recently I heard a podcast from your website where you respond to a few questions about the changes made to Srila Prabhupada's books.

I have a few comments and points I find important in relation to your response, and I hope you will find the time to answer each of them.

This is an open letter, so it will also be posted online.

The letter is attached to this e-mail, but you can also find it here:

[Open Letter to Sivarama Swami](#)

Thank you very much.

Your servant,

Ajit Krishna Dasa

—

OPEN LETTER TO SIVARAMA SWAMI

Dear Sivarama Swami. Dandavat pranama. Jaya Srila Prabhupada.

I apologize if answering this letter becomes a burden on your many other responsibilities. But I hope that you will consider the topic of this letter more important than institutional matters.

Recently I heard the following podcast from your website where you respond to a few questions about the changes made to Srila Prabhupada's books:

PODCAST: "Alleged changes to Srila Prabhupada's books" (min. 3:23 - 9:06)

<http://www.sivaramaswami.com/en/2010/11/03/vidyagati-dd-wants-to-know-about-the-alleged-changes-to-srila-prabhupadas-books-by-the-bbt/>

(A full transcript of your answer is given at the end of this e-mail).

I have a few comments and points I find important in relation to your response, and I hope you will find the time to answer each of them.

First of all I find it wonderful how you (citing Caitanya-Caritamrta, Adi-lila, Ch. 2, Text 117) encourage devotees to not be afraid of controversial matters, but to study these with the aim of making progress from kanistha-adhikari to madhyama-adhikari. It is very correct when you mention how important it is to be able to protect oneself and Srila Prabhupada's mission from the many different unjust accusations we often hear on the internet.

I especially appreciate these statements of yours:

"...he actually hears all sides of the arguments, sees what sadhu, sastra, guru says, and on the basis of real spiritual wisdom he is able to make a valued judgement. I think if devotees do that they'll understand things for themselves."

[...]

"...our real business is actually to have deep faith, proper knowledge, good discrimination in order not to become distracted and cheated..."

[...]

"...the facility of the internet is that it allows anyone to make and speak about anything, and more or less communicate to many many many people who may in all innocence be very easily distracted just by all types of very very strong and unjust accusations."

What you mention here is essential to spiritual progress, and with precisely this understanding in mind I have spend around 4 years investigating the changes to Srila Prabhupada's books on a daily basis, but I have not quite reached the same conclusion as you. I think there are some problems with the way Jayadvaita Swami has edited Srila Prabhupada's *Bhagavad-gita As It Is*. I will mention some of these problems in this e-mail.

I hope that you will agree to have an open exchange about the topic online. If we are not willing to let devotees see an open exchange of viewpoints then how can we fulfill our common goal of helping devotees hear all sides of the arguments and reach a more informed opinion based on guru, sadhu, sastra? And how can we assist them in protecting themselves and Srila Prabhupada's mission from the many different unjust accusations we hear on the internet?

Point 1: Does the BBT Edit website mention every single change?

In your first point you encourage devotees to visit bbtedit.com, and you state that it contains explanations of "every single change".

My comments:

After investigating this matter I (and others) have found numerous changes that are not mentioned on the BBT Edit website. We are talking about hundreds, perhaps thousands. The devotees behind the BBT Edit website are carefully pointing to individual cases or data that seem to confirm their position, while the website ignores a significant portion of related cases or data that contradict their position. Thus they commit the fallacy of "[selective evidence](#)" or "[cherry picking](#)". The dishonest use of "selective evidence" is a major problem in the public debate about the book changes, and in my e-book *No Reply From BBTI* I am bringing awareness to the fact that there is a lot of data available that contradict BBT International's official explanations.

Here is a link to my e-book:

No Reply from BBTI:

<http://arsaprayoga.com/2015/08/21/e-book-no-reply-from-bbti/>

Another e-book on the changes is made by Bhakta Torben (former Harikesh Swami disciple) and it contains more than 100 examples of changes most of which are not mentioned by BBTI or Jayadvaita Swami. You can find his e-book here:

Blazing Edits:

<http://arsaprayoga.com/2015/08/20/blazing-edits/>

The fact that BBTI and Jayadvaita Swami (by suppressing evidence) have succeeded in misguiding devotees into believing that the BBT Edit website explains “every single change”, when it does not, is a major problem. In addition to the many changes that the BBT Edit website does not mention there are also no explanations as to why nearly all the original paintings (that Srila Prabhupada himself was involved in creating) have been replaced by other paintings. Even the front cover that Srila Prabhupada liked very much has been changed. Please see his quotes on the front cover here:

Srila Prabhupada’s Instructions on Front Covers not honored:

<http://arsaprayoga.com/2013/12/24/prabhupadas-instructions-on-front-covers-not-honored/>

I hope you consider this topic important enough to carefully study the two e-books I have provided above. They reveal that far from all changes has been mentioned by BBT International and Jayadvaita Swami, and they also reveal that many needless changes have been made. Many of these needless changes bring us further away from what Srila Prabhupada actually said (more about that below).

My conclusion is, therefore, that the BBT Edit website does not explain every single change. Far from. The website as a whole commits the fallacy of “[selective evidence](#)” / “[cherry picking](#)”.

Point 2: Do most of the changes bring us closer to what Srila Prabhupada originally said?

You state that the changes have brought us closer to what Srila Prabhupada originally said.

You offer two reasons for this:

- 1) You say that in that time devotees were not very experienced in Sanskrit.
- 2) You say they often did not understand clearly what Srila Prabhupada said over the dictaphone.

My comments:

It is true that the editors of the 1968 and the 1972 edition of the Gita made mistakes in the Sanskrit. It is also true that they made mistakes because they sometimes could not clearly hear what Srila Prabhupada was dictating. My estimation is, however, that the changes to these types of mistakes constitute no more than around 1% of the total amount of changes. So what about the rest?

Rupanuga Prabhu's wife, Krishna Kripa Devi Dasi, made an analysis of the changes to the verses of the Gita. 541 verses (77%) out of 700 were changed. Only 3% of these changes were limited to grammar, spelling, capitalization, punctuation etc. In 520 verses (74%), words were removed, rearranged, or inserted. The claim that Jayadvaita Swami was bringing the Gita closer to what Srila Prabhupada said, when he was removing, rearranging and inserting words in these 520 verses, is not supported by the full range of data. It is true only in some cases, but there are numerous (hundreds if not over a thousand) changes that bring the Gita further away from Srila Prabhupada. The two e-books I have mentioned provide ample evidence in support of this claim. It is also important to note that there are numerous changes to the purports that bring us further away from Srila Prabhupada.

As you can see in *No Reply From BBTI* I made an investigation into the changes to Srila Prabhupada's personally typewritten Sanskrit translations (the word-for-word section) found in the first chapter of the Gita. BBT International made around 130 changes to the word-for-word translations of that chapter alone. 89 (65.92%) of these changes fall in the category:

“Modifications not according to Srila Prabhupada's draft while the original edition follows Srila Prabhupada's draft.”

But even if Jayadvaita Swami's changes had brought us closer to what Srila Prabhupada said in his so-called original manuscripts (which are in reality discarded drafts) this would leave us with an additional problem. The attempted justification of making the books closer to the “original manuscripts” is a very unconventional and rather strange editorial method. Why would we let a discarded draft overrule the editorial work made by the author and his editor? This is especially strange when the author is no longer around to approve or disapprove the changes. Srila Prabhupada clearly states in the 1972 edition of his *Bhagavad-Gita As It Is* that this edition is itself “*the original manuscript*” and that it is “*the complete edition*”. This is the same as saying that all previous drafts are discarded (or at least have an inferior status) and that this 1972 edition is now the original manuscript.

Srila Prabhupada worked with Hayagriva Prabhu and Rayarama Prabhu to finish the 1972 edition of the Gita. We do not precisely know to what extent they co-operated, but we know that Srila Prabhupada and Hayagriva Prabhu lived in the same apartment for nearly three months while Hayagriva Prabhu was working daily on the editing of the Gita. Hayagriva Prabhu said that in this period he consulted Srila Prabhupada on nearly every verse to make sure Srila Prabhupada was satisfied. We also know that he and Srila Prabhupada were in contact via mail after this three months' period.

Changes to the drafts were made both by Srila Prabhupada himself (on his own initiative), and by Hayagriva Prabhu in consultation with Srila

Prabhupada. We do not know precisely which changes were made by their mutual co-operation. But changes were made in this way. And so by reverting to the drafts we are at great risk of undoing Srila Prabhupada's own editorial decisions.

After the editing was done Srila Prabhupada approved the galley proofs/blueprint. He sent the Gita to be printed, published, he ordered it read and distributed, and he gave lectures from it between 1972 - 1977 (he lectured from the 1968 edition between 1968 - 1977). He only asked for around three changes.

My conclusion is that it is simply not true that the majority of the changes to Srila Prabhupada's *Bhagavad Gita* are more in line with what Srila Prabhupada said in his drafts. And even if they were this could never constitute a justification for changing, since we cannot just change back to the drafts.

Before I proceed I would like to bring to your attention some e-books and articles related to the above:

Krishna Kripa Devi Dasi's analysis of the Gita:

<http://arsaprayoga.com/2013/09/30/whos-counting-541-verses-changed/>

Changes to Srila Prabhupada's personally typewritten Sanskrit translations:

<http://arsaprayoga.com/2014/01/21/changes-to-prabhupadas-personally-typewritten-sanskrit-translations-statistics-for-bg-chapter-one/>

Why we cannot change back to the "original manuscripts":

<http://arsaprayoga.com/2013/10/15/jayadvaita-undoes-prabhupadas-work-on-gita-manuscript/>

How Srila Prabhupada and Hayagriva Prabhu worked on the Gita:

<http://arsaprayoga.com/2013/09/15/bbti-myth-hayagrivas-memory-failed-him/>

Srila Prabhupada approved the galley proofs/blueprint:

<http://arsaprayoga.com/2013/08/31/prabhupada-did-the-proofreading-of-the-entire-bhagavad-gita-as-it-is/>

Point 3: Did Srila Prabhupada want his books changed?

Your third point is that there are many quotes, statements and testimonies by Srila Prabhupada's associates and servants to the effect that it was Srila Prabhupada's desire to have his books changed. You state that Srila Prabhupada didn't want to perpetuate other's mistakes in his books, and

that anyone who knows Srila Prabhupada knows that was not the way he worked.

My comments:

Since we are now not just talking about mistakes made by the editors, but about changes that bring us further away from what Srila Prabhupada actually said, we have a whole new scenario. And the fact that these changes are made after Srila Prabhupada's disappearance also changes the situation. There is no written statement that Srila Prabhupada allowed his books to be changed posthumously, and Jayadvaita Swami admits that there is no authorization from Srila Prabhupada to re-edit the Gita.

Jayadvaita Swami admits there is no authorization to re-edit the Gita:
<http://arsaprayoga.com/2013/08/25/jayadvaita-swami-admits-there-is-no-authorization/>

Srila Prabhupada spoke on the principle of arsa-prayoga (that we are not supposed to correct the words or mistakes of the acaryas). Of course, when the acarya demands our help to edit his books that is another story. But we cannot just take his books and start editing without his supervision and approval. We find the perfect example of this in Srila Prabhupada himself. By his own personal example he showed us the proper etiquette. When he came across mistakes in sastra he did not correct them. There is an important lesson for us in this. Here is an excellent article written on precisely that topic:

How Srila Prabhupada did not edit the mistakes of previous acaryas:
<http://arsaprayoga.com/2014/03/11/srila-prabhupadas-instructions-on-editing-are-in-his-own-books/>

We should note that even if mistakes that normally only fools make are found in the works of the acaryas, they should not be corrected. If one sees any fault in such so-called mistakes, the fault is his. These are the words of Caitanya Mahaprabhu:

Caitanya Mahaprabhu on editing the work of the acaryas:
<http://arsaprayoga.com/2013/08/24/caitanya-mahaprabhu-on-editing-the-work-of-a-vaisnava/>

On top of this how can we allow hundreds, if not thousands, of changes that bring us further away from what Srila Prabhupada actually said?

Point 4: Do the BBT Edit website refute the different arguments that people bring up?

You mention that the BBT Edit website not only gives justifications for the individual changes, but that it also refutes the different arguments that people are bringing up.

My comments:

My investigations have led me to find quite some problems with many of BBT International's attempted justifications. Here I will limit myself to comment on only two of these attempted justifications:

1) [The Mona Lisa argument:](#)

Argument: *"If every year you were to change the Mona Lisa just one percent, in a hundred years you could end up with a picture of Alfred E. Neuman, the freaky kid who appears on the cover of MAD magazine."*

Response: *"Śrīla Prabhupāda said that an analogy, to succeed, should closely parallel what it's meant to illustrate. Yes, if every year you were to take the Mona Lisa one percent farther away from da Vinci's original, in a hundred years you could have a monster. But what if instead of going farther away you went closer? That's a more suitable analogy. That's what the art of restoration is all about—bringing a work closer to what the artist originally gave."*

The response from the BBT International perpetuates the false notion that the changes to *Bhagavad-gita As It Is* bring us "closer to Prabhupada". This is only true for some of the changes. But a significant amount of changes bring us further away from Prabhupada. This is clear from the evidence I have provided in this e-mail. So the real analogy would be like this: If every year you would make changes that bring us closer to the so-called original manuscripts and changes that bring us further away from both the 1972 edition and the so-called manuscripts, then in a hundred years you would have a *Bhagavad-gita As It Is* that is significantly different from what Srila Prabhupada gave. In two ways we would then be further away from Srila Prabhupada:

- 1) By changing back to the drafts (so-called original manuscripts) we would overrule many of Srila Prabhupada own editorial decisions.
- 2) By changing words and sentences that are not errors we would change Srila Prabhupada's own words, and replace them with the editor's.

2) [Many changes were unnecessary](#)

Argument: *"The editors have not merely fixed obvious mistakes. They made so many unnecessary changes that fix no errors and make no improvement to the book."*

Response: *"Yes, the editors didn't just fix obvious errors. They also fixed errors that weren't obvious. Consider: In law, in music, in accounting, in sports—in just about every field of human*

endeavor—errors that an untrained person may not see should be obvious to a person suitably trained. And so it is with editing.

To assume “If I don’t see an error, it’s not there” is a sign of muddy thinking.”

Here we have two unsubstantiated and contradictory assertions:

- 1) “There are unnecessary changes.”
- 2) “No there are not.”

BBT International makes it seem as if the devotees against the book changes simply claim that there are unnecessary changes. But devotees have provided BBT International with numerous examples of such unnecessary changes. It would only be proper and fair if the BBT International mentioned these examples and gave us their answers to each of them. Instead they suppress the examples and thus avoid offering justifications for their changes.

One example of a needless change could be Bg. 9.1:

<http://arsaprayoga.com/2014/06/24/see-the-changes-to-bg-9-1/>

This change has no basis in the so-called original manuscripts, and we are clearly not talking about correcting errors. The change is not mentioned anywhere by BBT International or Jayadvaita Swami. BBT International wants us to believe that there are mistakes in the original Bg. 9.1 even if we do not see any. We are open-minded, and we are asking the BBT International to provide an explanation for this change.

The list of unsound arguments presented on the BBT Edit website is long, but I will end my e-mail here. I have mentioned other unsound arguments from BBT International on www.arsaprayoga.com. I hope you will investigate the e-books and my website further. And I hope to hear from you. I am sure that if we conduct an open exchange about this topic online we could help many devotees draw more informed conclusions about this topic based on guru, sadhu, sastra, logic and observation. Let us in this way co-operate in assisting devotees advance from kanistha- to madhyama-adhikari and help them avoid the unjust accusations we so often encounter on the internet.

Thank you for your time, and I apologize and beg forgiveness if I unintentionally committed offenses to you or other devotees while writing this e-mail.

Your servant,
Ajit Krishna Dasa (Denmark)
ajit@krishnadasa.com

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PODCAST: “Alleged changes to Srila Prabhupada’s books” (min. 3:23 - 9:06)

Sivarama Swami reads:

“Okay, today I’ve got a question from Vidyagati Devi Dasi and she is asking...well, it is a long question, but basically she says that she has been getting sort of internet messages about how Srila Prabhupada’s books - particularly Bhagavad-gita - has been changed, unauthorisedly changed. And she says: “Why did these changes been made, and why would anyone do that, and who would do that?”

Rather than myself getting into just a brief explanation of that I suggest that devotees see the BBT website which is called www.bbtedit.com. And that is very very extensive with articles...every single change. It has videos on it...every single change that was actually made - I’ll continue using the word “change” - although its actually in most cases it wasn’t a change. It was actually bringing it to the original that Srila Prabhupada himself had made...has said, but was perhaps misunderstood by devotees and, anyway there is a whole history behind it.

If you really really want to know and really want to become tuned into why it is that for instance Bhagavad-gita As It Is is different than the original Macmillan version that was put out in Srila Prabhupada’s time then go to this bbtedit.com and read all the things. I think once you do you will be very thoroughly convinced. It’s in my opinion a really airtight presentation.

And basically the answer was...is that in that time devotees were not no. 1) very experienced in Sanskrit, no. 2) they didn’t very often understand clearly what Srila Prabhupada said over the dictaphone. And the changes that were made were made to bring things closer to what Srila Prabhupada had said. Closer, and to what Srila Prabhupada was actually saying. And there are also many quotes, statements, testimonies by Srila Prabhupada’s associates and servants to that effect that this was Srila Prabhupada’s desire. Srila Prabhupada didn’t want to perpetuate other’s mistakes in his book for some type of unexplicable reason. Anyone who knows Srila Prabhupada knows that wasn’t the way he worked. So, and they also give all the different indivi...not just the individual changes, but the different arguments that people are bringing up, and refuting those arguments.

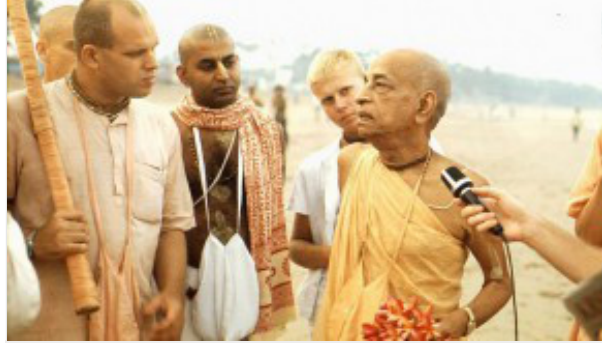
So see it for yourself. Siddhānta baliyā citte nā kara alasa. This is what it means to be a madhyama-adhikari. Madhyama-adhikari is someone who’s faith isn’t just easily effected by the last thing that he hears. But he actually hears all sides of the arguments, sees what sadhu, sastra, guru says, and on the basis of real spiritual wisdom he is able to make a valued judgement. I think if devotees do that they’ll understand things for themselves. And

that's the important thing of what Srila Prabhupada in the beginning of the Bhagavatam says that one should quickly come from the platform of being kanistha-adhikari. Kanistha-adhikari is one who has weak faith and one who has little knowledge. Both of those things are very dangerous. And having strong faith and little knowledge that maybe more dangerous because the tendency may be to have strong faith in the wrong thing as well. If you have strong faith in the right thing that's all right. But our real business is actually to have deep faith, proper knowledge, good discrimination in order not to become distracted and cheated by what is unfortunately the phenomena in our modern day and age. As you have heard me say many times before [1 sec. inaudible] the facility of the internet is that it allows anyone to make and speak about anything, and more or less communicate to many many many people who may in all innocence be very easily distracted just by all types of very very strong and unjust accusations. So visit that BBT Edit website and then you can judge for yourself."

- END -

DEBATE WITH BRAHMANANDA DAS (ACBSP) ABOUT THE BOOK CHANGES

Help us by “liking” and “sharing” this post!



Prabhupada speaks with Brahmananda

—

The following exchange between Brahmananda Das (ACBSP) and myself took place on the Facebook profile of Palaka Dasa. I have deleted comments not related to the specific exchange between Brahmananda Prabhu and myself.

—

In '72 Gita in every Text for the Sanskrit words “sri bhagavan uvaca” the Synonym is “The Supreme Personality of Godhead Said” but the Translation is “The Blessed Lord Said.” Why are the Synonym and the Translation for the same Sanskrit completely different? I think I know the answer to this but does Palaka Dasa and Ajit Krishna Dasa know?

Dear Brahmananda Prabhu! Dandavat pranam! Jaya Srila Prabhupada!

The ultimate reason it is there is because Prabhupada approved it. He and Hayagriva worked on the BG before it was printed in 68. After that Prabhupada gave lectures from it and read it. And in a conversation he approved that the verses as they were in the 68 edition could be used for the 72 edition also. Another thing is that Prabhupada would often give one word in the word-for-word and another in the translation. That is often seen in his books. That is his prerogative as author. And it gives us the possibility to see both words.

All for now,
Your humble servant,
Ajit Krishna Dasa

Here is the place where Prabhupada approves of the verses from the 68 edition being used also for the 72 edition.

Prabhupada had all the chances in the world to change “The blessed Lord” to “The Supreme Personality of Godhead”, but he didn’t. Then on what authority can we change it?

Hayagriva: I would like to see that in going over mine. I’ll have to go over it chapter by chapter. But I will compare the version I have with that version, and... I know the translations themselves, they were somewhat changed in Bhagavad-gītā As It Is as it came out in Macmillan. Did you like those translations?

Prabhupāda: Whichever is better, you think. That’s all. You can follow this Macmillan.

Hayagrīva: That was the second... They’re good. I think they’re very good.

Prabhupāda: Yes. You can follow that translation. Simply synonyms he can add, transliterations.

Hayagrīva: And we have all the purports. We can include everything. Nothing will be deleted. Everything will be in there.

Prabhupāda: That's all right.

(Discussion with BTG Staff, December 24, 1969, Boston)



Brahmananda Das

BTW it was not Hayagriva who was the main editor of BG; it was Rayarama, who edited BG for two periods of time. I personally took the ms. away from H. and gave it to R. on SP's order when H. went into maya. Till this day I still recall H.'s brutal words against SP when he wanted to crack our faith in SP. "The incident of Kirtanananda and Hayagriva chapter may now be closed. We shall always pray to Krishna for their recovery and we should not seriously take their counter propaganda. I am sure they will flap for some time without any effect on our Krishna Consciousness, service. Let us go ahead with our work and everything will be all right. Most important thing at present is to deal with MacMillan Co. Regarding editing of my books it was rightly entrusted to you from the very beginning but Kirtanananda wanted that the editing should be done by Hayagriva. But I understand from your version that in some places of Gita Upanisad he (Hayagriva) has followed Swami Nikilananda who is quite unaware of Krishna Consciousness. By their present behavior it appears that Hayagriva belongs to the same feather and Krishna has saved His Gita Upanisad by transferring the whole thing into your hands. Now

please do your best and hand it over to MacMillan Co. for necessary action.” SPL to Rayarama 67/11/15

 Ajit Krishna Dasa

Dear Brahmananda Prabhu! Thanks for your answer.

I think the real question is not who was the main editor behind Prabhupada’s Bhagavad-gita As It Is or what the editors said or did. The main thing is Prabhupada’s relationship to his Bhagavad-gita As It Is. We find no information, as far as I can judge, in your statements or quotes that can be used as sufficient or necessary evidence to support any posthumous changes in Prabhupada’s books. It would be nice if you could point out precisely what you think is the necessary or sufficient evidence, so that we can all see and evaluate it. You said in your first comment that you had some special knowledge about how “The Blessed Lord” came to be in the translations. Maybe you can tell us about it?

Your humble servant, Ajit Krishna Dasa

End of exchange

HARI SAURI PRABHU'S ARGUMENTS HAVE NO POTENCY

There's an argument that the new edition of the Gita is with?  



Comment: Of course there is SOME potency in the 1983 Gita, because not everything by Srila Prabhupada has been deleted. But since Jayadvaita Swami has changed the Gita so that it is – in hundreds, probably thousands, of instances – further away from what Srila Prabhupada said and approved, then the 1983 edition has less potency – and in fact it is contaminated by a conditioned consciousness and offensive mentality.

Hari Sauri Prabhu was part of a team of devotees who approved Jayadvaita Swami's 1983 Gita before it was published, so he needs to defend himself. If he admits that the book is not good, then he also admits that he made a huge mistake when he approved it.

It is also a falsehood that Hari Sauri and the team saw every single correction. They only saw corrections to the translations. Not to the

word for word meanings and the purports. Also not to the paintings, front cover, foreword and chapter headings.

Hari Sauri claims that Jayadvaita Swami brought the Gita back to the “original manuscript” (which is in itself a silly idea), but this is only true in some instances. There are hundreds, if not thousands, of changes to the Gita that brings it further away from what was written both in the 1972 edition AND the “original manuscripts” (see my e-book at <http://www.arsaprayoga.com> in this regard).

He speaks as if Jayadvaita Swami only corrected mistakes. This is not true. Most changes are not corrections of mistakes. They are simply needless changes to something which was perfectly understandable and fine English.

The example of Bg. 2.20 is false. “Nor, having once been, does he ever cease to be” does NOT mean that the soul was created, as Jayadvaita Swami claims. I have spoken to many educated English speaking people – both devotees and non-devotees – and it simply means that if we observe the existence of a soul at a certain point of time, then we know that this soul has always existed and will always exist. Jayadvaita Swami’s English is simply not good enough.

Hayagriva Prabhu had permission to edit for “force and clarity”. So he took some of what Srila Prabhupada had written and wrote the same in a clearer way. And Srila Prabhupada approved his work. So what is the problem? Why change things back when Srila Prabhupada approved it?

Hayagriva wrote:

“I am swamped with editing. Since much of the text is equivocal due to grammar, I find myself consulting Swamiji on nearly every verse. It seems that in Sanskrit, Hindi, and Bengali, phrase is tacked onto phrase until the original subject is lost.” (Hayagriva Dasa, The Hare Krishna Explosion)

So what about Bg. 2.20? Maybe Srila Prabhupada saw Hayagriva’s work and approved it? So how can we change it back to the draft without running the risk of overriding Srila Prabhupada own editorial decisions?

Srila Prabhupada allowed Hayagriva to take inspiration from other translations of the Gita:

“Just copy the verses from some other translation,” he tells me,...” (Hayagriva Dasa, The Hare Krishna Explosion)

Again, Srila Prabhupada approved Hayagriva’s work, so why change back? Hari Sauri is talking about Hayagriva cutting things out. But actually the Gita was made both by Hayagriva and Rayarama. So we do not know who cut out what, and most importantly we do not know if Srila Prabhupada instructed some of these things to be cut out. For example, the verses from Gita Mahatmya which were cut out from the introduction. Maybe Srila Prabhupada gave them instructions to cut it out. We do not know, so therefore we cannot put them back in. We simply do not know if it will please Srila Prabhupada.

Srila Prabhupada loved his 1972 edition of the Definitive Edition of the Gita. He approved it, had it sent to the press, had it published, had it distributed, had his disciples read it and he gave lectures

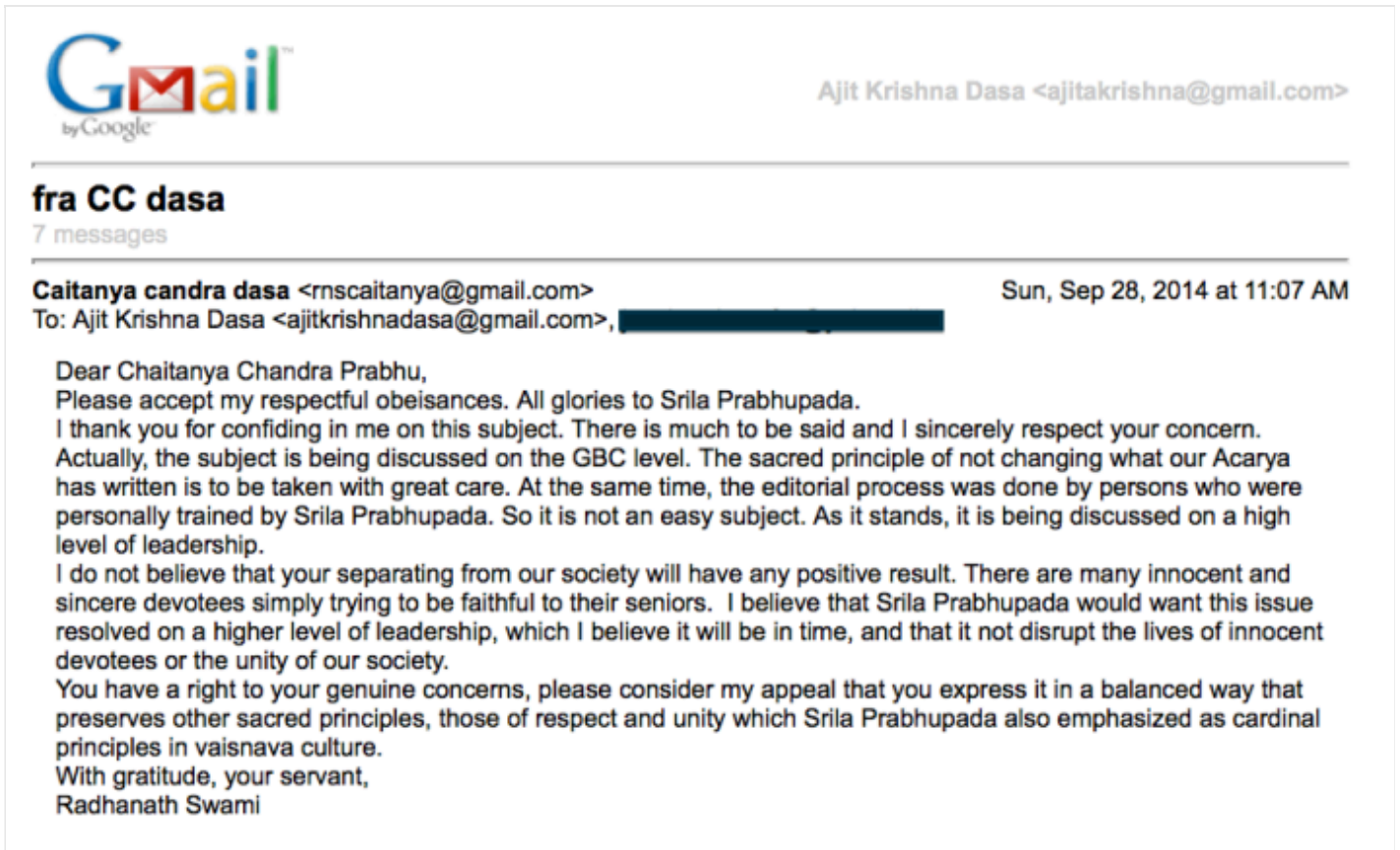
from it for years – without demanding more than 2-3 changes. Jayadvaita has killed that original Gita by putting his own speculations in it. He has contaminated it with the poison of his offensive mentality.

“Anyone who finds any fault with a devotee’s description of Krishna is a sinner. If a devotee writes a poem, no matter how poorly he does it, it will certainly contain his love for Krishna. A fool says ‘visnaya’ while a scholar knows the correct form is ‘visnave’, but Krishna accepts the sentiment in either case. If anyone sees a fault in this, the fault is his, for Krishna is pleased with anything the pure devotee says. You too describe the Lord with words of love, so what arrogant person would dare criticize anything that you have written?” (Chaitanya Bhagavata 1.11.105-110)

Srila Prabhupada said his original Gita was 100% transcendental. So how can the 1983 Gita be “more potent”? Makes no sense! The 1983 Gita brings us further away from what Srila Prabhupada said in his manuscript/drafts and also further away from how he wanted it to be.

RADHANATH SWAMI ON THE BOOK CHANGES (LEAKED E-MAIL)

In September 2014 Radhanath Swami sent the below e-mail to one of his Danish disciples, [Caitanya Candra Dasa](#):



Here is the text in digital format:

“Dear Chaitanya Chandra Prabhu,

Please accept my respectful obeisances. All glories to Srila Prabhupada.

I thank you for confiding in me on this subject. There is much to be said and I sincerely respect your concern. Actually, the subject is being discussed on the GBC level. The sacred principle of not changing what our Acarya has written is to be taken with great care. At the same time, the editorial process was done by persons

who were personally trained by Srila Prabhupada. So it is not an easy subject. As it stands, it is being discussed on a high level of leadership.

I do not believe that your separating from our society will have any positive result. There are many innocent and sincere devotees simply trying to be faithful to their seniors. 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.

You have a right to your genuine concerns, please consider my appeal that you express it in a balanced way that preserves other sacred principles, those of respect and unity which Srila Prabhupada also emphasized as cardinal principles in vaisnava culture.

With gratitude, your servant, Radhanath Swami

An analysis:

We can see that Radhanath Swami is an intelligent diplomat.

RS: “I thank you for confiding in me on this subject.”

Radhanath Swami tries to maintain a relationship of trust. He makes it seem as if he appreciates Caitanya Candra Dasa’s questions, and invites him to open up his heart.

RS: “There is much to be said...”

This could make it seem as if Radhanath Swami has some special knowledge about the book changes, and as if it is a great mystery (secret knowledge) that requires deep and intense study, sadhana

and special association to understand. But what Radhanath Swami is really saying, I guess, is that he does not know much about this matter, and that he is not going to speak much about it – neither to Caitanya Candra Dasa nor publicly.

RS: “...and I sincerely respect your concern.”

Radhanath Swami makes it seem as if he truly shares Caitanya Candra Dasa’s concerns. He speaks as if they are on the same side – that of genuine concern. But Radhanath Swami’s statement is trivial, for who does not care for Srila Prabhupada’s books? Everyone will say they care. Everyone will say that the editing should be done in a way that pleases Srila Prabhupada. But notice that Radhanath Swami does not disclose his own personal opinion. He really says nothing at all.

RS: “Actually, the subject is being discussed on the GBC level. The sacred principle of not changing what our Acarya has written is to be taken with great care. At the same time, the editorial process was done by persons who were personally trained by Srila Prabhupada. So it is not an easy subject. As it stands, it is being discussed on a high level of leadership.”

Here we again see Radhanath Swami’s diplomatic skills at work. He is indirectly saying that Caitanya Candra Dasa should not care much about it because it is being taken care of “on a high level of leadership”. Radhanath Swami says: “Do not worry! The GBC will handle it! Go back to sleep!”

But we all know what “a high level of leadership” in ISKCON means! It means incompetent devotees creating new problems

while trying to solve already existing problems caused by themselves.

And what is the proof that the GBC are talking about this? It was not mentioned in the GBC resolutions of 2015. Maybe Radhanath Swami is misinformed or twisting the truth trying to buy time. Or maybe there is really a committee of around 3 members who are all pro-change who speaks about the book changes 2 hours per year trying to figure out how to close the mouths of the protesters.

Why should we accept Radhanath Swami's "assurance" that the GBC is handling this issue? For all we know he could be lying. He presents no proof.

Radhanath Swami tries to balance things out by acknowledging that it is important not to change the words of our Acarya. But at the same time, he says, we should remember that those who did the changes were personally trained by Srila Prabhupada.

Radhanath Swami uses the same diplomatic skills as Duryodhana on the battlefield first glorifying Drona and then Bhishma. He is saying to Caitanya Candra Dasa: "You are good, and they are also good! Therefore it is all very complicated and can only be solved at GBC level! Please go back to sleep!"

RS: "So it is not an easy subject."

It really does not take much of a brain to see that Jayadvaita Swami and BBTI have violated the arsa-prayoga big time. But either Radhanath Swami will not write this online, or he is in denial or simply does not know much about what has been done to Srila Prabhupada's books.

What we do know is that he is diplomatic, and that he is not going to risk his own prestige and position by speaking about the book changes online or publicly.

Factually, by his silence Radhanath Swami is accepting the changes made to Srila Prabhupada's books by the BBTI, and by encouraging his disciples to also stay silent, he is also encouraging them to accept the changes.

RS: "There are many innocent and sincere devotees simply trying to be faithful to their seniors. 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."

Radhanath Swami seems to have failed to understand that the so-called "higher level of leadership" in ISKCON has had more than 30 years to resolve this very simple issue. But they have continuously made the situation worse. Instead of stopping all editing while investigating the matter thoroughly they have allowed BBTI to continue editing many of Srila Prabhupada's books.

We have absolutely no reason to believe or trust that the BBTI or GBC are capable of solving this issue on their own. And since they will not listen we have to challenge them to answer publicly. There is no other way. It is their own fault that this subject is being debated publicly.

And to claim that it is dangerous for new devotees to hear of such controversial topic is simply foolish. Our first concern in spiritual

life is to make sure that the scriptures we read are bona fide. This is ABC and all new devotees are taught this in the temples, and it is written in all of Srila Prabhupada's small introductory books. So if there is any doubt about the authenticity of the books, then all devotees need to know.

The funny thing is that we know for sure that the original books are bona fide and have the power to deliver us. But we are not sure if the changed editions have that potency. As a guru Radhanath Swami ought to have at least the amount of intelligence to understand that we must stop printing the changed books until we know for sure which editions are bona fide. Better safe than sorry.

But Radhanath Swami has never stepped forward to ask the BBTI to stop their editing while the matter is being investigated.

Instead Radhanath Swami suggests that we leave this crucial matter to incompetent "high level leaders", while we sleep our way back to Godhead. Are these foolish instructions on the book changes really coming from a bona fide spiritual master?

RS: "You have a right to your genuine concerns, please consider my appeal that you express it in a balanced way that preserves other sacred principles, those of respect and unity which Srila Prabhupada also emphasized as cardinal principles in vaisnava culture.

With gratitude, your servant, Radhanath Swami"

Radhanath Swami tries to close the correspondence in a mood of friendship. He has said something and at the same time nothing.

Radhanath Swami prefers that Caitanya Candra Dasa keeps quiet about this matter and leaves it to the “high level leaders”. At the same time Radhanath Swami knows that Caitanya Candra Dasa might not want to keep his mouth shut, so he implores him to speak in a balanced way if he speaks about it.

At no point did Radhanath Swami state his own opinion about the book changes, and he did not help Caitanya Candra Dasa understand this most important issue. If Radhanath Swami really was a bona fide guru, then he should easily be able and willing to clear the doubts of his disciples on this matter. But it seems he cannot do that. Or maybe he chooses to let his disciples stay in the darkness of ignorance in order not to get himself into trouble.

This is not how a guru works. A guru is not a diplomat. A guru is straight forward. A guru want to help his disciples. He wants to save them from ignorance and the offences of violating the arsa-prayoga principle.

Some of our local ISKCON authorities in Denmark have tried to impress upon the Danish devotees that Caitanya Candra Dasa is violating his guru’s instructions by speaking about the book changes. But we can see this is false. Radhanath Swami says that Caitanya Candra Dasa has the right to be concerned about the book changes, and he does not prohibit Caitanya Candra Dasa from speaking publicly about the book changes – for whatever reason.

REBUTTAL OF HRIDAYANANDA DASA GOSWAMI'S CLAIMS ON THE BOOK CHANGES

Danesh Dasa posted the following on the facebook group
“Hridayananda Das Goswami – Friends and Disciples”:

“Hridayananda Maharaj on the revised 2nd edition of Bhagavad-
gita As It Is:

“I Support This Edition”


“Jaya Advaita Swami and Dravida Prabhu sincerely worked to
restore Prabhupada’s original text, and to clear up obvious
mistakes by typists. Surely Prabhupada would appreciate this.
Further, no one has ever shown that these corrections altered in
any way Prabhupada’s philosophical teachings. Thus I support this
edition of Prabhupada’s Bhagavad-gita.””

Here is a screenshot:

f Hridayananda das Goswami - Friends and Disciples

FAIRYSPINDLES.COM


11 hrs · Like



 **Daniel Laflor**
16 hrs · Aarhus · Edited

Hridayananda Maharaj on the revised 2nd edition of Bhagavad-gita As It Is:
"I Support This Edition"

"Jaya Advaita Swami and Dravida Prabhu sincerely worked to restore Prabhupada's original text, and to clear up obvious mistakes by typists. Surely Prabhupada would appreciate this. Further, no one has ever shown that these corrections altered in any way Prabhupada's philosophical teachings. Thus I support this edition of Prabhupada's Bhagavad-gita."

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 Jahnu Das and 15 others like this.

 **Sean Cannon** Oh I love him!
15 hrs · Like ·  1

Let us take a look at each of Maharaja's statements:

Hridayananda Dasa Goswami:

“Jaya Advaita Swami and Dravida Prabhu sincerely worked...”

Hridayananda Dasa Goswami here commits the fallacy of “begging the question” and the fallacy of “Ipse dixit / bare assertion fallacy”:

“Begging the question means “assuming the conclusion (of an argument)”, a type of circular reasoning. This is an informal fallacy where the conclusion that one is attempting to prove is included in the initial premises of an argument, often in an indirect way that conceals this fact.” (Source:

http://en.wikipedia.org/wiki/Begging_the_question)

Jayadvaita Swami and Dravida Prabhu did their job sincerely only

if they pleased Srila Prabhupada, and we are disagreeing about precisely that. Therefore Maharaja is “begging the question”.

Hridayananda Dasa Goswami needs to give some evidence in support for his claim. But instead of giving evidence he just states it, and this is the fallacy of “Ipse dixit / bare assertion fallacy”:

“Ipse dixit, Latin for “He, himself, said it,” is a term used to identify and describe a sort of arbitrary dogmatic statement which the speaker expects the listener to accept as valid.” (Source: http://en.wikipedia.org/wiki/Ipse_dixit)

Hridayananda Dasa Goswami:

“...to restore Prabhupada’s original text, and to clear up obvious mistakes by typists.”

Here Hridayananda Dasa Goswami commits the fallacy of “selective evidence / fallacy of incomplete evidence”:

“Cherry picking, suppressing evidence, or the fallacy of incomplete evidence is the act of pointing to individual cases or data that seem to confirm a particular position, while ignoring a significant portion of related cases or data that may contradict that position.” (Source: [http://en.wikipedia.org/wiki/Cherry_picking_\(fallacy\)](http://en.wikipedia.org/wiki/Cherry_picking_(fallacy)))

It is correct that Jayadvaita Swami and BBTI in some cases have changed the books back to what Srila Prabhupada said in the so-called original manuscripts. But is this really a good idea?

Normally your drafts end up in your trash bin. If someone took your drafts out of your trash bin and changed your essay back to

what you wrote in your drafts without consulting you first, I think you would feel insulted. Here is an article that deals with this unusual idea of changing a text back to its draft:

<https://arsaprayoga.com/2013/10/15/jayadvaita-undoes-prabhupadas-work-on-gita-manuscript/>

What Hridayananda Dasa Goswami fails to communicate (and possibly comprehend) is the sad fact that in many cases Jayadvaita Swami and BBTI have brought Srila Prabhupada's books further away from the so-called original texts. They have deleted Srila Prabhupada's own chosen words and sentences and added their own. They even changed hundreds (if not thousands) of his personally typewritten sanskrit translations. And in most cases there was no reason to do it at all – other than the whimsical preferences of the editors. I have documented many instances of this sort of editing in my e-book “No Reply from BBTI” and on my website www.arsaprayoga.com (see links below).

Hridayananda Dasa Goswami:

“Surely Prabhupada would appreciate this.”

Here Hridayananda Dasa Goswami again commits the fallacy “Ipse dixit / bare assertion fallacy”.

Hridayananda Dasa Goswami:

“Further, no one has ever shown that these corrections altered in any way Prabhupada's philosophical teachings.”

Since Hridayananda Dasa Goswami presents no evidence to back

up his claim, he again commits the fallacy of “Ipse dixit / bare assertion fallacy”.

He claims that no one has been able to demonstrate that Jayadvaita Swami and BBTI have made changes to the philosophy. But by publishing the 1983 edition of the Gita it was openly declared that it is perfectly okay to violate the principle of arsa-prayoga. This is a serious philosophical deviation, and this offensive mentality is now woven into each and every page of Srila Prabhupada’s books, and everyone who reads them will be contaminated by this mentality.

Besides this, now there might only be very few philosophical mistakes made by Jayadvaita Swami and BBTI, but what about the future? If the door is not closed forever, then the changing business might go on forever, since one change justifies the next. Srila Prabhupada was afraid of this (see the famous “Rascal Editors” conversation).

We also know that Jayadvaita Swami has made his own mistakes. One example of this is his changing “Visnu Form” into the “Visnu platform” (Bg. 2.61). This seems to be a change that takes the Gita in the mayavada direction. And here is a link to an article that demonstrates how Jayadvaita Swami has changed a sentence in the Gita so it gets the opposite meaning of what Srila Prabhupada originally said:

<https://arsaprayoga.com/2014/08/12/small-word-big-difference/>

Do we want more of these kinds of changes?

Another significant point in this regard is that Hridayananda Dasa Goswami presents an hidden premise, namely that:

All changes that are not of a philosophical nature are okay.

This hidden premise can be disproved by quoting Jayadvaita Swami and the BBTI:

“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)

Now, as we see Srila Prabhupada did not only disapprove of philosophical changes to his books. He also disapproved of “needless changes”. Therefore, if we can find any needless changes in the 1983 edition of the Gita, we know that Jayadvaita Swami and the BBTI have displeased Srila Prabhupada. My contention is that Jayadvaita Swami and the BBTI have made many needless changes (thousands). I have presented some of them in my e-book “No Reply from BBTI”:

<https://arsaprayoga.com/2014/05/08/e-book-no-reply-from-bbti/>

This e-book shows how the attempted justifications used by the BBTI fails. BBTI usually argue that:

- We are changing Srila Prabhupada’s books back to what he actually said in his original manuscript.
- We are making the books “Closer to Prabhupada”.
- We are only correcting grammar, commas, capitalization etc.

- We are only correcting the mistakes of previous editors.
- No unnecessary changes have been made.

But the articles in the e-book documents that the BBT International have needlessly:

- Deleted many of Srila Prabhupada's own chosen words and sentences (even those also found in his "original manuscript").
- Added their own words and sentences (which means these words and sentences are also not to be found in the "original manuscript").
- Changed Srila Prabhupada's own personally typewritten sanskrit translations.
- Made needless change of syntax (sentence structure).

Hridayananda Dasa Goswami:

"Thus I support this edition of Prabhupada's Bhagavad-gita."

If Hridayananda Dasa Goswami had studied this issue carefully he would not support the 1983 edition of the Bhagavad-gita.

Some might argue that Hridayananda Dasa Goswami's statement is not supposed to be a thorough defense of his views. That is perfectly fine – as long as we recognize that his above statement is completely useless in any kind of debate on the topic.

The interesting question is:

Will Hridayananda Dasa Goswami ever post a thorough defense of his view on this controversial topic? Or does he expect his disciples and well-wishers to blindly accept his statements without any

supporting evidence?

We are many who would love to see how he will attempt to justify the editing of Jayadvaita Swami and the BBTI.

Your servant, Ajit Krishna Dasa

DEBATE WITH KANCANA-VALLI DEVI DASI ON THE BOOK CHANGES

This debate was posted on the Sampradaya Sun Dec. 15 2012 :
<http://www.harekrsna.com/sun/editorials/12-12/editorials9486.htm>

Exchange with the BBT's Kancana-valli dd

BY: SUN STAFF

Dec 15, 2012 — CANADA (SUN) — Following is a recent exchange between Ajit Krishna dasa and the BBT's Kancana-valli devi dasi regarding changes to Srila Prabhupada's books. The thread of discussion began with this inquiry from Ajit Krishna dasa on November 25, 2012:

Are these the original and authorized books or BBTI's changed books?

Content URL

To which Kancana-valli devi dasi replied:

Dear Ajit,

You perhaps would know that on an official ISKCON site un-self-critical comments about the authenticity of Srila Prabhupada's books as published by the BBT would be unwelcome. Open discussion with a willingness to listen to other's views would of course be welcome.

But it seems like you made up your mind already and I am sorry to hear that. Any reasonable educated person who looked at the edits would see that this was grammatical on contextual and not manipulative.

If you can give me even one example where there was something underhanded or manipulative done I would be happy to relay that to the editors and even the GBC, but as an editor and writer myself (and one who frankly has no interest in personal agrandisement at the expense of Srila Prabhupada's legacy) I haven't seen one that would cause me any concern.

Good luck and I hope you continue to advance in Krishna consciousness.

Your servants from ISKCON Hare Krishna

In reply, Ajit Krishna dasa wrote:

Dear Kancana-valli Devi Dasi!

I have certainly made up my mind – but I would not use the word “already”, since I have been doing an in depth study of the changes and have reached my conclusion by careful examination.

By the way...are you doing voluntary service for the BBTI or are you a paid worker? As you know Prabhupada instructed very clearly that no worker for the BBT should be paid. Being paid kind of makes you untrustworthy, right? Since you are at risk of losing your salary if you protest against the policies of the current BBTI.

My dear Radha Ballabha Prabhu,

Please accept my humble obeisances. His Divine Grace Srila Prabhupada heard your letter dated April 18th, 1977 and requested me as a BBT Trustee to reply the letter and send a copy of the reply to all the Trustees.

When His Divine Grace heard that you were able to save \$5500.00 by removing some of the less essential devotees from the press, he commented as follows: “Henceforward, nobody should be appointed without my permission. Money is not so easy to get. In the BBT Trust it is clearly said that all of the funds are meant for printing and construction of temples. Not for salaries. Why have so many people been appointed without my permission? We do not want any salaried men. That is the principle to be followed. So many scientists are working and they do not take a single paisa. This extravagancy must be stopped immediately.”

>>> Ref. VedaBase => From: Tamal Krishna – SL_770427_B1

Are you following this instruction? How many book editors are being paid? Kindly be open about this!

Several months ago I wrote the BBTI through bbtedit.com, but I have not yet received any answers to my questions. It seems other have the same experience.

Now, let us take just one simple example – BG. 2.35:

Why have BBTI removed the word “coward” and exchanged it with “insignificant”.

1. What can you bring into this discussion to show that this change

is preferred?

2. Is this change necessary? (Prabhupada did not want unnecessary changes)
3. How do we know Prabhupada wants and/or accepts this change?

Another thing! You write:

“Any reasonable educated person who looked at the edits would see that this was grammatical on contextual and not manipulative. Wish you a wonderful Krishna conscious day!”

This is – of course – a lie. And you know it. Do you want me to embarrass you by pointing out the hundreds of changes which are not grammatical? One example would be to change “The blessed Lord” with “The Supreme Personality of Godhead said”. This is not grammatical and Prabhupada never asked for this change. He himself read “The blessed Lord” out loud in lectures and conversation many times. And he had it read to him literally hundreds of times. Did he ever ask to have it changed? No! Never!

So, in order to be on SAFE GROUND we can't change such things. We can't change based on “if”, “maybe”, “I think”, “perhaps” etc. No one knows what Hayagriva Prabhu and Prabhupada agreed upon while working closely together on the Bhagavad-gita. To engage Hayagriva Prabhu was Prabhupada's editorial decision. To change what Hayagriva Prabhu did is to override Prabhupada's own editorial decisions.

On top of that we have the fallacy of changing back to the DRAFTS. No author wants to have his book changed back to its draft – especially not without his permission. Therefore we do not have

the right to change any of these things. Only those things we know FOR SURE that Prabhupada wanted changed can we change. Obvious, right? It ought to be obvious.

Another thing is that Prabhupada ordered that the Isopanisad should be printed in the original way. This instruction was never followed.

These are just a few examples for you to meditate on. Kindly answer ALL of them clearly. In a Vedic debate you must answer ALL your opponents objections – otherwise you have lost the debate. Just like when playing a board game you must follow the rules. If you do not follow the rules your opponent has the right to point it out and if you do not correct your mistake you have lost the game. Similarly with a debate. Just to let you know that I expect that you answer my objections carefully. I ask this from you since I actually believe you are intelligent. Otherwise I would not bother writing back to you.

PS: If you chose to engage in a verbal exchange with me, please note that everything you write will most likely be posted online with your name. I will not keep any of this secret and I will use it as I see fit – whenever and wherever.

Looking forward to your soon reply!

Hare Krishna,
Your servant,
Ajit Krishna Dasa

Ajit Krishna dasa followed with this comment:

I have already posted our debate in the group ARSHA PRAYOGA:

<https://www.facebook.com/groups/arshaprayoga/>.

You are welcome to join the group and defend the BBTI.

Kancana-valli devi dasi wrote:

Oh, thank you for the link. I had a look through but couldn't find anywhere where it was discussed specific changes that were changing the meaning/spirit of the text. I'm an editor, so I need specifics. Srila Prabhupada did have his devotees edit his books, so I personally don't have a problem with that in principle. It's specific changes that alter/obscure the meaning of the text that would concern me. Thanks for the chat though.

Ajit Krishna dasa replied:

Dear Mataji!

Jayadvaita says that Prabhupada was very much against unnecessary changes in his books. Can you please tell me why it is necessary to change "coward" to "insignificant"? If you can't tell me that the change is an act of disobedience against Prabhupada's instructions.

It is not just changes that alter/obscure the meaning that are wrong. It is ALL UNNECESSARY changes.

If it were only changes that would alter or obscure the meaning, then you could give synonyms to more or less ALL WORDS in Prabhupada's books and still consider them his books and bona

fide. DO you really think he would appreciate or condone if that was done?

And you say you need specifics! Prabhupada said he wanted the Isopanisad to be printed in the original way. Is that not enough for you. Are you going to tell Prabhupada to be more specific, because you are an editor? Isn't that instruction specific enough for you?

Is the example of "The blessed Lord" not specific enough for you? What is unspecific about it? Kindly enlighten me, mataji!

Why are you not answering my question about salaries? Are you getting paid for your job? How much? What is your justification for being paid when Prabhupada ordered you not to get paid for your work in the BBT?

You're not stupid! Then why do you not follow Prabhupada strictly and stop promoting the changes of his divine books?

Ishvara Puri also met Gadadhar Pandit and was pleased when he saw the depth of his renunciation. He started to affectionately give him lessons from Sri-Krsna-lilamrta, a book of his own composition. Nimai would also come daily to Gopinath Acharya's house to visit Ishvara Puri while he was teaching Gadadhar and offer him His obeisances. One day, Ishvara Puripada asked Nimai to correct any mistakes that were in his book. Nimai answered:

"Anyone who finds any fault with a devotee's description of Krishna is a sinner. If a devotee writes a poem, no matter how poorly he does it, it will certainly contain his love for Krishna. A fool says 'visnaya' while a scholar knows the correct form is

‘visnave’, but Krishna accepts the sentiment in either case. If anyone sees a fault in this, the fault is his, for Krishna is pleased with anything the pure devotee says. You too describe the Lord with words of love, so what arrogant person would dare criticize anything that you have written?” (Chaitanya Bhagavata 1.11.105-110)

Your loving servant, Ajit Krishna Dasa

And this:

BTW:

Changing “coward” to “insignificant” is also a change of meaning. The two words are very different. A coward doesn’t have to be insignificant, and an insignificant person need not be a coward. Therefore logically speaking the two words are not synonyms.

Prabhupada had some of his devotees edit his books. He had Hayagriva Prabhu edit the gita – not Jayadvaita. Prabhupada also had strict guidelines for the BBT and for the editing of his books. These are not being followed today – as I have already shown you. And to which you have given no justification.

Also, you did not give any justification for changing Prabhupada’s books back to the DRAFTS. Can you provide a justification for this? For example, in BG 2.1 Jayadvaita has changed “brimming with tears” back to “full of tears”, because it says so in the DRAFT. But this is unauthorized for at least this reason:

We do not know what Hayagriva Prabhu and Prabhupada agreed

upon in regard to this expression. Maybe Prabhupada himself came up with “brimming with tears” in a conversation with Hayagriva Prabhu. Or Hayagriva Prabhupada came up with “brimming with tears” and Prabhupada liked it and accepted it. The point is that we do not know anything about it – and we can’t change anything based on guesswork (maybe, perhaps, I think etc.)

There are many, many such examples of changes in Prabhupada’s books. Sentences and words are changed, deleted or added without any other reason than the personal likings of the current editors and also often a false justification of going back to the drafts (even though Prabhupada never asked any editor to make it a policy to change the works of his own selected editors by going back to his first drafts).

Looking forward to your kind answers,

Your loving servant, Ajit Krishna Dasa

And also this:

Dear Mataji!

Also I want to point out that your rethorical trick of calling the unauthorized, new versions of Prabhupada’s books made by the BBTI for “the most up-to-date versions is simply a joke. How can a book be made up-to-date after it’s authors disappearance from this mortal world? Who is going to make it up-to-date? And when will it again be out-dated and made up-to-date again? All this simply reveals that the BBT thinks that Prabhupada’s transcendental and original books are out-dated and have to be continually up-dated to

fit the likings of someone others than Prabhupada.

Your loving servant, Ajit Krishna Dasa

Kancana-valli devi dasi's reply:

Dear Ajit prabhu,

Hare Krishna. Thank you for taking the time to express your thoughts. Please forgive me for my pomposity. To be honest, this SP page has no official input – it is run only by my humble self.

I am a simple member of ISKCON and genuine (though immensely flawed) admirer of Srila Prabhupada.

I know that there are many issues in ISKCON that need addressing, but I don't want to be a referee for that process. Thus I follow the policy that this page and the others I take care of are not forums for ISKCON controversies.

On a personal level, all I know is that my life was saved (literally) by ISKCON devotees and as a result I owe them my undying gratitude and loyalty. For me to do anything else would be a betrayal of their kindness.

At the same time I acknowledge that it is important to have places where devotees can air their valid concerns. I hope you will find a satisfying means for that and I wish you the best in your honest commitment to Srila Prabhupada.

Please forgive me for being a relic of a bygone age. I really can't be anything else.

Your simple servant,

Kancana-valli dd

And she wrote:

Oh, and thank you for not attacking anyone involved personally, but sticking to presenting arguments. I really appreciate that and I think it is an approach that will very much help in the discussion.

Ajit Krishna dasa wrote:

Dear Kancana-valli Devi Dasi!

Of course I respect that you can decide the rules for the pages you run. To not have controversies debated there is in one sense understandable. On the other hand – if debates are conducted based on guru, sadhu and sastra I do not see any problem. But like I said I respect your decision.

Forgive me for pointing out that as a devotee we must learn to be referees – guru, sadhu, sastra. We must come to the level of understanding where we can see what is bona fide and what is not.

My life was also saved by ISKCON devotees. I consider myself an ISKCON devotee. I'm not a ritvik or a Narayana Maharaja follower or anything like that. I'm a simple ISKCON devotee who has done an in depth study of the book changes and found that MANY (not all) of them are unauthorized. It was shocking for me to learn and it has broken my trust in the leadership of ISKCON to a great degree. My on a personal level it has made me stronger.

You say that because you were saved by ISKCON devotees you must be loyal to them. Please consider that ISKCON devotees come in many shapes and sizes and have different opinions. Probably you do not agree with everything done or said by the particular devotees who saved you. You honor them, but you do not need to agree with them on all points. Maybe it's time to move on. Our real loyalty must be with Prabhupada. And that loyalty to Prabhupada is actually also the real loyalty and KINDNESS to the devotees who saved us, to ISKCON and to the parampara. The careful study and preaching of our philosophy, as it is, will greatly benefit all. You need never cater to the needs of those who differ in opinion to our parampara.

Thanks for saying you see the need for places where devotees can voice their valid concerns. I hope I will see you a place like that. Actually I am willing to take up some book changes together with you. For example:

Bg 2.30 – ORIGINAL:

“O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.”

Bg 2.30 – REVISED & ENLARGED:

“O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being.”

So why has the word “eternal” been removed? What does Prabhupada say? Here are something from his lectures:

“O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.”

Prabhupada: Dehi nityam avadhyo ‘yam dehe sarvasya bharata. Dehe, dehe means body, within the body. This topic began, dehino ‘smin yatha dehe kaumaram yauvanam jara. Deha, dehi. Dehi means one who possesses the body. Just like guni. Asthate in prata. The grammatical. Guna, in, deha, in, in prata. Dehin sabda. So the nominative case of dehin sabda is dehi. Dehi nityam, eternal. In so many ways, Krsna has explained. Nityam, eternal. Indestructible, immutable. It does not take birth, it does not die, it is always, constantly the same. Na hanyate hanyamane sarire. In this way, again he says nityam, eternal. (730831BG.LON)

Another lecture:

Devotee: 30: “O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature [Bg. 2.30].”

Prabhupada: Now, after putting forward all definitions and arguments from different angles of vision, of different philosophers, thesis, now Krsna concludes, “My dear Arjuna, take it for certain that the soul within is eternal.”

>>> Ref. VedaBase => Bhagavad-gita 2.27-38 — Los Angeles, December 11, 1968

Even in Srimad Bhagavatam Prabhupada writes that BG 2.30 confirm the eternality of the soul:

“The living entity is unborn and eternal, and as confirmed in the Bhagavad-gita (2.30),...”

>>> Ref. VedaBase => SB 2.7.49

Then why take “eternal” out the of the BG?

BBT gives attempts to give justification:

“The words “is eternal” (First Edition) do not appear in Srila Prabhupada’s original manuscript. The word nityam here means “eternally” — or, as Srila Prabhupada gives it, “always.” It modifies avadhyah. Thus, “always unfit for being slain.” Putting that negatively, as the original editor chose to do, the “always” becomes “never” — “he can never be slain.”

>>> Ref. VedaBase => GRV: 2.31: “Editing varnasrama-dharma out of the books?”

There a quite some problems with this proposed justification:

1. We do not know what Hayagriva Prabhu and Prabhupada agreed upon while carefully working together on the Bhagavad-gita. Prabhupada might have wanted the word “eternal” to be there. We do not know and therefore we can’t change anything. Why? Because we can’t change in Prabhupada’s books based on “maybe, perhaps, I think etc.) This “principle of caution” ought to implemented in ALL editing work.

2. Prabhupada himself used the word nityam in this lectures and said that meant that the soul is eternal. So BBT overrides Prabhupada’s own words and corrects his sanskrit. Prabhupada

was very concerned with better knowing disciples that had become “learned” in sanskrit. In one of the above lectures Prabhupada even says that “Krsna concludes, “My dear Arjuna, take it for certain that the soul within is eternal.” So Krishna says in BG 2.30 that the soul is eternal. But BBT thinks otherwise.

The result of these changes and their proposed justification will make it seem – for new devotees and scholars – that Prabhupada’s sanskrit was not good enough. Imagine that a new bhakta or bhaktin heard or read one of the above lectures by Prabhupada where he says that nitya in BG 2.30 means the soul is eternal. And then the new bhakta or bhaktin later reads that this is actually not correct sanskrit, and now the BBT has corrected it by removing it from the translation. What kind of impression will this new bhakta or bhaktin get of Prabhupada? Will it increase the respect for him? What will it say about the way we honor the acaryas in our sampradaya?

I hope you understand my concerns. My fault is that I had the intellectual curiosity to study these things! I hope you will study them too.

Your servant, Ajit Krishna Dasa

Kancana-valli devi dasi replied:

Dear Ajit prabhu,

Thank you for your thoughtful and detailed comments. It’s nice to get to know you better. I can understand why this topic caused you to seriously question ISKCON authorities and processes.

I also appreciate you're understanding my difficulty on this matter. It's a delicate thing to create a space where we could have a healthy discussion on controversial subjects. For FB I'm erring on the side of caution because of its international scope and viral nature. Things can get out of hand really quickly.

In saying that I want to be loyal doesn't mean I want to have my head buried in the sand. I personally welcome healthy discussion of mistakes and enjoy finding ways how we can improve. I'm just not one for a mud fight!

The best people to ask about the rationale behind the seemingly unnecessary changes would be the editors themselves – I could only guess at the logic behind that. If you ever get any answers on that, I'd be interested to hear about it.

Wishing you the best.

Your servant,

Kancana-valli dd

Ajit Krishna dasa wrote:

Dear Kancana-valli Devi Dasi!

Thanks for your reply. I'm happy to hear you're open for discussing and I especially appreciated your comment: " I can understand why this topic caused you to seriously question ISKCON authorities and processes."

Many nice devotees have written the BBT editors and often we do

not get answers, or the answers we get are not enough to satisfy our thirst for a sastric, or even just a material, justification for the changes. So many Prabhupada disciples have objected – including Govinda Dasi and Rupanuga Prabhu – but their voices are either not heard or taken seriously. Please don't think the BBT have not received thousands of complaints. But their answers on the bbtedit.com website are in my opinion not only not satisfying, but often very misleading.

If I ever hear from the BBT, I will let you know! And I will still encourage you to study this matter deeply.

Best wishes and Hare Krishna!

Your servant, Ajit Krishna Dasa

And in closing, Kancana-valli devi dasi wrote:

Hare Krishna, Ajit prabhu!

It's nice conversing with you! I'm not surprised they got a lot of letters. Devotees are naturally very sensitive and protective of Srila Prabhupada's work.

It's a pity the BBT don't get into it in some more detail to help everyone understand their reasoning – and perhaps if there were some changes that were overly-enthusiastic, but not necessary, they could be adjusted in the next edition?

As a side note, when I first saw the comments about the book editing on the SP page I blocked you (and one other person) from the page... Oh, I hate saying that...! Soooooo embarrassing! I

don't like doing that to anyone, since I really prefer to sort out differences through dialogue.

Now I see that you're a pretty cool guy and a nice devotee I have undone that, so you're now welcome to join in on the page again if you like (up to you!). But, please let's stay off controversies for a while, eh? Will make my life easier...

Your servant,

Kancana-valli dd

DEBATE: TER KADAMBA DAS VERSUS AJIT KRISHNA DASA

The following exchange between [Ter Kadamba Das](#) (disciple of Kadamba Kanana Swami, who is disciple of Jayadvaita Swami) and Ajit Krishna Dasa took place on facebook Tuesday 1st Juli 2014.



[Ter Kadamba Das](#)

Ter Kadamba Das: For some odd reason there is still some confusion in ISKCON about book editing. I think this article should clear everything up:

<http://www.sivaramaswami.com/en/2010/01/02/“the-mystery-of-the-edited-books”/>

And

Ter Kadamba Das: “Prabhupada has on some occasions found errors in text he personally wrote, and complained about the lack of editing.”

Ajit Krishna Dasa: Dear Ter Kadamba Prabhu! Dandavat pranam! Jaya Srila Prabhupada!

You wrote:

“Prabhupada has on some occasions found errors in text he personally wrote, and complained about the lack of editing.”

Prabhupada wanted his English edited, but to a limited degree only. Where does Prabhupada state that he wants his personally typewritten sanskrit translations edited? In the Rascal Editor conversation (1977) Prabhupada specifically became angry at changes to his sanskrit translations:

Prabhupada: The nonsense, they are... They are correcting my trans... Rascal.

In 1977 Srila Prabhupada also said they could only divide the synonyms – not change them:

Prabhupada: This of should be strictly forbidden.

Radha-vallabha: So no corrections. That makes it simple.

Prabhupada: They can divide the synonyms. That's all.

Radha-vallabha: Synonyms. So even...

Prabhupada: That is his tendency, to correct. That's very bad. He should not do that.

Radha-vallabha: So I'll just forget this, then.

Prabhupada: The system is: whatever authority has done, even there is mistake, it should be accepted.

Radha-vallabha: Oh.

Prabhupada: Arsa-prayoga. That is ha... He should not become

more learned than the authority. That is very bad habit....

Prabhupada: Why finish it? Whatever is done is done. No more....

Radha-vallabha: Well, now that this system of no corrections anywhere, that makes it very simple. Then he can't do anything. I don't think he wants to, either. It makes it more simple for him. It makes him very uncomfortable.

Prabhupada: No corrections.

(Room Conversation 27 february, 1977)

In chapter one of the 1983 edition of Bhagavad-gita there are around 130 changes to Srila Prabhupada's own personally typewritten sanskrit translations. You can see the change here:

**TAMPERING WITH PRABHUPADA'S PERSONALLY
TYPEWRITTEN SANSKRIT TRANSLATIONS (BG, CHAPTER
ONE):**

<https://arsaprayoga.wordpress.com/.../tampering-with.../>

**CHANGES TO PRABHUPADA'S PERSONALLY TYPEWRITTEN
SANSKRIT TRANSLATIONS (STATISTICS FOR BG, CHAPTER
ONE):**

<https://arsaprayoga.wordpress.com/.../changes-to.../>

If any links are broken I shall gladly provide them.

65.92% of the changes to the sanskrit synonyms in chapter one are "Modifications not according to Srila Prabhupada's draft while the original edition follows Srila Prabhupada's draft."

In light of the above statements from Srila Prabhupada, how is this

justified?

Jayadvaita Swami has not only corrected mistakes. I have documented this in an e-book. Here is something from the introduction:

Many changes have been made to Srila Prabhupada's books since his departure in 1977. As we all know this has caused a lot of controversy.

This e-book presents new evidence to the effect that the BBT International, and Jayadvaita Swami in particular, have overstepped their authority by making changes that Srila Prabhupada did not want.

The articles in this e-book will show you that the changes to Srila Prabhupada's books cannot be justified by arguments like

- We are changing Srila Prabhupada's books back to what he actually said in his original manuscript.
- We are making the book "Closer to Prabhupada".
- We are only correcting grammar, commas, capitalization etc.
- We are only correcting the mistakes of previous editors
- No unnecessary changes have been made

On the contrary, these articles will document that the BBT International have

- Deleted many of Prabhupada's own chosen words and sentences (even those also found in his "original manuscript")
- Added their own words and sentences (which means these word

and sentences are also not to be found in the "original manuscript")

- Changed Prabhupada's own personally typewritten sanskrit translations.
- Made unnecessary change of syntax (sentence structure).

We humbly ask that you read this e-book, and also visit the website <http://www.arsaprayoga.com> for much more information and many more examples of changes to Srila Prabhupada's books.

Thank you!

The e-book can be found here:

<https://arsaprayoga.com/2014/05/08/e-book-no-reply-from-bbti/>

Looking forward to your kind reply, prabhu!

Your servant, Ajit Krishna Dasa

Ter Kadamba Das: Ajit krishna Prabhu. I deleted your comment because I find it offensive to the Vaisnavas. Jayadvaita Swami is my param guru, and I cannot allow you to use my timeline to blaspheme him. The gaudia vaisnava parampara is a siksa line, and that means we don't just read Prabhupada's books and then speculate on the meaning – we check with the senior devotees, the self realized souls, if we have understood correctly. You do not do that, and that makes your arguments invalid. Even worse is to take segments of letters or conversations (rather than the books themselves) in order to push our own issues. I posted an article by

HH Sivarama Swami because that makes it authorized. Whatever I may come up with in my tiny brain is superfluous if I don't check it with the self realized souls. The same goes for you. You have effectively sacrificed the association of the devotees in order to push your issue about the book editing, and I find that sad. I don't mean to attack you, I am truly writing this in an attempt to help you, even though it may not seem so. For what it is worth, I consider you a devotee of the Lord, and I believe you are honestly trying to serve Prabhupada to the best of your ability. Hare Krishna my friend!

Ajit Krishna Dasa: Dear Ter Kadamba Prabhu! Dandavat pranam! Jaya Srila Prabhupada!

You say you find my comment offensive. If you hear blasphemy of devotees there are three things you can do. In the Nectar of Devotion it is stated:

“If someone is heard blaspheming by words, one should be so expert that he can defeat the opposing party by argument. If he is unable to defeat the opposing party, then the next step is that he should not just stand there meekly, but should give up his life. The third process is followed if he is unable to execute the above-mentioned two processes, and this is that one must leave the place and go away.” (NOD, Ch. 9, Blasphemy)

Instead of deleting my comment it would have been better service to your param guru if you had defeated my arguments.

You say I do not consult senior devotees to check my understanding. In fact I do. I have quite a network of senior

devotees and friends whom I consult often, and who encourage me in my opposition against the changes to Srila Prabhupada books. I have simply chosen to listen to OTHER senior devotees than you listen to. You have used your discriminative powers and chosen your authorities, and I have used my discriminative powers and chosen mine (including my own Guru Maharaja who was against the changes to Srila Prabhupada's books).

Our respective authorities simply contradict each other on certain points. If we want to find out who is correct regarding the book changes, and who is actually blaspheming who (am I blaspheming your param guru, or is your param guru blaspheming Srila Prabhupada?), then we have to see who's points are backed by guru, sadhu and sastra, logic and observation.

If you had answered the points I raised in my comments, then we actually would have had a chance to settle the matter and see who of us is actually following bona fide authorities.

You claim I "take segments of letters or conversations (rather than the books themselves) in order to push our own issues." But as I mentioned before, instead of simply deleting my comment and throwing unsubstantiated accusations it would be a better service to your param guru if you actually defended your own case with the help of guru, sadhu and sastra, logic and observation.

In order to defend your case, and thus bring this exchange to a befitting level of intelligence, you need to show specifically what is wrong with the points I presented, including whatever quotes from Prabhupada I posted.

I hope you will do that, and I hope to hear from you soon.

Your humble servant, Ajit Krishna Dasa

—

Ter Kadamba Das deleted both my above comments shortly after they were posted. Later he deleted the whole thread, including his own opening statement.

RESPONSE TO NISCALA DEVI DASI ON THE BOOK CHANGES

My response to an article by Niscala Devi Dasi posted on oneiskcon.com:

<http://www.oneiskcon.com/the-actual-changes-to-srila-prabhupadas-books-and-his-standards/#comment-655>

As Govinda Dasi Mataji says posthumous editing must be done according to a specific protocol. It needs to be stated on the book that it was posthumously edited, by whom, what was edited, and the date.

The problem with the new gita is that it not only lacks these informations, but it also has Prabhupada's signature as if it was his original version, even though he never asked for this new edition nor approved it.

Editing something in Prabhupada's books can only be done if the following is verified:

1. The change must not violate the principle of arsa-prayoga.
2. The change must be done
 - on the basis of a direct order, or
 - the change must be shown to be permitted, and/or
 - approved after it is done.
3. The change must not be needless (Prabhupada did not want

needless changes)

4. We must be 100% sure (there must absolutely no doubt) that Prabhupada wanted this specific change (a principle of caution must be observed).

We know the proper protocol for posthumous editing never has been followed by BTT International. In addition to this: can anyone present just one change in Prabhupada's books made posthumously that does not violate at least of the above points?

If just one change in the 1983 edition violates just one of the above points, then that change is offensive and a sign of disloyalty to Prabhupada. I have not seen one single change in the 1983 edition that was true to all the above points. I therefore consider the 1983 edition as being offensive and disloyal to Prabhupada.

Niscalā Devi Dāśī makes a few wrong observations. One of them is that the 1983 unauthorized edition IS THE FIRST DRAFT. That is wrong. There is a HUGE difference between the first drafts which can be seen here (<http://bookchanges.com/bhagavad-gita-as-it-is-manuscript/>) and the 1983 edition. Thousands of large and small differences.

Niscalā Devi Dāśī writes: "...sure enough, the editor was just changing it back to the original draft, written by Srīlā Prabhupada."

This is also not correct. There are certainly places where BBT International have not changed back to the first drafts. For example, the word eternal has been taken out of verse 2.18, even though Prabhupada referred back to this word in his lectures in

this specific verse. There are several such examples. Also, Prabhupada never asked the editors to go back to the drafts and use these to edit his gita again. When he approved the 1972 edition of the gita he called it “The Complete Edition” and “The original manuscript” which shows that all previously made draft were now discarded as material to be used in the book – at least without his instruction, permission or later approval (none of which were ever given except 2-3 example like cattle raising to cow protection).

So to change the 1972 “Complete Edition” back to the so called “original manuscripts” which are actually only drafts is to override thousands of editorial decisions and approvals made by Prabhupada. Remember that it was also Prabhupada’s editorial decision to use Hayagriva as editor. So to override Hayagriva’s decisions (many of which were made in close consultation with Prabhupada and the rest approved by Prabhupada before publishing) is also to override Prabhupada’s editorial decisions.

Read more about fallacy of going back to the first drafts [here](#).

Niscala Devi Dasi: “...the revised edition should be available as an option.”

I guess we do not really know that. Shouldn’t Prabhupada be the final decision-maker on this? Did Prabhupada want his first drafts published like this (yes, no, maybe)? Did he want another book explaining all the faults in his 1972 edition? (yes, no, maybe?) Or did he prefer us to stick to the arsa-prayoga principle and simply overlook the transcendental faults due to our love for Prabhupada as our eternal well-wisher and master? (yes, no, maybe?) It’s all

guesswork – and we ought not make editorial decisions based on guesswork. Why not just read the 1972 edition which Prabhupada approved, loved and lectured from for 5,5 years and make progress in spiritual life without getting entangled in finding faults with the Sampradaya Acarya.

There is more to say, but these were my main points!

Attempting to serve the vaisnavas,

Ajit Krishna Dasa

SHOCKING STATEMENT BY DANISH BBT EDITOR LALITANATH DASA

Help us by “liking” and “sharing” this post!

Some statements by Prabhupada on his Bhagavad-gita As It Is, 1972 edition:

“In all countries all over the world the Bhagavad-gita is read by philosophers, psychologists, and religionists. We are also finding very good sales with our Bhagavad-gita As It Is. This is because the commodity is pure gold. There are many editions of the Bhagavad-gita, but they are not pure. Ours is selling more because we are presenting the Bhagavad-gita as it is.” (SSR 1c: A Definition of God)

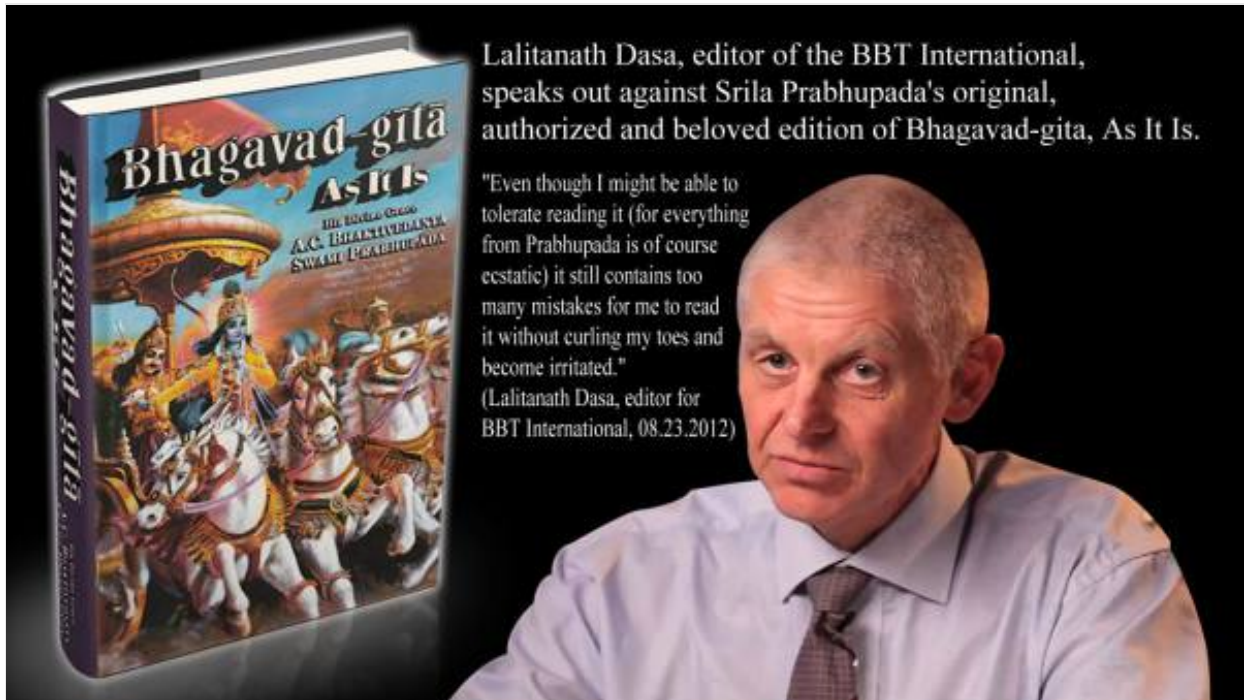
“In either case, you should please try to introduce into every college and university our Bhagavad-gita As It Is. That will surely be a great service. The Bhagavad-gita is well read everywhere, and you need only to convince them that this is the best edition.”
(Letter to Jayapataka, Los Angeles 30 January, 1969)

“Our Bhagavad-gita As It Is is so much important to the world for uplifting it from darkest condition of ignorance,...” (Letter to Jayadvaita, Calcutta 5 March, 1972)

Contrasted to this we find these shocking words from one of the Danish BBT(I) editors who is behind the new release of the Danish translation of the posthumously edited and therefore unauthorized 1983 edition of Bhagavad-gita As It Is (sent to me personally by e-

mail):

“Even though I might be able to tolerate reading it (for everything from Prabhupada is of course ecstatic) it still contains too many mistakes for me to read it without curling my toes and become irritated” (Lalitanath Dasa, editor for BBT International, 08.23.2012)



Picture art by Bhakta Max Ystrøm Køngerskov

We might note the self-contradictory nature of Lalitanath Dasa's statement. He thinks it's ecstatic, but he is curling his toes and becoming irritated. These are not signs of ecstasy. These are negative material emotions.

What did Prabhupada think of editors who saw mistakes in his books:

SP: That is his tendency, to correct. That's very bad. He should not do that.

RVD: So I'll just forget this, then.

SP: The system is: whatever authority has done, even there is mistake, it should be accepted.

RVD: Oh.

SP: Arsa prayoga. That is ha... He should not become more learned than the authority. That is very bad habit.

RVD: He was always wondering how he should think. So I'll tell him that. He thinks, "If I think I see a mistake, what should I think?" I'll tell him what you just said.

SP: He cannot see mistake. He is mistake (laughter). That is being done by this rascal. I don't want.

If you do not like Lalitanath Dasa's statement about Prabhupada's beloved Bhagavad-gita As It Is, you can write to him by using the below e-mail and explain to him the reasons why you think he is wrong:

lalitanatha.rns@pamho.net

lalitanatha@krishna.dk

RESPONSE TO THE AUTHOR OF “NO MORE CATTLE RAISING ON THE PLANET OF THE TREES”

Book Change Rebuttal

Response to the author of “No More Cattle Raising on the Planet of the Trees”



In the following we will discuss the article “No More Cattle Raising on the Planet of the Trees” that was recently posted on the Dandavats website (<http://www.dandavats.com/?p=14403>).

The author attempts to prove that Srila Prabhupada instructed his editors to make changes and corrections to his books after his disappearance. In support of his conclusions the author quotes from the “Rascal Editors” conversation and from a mail exchange between Ramesvara Dasa and Tamala Krishna Goswami.

A careful analysis, however, reveals that the author’s conclusions are invalid. He is correct when he says that after the “Rascal

Editors” conversation Srila Prabhupada approved that further editing could be performed. This is revealed in the mail exchange between Ramesvara Dasa and Tamala Krishna Goswami (see Appendix 2 in the author’s article). But his conclusions about HOW editing could be continued, and FOR HOW LONG it could be continued are fallacious. He specifically commits three logical fallacies that invalidate his conclusions:

1. SELECTIVE EVIDENCE/CHERRY PICKING
2. NON SEQUITUR
3. TAKING A QUOTE OUT OF CONTEXT/CONTEXTOMY

In order to properly understand Srila Prabhupada’s last instructions on editing (that we know of) we have to take a closer look at the letter Tamala Krishna Goswami wrote Ramesvara Dasa (see Appendix 2 in the author’s article), because a crucial sentence has been left out of the author’s analysis (reproduced here in bold):

“Your suggestion that in the future any mistakes which are found can be reported to Satsvarupa Maharaja, Jayadvaita Prabhu, Radha Ballabha Prabhu, or yourself, and after sufficient investigation and confirmation these mistakes can be rectified is accepted. **As we are working on this Fifth Canto planetary system, whatever corrections are required to be made, we will get approved by His Divine Grace and then send them on to you so that the new edition will be free from any of these discrepancies.**“

[...]

“Although He has certain doubts in regard to the perfectness of our

service, He is quite confident that you will do the needful to make any corrections that are required. [handwritten:] I explained the contents of your letter and Satsvarupa's, and Radhaballabha and He seemed satisfied that things were not being unauthorizedly changed, while at the same time whatever corrections needed to be done were being made." (Letter to Ramesvara from Tamala Krishna, July 22, 1977)

From these quotes we can understand that Srila Prabhupada did not want any more editing that was not "sufficiently investigated" and "confirmed". Nothing should be "unauthorizedly changed". Now, the questions is:

WHO will ultimately confirm and authorize the editing?

We get a hint about whom by looking at the sentence that the author has left out:

"As we are working on this Fifth Canto planetary system, whatever corrections are required to be made, we will get approved by His Divine Grace..."

So it seems the four above mentioned devotees were not just changing the books themselves. They were sending their changes to Srila Prabhupada for final approval. This seems to be the procedure that Tamala Krishna Goswami is talking about.

By leaving the sentence about the edits to the fifth canto out the author commits the fallacy of "selective evidence"

[http://en.wikipedia.org/wiki/Cherry_picking_\(fallacy\)](http://en.wikipedia.org/wiki/Cherry_picking_(fallacy)).

Some might argue that MAYBE the changes to the fifth canto were

the only changes that were sent to Srila Prabhupada, and not any other changes. But “maybe” is guesswork. And we do not make changes to the books of the acaryas based on guesswork (maybe, I think, perhaps etc). A principle of caution must be observed in editing Srila Prabhupada’s books. Better safe than sorry!

So contrary to what the author argues we find no evidence in the exchange between Ramesvara Prabhu and Tamala Krishna Goswami to support the conclusion that these four above mentioned devotees could edit without having Srila Prabhupada approve or disapprove all their changes.

The author’s conclusion about posthumous editing simply does not follow from it’s premises, and therefore he also commits the logical fallacy “non sequitur”

([http://en.wikipedia.org/wiki/Non_sequitur_\(logic\)](http://en.wikipedia.org/wiki/Non_sequitur_(logic))) which cover all arguments in which the conclusion does not follow from the premises.

Another very important point is that neither in the “Rascal Editors” conversation nor in the exchange between Tamala Krishna Goswami and Ramesvara Dasa do we find any information about posthumous editing. They were spoken/written within a context where Srila Prabhupada was around to approve or disapprove the editing work of BBT. The conversation and the letters came into existence because Srila Prabhupada and some of his disciples were dissatisfied with some of the editing work done by the BBT – not because anyone asked Srila Prabhupada about how editing should be done after his disappearance.

The burden of proof is on the devotee who states that we can

project, extend or expand the instructions given by Srila Prabhupada on book editing from one context (when he was around) into a completely different context (when he is no longer around). In connection with the book changes no one has been able to lift this burden of proof successfully, and the author's attempt also fails:

The author argues that since the letter written by Tamala Krishna Goswami states that "in the future" the editing should follow the above mentioned procedure, and since Srila Prabhupada never asked them to stop this procedure, therefore this procedure must still be followed after Srila Prabhupada's disappearance. There are several problems with this argument:

1. The letter was signed by Srila Prabhupada, but was written by Tamala Krishna Goswami. So we cannot know for certain how Srila Prabhupada understood and interpreted the words "in the future". We cannot even be sure he took special notice of the words.
2. We humans often use "in the future we should do such and such" in a very unspecified way – and often it is implicit that there is a timeframe involved, or that if certain factors are changed then the procedure must also be changed or stopped. For example, if I tell my wife that "in the future" the procedure is that she should have my breakfast ready at 9:00a.m., then I do not also have to state the obvious fact that if I die today, then she should stop that practice tomorrow. Similarly, based on sastra and Srila Prabhupada's clear instructions on the arsa-prayoga principle it can be argued that he did not also have to

tell his editors that if he leaves his body, then they should stop the editing. At least there is NO PROOF for the contention that the editing should continue.

3. If one states that the words “in the future” also refers to the time after Srila Prabhupada left his body, then one is clinging to the same faulty reasoning as the ritviks. Ritviks state that the word “henceforward” in the famous July 9th letter (also written by Tamala Krishna Goswami and signed by Srila Prabhupada) should be taken to mean that ritvik initiations should continue after Srila Prabhupada’s disappearance. But neither the author nor any other ISKON leader will accept that interpretation of the word “henceforward” in the July 9th letter. Thus they have a double standard – i.e. they apply a different set of principles for similar situations. Unless the author wants to fall prey to the same faulty reasoning as the ritviks, he has to admit that there is no proof that “in the future” refers to the time after Srila Prabhupada’s disappearance.

Summing this point up:

Nothing seems to suggest that the instructions on book editing given by Srila Prabhupada in the “Rascal Editors” conversation and in the exchange between Ramesvara Dasa and Tamala Krishna Goswami can be extrapolated into a context where Srila Prabhupada is no longer around. So by insisting on this unjustified extrapolation the author is effectively invalidating his own argument by committing the logical fallacy of quoting out of context/contextomy (http://en.wikipedia.org/wiki/Fallacy_of_quoting_out_of_context).

We do not have one single instruction from Srila Prabhupada where

he allows for posthumous editing of his books. However, he actually taught us how to deal with the transcendental mistakes of the acaryas.

First of all he gave philosophical instructions about the dangers of violating the arsa-prayoga principle:

“If one is too big, there is no mistake. Arsa-prayoga means there may be discrepancies but it is all right. Just like Shakespeare, sometimes there are odd usages of language, but he is accepted as authority. I have explained all these things in my Preface to First Canto.” (Letter to Mandali Bhadra, Jaipur 20 January, 1972)

“So unless one is self-realized, there is practically no use writing about Krsna. This transcendental writing does not depend on material education. It depends on the spiritual realization. You’ll find, therefore, in the comments of Bhagavatam by different acaryas, even there are some discrepancies, they are accepted as arsa-prayoga. It should remain as it is.” (Srimad-Bhagavatam 7.5.23-24, Vrndavana, March 31, 1976)

Prabhupada: This of should be strictly forbidden.

Radha-vallabha: So no corrections. That makes it simple.

Prabhupada: They can divide the synonyms. That’s all.

Radha-vallabha: Synonyms. So even...

Prabhupada: That is his tendency, to correct. That’s very bad. He should not do that.

Radha-vallabha: So I’ll just forget this, then.

Prabhupada: The system is: whatever authority has done, even there is mistake, it should be accepted.

Radha-vallabha: Oh.

Prabhupada: Arsa-prayoga. That is ha... He should not become more learned than the authority. That is very bad habit....

[...]

Prabhupada: Why finish it? Whatever is done is done. No more....

Radha-vallabha: Well, now that this system of no corrections anywhere, that makes it very simple. Then he can't do anything. I don't think he wants to, either. It makes it more simple for him. It makes him very uncomfortable.

Prabhupada: No corrections.(Room Conversation 27 february, 1977)

Srila Prabhupada also taught us by his own practical example. The article “Srila Prabhupada’s Instructions on editing are in his own books” (by Prahlada Nrisimha Dasa) reveals how Srila Prabhupada himself dealt with the transcendental mistakes made by the previous acaryas (he did not change or touch them). Here are two examples from the article:

“In the Caitanya-caritāmṛita, Madhya-līlā 9.358, Srila Prabhupāda cites his spiritual master Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who points out that in the seventy-fourth verse of this same chapter there is an apparent error made by Kṛṣṇa dāsa, Kavirāja Gosvāmī. Srila Prabhupāda, just to teach us the principle of arsa-prayoga, [please see quotes from Srila Prabhupāda on “arsha-prayoga” at the end of this article] does not touch the words of Kṛṣṇadāsa Kaviraja Goswami, but leaves this apparent error as it is, out of respect for the transcendental book. Even though Srila Prabhupāda’s own spiritual master, the most pure and intimate confidential devotee and associate of Lord Kṛṣṇa and Sri Caitanya Mahāprabhu himself, had clearly pointed out that this is an apparent error and is

apparently wrong.

Furthermore in the purport to that seventy-fourth verse, mentioned above, Srila Prabhupada mentions nothing; only at the end of the chapter, after Srila Kṛṣṇadāsa Kaviraja concludes his narration, does Srila Prabhupāda even mention the apparent mistake.

That Caitanya-caritāmṛita, Madhya-līlā 9. 358 purport is cited here for your reference:

“Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in the seventy-fourth verse of this chapter it is stated that Śrī Caitanya Mahāprabhu visited the temple of Śiyālī-bhairavī, but actually at Śiyālī, Śrī Caitanya Mahāprabhu visited the temple of Śrī Bhū-varāha. Near Śiyālī and Cidambaram there is a temple known as Śrī Muṣṇam. In this temple there is a Deity of Śrī Bhū-varāha. In the jurisdiction of Cidambaram there is a district known as southern Arcot. The town of Śiyālī is in that district. There is a temple of Śrī Bhū-varāhadeva nearby, not Bhairavī-devī. This is Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s conclusion.”

This is a very good lesson to make a clear and prominent note of how Srila Prabhupāda, the teacher by example, has chosen to edit (or rather not edit) the words of the spiritual masters or previous acharyas’ writings.”

[...]

“We will cite another place where Srila Prabhupāda left a seeming mistake as it is, even though it may be considered “wrong.”

“Ambikāvana is situated somewhere in the Gujarat province.

Ambikāvana is said to be situated on the river Sarasvatī, yet we do not find any Sarasvatī River in the Gujarat province; the only river there is Savarmati. In India, all the big places of pilgrimage are situated on nice rivers like the Ganges, Yamunā, Sarasvatī, Narmadā, Godāvarī, Kāverī, etc. Ambikāvana was situated on the bank of Sarasvatī, and all the cowherd men and Nanda Mahārāja went there.” (KRSNA Book 1970 edition Volume 1 Chapter 33 / Vidyādhara Liberated and the Demon Śaṅkhāsura Killed)

In this quote from Srila Prabhupāda’s original KRSNA book, Prabhupāda mentions that although it says, “Ambikāvana is said to be situated on the river Sarasvatī, yet we do not find any Sarasvatī River in the Gujarat province...” Prabhupāda does not change the text to correct the seeming mistake.” (Prahlada Nrisimha Dasa, Srila Prabhupada’s Instructions on editing are in his own books)

The article has additional examples and many other interesting points in regard to the topic of book changes.

Sastra also confirms that the mistakes of the acaryas should not be corrected:

“Anyone who finds any fault with a devotee’s description of Krishna is a sinner. If a devotee writes a poem, no matter how poorly he does it, it will certainly contain his love for Krishna. A fool says ‘visnaya’ while a scholar knows the correct form is ‘visnave’, but Krishna accepts the sentiment in either case. If anyone sees a fault in this, the fault is his, for Krishna is pleased with anything the pure devotee says. You too describe the Lord with words of love, so what arrogant person would dare criticize anything that you have written?” (Chaitanya Bhagavata 1.11.105-110)

The conclusion is that there is no mention of posthumous editing in Srila Prabhupada's teachings other than:

- 1) The clear statements about not changing the works of an acarya (the arsa-prayoga principle).
- 2) Srila Prabhupada's own example of not touching the mistakes of the previous acaryas.
- 3) Sastric injunctions on not to correct the mistakes of the acaryas.

As cited above Tamala Krishna Goswami writes to Ramesvara Dasa:

“Your suggestion that in the future any mistakes which are found can be reported to Satsvarupa Maharaja, Jayadvaita Prabhu, Radha Ballabha Prabhu, or yourself, and after sufficient investigation and confirmation these mistakes can be rectified is accepted.” (Letter to Ramesvara from Tamala Krishna, July 22, 1977)

Besides the obvious problem that none of the changes made post-1977 can be approved by Srila Prabhupada, there is also the problem that **HARDLY ANY** of the changes made to the Gita have been “sufficiently investigated”. The changes were made by Jayadvaita Swami – more or less alone. And as we see there are many discrepancies in his editing. And most of his changes are directly violating clear instructions from Srila Prabhupada. For example, Srila Prabhupada did not want any needless changes.

“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)

But the Gita (and other books) is filled with thousands of needless changes. Many of these are mentioned in the e-book “No Reply from BBTI” which is easily found by searching the internet.

This e-book shows how the attempted justifications used by the BBTI are very problematic. BBTI usually argue that:

- We are changing Srila Prabhupada’s books back to what he actually said in his original manuscript.
- We are making the book “Closer to Prabhupada”.
- We are only correcting grammar, commas, capitalization etc.
- We are only correcting the mistakes of previous editors.
- No unnecessary changes have been made.

But the articles in the e-book documents that the BBTI has needlessly:

- Deleted many of Srila Prabhupada’s own chosen words and sentences (even those also found in his ”original manuscript”).
- Added their own words and sentences (which means these words and sentences are also not to be found in the ”original manuscript”).
- Changed Srila Prabhupada’s own personally typewritten sanskrit translations.
- Made needless change of syntax (sentence structure).

So even if we – for the sake of argument – accept the conclusion that some changes could be made posthumously (for which there is no evidence), then we would still be in a situation where the BBTI has violated the instructions on how Srila Prabhupada wanted his books edited while he was still around to supervise the work.

All the articles in “No Reply from BBTI” have been sent to Jayadvaita Swami, Dravida Dasa, BBTI and the author of “No More Cattle Raising on the Planet of the Trees”. But so far we have received no replies to the points raised – hence the name “No Reply from BBTI”.

We humbly ask you to read this e-book, and also visit the many different websites made by devotees who are skeptic towards the changes to Srila Prabhupada’s books. The author of this article shall promptly send you links to “No Reply from BBTI” and other relevant websites on your request.

Your servant, Ajit Krishna Dasa

DELUDED EDITOR NOT BEWILDERED



By Ajit Krishna Dasa

Bhagavad-gita Jas It Is, Ch. 2, Text 13:

“As the text of *Bhagavad-gita* continuously changes, in Srila Prabhupada’s *As It Is* edition, from original to unoriginal to unrecognizable, the rest of his books similarly changes into new editions after his death. A self-deluded editor is not bewildered by such a change.”