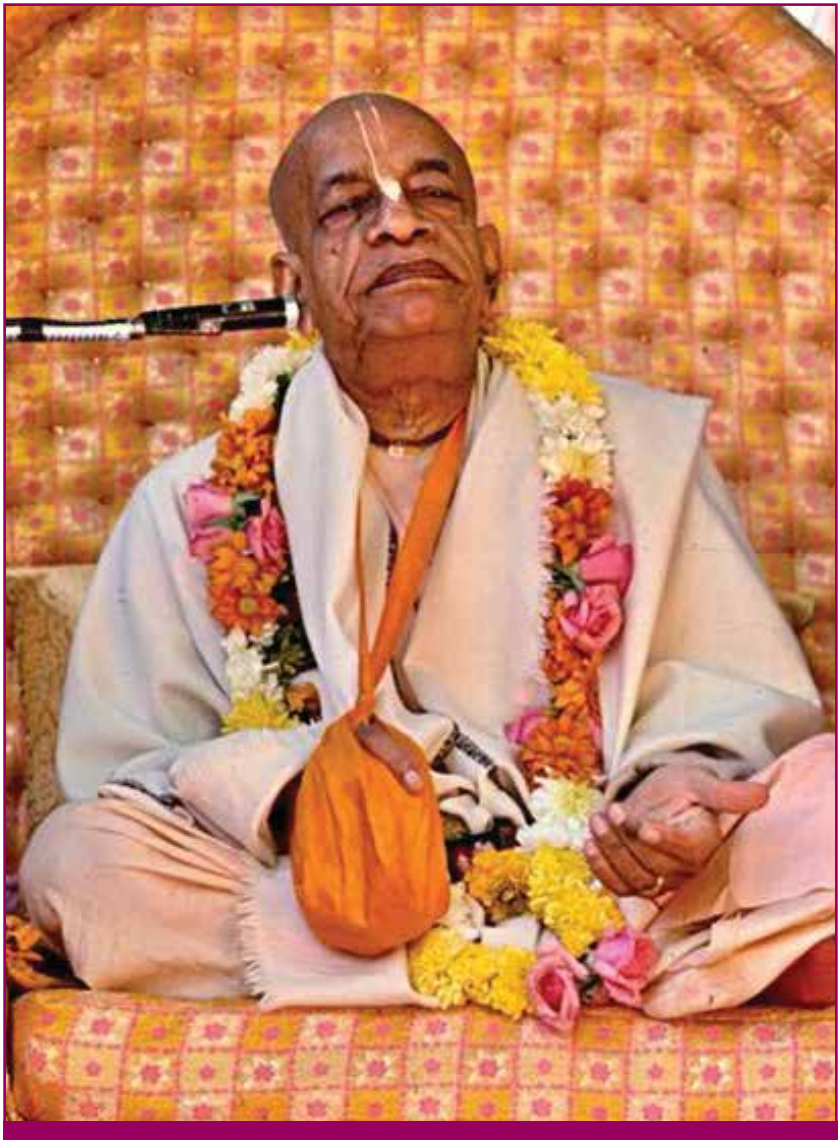
The Authorised *Bhāgavatam*

ISKCON Revival Movement



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The Authorised *Bhāgavatam*

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Introduction

After Śrīla Prabhupāda's physical departure on 14th November, 1977, the following occurred:

1) Taking advantage of this departure, 11 men immediately usurped Śrīla Prabhupāda's position as the *dīkṣā* guru of ISKCON.

2) One of the 11 men who did this was **HH Hridayānanda Dāsa Goswami (henceforward "HD")**. He then went on, from around 1980 until 1982, to complete Śrīla Prabhupāda's *Śrīmad-Bhāgavatam,* by giving his own translations and purports on cantos 10 (after chapter 13), 11 and 12, which will be referred to as "HD's *Bhāgavatam*".

However, as we proved in our book, *The Final Order*, there is no record of Śrīla Prabhupāda having given an order for HD and the others to take his position as ISKCON's *dīkṣā* guru. Thus, event 1 was unauthorised. In this book, we will show that Śrīla Prabhupāda similarly gave no order for HD to complete his *Bhāgavatam*, and thus HD's *Bhāgavatam* is also unauthorised. In addition, we will show that a group which has made it a mission to promote HD's *Bhāgavatam* as bona fide must, by their own arguments, also reject it as being unauthorised. All emphases have been added.

Chapter One
Only Śrīla Prabhupāda Gives: Proofs 1-6

We begin with six foundational proofs establishing that Śrīla Prabhupāda's *Bhāgavatam* did not require completion, that only he could give us the *Bhāgavatam*, and that, therefore, it could not be possible for someone else to have been authorised to complete Śrīla Prabhupāda's *Bhāgavatam*.

1) Śrīla Prabhupāda Prepared for Unfinished *Bhāgavatam*

Śrīla Prabhupāda raised the issue of the *Bhāgavatam* not getting completed before he physically departed:

> **"I started the Kṛṣṇa consciousness movement at the age of seventy. Now I am seventy-eight, and so my death is imminent. I am trying to finish the translation of *Śrīmad-Bhāgavatam* as soon as possible"**
> (*Cc.*, *Antya-līlā*, 1.11, purport)

Thus, Śrīla Prabhupāda *specifically* addresses the situation in regards to his "imminent" death, and therefore his attempt to "finish" the *Bhāgavatam* "as soon as possible". Śrīla Prabhupāda then goes on to give his answer for what should happen in case he does *not* manage to finish the *Bhāgavatam*:

> **"as soon as possible, but before finishing it I have given my readers the book *Kṛṣṇa, the Supreme Personality of Godhead*, so that if I die before finishing the whole task, they may enjoy this book, which is the essence of *Śrīmad-Bhāgavatam*."**
> (*Cc.*, *Antya-līlā*, 1.11, purport, immediate continuation)

Hence, Śrīla Prabhupāda gives a conclusive answer in regards to what should happen if the *Bhāgavatam* is not completed, which settles the matter:

- Śrīla Prabhupāda specifically addresses the situation of what should happen "if I die before finishing" the *Bhāgavatam*.
- His answer is that he has prepared for such an outcome by giving the book, *Kṛṣṇa, the Supreme Personality of Godhead*, in advance, because it is the "essence" of the *Bhāgavatam*.

Hence, he does *not* refer to there needing to be, nor does he make, a

provision for his *Bhāgavatam* to *be finished* by someone else. Rather, he already made an arrangement for such a scenario. Anyone who considers themself a follower of Śrīla Prabhupāda would accept this answer from Śrīla Prabhupāda, enjoy his magnificent *Kṛṣṇa* book, and thus honour Śrīla Prabhupāda's arrangements – rather than support someone else daring to touch Śrīla Prabhupāda's books and unauthorisedly "complete" them.

2) Śrīla Prabhupāda's Complete Knowledge

As Śrīla Prabhupāda approached the time of his passing, he never stated that there would be some need or lack due to the *Bhāgavatam* not being completed. On the contrary, he emphasised that his books are not lacking anything:

> **"So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue your endeavor. Whether I am present or not present doesn't matter."**
> (Śrīla Prabhupāda, Arrival Speech, 17/5/77)

Thus, Śrīla Prabhupāda's books did not require, nor did he request, anything to be *added* to them – and therefore his *Bhāgavatam* did not require completion.

3) Only Śrīla Prabhupāda Gives *Bhāgavatam*

> **"in order to receive the real message of *Śrīmad-Bhāgavatam* one should approach the current link, or spiritual master, in the chain of disciplic succession."**
> (*SB*, 2.9.7, purport)

Śrīla Prabhupāda states that the real message of the *Bhāgavatam*, which by definition would have to include the *Bhāgavatam* itself, can only be given by the "current link". This current link is Śrīla Prabhupāda himself, as evidenced by the fact that he is the one who gave us the mostly completed *Bhāgavatam* which we use in ISKCON. Consequently, it is not even possible for anyone else to give us the *Bhāgavatam* via "finishing" it or any other means, and thus such a work would be unauthorised.

4) Śrīla Prabhupāda Required to Give *Bhāgavatam*

Śrīla Prabhupāda explains that one can only understand scripture from

the previous *ācāryas* by understanding it from him:

> **"Suppose I have heard something from my spiritual master, so I speak to you the same thing. So this is *paramparā* system. You cannot imagine what my spiritual master said. Or even <u>if you read some books</u>, you cannot understand unless you understand it from me. This is called *paramparā* system. You cannot jump over to the superior guru, I mean to say, neglecting the next *ācārya*, immediate next *ācārya*."**
> (Śrīla Prabhupāda Lecture on *SB,* 1.15.30, 8/12/73)

Hence, the scripture *Bhāgavatam* from the previous *ācārya* Śrīla Vyāsadeva needs to be understood only through Śrīla Prabhupāda's explanations via his purports. Indeed, this is how ten out of the twelve cantos of the *Bhāgavatam* (including the *Kṛṣṇa* book) had already been received from Śrīla Prabhupāda. Thus, consistent with what he had already taught both by example and precept, the rest of the *Bhāgavatam* could in any case only have been given along with Śrīla Prabhupāda's explanations. Hence, the question of parts of the *Bhāgavatam* being given *without* any purports from <u>Śrīla Prabhupāda</u>, which are needed in order for us to be able to *understand* the *Bhāgavatam*, does not even arise.

5) Reading Other Translations Forbidden

> **"I have given you TLC** [*Teachings of Lord Caitanya*]**, what need is there to read Caitanya Caritamrta <u>translated by someone else</u>. You are right to stop such reading."**
> (Śrīla Prabhupāda Letter, 20/1/72)

Śrīla Prabhupāda specifically forbade the reading of translations of scripture that he had not given, in this instance by forbidding the reading of the translation of *Śrī Caitanya-caritāmṛta* by someone else. This was done even though Śrīla Prabhupāda **<u>had not even given</u>** the translation of the *Caitanya-caritāmṛta* himself at the time. Rather, all he had given was a brief summary of the whole work via the book *Teachings of Lord Caitanya,* which itself was considered sufficient to not read any other translations of the *Caitanya-caritāmṛta.* Whereas, in the case of the *Bhāgavatam*, not only has Śrīla Prabhupāda already translated most of it, but he has also given the "essence" of the whole *Bhāgavatam* via the *Kṛṣṇa* book, as quoted in Proof 1. And the latter was done specifically to provide for the *Bhāgavatam* not being completed. Consequently, even more in the case of the *Bhāgavatam*,

one would not be authorised to read a work "translated by someone else."

6) Reading Non-Prabhupāda Books Forbidden

"There is no need by any of my disciples to read any books besides my books – in fact, such reading may be detrimental to their advancement in Krishna Consciousness. All reading of outside books, except in certain authorized cases such as for example to read some philosopher like Plato to make an essay comparing his philosophy with Krishna's philosophy – but otherwise all such outside reading should be stopped immediately."
(Śrīla Prabhupāda Letter, 20/1/72)

"You say that you would read only one book if that was all that I had written, so you teach others to do like that. You have very good determination."
(Śrīla Prabhupāda Letter, 14/11/73)

Śrīla Prabhupāda states that there should be no reading of books other than his, unless specifically authorised. The above instructions would automatically cover HD's books.

Hence, this and the previous proof establish in different ways that there is no question of Śrīla Prabhupāda authorising someone to write a translation that we are not even authorised to read!

Chapter Two
No One Authorised: Proofs 7-10

The proofs in the previous chapter showed how the completion of Śrīla Prabhupāda's *Bhāgavatam* by someone else is not supported by Śrīla Prabhupāda's teachings. This conclusion can now be separately confirmed by specifically establishing that Śrīla Prabhupāda did **not authorise** anyone to complete his *Bhāgavatam*.

7) No Order Given

The most obvious proof that Śrīla Prabhupāda did not authorise either HD or anyone else to complete his *Bhāgavatam*, is that there exists no record of **an order** from Śrīla Prabhupāda authorising them to do so. And, without such an order from Śrīla Prabhupāda, it is not possible to act:

> **"The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless."**
> (*Cc.*, *Ādi-līlā*, 12.10)

If we act without such an order, or claim that such an order is not necessary, then we immediately become useless, because we would *then* also be disobeying *this* order *that* "The order of the spiritual master is the active principle in spiritual life."

Nor is it possible to claim the existence of such an order simply on the basis of asserting that "Prabhupāda said" such a thing, without any recorded proof. Because such a claim in itself would also be disobeying Śrīla Prabhupāda:

> **"Unless it is there from me in writing, there are so many things that "Prabhupāda said.""**
> (Śrīla Prabhupāda Letter, 2/9/75)

> **"just like in our ISKCON there are so many false things: "Prabhupāda said this, Prabhupāda said that.""**
> (Śrīla Prabhupāda Letter, 7/11/72)

> **"Sometimes they say, "Prabhupāda said it." More misleading. Yes."**
> (Śrīla Prabhupāda, Morning Walk, 3/2/75)

Thus, Śrīla Prabhupāda did not approve of the "Prabhupāda said" method as "evidence" of his order, and hence it cannot be put forward as evidence that Śrīla Prabhupāda issued an order for his *Bhāgavatam* to be completed.

8) Śrīla Prabhupāda Confirms No One Authorised

The previous proof established that there exists **no order** from Śrīla Prabhupāda authorising the completion of his *Bhāgavatam*. Now we will see Śrīla Prabhupāda confirming this fact. On May 28th, 1977, a delegation of the GBC met with Śrīla Prabhupāda to ask him questions relating to how ISKCON would continue in the future after his physical disappearance. One of those questions was whether the BBT could publish scriptures in the future translated by others that he would not see. This proof and the next will look at the answers Śrīla Prabhupāda gave to this question. Śrīla Prabhupāda replies first in regards to others translating, that:

> **Śrīla Prabhupāda:** "But amongst our disciples, I don't think there are many who can translate properly."
> **Rāmeśvara: "None.** We're not eager to publish anything which is not perfect, because you have already set the highest standard for the BBT. The name BBT means the highest standard right now in the world."
> **Śrīla Prabhupāda: "That is good answer."**
> (Conversation with GBC, 28/5/77)

By stating "That is good answer", Śrīla Prabhupāda agrees with Rāmeśvara that:

a) "None" of his disciples can translate.

b) Therefore, the BBT will only publish translations that are "perfect" and of the same "highest standard" set by Śrīla Prabhupāda's translations.

This answer means that Śrīla Prabhupāda had not, nor could he have, authorised anyone to translate the *Bhāgavatam*. Because he agrees that actually no one is qualified to translate scripture, and that only translations of the same standard as his should be published.

9) Must Be "Very Realized"

Śrīla Prabhupāda then concludes the conversation just quoted in the previous proof by explaining the actual standard required for

translation, which led to "none" being qualified to translate scripture:

> **"Our translation must be documents. They are not ordinary… One cannot become unless one is very realized. It is not A-B-C-D translation."**
> (Conversation with GBC, 28/5/77)

a) Śrīla Prabhupāda refers to the standard of translations in ISKCON, stating that "they are not ordinary". Śrīla Prabhupāda had made this same point previously:

> **"These books I have recorded and chanted, and they are transcribed. It is spoken kirtanas. So book distribution is also chanting. <u>These are not ordinary books</u>."**
> (Śrīla Prabhupāda Letter, 19/10/74)

Śrīla Prabhupāda refers to the entire contents of his books, which contain **<u>both</u>** translations and purports, as being "not ordinary". And, it is this "not ordinary" standard that is required of *all* translations in ISKCON, which must thus be "documents". Therefore, Śrīla Prabhupāda is not giving a new, lower standard for future translations, but rather is expecting them to be of the same standard as the existing translations in ISKCON, i.e. his translations.

b) Śrīla Prabhupāda therefore states that the person who produces such "translation" must be "very realized". Which, by point **a)**, means of a **<u>similar standard of realisation to Śrīla Prabhupāda</u>**, so as to be able to produce the same "not ordinary" translations.

c) In stating this, Śrīla Prabhupāda is just confirming the same point he had just agreed with Rāmeśvara making a few sentences earlier, as covered in the previous proof. There Śrīla Prabhupāda agreed that translations must be of the same "highest standard" as his own. Hence, it follows that the translator would need to be similarly "very realized" as Śrīla Prabhupāda is. Therefore, Śrīla Prabhupāda had agreed that there existed "none" who could translate in ISKCON, because they needed this "very" high level of realisation.

10) Spiritual Realisation, Not Translation Ability, Required

> **Mahādeva:** "Here's the text, here's the original Sanskrit. And we have a roman transliteration, and then individually, **<u>the word meanings</u>**."
> **Jesuit Priest:** "Oh, I see. I've got it, yes."
> **Mahādeva:** "And then a full translation."

Jesuit Priest: "Translation. Yes. They're marvelous. Yes. Yes."
Revatīnandana: "Actually, most of the Sanskrit, much of that work is done by **one of Prabhupāda's disciples now**. He handles much of the Sanskrit."
Śrīla Prabhupāda: "Yes, they are being trained."
Revatīnandana: "It's a **mechanical process**, after all. But the translation, that requires not only knowledge of the language, it requires **spiritual realization**."
Śrīla Prabhupāda: "**Yes**."
Revatīnandana: "And the spiritual translation is done by Prabhupāda."
(Śrīla Prabhupāda, Conversation, 3/8/73)

a) This conversation mentions the "Sanskrit" help that "one of Prabhupāda's disciples" rendered. This disciple was **Pradyumna Dāsa ("PD")**.

b) This work involved translating all the individual Sanskrit words into English, and therefore we know that PD already possessed the ability to translate from Sanskrit.

c) But it is stated that this translation ability is simply "mechanical", whereas a full translation of a Sanskrit verse can only be rendered by Śrīla Prabhupāda, since this requires "spiritual realization". Śrīla Prabhupāda agrees with all these points.

d) Hence, this explains why neither PD, nor anyone else, was mentioned by Śrīla Prabhupāda as being qualified to translate scriptures in Proof 8, when he agreed that "none" were. Thus, it was never a question of PD's (or anyone else's) Sanskrit translation ability, which he already possessed. It is because translation of scripture requires spiritual realisation as possessed by Śrīla Prabhupāda. Translation ability, no matter how expert, is not enough.

Further confirming that spiritual realisation, not simply translation ability – no matter how great – is required for translation of the *Bhāgavatam*, Śrīla Prabhupāda states:

Bhūgarbha: "He says it is very interesting, very important that ***Śrīmad-Bhāgavatam* be translated** […]"
Yogeśvara: "He says, Professor Chenique wishes to know, would it not be more valuable if our **men spoke Sanskrit and could translate directly from the Sanskrit into French**? […] We have no Sanskrit scholars in French yet, no."
Śrīla Prabhupāda: "Not only scholar. Not only scholar; **he must be a**

realized soul. Simply scholarship will not help."
(Room Conversation, 5/8/76)

Śrīla Prabhupāda repeats the point that scholarly knowledge of Sanskrit is not enough to be able to translate scripture, but that the person actually needs to be a "realized soul". Śrīla Prabhupāda also states:

"The poet or writer dealing with transcendental subject matters is not an ordinary writer or translator. Because he is empowered by the Supreme Personality of Godhead, whatever he writes becomes very effective."
(*Cc*., *Antya-līlā*, 1.211, purport)

This refers to spiritual writing, which can include translating scripture, since it states that such a writer is not an "ordinary writer or translator". And it states that such a person is actually "empowered" by the Supreme Personality of Godhead. Additionally, the translator must at least be the person *Bhāgavata*, or one whose very life is *Bhāgavata*:

"No, no, that is rubbish. They do not know what is *Bhāgavata*. How they will translate? Professional translation is not… *Bhāgavata-pado giya bhāgavata sthāne*. [?] "Whose life is *Bhāgavata*, go there and read *Bhāgavata*." That is the recommendation. That is the order of Svarūpa Dāmodara Gosvāmī."
(Śrīla Prabhupāda, Room Conversation, 2/4/77)

From the above, it is clear that, in order to translate holy scripture, Śrīla Prabhupāda states that scholarly translating ability, no matter how expert, is not enough. Rather, one must be an "empowered", spiritually "realized soul", whose very life is "*Bhāgavata*". Śrīla Prabhupāda is thus describing someone such as himself, rather than one who has linguistic scholarly or translation ability.

Chapter Three
Hridayānanda Forbidden: Proofs 11-13

The previous chapter established that Śrīla Prabhupāda did not authorise anyone to complete his *Bhāgavatam*, which would mean HD was also not authorised. In this chapter, we give proofs which establish that Śrīla Prabhupāda actually ordered HD to *not* complete the *Bhāgavatam*; and also that HD did not satisfy the requirement to be like Śrīla Prabhupāda – "very realized" – which Śrīla Prabhupāda states is the qualification for a scriptural translator.

11) HD Definitely Not Authorised

HD confessed that he had specifically been *forbidden* by Śrīla Prabhupāda from ever being able to translate the *Bhāgavatam*. For, HD admits that he was told to stop learning Sanskrit permanently by Śrīla Prabhupāda as soon as Śrīla Prabhupāda heard from HD that HD was studying it:

> *"I also received this grammar book by Macdonell, and sort of being a language buff, especially always being fascinated by Sanskrit, I began to study it. And I wrote a letter to Prabhupāda telling him what I was doing. And Prabhupāda said, "Oh, don't waste your time learning Sanskrit." […] And so without even thinking, I took this beautiful little grammar book and <u>just dropped it into the trash</u>. Because you know one has to immediately carry out the order of the guru. […] And I just started making it a point of <u>honor not to study Sanskrit because Prabhupāda had said that to me</u>."*
> (HD Talk, 18/8/17)

Here is the order from Śrīla Prabhupāda that HD refers to:

> **"You have studied the Sanskrit language for some years, that is <u>sufficient of study, there is no more need</u>. Now you read our books, not that <u>lifelong you have to study</u> Sanskrit. Simply read our Sanskrit wherever it appears in our books and teach these slokas to the devotees, <u>do not waste time</u> by studying Sanskrit independently of our books."**
> (Śrīla Prabhupāda Letter to HD, 6/8/72)

By noting the underlined parts, one can see that Śrīla Prabhupāda told

HD ***3*** times that he should **never learn Sanskrit again**:

1) "sufficient of study, there is no more need";

2) "not that lifelong you have to study" – thus no more continuing studying in this "life";

3) "do not waste time by studying Sanskrit independently of our books" – Sanskrit to never be studied other than just by reading the verses in Śrīla Prabhupāda's books.

Consequently, it is not just that HD did **not receive** an order to translate the *Bhāgavatam*, and therefore he is not authorised. But that, additionally, he **did receive** an order from Śrīla Prabhupāda which expressly **forbade** him from being able to do such a thing! Thus, we have a **double proof** for HD's lack of authorisation!

Hence, if there is definitely one person not authorised to translate the *Bhāgavatam*, it is HD, as Śrīla Prabhupāda made sure to permanently ban him from ever even being able to do such a task!

12) HD's Unauthorised and Unqualified Translation

a) However, HD admits that he later specifically disobeyed Śrīla Prabhupāda's order to stop learning Sanskrit and began to learn Sanskrit **just so** that he could finish the *Bhāgavatam*:

> *"in Brazil in 1978 in late November […] in my heart I just heard Kṛṣṇa telling me, "Okay, you passed the test. Now you need to learn Sanskrit and finish the* Bhāgavatam*."*
> (HD Talk, 18/8/17)

It is interesting to note his methodology for this disobedience. He claims "in my heart I just heard Kṛṣṇa telling me". By this 'method', one can disobey any instruction Śrīla Prabhupāda ever gave. One just has to claim one heard Kṛṣṇa in one's heart stating the opposite of Śrīla Prabhupāda's orders.

b) We earlier quoted Śrīla Prabhupāda stating that:

> **"The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless."**
> (*Cc*., *Ādi-līlā*, 12.10)

Thus, having produced his *Bhāgavatam* directly as a result of having disobeyed Śrīla Prabhupāda's order to not learn Sanskrit, HD is

"useless" rather than "very realized" spiritually. Yet, we saw in Proofs 8 and 9 that Śrīla Prabhupāda stated that being "very realized" spiritually was the qualification required by a scriptural translator.

c) In addition, HD **lied** about this disobedience. In the confession quoted in the previous proof, HD had truthfully explained that Śrīla Prabhupāda forbade him to learn Sanskrit **permanently**. Yet, HD later told the same story but lied about this permanent ban, stating that Śrīla Prabhupāda only told him that he should not learn *at that time*:

> *"I found a very special book. It was by Macdonell […] a Sanskrit Grammar for Students […] I had studied that book in 1972 just after I took* sannyāsa *and Prabhupāda said now's not the time for you to study Sanskrit."*
> (HD Talk, 19/10/19)

HD going to the trouble of lying about his disobedience to cover it up, and thus trying to justify his disobedient acts, just makes the significance of his disobedience even more prominent. The lie reveals he is aware of the significance of having been forbidden to study Sanskrit by Śrīla Prabhupāda – as it renders his whole *Śrīmad-Bhāgavatam* project unauthorised – and hence he has no choice but to cover up this fact.

d) Hence, HD's translation is both unauthorised and unqualified, as it arose only because he specifically disobeyed Śrīla Prabhupāda, which in turn made him useless rather than spiritually "very realized", as required.

13) HD Not "Very Realized"

We shall present proof which is particularly irrefutable for HD that he was not "very realized" when he translated the *Bhāgavatam* as required by Śrīla Prabhupāda. Irrefutable because, as we shall see, it is proof that HD himself must accept.

a) HD is a loyal member of the current ISKCON and fully accepts the authority of the GBC. Indeed, when referring to his own position as an ISKCON *dīkṣā* guru, he states:

> *"since Prabhupāda ordered us to follow the GBC, a guru can only be bona fide by following the GBC."*
> (HD, "*Darshan*", 15/9/19)

b) As noted in the Introduction, it is a historical fact that when HD

completed the *Bhāgavatam*, he was part of the group of 11 men who had taken over Śrīla Prabhupāda's position as ISKCON's *dīkṣā* guru. These 11 men were part of a system that was known informally at the time as the "zonal *ācārya*" system. About this system, the GBC stated that:

> *"the GBC Body allowed for an unauthorized "zonal* ācārya*" system to evolve in ISKCON, elevating eleven exclusive successor* dīkṣā *gurus; […] being weakened due to the Zonal* Ācārya *deviation"*
> (GBC Resolution 403, 1999)

In addition, ISKCON's official magazine, *Back To Godhead*, gave a similar statement about this system:

> *"But by the influence of* māyā*, illusion, a different idea soon evolved – that Śrīla Prabhupāda had appointed eleven "pure devotees" to serve as the only gurus after him."*
> (*Back To Godhead*, Issue 25-01, 1991)

c) As proof of this *māyā* (illusion) that HD was in when he completed the *Bhāgavatam,* we can note what was inserted into the *Bhāgavatam* he completed. In the pages of HD's *Bhāgavatam,* he was given the same exalted status of "His Divine Grace" as Śrīla Prabhupāda. In his purports, HD's illusion was so deep that he even went so far as to falsely promote as exalted, personalities who subsequently had to leave ISKCON due to engaging in illicit activity. Acknowledging HD's illusion in writing such "purports", all such references, along with HD's honorific title of "His Divine Grace", were removed in later printings.

Thus, neither the GBC nor HD, who claims to follow the GBC, can dispute that HD was in a deviant, illusory state when he completed the *Bhāgavatam*, rather than being "very realized" as required by Śrīla Prabhupāda.

Therefore, the conclusion of this and the previous two chapters is that: HD's *Bhāgavatam* is not authorised, and therefore Śrīla Prabhupāda's *Bhāgavatam* remains the only authorised *Bhāgavatam* to be used in ISKCON.

a) This has been proven in 13 different ways by Śrīla Prabhupāda. For those who claim to follow Śrīla Prabhupāda and accept his authority, even one proof should be enough, never mind 13!

b) This conclusion has also been proven through 3 separate paths:

i) That it is not possible for any *Bhāgavatam* other than Śrīla Prabhupāda's to exist in ISKCON.

ii) That no one was authorised to complete Śrīla Prabhupāda's *Bhāgavatam*.

iii) That HD, the person who was responsible for completing the *Bhāgavatam*, is particularly unauthorised and unqualified to have done so.

c) Śrīla Prabhupāda's words, and therefore these proofs, can of course not be challenged, since Śrīla Prabhupāda is ISKCON's supreme authority and *Ācārya*. In addition, Śrīla Prabhupāda's answers in Proofs 8 and 9 are given specifically in the context of Śrīla Prabhupāda's final policy for ISKCON for the matter in question. Therefore, these proofs render anything else Śrīla Prabhupāda may have said or done previously as being not relevant to this matter, thus making the challenge even more impossible.

d) It should be noted that the last 3 proofs showed specifically that HD's *Bhāgavatam* was:

i) Born out of disobedience.

ii) Completed under the influence of the deep disobedience of the zonal *ācārya* hoax.

iii) Executed by one who was in deep *māyā* rather than "very realized" as required by Śrīla Prabhupāda.

Therefore, it is a particularly inauspicious, unauthorised and disobedient project.

Hence, the net result is that, for anyone who accepts Śrīla Prabhupāda's authority, the conclusion is overwhelming and irrefutable, leaving no shadow of a doubt. HD's *Bhāgavatam* is not authorised and therefore should not be read.

However, there are those who, whilst claiming to be followers of Śrīla Prabhupāda, still do not accept these conclusions and instead insist on promoting HD as a bona fide conveyer of the *Bhāgavatam* – and it is to them whom we turn in the next chapters.

Chapter Four
Only Śrīla Prabhupāda Gives: Proofs 14-17

A group called "ISKM", which used to be ISKCON Singapore, has made it a mission to promote and defend the *Bhāgavatam* translated by HD. To this end, they have written the following papers:

i) "Initiations After 1977" (henceforward ***IA77***), in which they use HD's *Bhāgavatam*, even selecting HD's different translations of verses over Śrīla Prabhupāda's translations of the same verses.

ii) "About Quoting from 11th and 12th Cantos of *Śrīmad-Bhāgavatam*" (henceforward ***AQ***), where they defend HD's *Bhāgavatam*.

iii) "ISKM's Position on *Usage* of BBT Books after 1977" (henceforward ***Usage***) in which they repeated all the same arguments used in *AQ*, but also added to them. Consequently, *Usage* offers all of their arguments in defence of HD's *Bhāgavatam*.

However, the 13 proofs just presented were from Śrīla Prabhupāda, and since ISKM claim to follow Śrīla Prabhupāda, they must accept these proofs. If, however, they still refuse to accept Śrīla Prabhupāda's statements, then they can at least accept their **own** statements. For, as we shall now show, they themselves very nicely explain, in the above 3 papers, albeit *unwittingly*, that HD's *Bhāgavatam* is **not** authorised and should be rejected. They do this by inadvertently giving proofs of their own, which we shall present in this and the next two chapters.

14) Only Śrīla Prabhupāda Can Give

""… in order to receive the real message of Śrīmad-Bhāgavatam *one should approach the current link, or spiritual master, in the chain of disciplic succession. […]"*
– Śrīmad Bhāgavatam *2.9.7, Purport*

The current link in the disciplic succession is that spiritual master who is actively disseminating the transcendental disciplic conclusion to the public at large. Śrīla Prabhupāda is doing that by way of his books."
(*IA77,* p. 46)

Thus, ISKM agree that the "real message of *Śrīmad-Bhāgavatam*", which obviously would include cantos 11 and 12, can **only** be given by the "current link", which they state is Śrīla Prabhupāda.

15) Cannot Read HD's Cantos

"why can't we jump the disciplic succession and take instruction directly from, say, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura or even Śrīla Rūpa Gosvāmī, or any predecessor ācārya *higher up in the disciplic succession? The answer is given in the following quote by Śrīla Prabhupāda:*
"… in order to receive the real message of Śrīmad-Bhāgavatam *one should approach the current link, or spiritual master, in the chain of disciplic succession."*
– Śrīmad Bhāgavatam *2.9.7, Purport"*
(*IA77,* p. 46)

Thus, ISKM state that:

a) One cannot receive instruction directly from any predecessor *ācārya*, such as Śrīla Vyāsadeva. Rather, such instruction must be received only via the current link, which as we saw in the previous proof, they admit is Śrīla Prabhupāda.

b) Therefore, unless we receive Śrīla Vyāsadeva's 11th and 12th cantos via Śrīla Prabhupāda's translations, we cannot "take instruction directly" from them. Hence, we cannot receive such instructions via HD, since he is not the current link.

16) Śrīla Prabhupāda's Purports Required - 1

An accompanying explanatory video to *IA77* by ISKM's leader **Sundar Gopal Dāsa ("SG")**, which is advertised in *IA77*, gives the same quote given in Proof 4:

"Suppose I have heard something from my spiritual master, so I speak to you the same thing. So this is *paramparā* system. You cannot imagine what my spiritual master said. Or even if you read some books, you cannot understand unless you understand it from me. This is called *paramparā* system. You cannot jump over to the superior guru, I mean to say, neglecting the next *ācārya*, immediate next *ācārya*."
(Śrīla Prabhupāda Lecture, 8/12/73)

And SG then explains that this quote means:

> *"You cannot jump the link. That's not possible. And for that example, if we were to read Bhaktisiddhānta's books, we won't be able to understand. This is clear example how we cannot jump the link. […] Now although you may read Rūpa Gosvāmī's* Ujjvala-nīlamaṇi *and all that, but you can't understand this."*
> (SG, Video with *IA77*, published 25/1/17)

This is clearly saying that one cannot read the words of a previous *ācārya*, whether it is Śrīla Bhaktisiddhānta Sarasvatī or Rūpa Gosvāmī, since one will not understand them. Therefore, similarly, one also cannot directly understand Śrīla Vyāsadeva's *Śrīmad-Bhāgavatam* without going through Śrīla Prabhupāda, the current link, because we cannot "jump the link". Thus, one cannot directly read the translated words of the previous *ācāryas*, but rather one must understand them only via Śrīla Prabhupāda's purports – "Or even if you read some books, you cannot understand unless you understand it from me" – as quoted above. Hence, reading the translated books of HD, which are without Śrīla Prabhupāda's purports, is herein rejected by ISKM leader SG as being "jumping over" Śrīla Prabhupāda.

17) Śrīla Prabhupāda's Purports Required - 2

In another lecture wherein ISKM leader SG is directly discussing reading the 11th and 12th cantos, he explains that:

> *"If you read without the understanding of the opinion of the spiritual master, then you cannot also understand."*
> (SG, Lecture, "Cantos 11 and 12 of *Śrīmad-Bhāgavatam* – Should We Read Them?", 20/9/19)

However, SG accepts that:

a) Śrīla Prabhupāda, not HD, is the "spiritual master".

b) HD's 11th and 12th cantos are not accompanied by Śrīla Prabhupāda's opinion, but HD's.

Thus, according to SG, if we read the verses of the 11th and 12th cantos, we will not be able to understand them since Śrīla Prabhupāda's opinion on most of these verses is not available. Thus, the idea that we can read the almost **2,000** verses of the 11th and 12th cantos, and understand them all without **any** explanation from Śrīla Prabhupāda on virtually all of these verses, is rejected by SG. Which means that HD's *Bhāgavatam* is not authorised for reading.

Chapter Five
No One Authorised: Proofs 18-19

In the previous chapter, ISKM accepted that only Śrīla Prabhupāda, and not HD, can give us the *Bhāgavatam*. Now, ISKM will separately establish that Śrīla Prabhupāda did not authorise anyone to complete his *Bhāgavatam*.

18) Nothing to Be Printed

In respect of the following section of the May 28th, 1977 conversation, which we partially mentioned in Proof 8 –

> **Tamāla Kṛṣṇa:** "If there is some worthy translation of a bona fide Vedic reference, if it's properly done, the BBT could publish it."
> **Śrīla Prabhupāda:** "That we are doing, just like Hindi. We are doing other languages. If it is properly translated, it can be…"
> **Tamāla Kṛṣṇa:** "Even if it's a work which you have not yet translated yourself."
> **Śrīla Prabhupāda:** "No, no, no, the principle is... Just like my translation, another person translating into Hindi or other languages, we are publishing. Similarly, if somebody has translated properly, it can be published. But amongst our disciples, I don't think there are many who can translate properly."
> (Conversation with GBC, 28/5/77)

– *Usage* states:

> *"The important point here is Tamāla Kṛṣṇa's suggestion. He plainly suggests that anything could be published by the BBT following Śrīla Prabhupāda's disappearance, a nonsense suggestion that Śrīla Prabhupāda had to cut down."*
> (*Usage*, p. 11)

Thus, *Usage* states that the final policy decision given by Śrīla Prabhupāda to the BBT is that it is "nonsense" that they could publish "anything" after his physical disappearance, referring specifically to any non-Prabhupāda translations of "bona fide Vedic" texts. Therefore, Śrīla Prabhupāda had to "cut down" this suggestion. Clearly, such "nonsense" regarding "anything" would also cover the printing of HD's translation of *Bhāgavatam*.

19) No Printing Without Purports

In respect of the following part of the May 28th, 1977 conversation that we produced in Proof 8 –

> **Rāmeśvara:** "None. We're not eager to publish anything which is not perfect, because you have already set the highest standard for the BBT. The name BBT means the highest standard right now in the world."
> **Śrīla Prabhupāda:** "That is good answer."
> (Conversation with GBC, 28/5/77)

– *Usage* states:

> *"Here Śrīla Prabhupāda approves of Rāmeśvara's statement of not publishing anything which isn't perfect, in other words, anything which has not been given purports to by Śrīla Prabhupāda."*
> (*Usage*, p. 14)

Thus, *Usage* states that Śrīla Prabhupāda's final policy decision for the BBT is that he approves of them not publishing anything that does not contain his purports. Again, clearly, this would mean not publishing HD's translation of *Bhāgavatam*, since that does not contain purports by Śrīla Prabhupāda. We can also note that this statement by *Usage* completely complements the condemnation of "anything" being published by the BBT that was not from Śrīla Prabhupāda, which we quoted them stating in the previous proof.

Indeed, this conclusive argument actually forbids the printing and thus reading of ***any*** post-1977 translations by **anyone**, because they obviously will not be accompanied by Śrīla Prabhupāda's purports.

Chapter Six
Hridayānanda Eliminated: Proofs 20-26

The previous chapter established that ISKM agree that Śrīla Prabhupāda did not authorise anyone to complete his *Bhāgavatam*. In this chapter, ISKM will establish more specifically that HD in particular was not authorised to complete the *Bhāgavatam*, and that they cannot accept his *Bhāgavatam*.

20) HD Cannot Translate

a) *Usage* explains the meaning of the word "translation" used by Śrīla Prabhupāda in the parts of the May 28th conversation which were just quoted in the previous two proofs:

> *"The other thing to note here is how Śrīla Prabhupāda is using the word "translation", to also include "purports". When he said, "Just like my translation," he is speaking of his translation, that also includes his purports. […] Prabhupāda is, therefore, using the word "translate" to mean translations and purports. Before continuing, here are other instances where Śrīla Prabhupāda uses the word "translation" to also mean purports. […] These quotes highlight the fact that Śrīla Prabhupāda often used the word "translate" to also mean purports."*
> (*Usage*, p. 11-13)

Usage therefore states ***5*** times that the words "translation" and "translate" refer to **both** translating and purports **together** ("include", "also", "and"). Thus, the words definitely do not **exclude** translating, which is merely stating the obvious since that is what the words "translation" and "translate" mean!

b) Therefore, **the very next time** Śrīla Prabhupāda uses the word "translation" in this May 28th conversation, in the statement –

> **"Our translation must be documents. They are not ordinary… One cannot become unless one is very realized. It is not A-B-C-D translation."**

– the word "translation" here would, according to the explanation just given by *Usage*, have to mean **both** "translating and writing purports".

And *Usage* states about this statement that:

> *"Here Śrīla Prabhupāda states that one should be very realized in order to translate"*
> (*Usage*, p. 10)

c) Hence, combining points **a)** and **b)**, *Usage* would have to agree that one who "translates", which **includes translating** as well as writing purports, must be "very realized".

d) ISKM have already accepted in their position paper *IA77* that HD is a guru hoaxer, and therefore he is "envious" of Śrīla Prabhupāda (*IA77*, p. 66). Thus, ISKM accept that HD is not "realized" at all, never mind "very realized" – due to being envious of the pure devotee, Śrīla Prabhupāda. Therefore, *Usage* must accept that, according to Śrīla Prabhupāda, HD is not authorised to translate, since only a "very realized" person can do this, which they admit HD is not.

21) Cannot Be Party to HD's Offence

a) In Proofs 11 and 12, it was established that HD's *Bhāgavatam* arose solely due to, and is the product of, HD disobeying Śrīla Prabhupāda's order to not learn Sanskrit. This was established both by Śrīla Prabhupāda's emphatic words stating the point **3** times, and by HD's confession of the same.

b) ISKM agree that such disobedience to the spiritual master is the greatest offence:

> *"Such a person commits the greatest offence of disobeying the order of the spiritual master."*
> *(IA77,* p. 57*)*

c) ISKM also state in regards to such an offence of disobedience to the *Ācārya*, that they cannot "remain party" to it:

> ***"we cannot remain party to the offence by supporting them. We have no choice but to work independent of them**, […] For those who are interested in rectifying the situation, the first thing to note is that the instruction of the spiritual master is the supreme guiding principle for the disciple. **His instruction should never be ignored**."*
> (*IA77,* p. 63)

Therefore, as part of "rectifying the situation", they have rejected and

disassociated themselves from the ISKCON guru system due to the offence of disobedience to Śrīla Prabhupāda's orders, which such a system represents.

d) Similarly, they must also reject and disassociate themselves completely from HD's disobedient *Bhāgavatam* project by the same principle, in order to not remain party to *that* offence of disobedience to Śrīla Prabhupāda.

22) Must Be Completely Disregarded

ISKM states:

> *"In other words, if one is challenging the position of Śrīla Prabhupāda as the sole* dīkṣā *guru of ISKCON, he is to be considered envious of Śrīla Prabhupāda and should be neglected or disregarded."*
> (*IA77,* p. 66)

Thus, since ISKM accept that HD is a guru hoaxer who is challenging Śrīla Prabhupāda's position as the sole *dīkṣā* guru of ISKCON, they must disregard him – which would also mean disregarding his translations and books. Otherwise, accepting, using and taking advantage of a person's work is hardly disregarding them!

23) HD Not Qualified to Translate

Usage nicely explains how HD is not qualified to translate:

> *"The scholarship of a translator or the arrangement of words isn't the factor that will have everyone understand this science of Kṛṣṇa consciousness. A translator who thinks in such a way proves himself to be bewildered by false ego, thinking that he is the doer.*
> ***"In the Vedas also it is said that a person cannot know the Absolute Truth Personality of Godhead simply by dint of mundane education or intellectual gymnastics. One can know the Supreme Truth if one has unflinching faith in the bona fide spiritual master as well as in the Lord. […]"***
> – Śrīmad Bhāgavatam*, 2.9.32, purport"*
> (*Usage*, p. 25)

Usage states that the scholarship or translating ability of a translator is irrelevant. Rather, the only qualification that matters is his "unflinching faith in the bona fide spiritual master". We already quoted ISKM

accepting that HD does not even have faith, never mind unflinching faith, in Śrīla Prabhupāda, because he is actually "envious" of Śrīla Prabhupāda (*IA77*, p. 66). Hence, according to ISKM, HD is not qualified to translate, despite whatever scholarship or translation ability he has.

24) HD Offender Cannot Help

a) *Usage* condemns one who thinks that:

> *"such an offender to Śrīla Prabhupāda as Jayapatākā Svāmī will help the cause of ISKCON. He does not understand that the original mistake was done by Jayapatākā Svāmī and other so-called gurus. Their act of having accepted the post of a spiritual master without having the proper qualification and authorization is what is sinking ISKCON at the moment."*
> (*Usage*, p. 34)

HD is one of these "other so-called gurus" referred to above, along with "Jayapatākā Svāmī". Thus, *Usage* is stating that, just like Jayapatākā Svāmī, it is also foolish to think that HD can help the cause of ISKCON.

b) Therefore, according to *Usage*, it is not possible for a person such as HD to be able to help the cause of ISKCON via his *Bhāgavatam*. Which means such a project cannot be of use, and thus is useless. Hence, ISKM has to agree that Śrīla Prabhupāda, as the *Ācārya* of ISKCON, would only authorise projects that are beneficial to his ISKCON, rather than ones that are useless, such as HD's *Bhāgavatam*.

25) HD Not Authorised

In the first 3 chapters, we presented many proofs from Śrīla Prabhupāda which established that HD was not authorised to translate the *Bhāgavatam*. Thus, if these proofs are correct, then it should not be possible to present any evidence that HD was authorised to translate the *Bhāgavatam*. For, these proofs establish that such evidence could not exist. And we actually find this to be the case, because ISKM do not even attempt to present evidence that HD was authorised – confirming that all the previous proofs from Śrīla Prabhupāda are indeed correct. On the contrary, ISKM make a point of stressing very firmly that, rather than being authorised, HD only came to have the position of translating the *Bhāgavatam* due to the following:

"political maneuvers by the corrupt top order management of ISKCON"
(*Usage*, p. 7)

" *usurped […] in order to gain prominence in ISKCON".*
(*Usage*, p. 7)

"having usurped […] wrote his purports which are not authorized."
(*Usage*, p. 14)

"Hrdayānanda Dāsa Gosvāmī then entered the scene and stole the service of translation."
(*AQ,* p. 11)

Thus, ISKM are stating 4 times that HD translated the *Bhāgavatam* not due to being authorised to do so by Śrīla Prabhupāda, but through a process of usurpation.

26) No "Transfer" of Authorisation

a) We saw in the previous proof that ISKM claimed HD translated the *Bhāgavatam* via a process of usurpation. They claim that the victim of this usurpation was **Pradyumna Dāsa ("PD")**, who *supposedly* had been authorised by Śrīla Prabhupāda to translate the *Bhāgavatam*, and therefore this means that:

"Śrīla Prabhupāda wanted the translations to continue […] past is past. At least, the translations are available to be read."
(*Usage*, p. 6-7)

This implies that somehow the authorisation that was supposedly given by Śrīla Prabhupāda to PD had been "transferred" to HD, and so remained valid for HD. (The next chapter covers PD's *supposed* authorisation from Śrīla Prabhupāda to complete the *Bhāgavatam*).

b) However, ISKM themselves admit that an action taken through usurpation means that it is unauthorised:

"Unfortunately, soon after Śrīla Prabhupāda's departure, his disciples disobeyed him and tried to usurp his position by becoming so-called spiritual masters being neither qualified nor authorized by him to do so."
(ISKM website)

Śrīla Prabhupāda also refers to the act of usurping as meaning an action that is unauthorised:

> **"So I was just going to the courts for your unauthorized usurping of the entrance of the verandah to my room."**
> (Śrīla Prabhupāda Letter, 30/12/71)

c) Thus, one taking the unauthorised action of usurpation cannot make one's subsequent activity authorised, even *if* the victim of the usurpation was *supposedly* authorised. Hence, even if PD had been authorised by Śrīla Prabhupāda to translate the *Bhāgavatam*, HD usurping this activity from him does not mean that HD has "received" that authorisation from him. And, therefore, HD is still not authorised to translate the *Bhāgavatam*, and his *Bhāgavatam* remains unauthorised.

Therefore, the conclusion of this and the previous 2 chapters is that: ISKM must accept through their many wonderful proofs that HD's *Bhāgavatam* is not authorised and must be rejected, and therefore Śrīla Prabhupāda's *Bhāgavatam* remains the only authorised *Bhāgavatam* to be used in ISKCON.

ISKM's followers can either accept Śrīla Prabhupāda's proofs given in the first 3 chapters, or ISKM's proofs given in this and the previous 2 chapters, or all or any of them. And, indeed, any one proof is itself enough, but here we have 26! Whichever way one chooses, it is impossible to continue to avoid the conclusion that HD's *Bhāgavatam* is not authorised, and therefore must be rejected as such.

Chapter Seven
Pradyumna Not Authorised

In Proof 26, we referred to an allegation made by ISKM that Śrīla Prabhupāda did authorise an individual other than HD to translate the *Bhāgavatam*. This individual's name is **Pradyumna Dāsa ("PD")**, whom we also mentioned in Proof 10. In this chapter, we investigate this allegation more specifically, and show that there is no evidence from Śrīla Prabhupāda for this allegation.

No evidence

The 13 proofs presented from Śrīla Prabhupāda prove that not only had HD not been authorised by Śrīla Prabhupāda to translate the *Bhāgavatam,* but actually no one had been. Thus, if these proofs are correct, we should expect there to exist no evidence for PD having been authorised either. Because, by definition, the existence of these proofs means that such evidence could not possibly exist. Confirming this fact, *Usage* does not even attempt to present **evidence from Śrīla Prabhupāda** to prove PD was authorised by Śrīla Prabhupāda to translate the *Bhāgavatam*. Instead, *Usage* is only able to offer an allegation from PD wherein he claims what supposedly "Prabhupāda said"(*Usage*, p. 6). However, ISKM already accept that:

> *"the first thing to note is that the instruction of the spiritual master is the supreme guiding principle for the disciple.* ***His instruction should never be ignored****."*
> (*IA77,* p. 63)

> *"what is the symptom of one who has faith? He follows Śrīla Prabhupāda's* ***instructions 100%***"
> (*Usage*, p. 26)

And, therefore, ISKM must also accept these instructions given by Śrīla Prabhupāda in Proof 7:

> **"Unless it is there from me in writing, there are so many things that "Prabhupāda said.""**
> (Śrīla Prabhupāda Letter, 2/9/75)

> **"just like in our ISKCON there are so many false things: "Prabhu-**

pāda said this, Prabhupāda said that.""
(Śrīla Prabhupāda Letter, 7/11/72)

"Sometimes they say, "Prabhupāda said it." More misleading. Yes."
(Śrīla Prabhupāda, Morning Walk, 3/2/75)

Thus, ISKM must reject such a "Prabhupāda said" claim as being unsubstantiated, and instead only accept Śrīla Prabhupāda's recorded instructions.

Self-contradiction

a) PD also claimed the following regarding what he believed "Prabhupāda said":

"the Godbrothers who were selected by Śrīla Prabhupāda to accept disciples. […] The 11 gurus".
(Letter to Satsvarūpa from PD, 7/8/78)

Thus, PD claimed that Śrīla Prabhupāda selected 11 successor *dīkṣā* gurus.

b) To bolster its claim for this "Prabhupāda said" story from PD, *Usage* also puts forward another "Prabhupāda said" story, this time from Rocana Dāsa ("RD"). *Usage* gives a link to an article from RD after PD's "Prabhupāda said" testimony on page 6. In this article, RD claims:

"It was well known in those circles that Pradyumna had been empowered and instructed by Śrīla Prabhupāda to finish the Śrīmad Bhāgavatam *if Śrīla Prabhupāda departed."*
("Long-Term Effects of the Zonal *Ācārya* System", RD, 13/9/13)

However, before the above statement from RD wherein he claims what was "well known", he also states something else which he claims is "known" to him:

"When he was ejected, Yaśodānandana was so devastated that within a few years he came up with the Ṛtvik *philosophy."*

RD here claims that the idea that Śrīla Prabhupāda is ISKCON's *dīkṣā* guru through the use of "*Ṛtviks*", was concocted by Yaśodānandana Dāsa, merely as a reaction to being thrown out of ISKCON.

c) The above statements from PD and RD perfectly illustrate the

fallacy of accepting "Prabhupāda said" stories as being authoritative, and why Śrīla Prabhupāda rejected them being offered as evidence. Because they both falsely promote the idea that Śrīla Prabhupāda is *not* the *dīkṣā* guru of ISKCON. However, ISKM must accept these statements as true. Because, since ISKM have abandoned the authority of only accepting Śrīla Prabhupāda's direct, recorded orders, and instead also accept "Prabhupāda said" stories as being as authoritative, they must accept all of them. For none of them are Śrīla Prabhupāda's recorded words, and hence one cannot claim that any one such story is definitely more authoritative than another. Which would mean accepting as true, not just the above statements from PD and RD, but also other "Prabhupāda said" stories like them, which are contrary to ISKM's supposed mission of promoting Śrīla Prabhupāda as ISKCON's only *dīkṣā* guru. Thus, by ISKM accepting the authority of "Prabhupāda said" stories, it would mean them accepting evidence that their whole supposed mission is false. Therefore, by going down this road, ISKM would be willing to **sacrifice their whole supposed mission just to save HD and his *Bhāgavatam*!**

d) One could argue that we can reject certain claims because we have recorded instructions from Śrīla Prabhupāda that would refute such testimonies. Thus, for example, one could reject PD's claim regarding Śrīla Prabhupāda having supposedly selected successor *dīkṣā* gurus by stating that Śrīla Prabhupāda's recorded instructions do not support such a claim. But this merely proves that people's stories cannot be trusted unless they are supported by Śrīla Prabhupāda's recorded instructions. And thus, we are back to where we started – "Prabhupāda said" stories must be rejected and only Śrīla Prabhupāda's recorded instructions are to be accepted.

Contrary evidence

Therefore, for the multiple reasons given above, ISKM must accept that such a "Prabhupāda said" claim cannot be accepted as providing any valid evidence that PD was authorised to translate the *Bhāgavatam*. In addition, ISKM must also accept the following evidence showing that PD was actually not authorised by Śrīla Prabhupāda to translate the *Bhāgavatam*:

a) ISKM have already rejected the idea that anyone, never mind PD, could have been authorised to translate the *Bhāgavatam*. In Proofs 16, 17 and 19, they state 3 different times that no translations are possible

without Śrīla Prabhupāda's purports. Thus, 3 times they have ruled out that Śrīla Prabhupāda could have authorised PD to translate the *Bhāgavatam*, since such a translation would automatically be bereft of Śrīla Prabhupāda's purports.

b) In Proof 18, *Usage* stated that Śrīla Prabhupāda had rejected as "nonsense" the idea of the BBT publishing any future translations not given by him. Which would rule out Śrīla Prabhupāda having authorised PD to translate the *Bhāgavatam*.

c) In Proof 8, we quoted Śrīla Prabhupāda agreeing with Rāmeśvara on May 28th, 1977 that there was no one qualified to translate in ISKCON. (In Chapter Ten, "*Usage* Paper Collapses 3: Final Instruction", we show how ISKM must agree with this answer). Which again would rule out Śrīla Prabhupāda having authorised PD to translate the *Bhāgavatam*.

d) In Proof 10, we specifically established *why*, as just explained in point **c)**, PD was ruled out by Śrīla Prabhupāda on May 28th, 1977, as having not been authorised to translate the *Bhāgavatam*. Because, in Proof 10, we saw Śrīla Prabhupāda agree that the translation ability possessed by PD was only "mechanical", and therefore Śrīla Prabhupāda had to do the full verse translations since this requires "spiritual realization". Therefore, Śrīla Prabhupāda's answer agreeing that "none" in ISKCON were qualified to translate is consistent with these earlier statements from him regarding the need for spiritual realisation for translation. Thus, the answer was not a reflection on PD's ability to translate, which was not in doubt, but because such "mechanical" translation ability is not enough.

Thus, in summary:

i) ISKM have to accept that there is no evidence that PD was authorised to complete the *Bhāgavatam*, because they need to follow Śrīla Prabhupāda's orders in regards to "Prabhupāda said".

ii) ISKM have to accept that there is no evidence that PD was authorised to complete the *Bhāgavatam*, in order to avoid sacrificing their whole supposed mission!

iii) ISKM must accept that there are at least 6 proofs that PD was *not* authorised to complete the *Bhāgavatam*.

Chapter Eight
Usage Paper Collapses 1: No Authorisation

As noted earlier, the arguments that ISKM do try to use to support HD's *Bhāgavatam* have all been put together by them in the *Usage* paper. This paper is split into two parts. Only Part 1 deals with the issue of whether or not HD's *Bhāgavatam* is authorised. Thus, in this book we are specifically referring only to the full contents of Part 1 of *Usage*, when we say "*Usage* paper" or "full" or "whole" *Usage* paper, etc. In this and the next 3 chapters, we give 4 different proofs, with each proof alone defeating the full *Usage* paper in its attempt to support HD's *Bhāgavatam.*

Usage Paper Contents

Part 1 of *Usage* itself is split into 9 parts, 1.1 until 1.9. The title of each part perfectly explains its purpose:

"1.1: Śrila Prabhupāda Wanted the Translations to Continue"

This claims that Śrīla Prabhupāda wanted the balance of the *Bhāgavatam* to be translated, based on PD's testimony.

"1.2: A Drastic Turn, so the Next Best Option"

Following on from 1.1, this claims that since PD was removed from ISKCON, it is justified for HD to have completed the *Bhāgavatam*.

"1.3: Simple Translations Can Be Done by Anyone with Linguistic Ability"

Following on from 1.2, this claims that only linguistic ability in Sanskrit is required to translate holy scripture.

"1.4: Purports Should Come from a Realized Soul"

Following on from 1.3, this claims that only the writing of purports, and not translations, requires one to be spiritually realised.

"1.5: How Do We Know the Translations Are Accurate?"

This claims that HD's translations are accurate.

"1.6: Minor Mistakes Are Not Very Dangerous"

Following on from 1.5, this claims that even if there were some defects

in HD's *Bhāgavatam* translation, it does not matter.

"1.7: What About Translations Done by an Offender"

This claims that the fact HD is an offender by having usurped Śrīla Prabhupāda's position does not disqualify him from translating.

"1.8: Rejecting the 11th and 12th Cantos Is an Offense"
"1.9: Knowledge Treasure in the "Forbidden" Cantos"

Following on from the previous 7 parts, both of these parts *assume* that the "evidences" the paper has presented establish that HD's *Bhāgavatam* is bona fide. It therefore concludes that to reject it is an offense, and deprives us of the knowledge contained within it.

Authorisation absolutely necessary

ISKM correctly explain that qualification is not enough – one must be authorised by Śrīla Prabhupāda as well:

> *"There are two criteria for a person to become an initiating spiritual master –*
> *1. Possessing the qualification of a first-class devotee*
> *2. Authorization by his spiritual master.*
> *Being a pure devotee is the preliminary qualification to become a guru. But that alone does not automatically mean that he becomes a* dīkṣā *guru. He still needs the authorization of his guru to become a regular* dīkṣā *guru."*
> (*IA77,* p. 35)

And the need for such authorisation from Śrīla Prabhupāda is of course not just restricted to becoming a spiritual master, but rather applies to one's whole spiritual life:

> **"The order of the spiritual master is the active principle in spiritual life."**
> (*Cc., Ādi-līlā,* 12.10)

Otherwise, one could run around doing whatever one wanted without any authority from Śrīla Prabhupāda.

No authorisation presented

a) This key spiritual principle of authorisation, agreed on by ISKM, will enable one to rebut the full *Usage* paper. Referring to the contents of the full *Usage* paper given in the first section, we can note that it claims that PD was authorised in Section 1.1, and then the rest of the sections

1.2-1.9, assume that this authorisation happened, and sections 1.2-1.7 argue that HD was qualified to do the translations. Thus, if HD was not authorised by Śrīla Prabhupāda to complete the *Bhāgavatam*, then the whole paper is actually useless, since the qualification of HD is not relevant. And, since the paper does not even attempt to show that **HD** was authorised by Śrīla Prabhupāda, the paper is thus rendered useless by the principle of the need for authorisation, as agreed with by ISKM in the previous section.

b) The only way for the paper to be of any relevance would be if both of the following two points were true:

i) PD was authorised by Śrīla Prabhupāda to complete the *Bhāgavatam*.

ii) This authorisation somehow "transfers" over to HD.

Then the rest of the paper arguing that HD was qualified to translate would have some relevance. However, both of these points would need to be true, meaning that even if the first point was true, the paper would still be irrelevant and thus useless without the second. However, we have already established that neither are true. **i)** was shown to not be true in the previous chapter, and **ii)** was shown to not be true by Proof 26, in Chapter 6. Therefore, the whole paper is defeated by just this one spiritual principle of the need for authorisation alone, as the paper does not even attempt to offer evidence for **ii)**; and does not even attempt to offer evidence **from Śrīla Prabhupāda** for **i)**. Which means that the rest of the paper, which only argues for HD's qualification by resting on assuming such an authorisation exists, **collapses**.

Thus, the whole *Usage* paper actually has no value whatsoever in terms of defending HD's *Bhāgavatam*, as it does not offer the actual evidence required to make HD's *Bhāgavatam* authorised – the evidence of authorisation!

Chapter Nine
Usage Paper Collapses 2: "Very Realized"

We noted in Proof 18 *Usage* accepting that the answers Śrīla Prabhupāda gave to the GBC's questions on May 28th, 1977 were to be the BBT's official publishing policy for ISKCON after Śrīla Prabhupāda's physical disappearance. These answers would therefore **specifically** and **directly** answer the question before us: whether Śrīla Prabhupāda approved of anyone else to complete his *Bhāgavatam,* and thus be published by the BBT. *Usage* accepts, as quoted in Proof 20, that Śrīla Prabhupāda gave the following answer as the conclusion to that conversation:

> **"Our translation must be documents. They are not ordinary... One cannot become unless one is very realized. It is not A-B-C-D translation."**
> (Conversation with GBC, 28/5/77)

and states that this answer means that:

> *"Here Śrīla Prabhupāda states that one should be very realized in order to translate"*
> (*Usage*, p. 10)

Which means this answer where Śrīla Prabhupāda directly answers whether HD could translate the *Bhāgavatam* is therefore fatal to ISKM's case. Because it means that HD's *Bhāgavatam* is automatically ruled out, since ISKM already accept that HD is not "very realized". *Usage* realises the significance of this fatality, acknowledging that this answer from Śrīla Prabhupāda is "the opposing argument" (*Usage,* p. 10) to their claims that HD's *Bhāgavatam* bona fide. However, this answer cannot be changed or rejected since it is Śrīla Prabhupāda's authoritative words. Therefore, *Usage*'s only option is to just desperately claim that this answer does not mean what it actually states!

Translation means "not translation"

a) *Usage* attempts to avoid this answer from Śrīla Prabhupāda that only the "very realized" can "translate", by simply claiming that "translate" means "not translate"! It claims that when Śrīla Prabhupāda states –

"A realized soul, must be. Otherwise, simply by imitating A-B-C-D will not help. My purports are liked by people because it is presented as practical experience. […] Our translation must be documents. They are not ordinary… One cannot become unless one is very realized. It is not A-B-C-D translation."
(Conversation with GBC, 28/5/77)

– this means that:

"Śrīla Prabhupāda here states that a realized soul can do the work. What work? He states "My purports are liked", so the "A-B-C-D" example and the adjective "very realized" that Śrīla Prabhupāda used are meant for one who writes purports, not translations."
(*Usage*, p. 14)

b) Thus, it is claimed that:

i) The term "very realized" that appears before the sentence "It is not A-B-C-D translation" applies only to writing purports and "not translations".

ii) This is because Śrīla Prabhupāda states "**imitating A-B-C-D"** in regards to his purports.

iii) Therefore, when Śrīla Prabhupāda uses the phrase **"A-B-C-D *translation"***, the word "translation" here must mean **only** purports, and thus "not translations".

1) Defeated by *Usage* itself

However, in Proof 20, we noted that right before Śrīla Prabhupāda uses the word "translation" above, *Usage* admitted ***5*** **times** that Śrīla Prabhupāda had used the word "translation" and "translate" to mean **both** translation and purports. Thus, *Usage* would have the burden of giving proof that Śrīla Prabhupāda *suddenly* changed the meaning of the word "translation" to exclude translation. This meaning cannot suddenly be changed by Śrīla Prabhupāda simply saying "imitating A-B-C-D" when referring to purports, since the word "translation" is **not even used there by Śrīla Prabhupāda**. Rather, consistent with *Usage*'s definition of the word "translation", Śrīla Prabhupāda:

i) first states purports are not "imitating A-B-C-D";

ii) then states that "translation", which, according to *Usage*, includes purports as well as translation, is also not "A-B-C-D".

ii) therefore *includes* **i)**. But **i)** does not *exclude* **ii)**.

Hence, *Usage*'s burden of showing that Śrīla Prabhupāda suddenly changed the meaning of the word "translation", which *Usage* itself had given, to now effectively mean the opposite – "not translation" – is not satisfied. This point, which is based on *Usage*'s own arguments, is enough to rebut *Usage*'s assertion that "translation" means "not translation", because *Usage* cannot refuse to accept its own statements! However, for completeness, we will give many more points.

2) Next use of "translation"

Thus, the term "A-B-C-D" is used by Śrīla Prabhupāda to refer to both purports and translations. If, however, one persists in illogically arguing that the term "A-B-C-D" can **only** be used to mean "purports" – even though Śrīla Prabhupāda clearly states "A-B-C-D **translation**" – just because Śrīla Prabhupāda *also* used "A-B-C-D" to refer to purports, then even this silly assertion can be defeated by its own "reasoning". Because, the very next time Śrīla Prabhupāda actually uses the word "translation", he does not even say "A-B-C-D", thus rendering the use of this illogical objection irrelevant in any case. And, it is in this next use of the word "translation", that Śrīla Prabhupāda actually states the "very realized" qualification required:

> **"Our translation must be documents. They are not ordinary… One cannot become unless one is very realized."**

The need to be "very realized" is linked to "Our translation must be documents", and there is no mention of "A-B-C-D" here, thereby causing *Usage's* complete reliance on its "A-B-C-D" argument to fail. Therefore, the meaning of this word "translation" here cannot in any case be modified by Śrīla Prabhupāda having said "imitating A-B-C-D". Thus, the statement that "Our translation" requires one to be "very realized" stands without change from the previous use of the word "translation" in this conversation by Śrīla Prabhupāda. Where, according to *Usage*, "translation" meant both translation and purports. Hence, one who translates, not just writes purports, needs to be "very realized".

Therefore, you have two choices:

a) Either accept what Śrīla Prabhupāda actually states, which is "A-B-C-D translation";

b) If you refuse, and illogically insist the term "A-B-C-D" here can refer to *only* "purports", you still have to accept that Śrīla Prabhupāda

also uses the term "translation" in the key and relevant "self-realized" statement without using "A-B-C-D". Which means that this illogical argument does not even apply here.

So, from either and both angles, *Usage's* assertion is defeated.

3) Not ordinary translation

Additionally, when Śrīla Prabhupāda states –

> **"Our translation must be documents. They are not ordinary… One cannot become unless one is very realized."**

– he makes it clear that the reason "translation" requires one to be "very realized" is because such translation is "not ordinary". In Proof 9, we proved that Śrīla Prabhupāda is here *also* referring to his translations in his "not ordinary" books, which contain both translations and purports, Therefore, Śrīla Prabhupāda is using "translation" here to refer to both translating and purports.

4) Śrīla Prabhupāda confirms

Śrīla Prabhupāda using the word "translation" to at least mean translation (as well as purports) is consistent with:

a) How Śrīla Prabhupāda has always used the word "translation" previously;

b) How Śrīla Prabhupāda uses the word "translation" in this very conversation right before he says "Our translation must be documents";

c) What Śrīla Prabhupāda stated throughout his teachings about translations (as well as purports) requiring one who is "very realized" – see Proof 10 where evidence of this was given.

5) Answering the actual question

When Śrīla Prabhupāda gave this answer about "translation" requiring one who is "very realized", he was answering a question asked of him by the GBC just a few sentences earlier. This question asked whether or not the BBT could publish "some worthy translation of a bona fide Vedic reference". Obviously, this refers to at least needing to translate the material, and not just writing purports, since you cannot even write purports unless there first exists some translated material on which to

write purports! Hence, it would be absurd to answer this question by only referring to the writing of purports, and not translating, given translating was what Śrīla Prabhupāda was actually asked about, and without such translation, purports could not in any case exist.

6) Translating is also not mechanical

a) When Śrīla Prabhupāda makes the "imitating A-B-C-D" statement, he does **not** state that "A-B-C-D imitation" is linked only to purports. Rather, Śrīla Prabhupāda states 3 separate sentences:

i) "A realized soul, must be."

ii) "Otherwise, simply by imitating A-B-C-D will not help."

iii) "My purports are liked by people because it is presented as practical experience."

iii) is stated by Śrīla Prabhupāda as applying to **i)** and **ii)**, in that his "practical experience" is evidence of why a person needs to be a "realized soul" and that just "imitating A-B-C-D will not help". That is, it is an example of **i)** and **ii)**. Śrīla Prabhupāda does not state that **i)** and **ii)** apply only and exclusively to **iii)**. Because the phrase "imitating A-B-C-D" actually refers to a process, a process which is mechanical.

b) But this process is not automatically restricted to only the writing of purports. Rather, it will apply wherever Śrīla Prabhupāda states that this "A-B-C-D" process will occur. And, thus, by stating the phrase "A-B-C-D translation", Śrīla Prabhupāda is also referring to that "A-B-C-D" process being applied to "translation" – which, as ISKM state, means **both** translation and purports. Thus, the same mechanical process is stated as not being sufficient for both translations and purports. And, indeed, this is literally what Śrīla Prabhupāda states:

i) Purports are not "A-B-C-D" and require a realised soul.

ii) Translations (and purports) are not A-B-C-D and require a very realised soul.

c) This "A-B-C-D translation" point is therefore just repeating the same point about "translation" requiring "spiritual realization" and **not** being "mechanical", which Śrīla Prabhupāda had already agreed with previously, as shown in Proof 10.

Summary

Thus, if we go only by the words and meanings Śrīla Prabhupāda uses, this is what Śrīla Prabhupāda states, sentence by sentence:

One needs to be a realised soul.
One cannot imitate A-B-C-D.
Purports are based on practical experience.
Translations and purports (meaning of "translations" as given by *Usage*) must be documents.
They are not ordinary but require one to be very realised.
The translations and purports ("translation") are not A-B-C-D.

This is consistent with everything: the English language, Śrīla Prabhupāda's use of the English language, what *Usage* claims the words mean and what Śrīla Prabhupāda actually states.

The alternative is simply contradictory: translation means not translation!

Order remains – *Usage* collapses

As already noted, Śrīla Prabhupāda stating that only the "very realized" can translate is part of his specific answer regarding the future policy of translation for ISKCON. Hence, with ISKM having already accepted that HD is not "very realized", this answer alone from Śrīla Prabhupāda shows that HD's *Bhāgavatam* is not bona fide. And therefore this answer causes the whole *Usage* paper to collapse in regards to supporting HD's *Bhāgavatam*. That's why *Usage* went to the desperate lengths of claiming "translation" meant the exact opposite – not translation. Otherwise, the whole paper would be finished. And it is also why we have absolutely buried this claim with multiple pieces of evidence!

Chapter Ten
Usage Paper Collapses 3: Final Instruction

In the previous chapter, we noted the finality and specificity of the answers Śrīla Prabhupāda gave on May 28th, 1977 to the GBC regarding future BBT publishing policy for ISKCON. We also noted *Usage* desperately trying to avoid one of these answers by claiming Śrīla Prabhupāda's words mean the opposite of what they mean! We will see that *Usage* also try to claim that this and the other answer given by Śrīla Prabhupāda on May 28th, 1977, do not mean what they actually state, by trying another tactic.

Denying Śrīla Prabhupāda's statements

a) In respect of Śrīla Prabhupāda's two answers given on May 28th, 1977, which we quoted in Proofs 8 and 9 respectively, *Usage* states that:

> *"Then he states "But amongst our disciples, I don't think there are many who can translate properly." Prabhupāda is here speaking of a disciple* **giving purports** *to a work that has not yet been translated by Prabhupāda, this is clear, otherwise,* **Śrīla Prabhupāda would be contradicting Himself***."*
> (*Usage*, p. 11)

> *"Here Śrīla Prabhupāda states that one should be very realized in order to translate, which is the* **very opposite of his previous quotations***."*
> (*Usage*, p. 10)

b) In the first claim, *Usage* states that "translate" here must refer only to purports, and thus cannot mean what it actually states, translate. However, we know for a fact that it does refer to translating, because Śrīla Prabhupāda actually states:

> **"Just like my translation, another person translating into Hindi or other languages, we are publishing. Similarly, if somebody has translated properly, it can be published. But amongst our disciples, I don't think there are many who can translate properly."**
> (Conversation with GBC, 28/5/77)

When Śrīla Prabhupāda's books are translated into other languages like Hindi, the **full** book, which includes both his translations and purports,

is translated. And of course this translation refers to Śrīla Prabhupāda's books being *translated into Hindi*, and not to the translator writing purports! Hence, this is **double** incontrovertible proof that Śrīla Prabhupāda refers here to straight translating, in addition to the writing of purports.

However, for both answers that Śrīla Prabhupāda gave here on May 28th, 1977 – disciples not being able to translate properly and needing to be very realised – *Usage* states that we must deny what Śrīla Prabhupāda **actually states** because it would somehow 'contradict' his previous statements: "*Śrīla Prabhupāda would be contradicting Himself*", "*which is the very opposite of his previous quotations.*"

The two statements

These previous statements from Śrīla Prabhupāda that *Usage* claims would supposedly be contradicted by his answers on May 28th, 1977 are presented by *Usage* in section 1.3 of the paper. We review these previous statements quoted by *Usage* below.

a) The first quote presented is not actually from Śrīla Prabhupāda, but is yet another "Prabhupāda said" from PD, and thus is not evidence from Śrīla Prabhupāda, for the reasons outlined earlier in Chapter 7.
b) The next 4 quotes: Śrīla Prabhupāda's Letter to Sudāmā, Śrīla Prabhupāda's Letter to Rudra and Rādhikā referencing "Louise Bourassa", Śrīla Prabhupāda's letter to Hari Śauri, and Śrīla Prabhupāda's letter to Gurudāsa – all refer to translating **Śrīla Prabhupāda's books** into foreign languages. Thus, they refer to a **completely different subject matter** since Śrīla Prabhupāda's answers in the May 28th, 1977 conversation are specifically about the translation of **scriptures** in the future by someone else, which would not be seen by Śrīla Prabhupāda. Whereas, these 4 quotes deal with something that had been already going on for many years, which was translation of Śrīla Prabhupāda's books, in which he had already translated the scriptures for us, into foreign languages.
c) This then leaves us with only 2 quotes which are even about the subject matter under discussion – the translation of scripture by someone else. *Usage* made a huge claim – that we are not allowed to accept what Śrīla Prabhupāda actually states on May 28th, 1977, because it would contradict his previous statements. Given this huge claim that involves overturning Śrīla Prabhupāda's clear words, one would have expected a huge mass of previous statements that would cause this supposedly huge 'contradiction'. Yet, *Usage* can only find two

quotes which are even about the same subject matter. And, as we shall see, they are not relevant, and therefore, not contradictory.

Not relevant

These two quotes are given below:

> ***"English translation of* Caitanya-caritamrta*; by Nogen Roy have been seen by me. There is no commentary and therefore it can be read. but I do not know who is this Sanjib Choudhuri. Anyway there is no harm reading simply the translation."***
> *– Śrīla Prabhupāda's letter to Rāyarāma & Satsvarūpa, 30 March 1967*

> ***"Regarding the teacher Miss Wilson, you may engage her in translating, if she can read Bengali type. She can try Jiva Gosvami's 'Sandarbhas'–that will be a great contribution."***
> *– Śrīla Prabhupāda's letter to Rudra and Rādhikā, 20 Feb 1972*

However, these two quotes are still not relevant to the subject matter at hand. Because the subject matter that the GBC brought up with Śrīla Prabhupāda on May 28th, 1977 referred specifically to:

i) Translations in the future that he would **not see**.
ii) Translations that were to be printed by the BBT.
iii) Translations that had to be "perfect" and of the "highest standard in the world".

All these 3 points are stated in the May 28th, 1977 conversation –

> **"we have a question about the BBT. […] So the question is, is there any system for publishing works in the future that you may not see? […] But what would the system be to insure the *parampara* if you would not personally see these translations? […] We're not eager to publish anything which is not perfect, because you have already set the highest standard for the BBT. The name BBT means the highest standard right now in the world."**

– and will be referred to as "the 3 conditions" in the rest of this book.

Yet, in these two quotes given by *Usage*:

i) Śrīla Prabhupāda had seen the translation in the case of Nogen Roy's *Caitanya-caritāmṛta*. And he would have seen the translation if Miss Wilson ever managed to translate something.
ii) Neither of these translations were ever considered suitable to have been authorised for printing by the BBT.

iii) The *Caitanya-caritāmṛta* translation was simply considered to be of "no harm". The other translation referred to a newcomer, Miss Wilson, who may not even have been able to **read** Bengali, being asked to have a "try". Clearly, neither translation refers to the production of a "perfect" translation which is the "highest standard in the world" – which, as explained in Proofs 8 and 9, also refers to being of the same standard as Śrīla Prabhupāda's translations.

No contradiction

In addition, we can note that in the case of the *Caitanya-caritāmṛta* translation by Nogen Roy, this was in 1967, before Śrīla Prabhupāda had printed **any** books of his own in ISKCON, not to speak of his own *Caitanya-caritāmṛta*. Hence, he later stated:

> **"I have given you TLC** *[Teachings of Lord Caitanya]***, what need is there to read Caitanya-caritamrta translated by someone else. You are right to stop such reading."**
> (Śrīla Prabhupāda Letter, 20/1/72)

Note, Śrīla Prabhupāda made this statement just on the basis of having given a short summary, *The Teachings of Lord Caitanya*, and not even a translation of *Caitanya-caritāmṛta*. And yet, just on that basis, he forbids the reading of translations by others.

a) Clearly, therefore, neither of these two quotes is relevant since they do not satisfy even one, never mind all, of the "3 conditions" required. Therefore, they have no bearing on the answer that Śrīla Prabhupāda *did* give in response to these "3 conditions" on May 28th, 1977. Hence, these 2 quotes cannot be used to claim that Śrīla Prabhupāda's actual answers on May 28th, 1977 cannot be accepted because they would be contradicted by these quotes. Because, there is no contradiction, nor can there be, as they do not even address the same situation.

b) This means that ISKM must accept that:

i) When Śrīla Prabhupāda states, "But amongst our disciples, I don't think there are many who can translate properly", the word "translate" here does also refer to translating and not only purports. And, therefore, when Śrīla Prabhupāda agrees with Rāmeśvara straight after, that **none** are actually qualified to translate scripture, this refers to translating as well as writing purports.
ii) When *Usage* agrees that "Śrīla Prabhupāda states that one should be very realized in order to translate" (p. 10), the word "translate"

here does refer to translating and not only purports.

Must accept final instruction

a) We noted above that the "3 conditions" arose because a delegation of the GBC met with Śrīla Prabhupāda on May 28th, 1977 to ask him for his final instructions regarding how things would continue in ISKCON after his physical disappearance. First, they asked Śrīla Prabhupāda about initiations "in the future, particularly at that time when you're no longer with us". Then, immediately after this, they asked Śrīla Prabhupāda about the BBT's future publishing policy for the translations of scriptures by someone other than himself.

Śrīla Prabhupāda's answers therefore constituted his final instruction for ISKCON on these matters.

b) This leads to a very important conclusion for ISKM. Because, as just noted, Śrīla Prabhupāda's answers to the GBC agreeing that "none" were qualified to translate and only the "very realized" could translate, were his final instructions regarding future translations. And ISKM have stated as a principle that:

> *"The point is that to execute the final instruction is the immediate duty of the disciple, not to argue about previous instructions that may seem contradictory. The final instruction supersedes all previous instructions."*
> (*IA77*, p. 52)

Which means that they cannot put forward the two quotes mentioned above, or indeed any other quotes as even being possibly relevant to Śrīla Prabhupāda's answers given on May 28th, 1977. Rather, they must just accept these final instructions and not try to avoid them by arguing over previous instructions that to *them* seem contradictory. Because the final instruction on the matter supersedes all previous instructions, regardless of what they may say – according to them. Though, as we have just shown they are not, in any case, contradictory at all.

c) Thus, the whole *Usage* paper in regards to HD's *Bhāgavatam* is again shown to be defeated by just one principle ISKM agree with. Which is that Śrīla Prabhupāda's answers on May 28th, 1977 that rule out HD's *Bhāgavatam* as being authorised, cannot be challenged by anything else Śrīla Prabhupāda may have said or done earlier. Thus automatically rendering such arguments *Usage* claims in support of HD's *Bhāgavatam* irrelevant.

Chapter Eleven
Usage Paper Collapses 4: Full Rebuttal

We first presented **13** separate proofs from Śrīla Prabhupāda which establish that HD was not authorised to complete the *Bhāgavatam*. We then presented **13** from ISKM themselves, in case they refused to accept Śrīla Prabhupāda's proofs. In addition, we have just given a further **3** proofs which utilise ISKM's own statements and principles to cause their whole *Usage* paper's defence of HD's *Bhāgavatam* to collapse. Thus, these latter three proofs mean that there is no point in considering anything else stated in the *Usage* paper, because it has already been defeated by ISKM itself. In addition, we have in any case dealt specifically in this book with all the material from the *Usage* paper that was put forward by them in support of HD's *Bhāgavatam*.

However, we will now, for completeness, go through the whole *Usage* paper, point by point, and cover every single quote from Śrīla Prabhupāda they presented. Anything else they say in the paper is irrelevant since only Śrīla Prabhupāda's authority matters. We will refer to the breakdown of the *Usage* paper, and its 9 parts, as given in Chapter 8.

Sections 1.1-1.5

Section 1.1 contains zero quotes from Śrīla Prabhupāda. Rather, it only offers a testimony from PD and some hearsay statements from others, which we covered in Chapter 7.

Section 1.2 presents one quote from Śrīla Prabhupāda which refers to the need to continue the translation of his books even if the translators are not perfect. However, this has no relevance to the matter before us:

a) The issue of continuing the translation of the *Bhāgavatam*, whether with a good or bad translator, does not even arise, because, as already proven in **29** different ways acceptable to ISKM – such a translation was not even authorised in the first place. Whereas the translation of Śrīla Prabhupāda's books into other languages *was* authorised by him.

b) The translation of Śrīla Prabhupāda books, which, as explained in Chapter 10, in the section "The two statements", is a different subject matter to translation of **new scripture** by **someone else**.

Section 1.3 was covered in full in Chapter 10.

Section 1.4 presents the May 28th, 1977 conversation, and this was covered in full in Proofs 8 and 9, and Chapters 9 and 10. In addition, it presents quotes showing that Śrīla Prabhupāda used the word "translation" to mean **both** translation and purports. We fully accept such quotes because, as we showed in Proof 20 and Chapter 9, these quotes actually contradict *Usage*'s support of *Bhāgavatam*'s HD.
Section 1.5 presents one quote from Śrīla Prabhupāda, which is part of the same quote we ourselves presented at the beginning of Proof 10. This quote simply explains how Śrīla Prabhupāda's books give the meaning of Sanskrit words in English. *Usage* uses this to argue that we can become a "scholar" in Sanskrit just by studying Śrīla Prabhupāda's books, and can thus check that HD's translations are "accurate". However, by deliberately ignoring the other part of this quote, which we do present in Proof 10, they fail to note:
The full translation requires "spiritual realization", whereas individual word translations only require "mechanical" skill. Hence, one cannot construct the former simply based on knowledge of the latter. More importantly, HD was not in any case authorised to complete the *Bhāgavatam*. Therefore, how "accurate" one feels his translations are, is irrelevant.

Sections 1.6-1.9

Section 1.6 presents a quote from Śrīla Prabhupāda in which he refers to another translation of the *Caitanya-caritāmṛta*. He comments that it has "little defects" and they are not "very dangerous". However, again, this is irrelevant to the subject matter before us. The issue of how "dangerous" it is to use HD's *Bhāgavatam*, even if it has defects, is not relevant, since the translation was not authorised by Śrīla Prabhupāda in the first place. Rather, what is "very dangerous" is to accept something which is not authorised by Śrīla Prabhupāda.
Section 1.7 at the outset states:

> *"One might argue that since Hrdayānanda Dāsa Gosvāmī was offensive to Śrīla Prabhupāda by disobeying his instructions and thus becoming guru on his own right, his translation is therefore bogus."*
> (*Usage*, p. 16)

Then, to "counter" this, they present two quotes from Śrīla Prabhupāda referring to Śrīdhara Mahārāja of the Gauḍīya Maṭha. However, as we noted in Proofs 20-24, it is actually **ISKM** themselves who argue this – in 5 different ways! Therefore, trying to counter this point is pointless

for ISKM, since it is their own point!

Section 1.8 presents one quote which states it is an "offence" to reject "Vedic literature", and claims this "offence" applies to rejecting HD's *Bhāgavatam* as "unauthorised" because of "all the evidence presented herewith" (p. 18). However, as we have seen 29 times over, absolutely no evidence has been presented by ISKM to substantiate HD's *Bhāgavatam* as being authorised by Śrīla Prabhupāda. Rather, the only evidence presented by *Usage* very strongly shows that HD's *Bhāgavatam* is not authorised. And, indeed, in Proof 10, we even have Śrīla Prabhupāda condemning as "rubbish" a professional translation of the *Bhāgavatam*. Hence, it is not that any and all translations are automatically bona fide "Vedic literatures". Rather, they need to be authorised by Śrīla Prabhupāda.

Section 1.9 presents one quote from Śrīla Prabhupāda speaking about the *"Uddhava-gītā"*, which is a topic covered in the 11th canto. It claims that "Only an insane person would reject such superexcellent knowledge" (p. 20) by saying it is "unauthorized". However, followers of Śrīla Prabhupāda's books are only stating that **HD's *Bhāgavatam*** is unauthorised, not the *Bhāgavatam* itself! And it is ISKM themselves who are stating this – see the 13 proofs from them.

Thus, we have covered every single quote from Śrīla Prabhupāda given by *Usage*. All quotes that are offered are either irrelevant to the actual subject matter of whether HD's *Bhāgavatam* is authorised, or simply support the fact that HD's *Bhāgavatam* is **not** authorised by Śrīla Prabhupāda!

Hence, the only value of this *Usage* paper was in providing all the proofs mentioned above which prove that HD was not authorised to translate the *Śrīmad-Bhāgavatam*!

Chapter Twelve
Superseding Śrīla Prabhupāda

In this and the next two chapters, we look at the serious consequences that have arisen from ISKM's attempts to promote HD's *Bhāgavatam*.

ISKM statements quoted in earlier proofs, which we present below, lead to the following 2 conclusions from ISKM:

1. 11th and 12th cantos cannot be understood

"So you have to go to the current link:
"[…] Or even if you read some books, you cannot understand unless you understand it from me. This is called* paramparā *system. You cannot jump over to the superior guru, I mean to say, neglecting the next* ācārya*, immediate next* ācārya*"
(Śrīla Prabhupāda Lecture, 8/12/73)
You cannot jump the link. […] if we were to read Bhaktisiddhānta's books, we won't be able to understand. This is clear example how we cannot jump the link. […] you may read Rūpa Gosvāmī's Ujjvala-nīlamaṇi *and all that, but you can't understand this."*
(SG, Video with *IA77*, published 25/1/17)

Thus, ISKM state:

i) One would not be able to understand Śrīla Vyāsadeva's words in the 11th and 12th cantos directly, just as one could not understand Śrīla Rūpa Goswami's books.

ii) Rather, they can only be understood if explained by the current link, Śrīla Prabhupāda.

2. Must be understood from Śrīla Prabhupāda's books

"The current link in the disciplic succession is that spiritual master who is actively disseminating the transcendental disciplic conclusion to the public at large. Śrīla Prabhupāda is doing that by way of his books."
(*IA77,* p. 46)

Thus, ISKM accept that this explanation by the current link, Śrīla Prabhupāda, is given by him through his books.

Therefore:

a) Since Śrīla Prabhupāda has not explained the 11th and 12th cantos via **his** translations and purports – that is, by **his** books – then, by ISKM's conclusions 1 and 2 above, they cannot be understood by us.

b) Thus, according to ISKM, it is not possible for us to read HD's 11th and 12th cantos ourselves and understand it, much less explain it to others. Rather, such understanding can only come from the current link in the disciplic succession, Śrīla Prabhupāda, who is the only person who can explain them by *his* books.

Hence, by these points from ISKM, only if ISKM leader **Sundar Gopal Dāsa ("SG")** himself had replaced Śrīla Prabhupāda as the current link, would he be able to understand the 11th and 12th cantos and explain them to others without requiring Śrīla Prabhupāda's explanation via his books. Yet, below we quote from a lecture by SG titled: "**Cantos 11 and 12 of *Śrīmad-Bhāgavatam* – Should We Read Them?"** published on 20/9/19 (henceforward "cantos lecture"), where he claims just this. This lecture is specifically about him reading and explaining HD's translation of the 11th and 12th cantos of the *Bhāgavatam.*

3. SG understands 11th and 12th cantos

"I read it because I just wanted to know what the 11th, 12th canto was about. Then I started reading only the translations. […] I could really understand and connect all those verses."

4. SG explains 11th canto

"I think you all know, so many verses I have showed you, what the relevance of […] Eleventh canto, it's a very difficult subject matter, I'm sure you read now, you'll see. Yeah? Yes or no? When you see how all the verses are very relevant. Correct? And I'm sure the way we are explaining it is making you also understand"

5. SG speaks on realised platform

"But whatever I can speak, it is only coming by the mercy of Prabhupāda […] But speaking on the realized platform, that requires special mercy from the spiritual master."

6. Can only understand from the realised

"So you must go to the person who is a realized soul. A realized soul can enlighten you."

i) In points 3 and 4, SG is saying that he has understood, and is explaining, the 11th and 12th cantos.
ii) Consistent with claiming to understand and explain the teachings of the previous *ācāryas* directly as the current link, in point 5, SG claims he is speaking on the "realized platform". And in point 6 he states that one must go to a "realized soul" to be enlightened.

Hence, in conclusion:

- SG claims he can understand and explain the 11th and 12th cantos, without requiring Śrīla Prabhupāda's translations and purports.
- But SG had already agreed that such an activity can only be done by the current link.
- SG claims he speaks on the "realized" platform, having stated that only a realized soul can enlighten one.

Thus, bypassing the need to *only* accept the books of the current link, Śrīla Prabhupāda, by accepting HD's books, has also expanded into bypassing the need to accept Śrīla Prabhupāda as the current link, altogether.

Chapter Thirteen
Promoting Hridayānanda as the Current Link

In the previous chapter, we noted statements that would mean that Śrīla Prabhupāda is effectively being displaced by SG as the current link. Here we will see that ISKM's statements also mean that they also effectively promote Hridayānanda Dāsa Goswami ("HD") as the current link!

We approach HD to receive previous *ācāryas'* instruction

It is not only Śrīla Vyāsadeva's *Bhāgavatam* received via HD that ISKM are claiming they can accept and understand without needing to go through the current link, Śrīla Prabhupāda. They also claim to be able to accept and understand the writings of **many previous *ācāryas*** directly, without requiring Śrīla Prabhupāda, since "most" of HD's *purports* can also be read:

> *"Although the purports have imperfections, in most of the purports, the translations of the predecessor Gauḍīya Vaiṣṇava* ācāryas *have been presented. So those commentaries can be read."*
> (*Usage*, p. 7)

Thus, ISKM claim to be able to receive the teachings of many previous *ācāryas* via HD's purports. However, they also state that to be able to receive such knowledge "one should approach the current link":

> *"why can't we jump the disciplic succession and take instruction directly from, say, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura or even Śrīla Rūpa Gosvāmī, or any predecessor* ācārya *higher up in the disciplic succession? The answer is given in the following quote by Śrīla Prabhupāda:*
> ***"…in order to receive the real message of* Śrīmad-Bhāgavatam *one should approach the current link..."***
> – *Śrīmad-Bhāgavatam* 2.9.7, Purport"
> (*IA77,* p. 46)

Thus, they "take instruction directly" from "any predecessor *ācārya*" by approaching the purports of HD. Which would mean that, according to them, HD is the current link, since they say above that it is the current

link via whom one should receive such instruction.

Authorised knowledge comes via HD

HD's *Bhāgavatam* is promoted by claiming the need for "knowledge":

> *"translation is alright. We reading what now, translation, purport? Anyway, it is up to them, if you want to remain a fool and cover your eyes and see no sun, that is your business. […] we are disputing all these things because knowledge is important."*
> (SG, "Cantos lecture")

However, one cannot just take spiritual "knowledge" from anywhere. Rather, as we just quoted ISKM agreeing, knowledge must come from an authorised source, which is the current link in the disciplic succession. But, by claiming that they must take such spiritual knowledge via HD's books, then according to their own statements, this would only be possible if HD is now the current link.

Material knowledge = holy scripture

SG's ignorance and confusion over the source of authorised knowledge, as just quoted, then leads him to ridiculously equate material knowledge with spiritual knowledge:

> *"Prabhupāda also never translate all the material books that you are going to school to learn, why did you go and read that? Why? You shouldn't have read that also? Yeah, you shouldn't. Why you read the book, it's not translated by Prabhupāda."*
> (SG, "Cantos lecture")

a) As already stated, knowledge must be received from an authorised source. For spiritual knowledge – the *Bhāgavatam*, the teachings of the previous *ācāryas* – that is the current link, as we quoted ISKM agreeing. **b)** However, the authorised source for *material* knowledge is not the current link. If we have to install lighting in the temple room for the Deities, one is allowed to read the appropriate manual to do this, even though "it's not translated by Prabhupāda". Because Śrīla Prabhupāda has never taught that he is the authorised source for all material knowledge as well. Thus, insisting on only accepting Śrīla Prabhupāda as the bona fide authorised source of *spiritual* knowledge, does not mean that one must also accept him as the authorised source for all material knowledge – because Śrīla Prabhupāda never taught this.

Thus, devotion to HD's *Bhāgavatam* has led one's intelligence to

become so deluded that one is not able to understand that the source of material knowledge is not the same as the authorised source of spiritual knowledge.

Ignorance of Śrīla Prabhupāda's orders

Continuing with his ignorance, SG states the following to justify reading books not translated by Śrīla Prabhupāda such as HD's *Bhāgavatam*:

> *"Prabhupāda didn't translate but he didn't say don't read."*
> (SG, "Cantos lecture")

As quoted in earlier chapters, Śrīla Prabhupāda did specifically say "don't read" spiritual books that are not translated by him:

> **"There is no need by any of my disciples to read any books besides my books – in fact, such reading may be detrimental to their advancement in Krishna Consciousness."**
> (Śrīla Prabhupāda Letter, 20/1/72)

> **"You say that you would read only one book if that was all that I had written, so you teach others to do like that. You have very good determination."**
> (Śrīla Prabhupāda Letter, 14/11/73)

> **"what need is there to read Caitanya-caritamrta <u>translated by someone else</u>. You are right to stop such reading."**
> (Śrīla Prabhupāda Letter, 20/1/72)

It is such gross ignorance of Śrīla Prabhupāda's orders, where one again claims the exact opposite of what Śrīla Prabhupāda taught, that underpins the promotion of HD's books.

Thus, this and the previous chapter have shown that ISKM's entanglement with HD's *Bhāgavatam* has led them to state that:

1) Śrīla Prabhupāda can be bypassed to receive and understand scripture and the teachings of all the previous *ācāryas*.
2) Receiving and understanding such teachings can instead be achieved by accepting some combination of HD and SG as the new current links.

Chapter Fourteen
Denying Śrīla Prabhupāda's Teachings

ISKM's arguments to support HD's *Bhāgavatam* can easily be refuted by ISKM's own many proofs and statements of principles, as the previous chapters show. Additionally, we can note that these arguments would actually destroy the whole basis of Śrīla Prabhupāda's teachings.

1) Not accepting Śrīla Prabhupāda's authority

Śrīla Prabhupāda's "authorisation" is put forward based entirely on "Prabhupāda said" and hearsay testimony, but not Śrīla Prabhupāda's actual orders. While authorisation for HD is not put forward at all!

2) Not accepting Śrīla Prabhupāda means what he says

The whole "translation = not translation" nonsense means that one does not need to accept what Śrīla Prabhupāda actually states.

3) Not accepting the *paramparā*

By focusing only on the need for "knowledge" regardless of where it comes from, and that it does not require to be explained for us by Śrīla Prabhupāda, the whole principle of the *paramparā* and the need to go only through the current link is denied. Or, worse, as we saw in the last two chapters – someone other than Śrīla Prabhupāda is effectively promoted as the current link.

4) Not having faith that Śrīla Prabhupāda is everything

Usage claims that HD's *Bhāgavatam* is required "for the purpose of supplementing Śrīla Prabhupāda's teachings" (p. 18). But Śrīla Prabhupāda's teachings do *not* require supplementing in the first place, because Śrīla Prabhupāda has given us everything. Similarly. the GBC gurus also claim that they are "needed" to help "supplement" Śrīla Prabhupāda.

There are other similar arguments employed by ISKM to support HD's *Bhāgavatam*, but just these four alone would destroy the whole basis of Śrīla Prabhupāda's teachings. If we do not need to:

1) Accept Śrīla Prabhupāda's direct authority;
2) Accept Śrīla Prabhupāda means what he says;
3) Accept the *paramparā* and the concept of *authorised* knowledge;
4) Accept *only* Śrīla Prabhupāda, and what he has given;

then we effectively have nothing left in terms of the sanctity and integrity of Śrīla Prabhupāda's teachings, and "anything goes". But ISKM's case for supporting HD's *Bhāgavatam* is based on rejecting these very fundamentals of Śrīla Prabhupāda's teachings, such is the desperation that has arisen as a result of their devotion to HD's books.

Progression of HD's *Bhāgavatam* project

a) Śrīla Prabhupāda warned about his disciples that:

> **"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."**
> (Śrīla Prabhupāda Letter, 18/9/76)

We noted in Proof 11 that HD must have been such a person that Śrīla Prabhupāda would be wary of learning Sanskrit and developing a mentality of thinking they are "more than their guru" and thus "kill guru". Because, as soon as Śrīla Prabhupāda heard that HD was learning Sanskrit, he stopped him. Ironically, ISKM also agree that becoming learned in Sanskrit has corrupted HD, because according to them, in Proof 25, HD only ended up translating the *Bhāgavatam* due to usurpation and stealing. Indeed, the result of HD's Sanskrit "learning" and his *Bhāgavatam* project is that now he feels he is *superior* to Śrīla Prabhupāda in translating, and he has therefore 'corrected' Śrīla Prabhupāda's *Bhāgavatam*, claiming that Śrīla Prabhupāda's translations are "mistranslated". Thus, he has gone from unauthorisedly *completing* Śrīla Prabhupāda's *Bhāgavatam* to now *correcting* it. The evidence of this shocking behaviour from HD is documented here: **www.iskconirm.com/correction**

b) This "kill guru" mentality is also present when:

> **"And as soon as he learns the Guru Mahārāja is dead, "Now I am so advanced that I can kill my guru and I become." Then he's finished."**
> (Śrīla Prabhupāda, Room Conversation, 16/8/76)

And HD is guilty on both counts:

As soon as Śrīla Prabhupāda physically departed, HD replaced him as ISKCON's *dīkṣā* guru; and, as already noted, HD thinks he is superior in Sanskrit translation to Śrīla Prabhupāda.

Thus, ISKM is recommending as bona fide, a project which:

HD *defied* Śrīla Prabhupāda to produce;

HD usurped to produce (according to ISKM);

HD then moved on from to *correct* Śrīla Prabhupāda;

Has been produced by one who is a **double** "kill guru" person.

A product of complete disobedience and nonsense consciousness – something so bogus that even ISKM's *own* proofs unwittingly recognise and defeat it as such.

Cheating

ISKM's faith in HD as a bona fide translator has required them to also engage in blatant cheating. In Proof 12, we quoted HD confessing that he started learning Sanskrit after "late November" "in 1978", in order to complete the *Bhāgavatam*. He goes on to explain in the same lecture that he began translating the *Bhāgavatam* only 2 years later. In *AQ*, ISKM acknowledge this undisputed fact regarding the relatively short period of HD's self-taught Sanskrit:

> *"Actually Hridayānanda dāsa Gosvāmī was a total newbie in this service".*

However, a little later when *Usage* was written, HD was then claimed, along with others, at the time the *Bhāgavatam* was translated, to have been:

> *"highly accomplished scholars in the Sanskrit language."*
> (*Usage*, p. 16)

So, HD went from "total newbie" to "highly accomplished scholar"! That such cheating has to be engaged in just shows the desperation one has to resort to in order to try and promote HD's *Bhāgavatam* project as bona fide. And, of course, many other examples of such desperation and cheating by *Usage* were documented throughout this book. Such as claiming "translation" means "not translation" and "padding" their quotes, with virtually all of them being on the irrelevant subject of translating Śrīla Prabhupāda's books, rather than translating scripture.

Hypocrisy

In essence, if one studies ISKM's 13 proofs and the 4 proofs defeating the full *Usage* paper, one will find the following. We have simply used all of ISKM's arguments in favour of Śrīla Prabhupāda being the *dīkṣā* guru of ISKCON and HD being an unauthorised guru hoaxer, to defeat their later arguments in favour of unauthorised guru hoaxer HD's *Bhāgavatam* being authorised. Because, they initially borrowed concepts such as "the final instruction supersedes", "authorisation not qualification", "following the current link", etc., to claim that they support Śrīla Prabhupāda being the *dīkṣā* guru of ISKCON. But then, in order to promote HD's *Bhāgavatam,* they ditched them all.

The result of this shocking hypocrisy is that ISKM's arguments *against* the guru hoax completely defeat all their later arguments *supporting* the guru hoaxer's *Bhāgavatam*! Thus, their arguments in support of HD's *Bhāgavatam* have collapsed due to inherent internal contradictions present from trying to mesh two opposing systems: Śrīla Prabhupāda as the authority and current link, and trying to "jump over" Śrīla Prabhupāda using a guru hoaxer translation.

Conclusion

In summary, the final conclusion is that Śrīla Prabhupāda's *Bhāgavatam* alone, and not HD's *Bhāgavatam*, is authorised.

1) This is proven by 13 proofs from Śrīla Prabhupāda.

2) ISKM's arguments for HD's *Bhāgavatam* which are given in *Usage* are defeated by these 13 proofs from Śrīla Prabhupāda, and by 13 more proofs of their own! In addition, we have 4 proofs which specifically defeat the full *Usage* paper by simply utilising ISKM's own arguments. Therefore, as far as ISKM are concerned, we have not one, but **30** different paths that demonstrate HD's *Bhāgavatam* is not authorised. And since one proof is enough, then in order to establish HD's *Bhāgavatam* as authorised they would need to defeat every single one of these 30 proofs – an impossible task.

3) Hence, any further attempts by ISKM to defend HD's *Bhāgavatam* will simply be futile attempts of arguing against **themselves**. Because we have simply presented their **own** words so as to permanently end this debate. Because, no matter what they say to defend HD's *Bhāgavatam* or argue against this book, we will always be able to find some statement from them which will defeat it.

The fact that those who set out to **oppose** a conclusion end up proving it so comprehensively underlines just how irrefutable that conclusion is. We have shown that here, in the case of ISKM unwittingly conclusively proving that Śrīla Prabhupāda's *Bhāgavatam* is the only authorised *Bhāgavatam* for ISKCON, and that HD's *Bhāgavatam* is unauthorised. And we also showed it in the case of the GBC unwittingly conclusively proving that Śrīla Prabhupāda is ISKCON's only *dīkṣā* guru many times (for example see "ISKCON Leaders Special Issue" or our "Founder-*Ācārya*" book). This happens because, at the end of the day, evidence cannot be denied and thus will always win out!

ISKM simply need to accept the same principles that they borrowed when claiming to promote Śrīla Prabhupāda as the current link *dīkṣā* guru, also in the case of HD's *Bhāgavatam.* Then, not only will their hypocritical and contrary objections to accepting only Śrīla Prabhupāda's books as authorised disappear, but all the serious consequences that have resulted from getting entangled with HD's *Bhāgavatam*, as shown in chapters 12-14, will also disappear.