



Arsa-Prayoga

PRESERVING SRILA PRABHUPADA'S LEGACY

Arsa Prayoga

Preserving Srila Prabhupada's legacy

compiled by Jagannatha Mishra dasa

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*Our mission is to make the world of devotees and scholars aware of the fact that Srila Prabhupada's original books have been altered, compromised and changed in ways that he would **never** have approved of. This is our most important service to him, as it can affect the future of this movement started by Lord Caitanya and carried forth by Srila Prabhupada.*

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Foreword

One of the most miserable spiritual pathologies afflicting the century which we live in is, in my view, the deliberate process of the devitalization of the words, as λόγος, that is, as depository forms of transcendent meaning whose comprehension provokes, in one way or another, a committed understanding in the listener.

Obviously, the meaning of words is not univocal and allows, even demands, a certain inherent vagueness: reeds that line the road have verticality as their own; however, wind can tip them in one way or another without altering their essential nature.

The same happens with words. Agitated by intellectual breeze, they open to a margin of interpretation which does not detract their profound sense and enables the richness of language and dialog. There is no landscape more beautiful in this world than that of two people peacefully discussing some subtle matter, making wise use of rules imposed by the amicable colloquium.

Regarding the written tradition, there are hardly differences with the earlier example: the words of the book are what they are, but their full realization occurs when those words interact with receptive readers to reach a fortunate understanding. This is the greatness of the Logos and its perfection, which is always the same and simultaneously always different from itself.

However, the great Leviathan of the times always knows that the generosity of the highest concepts can be interpreted and used for selfish benefit, and this by way of distorting words, force, relativizing, denaturing them or moving them from their natural place. When this happens (and it happens all the time) the words Justice, Love, Beauty, Truth, Freedom, Religion, Virtue and ultimately God, among others, end up meaning nothing. They become empty shells in the service of something or someone who obtains some advantage from the confusion that ensues from their misuse.

And so a similar linguistic code, i.e. essentially a corrupted linguistics of cheating verbosity, will naturally correspond to the world that has made illusory forms its grotesque scenario. If the current state of things was not built upon certain capital concepts, all of the above would be as anecdotal as the bartering dialogue between a seller and a buyer of carpets, but it is not so. The Social Contract that recollects the acme of human aspirations, our desiderata to call it somehow, rests on certain inviolable mantras: duty and right, the need to be educated, the correction of social inequalities, the empire of peace, the protection of the most disadvantaged, etc.

The function of these words is not merely poetic, aims to guide the $\pi\rho\bar{\alpha}\xi\iota\varsigma$, — the activities, individually and collectively— in the direction of the common good, as the score that enables universal harmony, if we give the same interpretation to those terms. Faith in such concepts gives meaning to our actions and if our actions make sense, we can reach some plausible happiness.

Hence this book Arsa Prayoga is first a defense of the correct Word, the Word As It Is, because it WAS such, and so it should be transmitted to the future, without traps, honorably, black and white. That is honesty.

Srila Prabhupada —seen here in his role as sage and scholar— devoted his life to a colossal work: to make available around the world the traditional legacy of classical Vedic texts, of which the principal is the Bhagavad-gita. His version is an essential reference for advanced students of Theology and Comparative Religions worldwide. I would like to remind the reader of the structure that Prabhupada wanted for his work:

1. Sanskrit text in Devanagari characters.
2. Phonetic transcription of the verse.
3. Phonetic translation word by word.
4. Translation.
5. Personal commentary based on tradition.

Such philological rigor is not at all an exercise in superficial erudition. On the contrary, it responds to a sincere zeal in showing the text As It Is, so that no one can propose as real a version As It Is Not. In my opinion, there is not a conceivably greater demonstration of love for the spirit of the book (and who inspires it) than to show the book in its strict nature.

Having secured the authentic letter of the text, the reader can access the profound meaning of the words and reflect on them in a framework of interpretation that, as we said, allows for reasonable debate, but not for confusion. And even if the previous five points were not enough to answer questions that might arise, there is always the resource of a 6th point, which is to go to a legitimate authority and formulate the necessary questions.

But the *textus receptus* the master has given for good is and has to remain untouchable and not allow corrections, amendments or additions because any attempt to improve it is to make it considerably worse. Srila Prabhupada was very strict in this respect. A reviewer of the text proposes to change a virgule, continues recomposing a phrase of dubious interpretation and then end by evaporating the work of a lifetime. *Consummatum est*. Straight judgment has lost the battle against the opinion and the “Bhagavad-gita As It Is” has lost it against the “Bhagavad-gita As It Should Be.”

I cannot enter the realm of intentions —some of which seem dark to me— that have helped some persons to correct the legacy of the master. However, I do know the author of this *Arsa Prayoga*. I am aware of his devotion to Srila Prabhupada and Krishna consciousness, and I understand that he would have never compiled this work, if there was not a real need to protect a precious deposit, denouncing with serious arguments the attempt, conscious or unconscious, of diluting valuable knowledge on the altar of superficiality. In my view, this work is in itself an expression of Bhakti yoga. I wish and I hope it to be well received by all those who are concerned.

Sant Andreu de Llavaneres, September 1, 2015 Santiago Jubany Closas M.A.
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Preface

The purpose of this book is to keep the followers and well-wishers of Srila Prabhupada informed —as well as other interested parties among scholars, academicians, librarians, reviewers, students and the general public —that his original books, recorded lectures, conversations et al. *continue* to be altered, changed or interpolated, with no definitive evidence or record of his explicit authorization or approval to do so.

These revised literatures of His Divine Grace (1896-1977) are being distributed worldwide with his name as the original author, although as such they cannot be trusted to present his teachings as they are.

However, although published in smaller numbers, Srila Prabhupada's *unrevised* books continue to be readily available. They remain the genuine basis of the Hare Krishna movement, introduced by Srila Prabhupada, as founded in 16th century in India by Lord Caitanya Mahaprabhu for the cause of universal spiritual brotherhood and the upliftment of mankind.

The teachings of Srila Prabhupada provide for millions a solace for the anxiety of daily affairs in life as well as guidance in pursuit of the highest spiritual achievements. His true legacy must be preserved for them and for the generations to come.

The contents herein represent but a fraction of the persons dedicated to doing so and mirror the opinions of many more who appreciate Srila Prabhupada's teachings.

—The Publishers

Acknowledgements

I would like to thank the following contributors, whose writings have formed the backbone of this humble attempt: Bahusira dasa (ACBSP), Bhagavat dasa (ACBSP), Govinda dasi (ACBSP), Hayagriva dasa (ACBSP), Hrshikesh dasa, Keli lalita dasi (ACBSP), Krishna Kripa dasi (ACBSP), Locanananda dasa (ACBSP), Madhudvisa dasa, Ramesvara dasa (ACBSP), Rasananda dasa (ACBSP) and Rupanuga Prabhu (ACBSP).

Special thanks to Ajit Krishna dasa, for his long time endeavour at arsaprayoga.com and Bhakta Torben for his extensive work on the changes to the Bhagavad-gita section.

To Ashwini Katake, who did the first proofreading and was always bursting with energy to help in whatever necessary.

My heartfelt thanks to Gopi kumari dasi for producing the beautiful covers of the book and to Dharmaputra dasa (BSDG) who proofread the book and provided valuable feedback.

My deep gratitude to the other numerous Vaishnavas whose input was used in the compilation of this book. We pray this presentation will act as a definitive fortress for Srila Prabhupada's legacy.

Introduction

Arsa prayoga is the Sanskrit word that means “the usage of the sages” or the “license of the sages.” The word infers that the self-realized sages are above the constraints of grammar and rhetoric. Thus their words or writings should be accepted as they are, without change, alteration or interpolation.

There is no precedent in our Gaudiya Vaishnava Sampradaya for posthumous, unapproved changes to an Acarya’s books. Only one such example is given by BBTI, Jiva Goswami’s editing the Nectar of Devotion, but that was actually his own commentary to Nectar of Devotion. In any case, how can they compare Jiva Goswami with editors in the lower stages of bhakti, not yet fully situated in the perfected stages of bhava (what to speak of prema)? How can they infer that conditioned souls can retouch and change the words of a departed Sampradaya Acarya?

It should also be questioned whether these BBTI editors have reached the spiritual level to make such monumental editorial decisions. Can they create new words, eliminate existing words, change Sanskrit definitions, consult Visvanatha Chakravarti’s writings to decide which parts of the earlier drafts should be used or not used?

Srila Prabhupada had control over his books and was meticulous in the publishing process. He did everything from choosing his editors to examining the galley proofs before printing, to carefully reading his completed books, as many letters and witnesses attest.

Even when Srila Prabhupada was present in physical form, his editorial policy was clear:

“Our editing is to correct grammatical and spelling errors only, without interpolation of style or philosophy.”

(Letter to Rupanuga das, 17 February, 1970.)

BBTI has no authorization from Srila Prabhupada to do the massive changes of adding, subtracting and interpolating text, changing syntax and style, changing the Sanskrit, the plates, covers and other parts of the books such as forewords, scholarly endorsements, etc.

Moreover, they have opened this “hidden co-authors” door. This is very dangerous since no one is certain when it will be closed —not even BBTI! This opens the possibility of the books being changed repeatedly throughout future generations. Thus, we can end up with a very different book than what was originally written by Srila Prabhupada.

Srila Prabhupada sometimes said, “If you put anything bogus in my book —this is my greatest fear— that you will ruin my book and the whole book will be ruined because of you.”

Jayadvaita Swami, the “hidden co-author” of the Bhagavad-gita As It Is, even admits he had no order to do the posthumous editing of Srila Prabhupada’s books. The Bhagavad-gita As It Is, for example, was massively rewritten approximately seven years after the departure of the Founder Acharya, His Divine Grace A. C. Bhaktivedanta Swami.

Simply because Jayadvaita Swami was appreciated as an editor during the lifetime of Srila Prabhupada does not give him carte blanche to rewrite the Acharya’s books. Srila Prabhupada gave him credit for what he did in the editorial work, however, there was never any mention of posthumous editing to be done by him or by anyone else. Rather, Srila Prabhupada’s repeated instructions were, “Don’t change anything.” He feared the “American change disease” would cause problems in future, so he warned repeatedly against it.

Srila Prabhupada already worked closely with his editors during his lifetime. His books were published based on his editorial decisions. There is no need for anyone to go back to earlier drafts and rework his books. His editing was given the final approval, and if someone says, “oh, there are mistakes,” then they have not understood the spiritual concept of *arsa prayoga*.

In this book, we present dozens of documented examples showing the drafts, the texts published by the author and the BBTI edition side by side, proving that the supposed “going back to the drafts” argument is in reality a mixture of

arbitrary and subjective editorial decisions. To re-use the drafts which already had been worked with hundreds, probably thousands of personal non-transferable editorial decisions by Srila Prabhupada along with his editors, is, at best, a disrespect to the author.

BBTI makes the faulty argument that the edited books will be more attractive to scholars and the members of academia. However, Srila Prabhupada's original books already found great favor with scholars, and were praised by numerous scholars and clergy all around the globe. In addition, these original editions were widely distributed and thousands of people came to the path of Krishna bhakti.

To the contrary, scholars have now become quite suspicious of the BBTI due to their unprofessional editorial policies, which include posthumous edits without proper tagging. This is proven by statements from various universities, such as Harvard, Yale and Oxford.

BBTI has published several posthumously edited editions, without identifying the editors on the cover of the book. There is no mention of the editors' names on the cover or title page, no date of edit, and no number of edition. For a posthumously edited book to be acceptable to academia, these things must be there. This is very unprofessional and causes the book to lose authenticity. Academically, the book is considered no longer authentic. Unfortunately, this is the current state of affairs so far as the later editions of books written by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

To follow the principles of *arsa prayoga* as well as to keep Srila Prabhupada's books respected in the academic community, we must accept that the original editions are the true and authentic editions, approved by Srila Prabhupada, and continue to print and distribute them as he ordered. We must also make every effort to incorporate these original editions into the various foreign languages, so they ring true to his teachings.

In this way, all controversy regarding the book changes can be stopped at once. It will take much courage for the BBTI to acknowledge all this, and offer suitable apologies for their ill informed editorial policies. But I am sure that Vaishnavas all over the world will be gracious to accept such apologies and go forward with devotional service and with the *arsa prayoga* principles

intact.

Jaya Srila Prabhupada!

—Jagannatha Mishra dasa

Arsa Prayoga

What is arsa prayoga?

Monier-Williams, 1872

arsa: relating or belonging to or derived from rishis (sages).

prayoga: application, employment; reducing to practice, use, usage, practice, ceremonial form, course of proceeding.

Sanskrit Dictionary for Spoken Sanskrit

arsa: relating or belonging to or derived from rishis.

prayoga: use, utterance.

Glossary of Sanskrit Terms in Integral Yoga Literature

arsa prayoga: “rishi’s license.” A form of expression, sometimes violating the normal rules of grammar, peculiar to the Vedic rishis.

The principle of arsa prayoga states that we should not see mistakes in what the spiritual master has written. We should not think that what he has written can be changed to make it appear more effective or politically correct. To preserve his teachings in the originally published form is the way in which the Acarya is honoured, and to do otherwise is to dishonour him.

This is the rule of “arsa prayoga,” a principle that devoted followers of a bona fide spiritual master must adhere to without deviation.

This is confirmed in the Srimad Bhagavatam, 1.5.11:

“ *tad-vag-visargo janatagha-viplavo
yasmin prati-slokam abaddhavaty api
namany anantasya yaso 'nkitani yat
srnvanti gayanti grnanti sadhavah*

Translation:

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



Sri Caitanya Mahaprabhu and associates celebrate sankirtana

Sri Caitanya Mahaprabhu

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

(Caitanya-caritamṛta, Ādi-līla, 16.101-102.)

103. Smiling, Ishvara Puri said, “You are a great pandita. I have written a book about Lord Krishna’s pastimes.”

104. “Please tell me all the mistakes in it. That would make me very, very happy.”

105. Lord Caitanya replied, “Only a sinner sees faults in a devotee’s words describing Lord Krishna.”

106. “A devotee does not write poetry whimsically, according to his own personal opinion. Therefore, his poetry, presenting the conclusions of scripture, is always pleasing to Lord Krishna.”

[...]

109. The Lord said: “One who sees faults in a devotee’s words is himself at fault. Simply by describing the Lord, a devotee pleases Lord Krishna.”

110. “Who is so daring that he will find fault with your descriptions of spiritual love?”

111. As he heard the Lord’s reply, Ishvara Puri felt that his entire body was being splashed with nectar.

(Caitanya Bhagavat, Ādi-khanda, Ch. 11.)

Srila Prabhupada’s definition

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

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

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“So far your telling me that some devotees consider that because there may be some grammatical discrepancies in my Srimad Bhagavatam, First Canto, then they may also be allowed to translate with errors accepted, that is just like

imitating Raslila. When you do all other things like Krishna, then you can do Raslila. So if these other writers can do like me and spread Krishna consciousness all over the world by becoming big Vedic scholars, then they can do. If one is too big, there is no mistake. Arsa prayoga means there may be discrepancies but it is all right. Just like Shakespeare, sometimes there are odd usages of language, but he is accepted as authority. I have explained all these things in my Preface to First Canto.”

(Letter to: Mandali Bhadra— Jaipur 20 January, 1972.)

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

(Room Conversation, Including Discussion on S.B. 1.5.11 — January 19, 1972, Jaipur.)

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

Radhaballabha: Oh.

Prabhupada: Asa-praya(?)¹ That is... He should not become more learned than the authority. That is very bad habit.

Prabhupada: Why finish it? Whatever is done is done. No more.

(February 28, 1977, Mayapura.)

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“Although one may be well versed in transcendental science, one should be careful about the offense of maryada-vyatikrama, impertinently surpassing a greater personality.”

(Srimad Bhagavatam 3.4.26, purport.)

Mayapur 29 January, 1976 76-01-29

My dear Dr. Wolf,

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

Mundane books are written by imperfect persons. Everyone has his own theory, which means he is imperfect. The Srimad Bhagavatam says if there is a real presentation of spiritual understanding, then even if it is presented in broken language, it is accepted by high, saintly persons, because it glorifies the Supreme Person.

On the other hand, if literature is highly metaphorically composed, if it does not glorify the Lord, it is compared to a place inhabited by the crows.

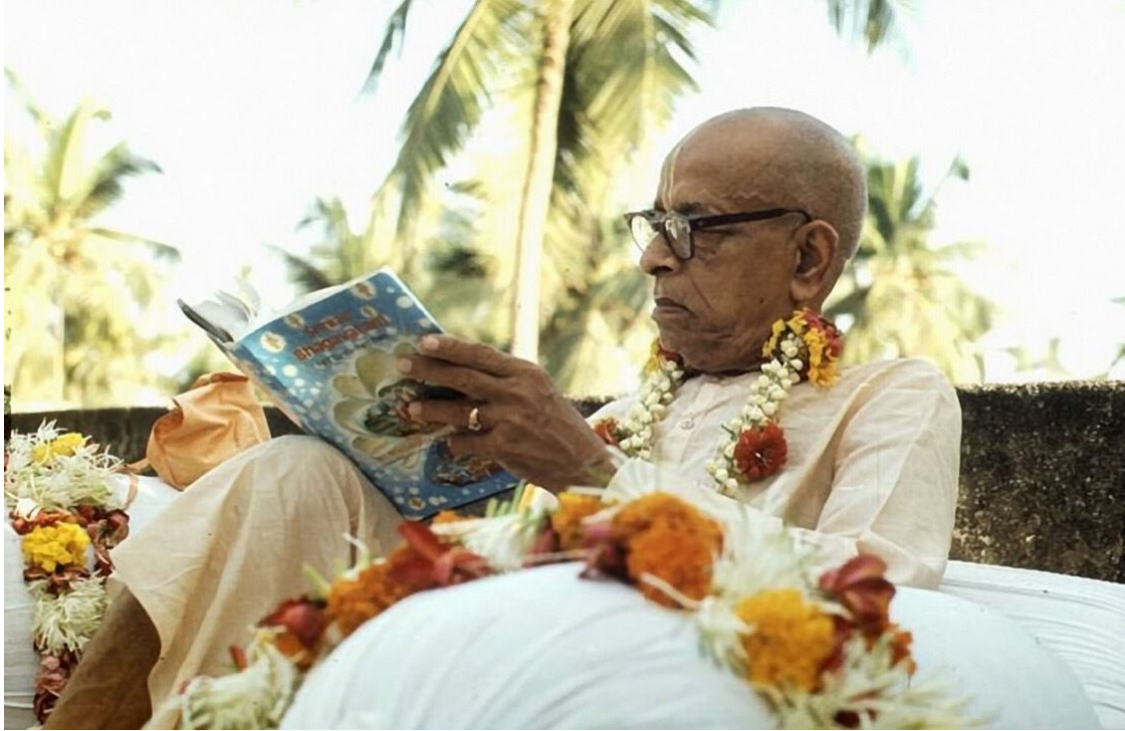
Actually, if some literature doesn't carry any real knowledge, what is the use of ornamental language? We are not interested in presenting ornamental language.

In India the system is that people go to see the Jagannatha Deity. The Deity is not very beautiful from the artistic point of view, but still people attend by the thousands. That sentiment is required. Similarly with our kirtana we are only using drums and karatalas, but people come to the point of ecstasy.

It is not the ornamentation, it is the ecstasy. This ecstasy is awakened by sravanam kirtanam by devotees. I hope this makes everything clear. Hoping this meets you well.

Your ever well-wisher,

A.C. Bhaktivedanta Swami



“You must read my books everyday!”

Srila Prabhupada had just been preaching for 30 minutes to some wealthy life members in front of me and now the gentlemen had just left the room.

“Can you quote the verse I just said?” Srila Prabhupada suddenly asked me.

Srila Prabhupada retorted, “Just see! You are not reading my books! Everyday you have to study my books; you have to study my books and learn my books just like a lawyer learns the law books. You must know everything, chapter and verse.

If you do not know, how will you preach. How will you teach these men unless you know my books?

Do you know that everyday, even I read my own books?”

He asked, sternly, “Do you know why I read my books?”

Once again, I didn’t dare to venture any answers.

Srila Prabhupada replied himself, “I read my books everyday because even I learn something new when I read my books!”

“Do you know why I learn something new when I read my books? Because these are not my books. I do not write these books.”

When Srila Prabhupada started to speak at this moment, it was like something came over him, something so mystical.

Srila Prabhupada continued, “Every morning, when I sit here to write my books, Krishna comes personally and He dictates to me what to write. So I simply take dictation from Krishna. Therefore, when I read them, even I learn something new.”

—Bhagavat dasa

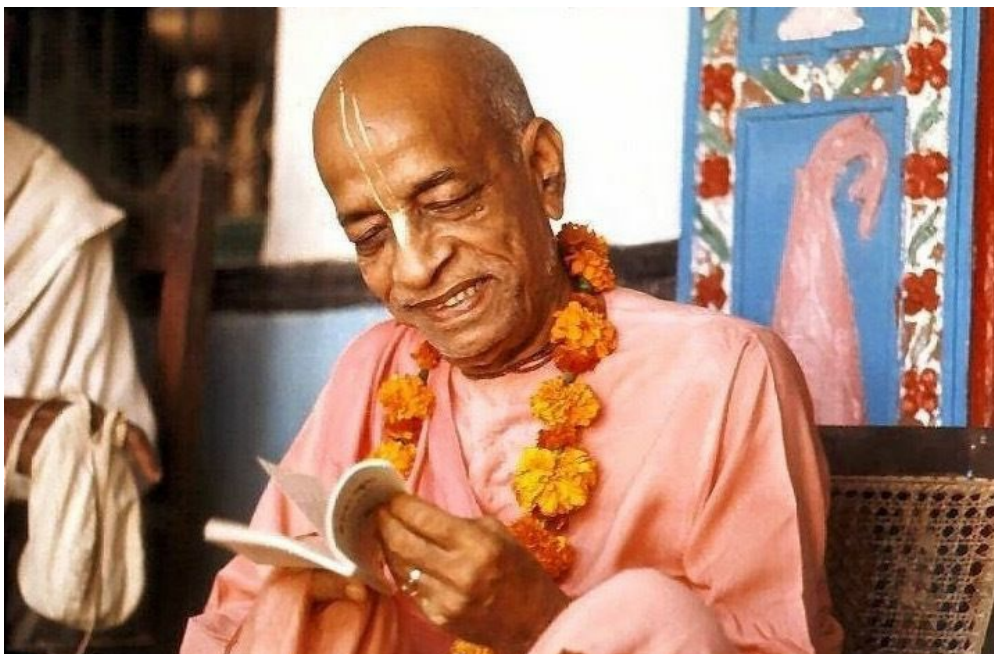
1. Asa-praya(?) should be transcribed as “Arsa-prayoga”, as confirmed in the original audio. [↩](#)

Srila Prabhupada's explicit desire

How the editing should be done

“Our editing is to correct grammatical and spelling errors only, without interpolation of style or philosophy.”

(Srila Prabhupada's letter to Rupanuga , February 17, 1970.)



Interpolate definitions

American Heritage Dictionary

“interpolate”:

1. To insert or introduce between other elements or parts.
2. a) To insert (material) into a text. b) To insert into a conversation, parts.
3. To change or falsify (a text) by introducing new or incorrect material.

Oxford Dictionaires

interpolate -verb

- 1.1 Insert (words) in a book or other text. especially in order to give a false

impression as to its date.

1.2 Alter or enlarge (a text) by insertion of new material.

Merriam Webster

interpolate -transitive verb

1: a) to alter or corrupt (as a text) by inserting new or foreign matter

b) to insert (words) into a text or into a conversation.

2: to insert between other things or parts, intercalate.

3: to estimate values of (data or a function) between two known values.

“Our style is Hare Krishna!”

“We have to do things now very dexterously, simply we have to see that in our book there is no spelling or grammatical mistake. We do not mind for any good style, our style is Hare Krishna, but still, we should not present a shabby thing. Although Krishna literatures are so nice that, even if they are presented in broken and irregular ways, such literatures are welcomed, read and respected by bona fide devotees.”

(Letter to Satsvarupa dasa, dated 1-9-70.)

Srila Prabhupada’s total control of his books

Srila Prabhupada’s published letters reveal an amazing system which he organised to accelerate his writing. He controlled every aspect from beginning to end. And he trained his disciples to assist him in various ways. He dictated translations and purports which his disciples transcribed.

He corrected and edited those transcriptions which were then sent to other disciples for more editing. He edited the Sanskrit synonyms or provided them himself. He proofread manuscripts and final drafts. He gave specific instructions regarding illustrations, number of pages, size, paper, binding, covers, printing and costs.

He examined the printed books to see if they had been printed properly. He noted his satisfaction and dissatisfaction. If necessary, he ordered corrections for a subsequent printing. Amazingly, he did all this work using personal meetings and regular postal mail while traveling around the world!

—Krishna Kripa dasi

Srila Prabhupada's involvement

He was involved at all stages of production

In the 2003 Honolulu conversation, Jayadvaita Swami stated:

“He [Prabhupada] wasn't involved at any stage of the production [of the unabridged Bhagavad-gita],” “All I really wanted to do is contribute to the history of the Gita.”

Yet there appears to be a disconnect between Jayadvaita Swami's version of history and the evidence on record. It is well known that Srila Prabhupada indicated on many occasions that he wanted to be relieved from management to concentrate on writing. However, due to various shortcomings on our part we saw him take the helm time and time again to correct the course of his mission.

We get the vivid impression from Jayadvaita Swami that Srila Prabhupada entrusted all aspects of book production and publishing to his disciples, thus perpetrating the myth that His Divine Grace was a passive author who, once the writing was done, simply handed the ball off to Jayadvaita and a few others to finish everything; that he wasn't necessarily concerned with or even fully aware of the nuts and bolts of the process and that he didn't always see the big picture. And that somehow Jayadvaita knew what His Divine Grace would have approved or not approved.

Govinda dasi and Jayadvaita Swami- Honolulu, Jan 19, 2003:

Jayadvaita Swami: “I could tell you that some of the verses that some of the BBTI staff questioned, Prabhupada would never have approved. I can say with confidence, Prabhupada would never have approved. Some of the very few verses that we had issues with, there's no question in my mind that Prabhupada didn't see them.”

Might this be a tad presumptuous? Could it be that Jayadvaita wasn't aware of how involved Srila Prabhupada was in the production and publication of his

Bhagavad-gita and that he (Jayadvaita) was not the only person Prabhupada was communicating and interacting with?

The following conversations and correspondence are just a sampling of the communications between His Divine Grace and others from 1969 through 1972 regarding the publishing of his unabridged Bhagavad-gita As It Is. For the sake of brevity, we have only used excerpts from these communications.

I encourage everyone to look at the full text in the Bhaktivedanta Vedabase to understand Srila Prabhupada's depth of involvement in the details of publishing, and to study the complete history of events to truly appreciate the astonishing number of people, publications and issues Srila Prabhupada was dealing with.

These citations show that in addition to writing, His Divine Grace was involved in approving layouts, deciding on book binding, directing artists, corresponding with his editors, studying printing options, contacting Macmillan, reviewing contracts, fund raising and more. Again, these citations only reference his work on the unabridged Gita —Srila Prabhupada was working on several titles simultaneously. And book publishing was but one facet of his mission.

Letter to Satsvarupa- Los Angeles, June 27, 1969:

“Regarding Madan Mohan... he must continue the work of indexing very nicely the original Bhagavad-gita As It Is. As soon as this indexing is finished, I shall publish another revised and enlarged edition of Bhagavad-gita As It Is at my own cost. I was not happy to publish it [abridged edition] through Macmillan as they have crippled the explanations for so many important verses.”

Discussion with BTG Staff- Boston, December 24, 1969:

Srila Prabhupada sets the wheels in motion. There are several existing drafts. He tells Jayadvaita, “So whatever is lacking, you ask me. I will supply you.”

He approves the translations edited by Macmillan:

Prabhupada: One thing may appear to be very simple and to other, terse, but you do your own duty. Another thing: where is the Bhagavad-gita with my full translation and synonyms? Where is that manuscript?

Hayagriva: I have... There are several existing manuscripts. I have... The

manuscript I went over is in Columbus.

Prabhupada: Whole?

Hayagriva: The total manuscript is there.

Prabhupada: So we have to prepare for next publication, revised and enlarged, giving in the same process: original verse, transliteration, synonyms, and translation, and purport...

Jayadvaita: There's another manuscript of Bhagavad-gita also in New York, the original.

Prabhupada: Oh. You have got?

Jayadvaita: Yes. It's in New York except for the first two chapters. Everything else is there.

Prabhupada: So first two chapters might be with Janardana. But you have got the whole thing, Hayagriva.

Hayagriva: Yes. That has been... I have gone over that, the one I have. The one that is in New York, no one has gone over that.

Jayadvaita: Some of it has been edited by Rayarama, but you can see around it and go to the original behind it.

Prabhupada: So whatever is lacking, you ask me. I will supply you.

Hayagriva: Well, I have nothing lacking. But I would like to see that version.

Jayadvaita: That's with a dictaphone. So it's...

Hayagriva: I would like to see that in going over mine. I'll have to go over it chapter by chapter. But I will compare the version I have with that version, and... I know the translations themselves, they were somewhat changed in Bhagavad-gita As It Is as it came out in Macmillan. Did you like those translations?

Prabhupada: Whichever is better, you think. That's all. You can follow this Macmillan.

Hayagriva: That was the second... They're good. I think they're very good.

Prabhupada: Yes. You can follow that translation. Simply synonyms he can add, transliterations.

Hayagriva: And we have all the purports. We can include everything. Nothing will be deleted. Everything will be in there.

Prabhupada: That's all right.

Letter to Hayagriva- January 14, 1970:

“Regarding our enlarged, revised Bhagavad-gita As It Is, if possible you can

conveniently give an enlarged introduction also.”

Letter to Pradyumna- Los Angeles, February 22, 1970:

“I have read the transliteration of Bhagavad-gita verses, but I think you have to do it very carefully because there are some mistakes in some of the verses. But I am sure in your next reading they will be all corrected. So your next compositions shall be Bhagavad-gita As It Is, revised and enlarged edition. Please do it nicely.”

Letter to Syama, February 23, 1970:

“Please ask Hayagriva Prabhu to finish the Bhagavad-gita As It Is with full explanation and text, and as soon as it is finished I shall send you some new tapes which you shall work husband and wife conjointly and you will be very pleased.”

Letter to Hayagriva- Los Angeles, March 9, 1970:

“I am so glad to learn that the Gita is going on nicely. Perhaps you know that Mandali Bhadra wants to translate into German, so as you finish one chapter you may send one copy to him immediately for being translated into German.”

Letter to Hayagriva- Los Angeles, April 18, 1970:

“So what you are now doing on the Bhagavad-gita manuscript is alright, do it nicely...”

Regarding the editing process, I am glad to know that they are improving and doing nicely, but finally you should see each manuscript before printing. That should be the arrangement.”

Letter to Jadurani- Los Angeles, July 11, 1970:

“Regarding the picture for the cover of Bhagavad-gita As It Is, revised and enlarged edition, yes, if the painting for the cover is similar to the picture which you sent from the Bhagavad-gita in Pictures that will be alright. Regarding further pictures for the Bhagavad-gita, if you want suggestions from me then I can give you hints with reference to important verses in the Gita.”

Letter to Macmillan Company- Los Angeles, July 18, 1970:

“Regarding my book, The Bhagavad Gita As It Is, I beg to inform you that when I had originally submitted the manuscript to Mr. James Wade he informed me that it had to be considerably shortened due to production requirements.

Since the publication of the book in 1968, which I understand is now in its third printing, I desire to publish the Gita according to the original manuscript. Please inform me whether Macmillan wants to publish this expanded version of the Gita. I look forward to receiving your early reply.”

Letter to Macmillan Company- Los Angeles, August 5, 1970:

“If Macmillan does not desire to publish this expanded version, then I will have it published elsewhere immediately.”

Letter to Satsvarupa- Bombay, November 4, 1970:

“I am prepared to give up dealing with Dai Nippon if ISKCON Press can print my books. What is being done with the manuscript of the unabridged Bhagavad-gita As It Is? It should be printed as soon as possible.”

Letter to Hayagriva- Bombay, November 24, 1970:

“Regarding printing of Bhagavad-gita complete and unabridged edition, it may be printed with our ISKCON PRESS and 5,000 copies may be sent, printed and folded to Bombay because I notice in your ISKCON PRESS newsletter that Advaita has expressed his opinion that if sent by ship without folding first, it would not be possible for the books to be properly folded and printed here in India. Regarding the missing verses, I will see if it is required and will send you at a later date.”

Letter to Advaita- Surat, December 19, 1970:

“I had never considered either closing down our ISKCON Press or removing your responsibility for managing the press affairs. You may immediately resume your former activities and work the press according to your best ability because I am very eager to see our own press printing the majority of our publications. The first thing now should be the printing of the new, enlarged edition of Bhagavad-gita As It Is.”

Letter to Satsvarupa- Surat, December 19, 1970:

“I have seen the layout proposal for the first pages of our new edition of Bhagavad-gita As It Is and it is fully approved by me. You may inform Jadurani that the picture she has sent is alright with necessary adjustments. Krishna is of course to be pictured in the same dress in all the scenes of the Kuruksetra delivery of Bhagavad-gita because the episode took place all within about one half hour.

Some ideas are: 1) Duryodhana and Dronacarya conferring in a tent just before the battle. 2) A ratha with four horses drawn before the ranks of soldiers and akshauhini carrying Krishna and Arjuna. 3) Arjuna morose; leaving weapons aside he is almost crying. 4) A man pictured dead and also living. Krishna says to Arjuna, “the wise mourn not for the dead or the living.” 5) pictures of an individual from babyhood to youthhood, in manhood and in old age and death.

The figure of the soul in each different body remains the same indicating that the body changes, not the soul. 6) Krishna instructing the Sun-god; Vivasvan instructing Manu (his son). I will send you more ideas later if required by you.”

Letter to Satsvarupa- Surat, December 28, 1970:

“You can offer my thanks to Advaita. The dummy Bhagavad-gita sent by him is approved by me. If it is possible it may be improved further.”

Letter to Bali-mardana- Calcutta, January 6, 1971:

“Immediately I want \$17,000 for printing Bhagavad-gita As It Is in new enlarged and revised edition, so try to help in this connection.”

Letter to Satsvarupa- Allahabad, January 11, 1971:

“Regarding the Preface to Bhagavad-gita I shall send that as soon as I have got some time to write one. In the meantime you can go ahead with the remainder of layout work.”

Letter to Satsvarupa- Calcutta, February 9, 1971:

“Please accept my blessings. I hope that everything is going on well there with the production of Bhagavad-gita. In this regards please make the following addition to the text: Chapter IX, The Most Confidential Knowledge, in the purport of the 34th verse you will read “Krishna is not an ordinary human being; He is the Absolute Truth, His Body, Mind and He Himself are One and Absolute.”

Immediately therefore you can add the following: In the Kurma Purana, as it is quoted by Bhaktisiddhanta Sarasvati Goswami in his Anubhasya comments of Caitanya-caritamrta, 5th Chapter Adi lila, verses 41-48, “deha dehi bibhedo ‘yang nesvare vidyate kvacit’ which means that there is no difference in Krishna, the Supreme Lord, between Himself and His body.”

Letter to Advaita- Gorakhpur, February 10, 1971:

“Please inform me immediately how you stand in the matter of the \$17,000 needed to print Bhagavad-gita As It Is. I want that it should be printed by the time I return to the States at the end of March. So if there is any lack of the money, I shall immediately take steps to arrange it for you so the printing can begin at once. We are expecting to remain in Gorakhpur for about one month, so you can reply me immediately to the above address.”

Letter to Karandhara- Bombay, March 16, 1971:

“Yes, you may give the donors an honorable mention page in Bhagavad-gita.”

Letter to Advaita- Bombay, March 18, 1971:

“Regarding Bhagavad-gita As It Is, this book is very urgently required. You had previously quoted a price of \$17,000. So why print in Dai Nippon for \$20,000 and lose \$3,000? If it is possible to print on our press, that is better, but if not then Dai Nippon may do the printing.”

Letter to Hayagriva- Bombay, March 23, 1971:

“I have already sent to you the purports for B.G. Chapter 9, verses 16-25, 27 (no 26). I will send the purport to verse 28 very soon. So far the index is concerned, speed it as far as possible; I am very anxious to print.”

Letter to Jadurani- Bombay, April 1, 1971:

“The philosophy should be illustrated, but everything must be done with clear intelligence according to the Parampara revelation of the Absolute Truth and Krishna will give you good understanding for the purpose. The picture of the upside down tree drawn by Bharadraja as a sample is good.

The roots of the trees are like pillars growing large and making the tree strong. Regarding the descriptions in Bhagavad-gita Ch XV in verse 1 the leaves are described as the Vedic hymns and in the 2nd verse, the sense objects or vishaya are compared with the twigs. The jiva in the heart of the living entity appears as a sparkling star along with Supersoul depicted as four-handed Visnu as He appears on the cover of ‘Isopanisad’ or similar.”

Letter to Rupanuga- Bombay, April 9, 1971:

“You say that Bhagavatam printing is going on, but what about Bhagavad-gita As It Is? Some San Francisco Indian friends promised to pay \$20,000, for this.

So somehow get this money and manage to print Bhagavad-gita as quickly as possible, without stopping. Best thing is to get Bhagavad-gita printed on our own press, some soft bound and some hard bound, regularly sewn.”

Letter to Krishnakanti- Bombay, April 11, 1971:

“Try and get Krishna Book and Bhagavad-gita As It Is recommended by the professors.”

Letter to Advaita- Bombay, April 17, 1971:

“I have written as you know to Dai Nippon regarding the printing of Bhagavad-gita As It Is, but I do not know what is the actual position of the manuscript. Neither I know whether you want to print this book with Dai Nippon or on ISKCON PRESS. In San Francisco the Indians wanted to pay \$20,000 for the printing cost, so what is the position now? Are the pictures ready? the index, Sanskrit and English editing, the missing purports, layout, composition, etc.?”

Letter to Abhirama- Malaysia, May 5, 1971:

“So far as distributing the fifteen thousand dollars, I would advise you to send this money to ISKCON PRESS for printing Bhagavad-gita As It Is enlarged edition. They require about \$20,000 out of which I have asked Karandhara Prabhu to send them \$5,000 from the Book Fund. Similarly, if Lyndan Prabhu can contribute \$15,000 then the present problem of printing this book is solved.”

Letter to Advaita- Calcutta, May 17, 1971:

“My Dear Advaita,

Please accept my blessings and offer the same to all the Press staff. I am in due receipt of your letter dated 27th April, 1971 and have noted the contents carefully. Yes, I have sent off the Preface to the enlarged edition of Bhagavad-gita As It Is, sent from Sydney, and you should have received it by now.

Yes, very soon I shall go there. In the meantime get busy with the printing of Bhagavad-gita and that will encourage me to come there sooner.”

On May 12, 1971, Srila Prabhupada signs his preface to the unabridged edition of Bhagavad-gita As It Is

Letter to Jadurani- Bombay, June 8, 1971:

“Arjuna was not present when Krishna spoke Bhagavad-gita to the sun god. He was present on a different occasion. So the picture is all right. The painting of the chariot of the body is nice.”

Letter to Rupanuga, Bhagavan, Satsvarupa- Bombay, June 15, 1971:

“The preface to the enlarged edition of Bhagavad-gita As It Is was sent to you long ago, from Australia. It was sent on May 12, 1971 and you should have received it by now. I do not know why it is missing. So I am enclosing a second copy herewith.”

Letter to Kirtanananda- London 22 August, 1971:

“I understand that during the festival Hayagriva Prabhu was not there. How is that? Where he is now? The index of Bhagavad-gita is very much delayed. Kindly ask him to send the complete index immediately for which the complete work is suffering.”

Letter to Karandhara- Mombassa, Kenya, September 19, 1971:

“Regarding the Macmillan agreement, Brahmananda says that he left everything with Rupanuga when he left N.Y. So kindly inquire from him. So far I know the agreement was made that my royalty would be paid directly to the society.

In the beginning they paid me \$1,000 and later on I think I got another \$600. Besides this I have never received any money from them. If they paid anything it may have been paid directly to N.Y. ISKCON. So you can inquire and do the needful.

What has happened to the Bhagavad-gita quotation? Mr. Ogata told me to wait due to the fluctuating monetary standard, but for how long? Without the quotation we cannot send the manuscript. So please inquire.”

Letter to Karandhara- Nairobi, October 3, 1971:

“I think you have already advised N.Y. to send the full manuscript for Bhagavad-gita As It Is to Dai Nippon. If not you can advise them immediately.”

Letter to Advaita- Calcutta, November 1, 1971:

“Regarding Bhagavad-gita, if the Morocco binding is as costly as the hard binding, then we will prefer hard binding.”

Letter to Bahulasva- Vrindavan, November 30, 1971:

“You may request the Prof. E. Dimac and Prof. Van Buitenin to review and write a forward for our Bhagavad-gita As It Is. That is very nice. I am very glad that you understand the importance of these books.”

Letter to Rupanuga- Vrindavan, November 30, 1971:

“As far as Bhagavad-gita is concerned, I do not know why it is delayed. For the last three years you’ve been saying Bhagavad-gita is going to be printed and the last deadline was given by Advaita that it would be printed by the 1st October, 1971.

Unfortunately, nothing has been done by now. Now it is December, 1971. If for printing one book it takes so much time I do not know how the other 60 books will be printed. I am very much depressed.”

Letter to Rupanuga- Delhi, December 5, 1971:

“...I am very glad to know that Macmillan Co. is enthusiastic to print our Bhagavad-gita As It Is, 30,000 paperback and 10,000 hardback. Now you carry out all negotiations very carefully, and reserve for us all editing rights.”

Letter to Sudama- Bombay, February 4, 1972:

“I will be very glad if you can print Bhagavad-gita As It Is in Japanese version, and that will be sufficient to convince many Japanese boys and girls to become devotees of Krishna.”

Letter to Rupanuga- Calcutta, February 22, 1972:

“I noticed that on the carbon-copy [Macmillan] contract you neglected to initial the last clause (b) of Section XX Special Provisions, although you had done so on the original copy.

In addition, I have added the phrase to XII. Competitive Material as follows:

“as well as the 48 pages of illustrations for which the Author reserves the right to publish for any purpose he may determine,” as per your instructions in the letter to Syamasundara. dated February 15, 1972.”

Letter to Jayadvaita- Calcutta, March 5, 1972:

“My dear Jayadvaita, Please accept my blessings. I have also received your letter along with Bali Mardan’s. As I have informed, Pradyumna and

Syamasundara will be sending you regularly completed transcriptions of my translation work by post, that will avoid the high cost of sending tapes, which besides are very expensive and may be lost easily in mail, and because I am here if they have questions I can answer and make the final proofreading, and this will expedite everything.

One thing, now you say the date for printing by Macmillan Co. is set for August 1st, but last time you said June 1st, so I am wondering how long this delaying business shall go on? Our Bhagavad-gita As It Is is so much important to the world for uplifting it from darkest condition of ignorance, but still we cannot give them it, that is our neglect. I shall appreciate if you can help to expedite the printing of BGAI as quickly as possible.”

Letter to Bali-mardana- Bombay, March 22, 1972:

“I have received your letter of March 11, 1972, along with copy of Macmillan contract. Now, first thing is don’t sign any contracts without hearing from me, I am thinking about the matter.

There is some opinion that it may not be very much advantageous for us to enter such contracts with Macmillan Company. But first I want to know the opinion of Karandhara and others like Rupanuga and Bhagavan. So far Bhagavad-gita As It Is, that is already signed, so we must continue as we have agreed.”

Letter to Jayadvaita- Los Angeles, May 28, 1972:

“My Dear Jayadvaita, Please accept my blessings. I have received your letter dated May 26th, 1972, along with the blue-print copies of Bhagavad-gita As It Is from Macmillan Company. It is very nice. So I shall be looking forward to seeing the entire manuscript and book sometime around first July, 1972.”

On May 29th 1972, the day after Srila Prabhupada approves the Bhagavad-gita blueprint, he signs the Bhaktivedanta Book Trust founding document, thus creating the BBT.

Letter to Tejiyas- Los Angeles, June 12, 1972:

“So far Mr. Isvar Puri of Atmaram Book Store, let him make a concrete contract to publish our Macmillan version of Bhagavad-gita in cheap edition. You can send one copy of the contract to me and one copy to Bali Mardan at

ISKCON Press in New York. I do not know if we are covered by copyright in India or not.”

In 1973, Brahmananda Swami summarizes the publication of the Macmillan Gita in a Back to Godhead article:

“The Books of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada” by Brahmananda Swami- Back to Godhead Magazine #52, 1973

“Srila Prabhupada had never been entirely satisfied with Macmillan’s edition of his Gita because they had drastically shortened it for business reasons. However, when the book was well into its fifth printing, Macmillan informed him that they would be honored to bring out the complete edition, including the Sanskrit slokas. All other published editions of the Gita were decreasing in sales, they reported, whereas Srila Prabhupada’s was steadily increasing. Therefore, in the fall of 1972, the Macmillan Company released the complete edition of Bhagavad-gita As It Is, containing the entire text of Srila Prabhupada’s original manuscript, fully indexed and cross-referenced, along with more than fifty color plates. Finally, this was indeed the complete and authoritative edition of Bhagavad-gita that we had hoped for.”

Conversation between Govinda dasi and Jayadvaita Swami- Honolulu, Jan 19, 2003

Jayadvaita Maharaja: ...It differs in uh, [inaudible] uh, in addition to that, of course, Prabhupada did see the galley proofs in 1968 of the abridged edition. He never saw the proofs in 1972. He wasn’t involved at any stage of the production, except, um, mainly for expressing impatience at how slow it was being turned out—a slowness for which I was partly responsible. Um, but he didn’t go over, didn’t go over the manuscript.

Govinda dasi: Srila Prabhupada didn’t see the galley proofs?

Jayadvaita Maharaja: No, he did not. [inaudible] Prabhupada didn’t see the galley proofs of the 1972 edition. But he did see the galley proofs, and we have galley proofs with Prabhupada’s handwriting and directions, just in very few places, for the original edition. But he didn’t see the galley proofs for the 1972 one.

Govinda dasi: There must be some preliminary, something that he went over, if he didn’t see the final galley proofs.

Jayadvaita Maharaja: Not that I remember.

Govinda dasi: Then he had to have... I mean, I...

Jayadvaita Maharaja: As far as I remember, he didn't. He was just... the main thing that he was asking was, "Where is it? I've been hearing, just now coming, just now coming;" I've been hearing that for some time now—where is the book?" The main thing that we were hearing from Prabhupada was, "Where is it?" And, um, Prabhupada at that time was already traveling extensively, um, around the world, and, uh, there was just none of this, there was no opportunity to like send Prabhupada back and forth, like sending him the second chapter and getting it back and asking questions; it just didn't happen.

Govinda dasi: Hayagriva was living with Srila Prabhupada in '68, and they were going over things, and that was after this book [the abridged edition] was printed. So that must have been for the '72 one.

Jayadvaita Maharaja: He may have, for some brief time, spent some time with Prabhupada. It's possible. Um, but the final product was certainly not, um, something that Prabhupada, um, you know, pored over the original, he just didn't have, couldn't possibly have the... I could tell you that some of the verses that some of the BBTI staff questioned, Prabhupada would never have approved. I can say with confidence, Prabhupada would never have approved. Some of the very few verses that we had issues with, there's no question in my mind that Prabhupada didn't see them.

Later in the same conversation:

Jayadvaita Maharaja: Just all I really wanted to do is contribute to the history of the Gita and say that, um, what Prabhupada saw and signed off on, um, in 1968, was the abridged edition. And the unabridged edition he really didn't see in its preparation for its, um, pre-publication stages, except perhaps there were some meetings at some point.

—Ajit Krishna dasa

Excerpts from Ramesvara dasa's memories

(Recorded in an interview in Los Angeles, 1978)

"Prabhupada was very involved in the printing of his books & BBT loans. Actually I should regress a little bit and explain that every major printing contract, although I was making major decisions I would have them verified by

Prabhupada, I would send reports to Prabhupada. And he was very much in touch with the whole printing of his books.

Before my time, when Karandhar was still handling it, there are numerous letters between Prabhupada and Karandhar where Karandhar is being given very specific instructions by Prabhupada how many to print, how much to pay for the printing, how much to sell them to the temples.

So Prabhupada was the managing trustee in a sense because he was the one who got the book printing started, not only of course in India but in Japan and he arranged for the credit line, he was setting the quotas how many he wanted distributed, how many he wanted printed, what the price should be from the printer, what the price should be for the temples. Prabhupada was very very active in organizing the publishing of his books during the period of 1970 through 1973.

In the last year Prabhupada had so much confidence in Karandhar that he delegated to Karandhar the authority to make decisions on his own. But when I came on, although from Prabhupada's point of view he had already delegated authority, I still continued to report regularly to Prabhupada any decisions that we had made. Also the policy was that no loan could be given from the BBT to any temple unless it had Prabhupada's approval.

The trustee at the time was Bali Mardan, I was the secretary and like the manager of the BBT. But no one had the authority to give a loan to any temple other than Prabhupada himself. So temple presidents and GBC men would write letters to Prabhupada all during the early 1970's with proposed projects, "We want to buy this temple," "We want to buy this farm," "We want to buy this," "We want to buy that."

They would send Prabhupada financial reports, pictures of the properties involved. "We want money to do renovation." Whatever it was they would send their reports to Prabhupada, Prabhupada would write to the BBT inquiring whether the money was available.

Sometimes he would write to the BBT ordering them to pay without even inquiring whether the money was available. Prabhupada was actually not only organizing all the publishing, but he had this vision, the worldwide vision.

Wherever he was in one place, every report from all around the movement was being fed into him.

And so he was like a personality who was looking at the whole globe and planning out, “Now I want this to come up here, I want that to come up here,” in different countries, in different continents.”

“Don’t you dare change the picture on my book!”



So regarding the instructions that Prabhupada has given about the quality of his books. Prabhupada got involved in many of the facets related to his books. In 1974, for example, we had proposed to put a new picture on the cover of Ispanisad, Krishna playing the flute on the rock.

We mailed a copy of the picture to Prabhupada and told him, “We’re planning to do this.” Prabhupada fired back a letter, “Don’t you dare change the picture on my book! I have deliberately chosen the picture of Visnu because I want this book to be attracting the Mayavadis and impersonalists.”

So that was the first direct instruction that I had received from Prabhupada which gave me an understanding of how much he would meditate on every facet of his books.

The art, the size, the pictures, who the market was. And I began to realize Prabhupada is very much on top of his book design and publishing. So there was an incident that took place in, I believe it was 1974, at the end of 1974 when Prabhupada was in Los Angeles, whenever he was in Los Angeles.

At this time Karandhar was gone, Radhaballabha was in charge of the Press, Bali was the BBT trustee in New York and I was the manager of the BBT. And we were getting ready to reprint the Krishna Books.

Baladeva Vidyabhusana: January, '75?

Ramesvara: No, because by then Bali was out. So it had to be sometime in '74. Oh, no, wait, maybe it was January, '75.

Baladeva Vidyabhusana: Either that or July.

Let's update the Krishna Book paintings ...

So anyway, by 1974, Radhaballabha and I and the artists were talking about reprinting the Krishna Book, let's update the paintings. These paintings were done in 1969, 1968. The artists have gotten much better.

Their expertise was much better. So the decision was made by myself and Radhaballabha, we were going to upgrade all the paintings. The artists would get together with Radhaballabha and pick out which ones they wanted and then we would work it out together which ones to take out and which ones to put in.

So Prabhupada and Bali came to Los Angeles and I had a meeting with Prabhupada upstairs in his room and I started showing him all of the paintings that were coming out, page by page, and all the paintings that were going in.

This was one of the most astonishing meetings I ever had with Prabhupada in my life. Just before we started going over the Krishna Book paintings, we went over these drawings that Pariksit had done for the Teachings of Lord Caitanya.

He had worked for one year on about 24 or so black and white drawings which would be going on the title page for each chapter of the Teachings of Lord Caitanya. This was his first major work at the BBT art department.

And they had sent them to me so I could show them to Prabhupada because we were getting ready to print the TLC in Dai Nippon.

So we went through drawing after drawing after drawing and Prabhupada was becoming angrier and angrier and more and more livid, and it was becoming a frightening experience. He was condemning them, he was throwing them out, he was rejecting them, he was blasting them, he was describing how they were going to ruin his book, they're off, they're misrepresentative, they're not clear, they're bogus, and "If you put anything bogus in my book, this is my greatest fear that you will ruin my book and the whole book will be ruined because of you!" And on and on, it was devastating!

And I wrote a letter to the artists with the description of Prabhupada's comments like a blow-by blow because it was so impressed in my mind. As soon as I got out of the room I ran downstairs and typed out this letter, remembering all of the things Prabhupada said.

So I'll be able to find that letter and you can refer to it and you'll see exactly how Prabhupada analyzed the drawings in relation to what they were supposed to be illustrating very carefully and rejected them and just with devastating critique. Prabhupada was so expert.

"They're ruining my books! They have no brain! They are hippies!"

So then after going through that scene, then I took out the Krishna Book and said, "Now, these are the paintings they want to take out and these are the ones they want to put in, Srila Prabhupada." And we started again going page by page, color plate by color plate. And Prabhupada was becoming more and more livid, and more and more angry. And it was just the most terrifying experience that I have ever gone through.

He was screaming, "They're ruining my books! They have no brain! They are hippies! They are rascals!" Screaming, pounding his fist on the desk. At one point they wanted to take out the old Putana, the dead Putana with Krishna sucking the breast of Putana or playing on her lap, whatever it was, and in the background you have the Vrindavana village.

And they wanted to put the new one in from the 2. 2 which Prabhupada considered to be an inferior painting because it did not show as much. "An

ugly black lump,” he said.

But the worst was when we came to the rasa-lila. There were different reasons that Prabhupada gave why he didn't want these paintings taken out and the new ones put in in most cases. He gave the instruction that, “If you want to replace a painting it has to be same, the exact same pastime, the exact same scene, just done technically better.

But just to take a painting out that's already been approved and stick in a new painting to fill up the number of pages of a different pastime, this is not allowed. You can add but you cannot subtract.” He would say like that. “If you want to take something out you replace it with the exact same lila executed better. Other than that, if you want to add something, just add it. But there's no question of removing anything.”

So by the time we got to the rasa-lila, this was one of Prabhupada's favorite paintings, the original Devahuti painting of the rasa-lila which we've made the poster of, which is now in the Krishna Book and so on. They wanted to take it out and they wanted to put this painting of Krishna dancing with the gopis from the first printing of the Third Canto, Volume 2.

Now in the reprinting of the Third Canto, Volume 2 this rasa-lila has been taken out and the original Krishna Book rasa-lila has been put in. Because the rasa-lila that they wanted to put in the Krishna Book was the final straw. Prabhupada just turned white! He looked into his bedroom at the original painting which was hanging on his wall.

From his sitting room in Los Angeles he could look into his bedroom. He turned white. He looked at that painting. Then he looked down at the painting that they were proposing was better. Krishna's hair was wild and long, Radharani's head was uncovered, the gopi's hair was uncovered.

It was like, Prabhupada said, “Hippie dance, sex dance. Hippie seeds, hippie contamination, hippie mentality, hippie, hippie, dirty! Rascals!” On and on. Prabhupada was screaming, banging his fist on the desk.

There was nothing you could say, it was just an explosion that “They're ruining my books.” Hearing the screaming, Sudama, who was acting as Prabhupada's

servant ran into the room opened the door and seeing... just as he came in Prabhupada was banging and releasing a barrage.

And Sudama couldn't even offer his obeisances. I remember looking at him, he was terrified. He lifted up his hand to his face to shield his eyes. He somehow pushed himself into the back wall and lifted up a foot like he was towering, like he was about to be attacked.

And he was just holding himself, cringing. Finally Prabhupada said, "Go get Bali Mardan." So I ran downstairs. I found Bali. I said, "Bali, Prabhupada is so angry at the artists, Radhaballabha, me and you. You better come upstairs immediately."

So Bali ran upstairs and Prabhupada just explained how everyone is a rascal for daring to touch anything in his books.

Prabhupada's greatest anxiety is that we will change his books

His greatest anxiety is that when he's gone we will add bogus things to his books and take out things which are bona fide. We will make changes to the law books meant for the next 10,000 years and in that way his legacy will be ruined and his plan destroyed by us because of our tendency to change.

And Prabhupada gave an example that the disease to do things differently is so inherent in the Americans that for the sake of doing things differently we would walk on our hands rather than our feet. He gave different examples like that. He called the artists "Rascals!"

So we promised Prabhupada that we wouldn't change the art. And then I wrote the letter to the artists explaining to them everything. I remember Bali Mardan went downstairs to call them up and I remember watching the phone call. He called up the Press and asked for Radhaballabha, (imitating Bali's voice), "Radhaballabha, guess what just happened?"

Prabhupada called you and all the artists rascals. He said you're all rascals." Dead silence on the other end. And Bali, he was enjoying this humiliation of the devotees that worked under him. So I saw that and it was the beginning of my suspecting that something's off with Bali Mardan.

You're never allowed to change anything in Prabhupada's books So that was a big event, the first of many with the Isopanisad cover and these paintings. The first of many experiences I've had with Prabhupada literally drilling me, pounding it into my head that you're never allowed to change anything in his books.

He trained me so intensely on this point. Even when the changes make sense he wouldn't let me change. Just to train me. One time in early 1975 was it? When Prabhupada came to L. A.?

Baladeva Vidyabhusana: Yes, January, end of January.

Change the size of Krishna Book? No!

Ramesvara: I presented to Prabhupada that we could no longer afford to print the hardbound Krishna Book in two volumes. We already published the paperback Krishna Book in three volumes. So I had the task, the service of trying to beg Prabhupada to let us print his hardbound Krishna Book in three volumes.

The discussion went on for an hour in his room. Prabhupada was just telling me how he had planned out the Krishna Book in two volumes from the very beginning. He had planned it like that and I'm ruining the plan. And that the whole feeling was that it's not just Prabhupada's plan, it's Krishna's plan and He spoke it to Prabhupada and then Prabhupada just did it like that.

So it was so heavy and I was presenting all the arguments about the economics of it and so on. Because the oil embargo had killed the printing industry. The price had gone up 50% on everything. And I told Prabhupada, "If we don't make this change to three volumes the book will be out of print, we can't afford it."

We're already contracted with Dai Nippon to reprint the Krishna Books, they've already bought the paper, we have to go ahead but they've raised their price and there's nothing they can do. They won't honor the original contracts. So finally after about an hour, Prabhupada was so unhappy, so depressed about it, he finally consented to make it three volumes like the paperbacks.

Then I mentioned to Prabhupada that Dai Nippon had proposed that this book would be so much cheaper if we just print it in the same size as the Srimad Bhagavatam instead of the bigger size.

When I said that there was another one of those famous transcendental explosions! He banged his fist on his desk, he told me that he had planned it in that size and nothing will change it and he threw me out of his room. He just threw me out.

So in this way he was training me to understand how meticulous every detail of Prabhupada's books, his translations, his purports especially are designed. The concept, the market, the cover pictures, everything Prabhupada would... whenever he was involved he was just meditating so deeply on his books and how to present them to the world.

And I never knew how much Prabhupada was involved in those decisions. So it came as a great surprise and a great... very wonderful, very wonderful to see. So then in 1975 the Mayapur festival came upon us. And it was at that time, due to my foolishness. Of course being preoccupied with Bali, in the whole year of '74. Bali was really in charge of the Press and I was in charge of the managing of the BBT, but he was in charge of the Press.

Prabhupada would not allow changes even if the change was an improvement

There were times when Prabhupada was confronted with a situation where being very practical came up against one of his principles.

So I'm sure there are examples of Prabhupada leaning in both ways. But I generally remembered and the way I was trained is that Prabhupada put more emphasis in his training to me on the principles even than on the practicality, even though I'm known a little bit for being very practical-minded. Just like with the BBT. The size of the books, the type of art in the books and so on, on principle Prabhupada would not allow changes even if the change was an improvement. Just to teach that principle of don't change.

When the Dallas Gurukula was collapsing, I begged Prabhupada, "Let us send money from the BBT." He said, "No. It is not the business of the BBT to support children, it is the business of parents." The parents didn't have any

money, how could they support the children? But on this principle, Prabhupada wouldn't let the BBT bail out the Dallas Gurukula and it closed.

I was ready to bail them out. I proposed it, I wanted to bail it out, but it just didn't happen. So, I think we can stop here and tomorrow... There's one more incident in the 1975 Mayapur which is the opening of the Krishna-Balarama temple. So I can talk about that and then we'll go into 1975 with the Caitanya-caritamrtas and the Radha-Damodar sankirtana and the building of Bombay.

Prabhupada's "transcendental phobia": Don't change my books!

Before we talk about Prabhupada's travels in '76, I want to mention another important theme which was Prabhupada actually instructing about the production on his books. I've already mentioned the conversation that took place in '74 about the art paintings.

I think that you should get a copy of the letter that I wrote to the art department because practically word for word Prabhupada's instructions were there and you can get a first hand understanding of how intense Prabhupada was and how concerned he was that in the future no one ever be allowed to make changes in his books. This was more than just a preoccupation with Prabhupada.

This was a, you could call this a transcendental phobia, that the entire movement would without any shadow of a doubt be completely wasted and all the work and effort of all the devotees that Prabhupada was directing as well as his own efforts would all be ultimately lost if his books were changed. That was his attitude.

He expressed that attitude very clearly in 1974 in that conversation and in that letter you'll see the statements Prabhupada made about how everything will be ruined if his books are changed. Then prior to that I mentioned the incident about the Isopanisad cover where Prabhupada was revealing how much thought went into planning out his books when he was involved.

He got very furious when we wanted to put Krishna on the cover instead of Visnu.

Prabhupada made all the book production/publishing decisions

In 1975, I think I also mentioned this, that we had a very big problem with the printing of the hardbound Krishna Books. We wanted to change it from two volumes to three volumes.

And there was literally like a fight. Not even a fight, Prabhupada was just furious. And he went on for about one hour talking about the Krishna Book and how he had planned it out to be in two volumes.

And it became very clear to me that Prabhupada was training me to understand that these books are transcendental manifestations of Prabhupada's devotion, Prabhupada's realization of God which I consider to be perfect absolute God realization coming from Krishna Himself. And that no one is allowed to change anything.

The size, the shape, the number of pages, everything. Actually Prabhupada did make the decisions. If you read through the letters that Prabhupada wrote to me and to Radhaballabha you'll see.

“Aim for 400 pages per book”

I got a letter from Prabhupada wherein he instructed that each book should be 400 pages. We asked Prabhupada where to draw the line, where to cut off one volume and start the next. How many pages do you want in your books?

And Prabhupada said, “Aim for 400 pages per book.” It could be a little less, a little more, but that should be the average. So Prabhupada was planning that out. Obviously Prabhupada planned out the first three Bhagavatams when he was in India.

And his meditation was that this is the way I want the books for the West, especially for the American market. But basically speaking for the western English market I want them to have cover jackets, ultimately I want them to have color plates, ultimately I want them to have a nice binding, nice cloth, nice paper, this is the size.

When you consider Prabhupada's external poverty while he was in India, then there is no excuse for the book being that size, it could have been a lot smaller, it would have been a lot cheaper for Prabhupada.

“You cannot change, you cannot make any changes”

So obviously Prabhupada was not considering economics. Otherwise he would have made the books smaller like sometimes we see our European books are smaller physically. This was the size.

Prabhupada had to strain economically to get the book that size, to pay that much more to get the book that size. That means that's the size he wanted. And then he would pound it into our heads that, “You cannot change, you cannot make any changes!”

We did not have any authority with the American editions of Prabhupada's books, he was making the decisions I remember one incident in 1976, I think I already mentioned about the color board. I think I should go over this one more time just in this context. We had been preparing to reprint all the old Bhagavatams for the standing order program that was really picking up.

It started in '74. In '75 it was rolling. By the end of '75, early '76 they were finishing up America, Ghanesyam was getting 13 orders at Harvard, 135 orders in one month in New England, it was rolling. And we needed to reprint the old volumes. We wanted to standardize the lettering, the format and so on.

Every single standardization had to be approved by Prabhupada. We did not have any authority with the American editions of Prabhupada's books to be innovative. He was making the decisions. This was his BBT, these were his books.

There can never be any more changes

So in 1976 at Mayapur we brought the color board. We had been talking about how we wanted to standardize everything for the reprints for the Library Party. Prabhupada at that time approved the new design for the Krishna Book trilogy and then he approved the standardization in terms of lettering and so on for the Bhagavatams and he approved the new color board.

That is what the 12 Cantos are going to look like. Prabhupada was very happy to see that we had made a plan. But then he got very grave and said, “Now, this is the final plan, this is the final approved standard, there can never be any more changes.” He was emphatic, he was insistent, and he pounded it into our

heads. I was there with Radhaballabha I think Jagannathasuta was there, Prabhupada Kripa Maharaja was there.

Baladeva Vidyabhusana: Where was this?

This changing business is the disease that the Americans have

Ramesvara: This was right on his veranda outside his room in the back part where he was taking massage. Mayapur festival '76. Prabhupada Kripa remembers this vividly because he just brought it up at the recent BBT trustees meeting.

That Prabhupada was absolutely emphatic that this is the way the Bhagavatam's going to be presented to the western English speaking people. Now there'll be no other way that it will be presented. Later on in that Mayapur festival, I presented to Prabhupada an idea for Beyond Birth and Death reprint.

That was a very popular book at the time and a new... all kinds of new arts and very innovative and creative cover design was going on in the American paperback market. And just going to bookstores, especially in airports, I would see that these publishers, karmi publishers are putting a lot into their paperback covers.

And one of the things that had just come out was something called dye cuts. A dye cut is where you have a hole in the front cover and then the inside front pages are actually laminated or glossy paper and you have color printing.

So you have color printing that kind of comes through that hole. And it's like a teaser. And when you see that you're intrigued and you immediately want to open up the cover and look at the two page spread on the inside front cover and the inside page, that's called the dye cut.

And many books, especially like thriller books, horror books, ghost books, those kind of books use this technique. So I thought that Beyond Birth and Death as a title and as a book lent itself to that. So I proposed it to Prabhupada. He completely smashed the idea.

This was inside his room, myself and Radhaballabha. At this time we were showing Prabhupada the... I can't remember what we were showing him. We were showing him something, maybe color art or something. But anyway, when we presented this idea to him he smashed it and again he gave us a lecture on changes.

He used to say, "Change, change, change, for the sake of change. This changing business is the disease that the Americans have. It's a disease." And he told this story, I just can't remember it but I think it's written in one of the letters too and Tamal Krishna will remember it.

That if an American, just to be different, instead of walking on his feet he'll walk on his hands. Just to be different. Change without real purpose. Now in that letter that I wrote to the artists in 1974, so many specific points are made about changing. When you're allowed to change and when you're not.

Baladeva Vidyabhusana: You don't have a copy of that?

"Once it's approved, it's eternal"

Ramesvara: I can find a copy. It's a good thing to refer to. Especially he talked about, as I said earlier, "You can add things but you can't delete. If you want to replace a painting you have to actually make an improvement and do the exact same subject matter. Once it's approved it's eternal." That was his quote. "Once it's approved it's eternal."

One of the heaviest incidences came up I think in '76 or '77, we wrote to Prabhupada about publishing his spiritual master's book the Brahma-samhita. Because it had already been introduced to chant in the Gurukulas, we were chanting it all over ISKCON. And although Prabhupada in '75 said, "You cannot read the Gaudiya Math publications, you cannot approach my spiritual master or Bhaktivinoda directly. You have to learn their teachings through me, through my books, through my lectures." This was a big incident in '75 because the devotees were buying Gaudiya Math publications and reading directly. And Prabhupada completely smashed it. So it was either '76 or '77 we wanted to print Brahma-samhita.

Prabhupada approved it and he wrote a very heavy letter to Radhaballabha. Because we were asking Prabhupada about editing changes. I'm not sure if he wrote the letter or if it's on a tape or maybe it's both. I think Radhaballabha had a room conversation with Prabhupada and I wasn't present. Tamal was there. And in addition to that I think there's a letter.

“You cannot change one comma, not even a punctuation mark”

Anyway, between the letter and the room conversation, the instruction was given that “You cannot make any changes in my spiritual master's book.”

“What about the incorrect grammar?” Prabhupada's reply, “You cannot change one comma, not even a comma, not even a punctuation mark, that is the etiquette.”

So that was just another one of those super heavy instructions that the etiquette in dealing with a great acarya's books is that whatever he has done it's eternal and it can never be changed. And I believe that all of this was part of Prabhupada's training us.

He wanted to train people who would be entrusted with his books. And who would in turn train the next generation of BBT men, managers and production managers in this fanatical, literally fanatical transcendental phobia about changes.

Prabhupada went out of his way to train us. Some of the instructions were so extreme that one might say they're exaggerated. But they're not exaggerated. This is exactly what Prabhupada wanted.

Baladeva Vidyabhusana: Can you give an example of that?

No one is willing to change the size, we're all so afraid

Ramesvara: Well, just the economics of why we can't publish the Krishna Book anymore. Because we're not allowed to change the size.

This has been hanging up the BBT trustees for the last five years. The publishing industry has just exploded in terms of inflation. Everything is a 150, 200% more expensive than when Prabhupada was here. We no longer can afford to print the Krishna Book hardbounds in such large volumes. But no one

is willing to change the size, we're all so afraid. But that's the way Prabhupada trained us.

Maybe one day it is changed for economic reasons because ultimately Prabhupada wouldn't want the book to be out of print. But this training was ultimate to insure that the instructions in his book, the words they weren't changed and pictures and illustrations were not added which make the book incorrect and therefore would cause a person to just dismiss the whole book. Prabhupada said, "If there's one mistake then the whole book is useless."

If you put these in my book the whole book is ruined

When he was rejecting Pariksit's line drawings for the Teachings of Lord Caitanya he said, "These are mistakes, these pictures do not illustrate properly. Actually some of the illustrations here are subject to great mis-interpretation and if you put these in my book the whole book is ruined." So this was Prabhupada's training to us about his books.

Prabhupada decided the size and the number of pages

So, he was very involved in the designing of the book, the format. We talked to Prabhupada about the number of pages, we talked to Prabhupada about gold stamping, we talked to him about color pictures, ultimately he wanted 50 color pictures in each book.

Prabhupada was a very active publisher, not just author. He was a very active publisher. We would discuss with him as we've already mentioned about the Macmillan contract, about American printer versus Japanese printer, Prabhupada would give us the go ahead and we would go.

And by the momentum of his order we would become expert in international publishing. We became expert in understanding the publishing industry of different countries, the paper industry of different countries, we became expert in negotiating, but all of this was by Prabhupada's order.

How he moved into Dai Nippon and established a credit, how he authorized us to move away from Dai Nippon. Prabhupada was an active publisher, he was not just someone who just turned it all over and didn't know what was going on. We were sending him monthly reports. I had to send Prabhupada a monthly

report during his life on the income of the BBT, on the expenses of the BBT, on all the loans of the BBT and how current they are, on the production that the BBT is engaged in and the upcoming production, on the quantity of books printed. Prabhupada was getting monthly reports and he was writing me letters indicating he was reading them.

It's not like I was just mailing them and they weren't read to him. He was reading them and he was writing back comments. "What about this?", "What about that?" So Prabhupada was not just an active author, he was an active publisher.

He was involved in designing. He created the marketing strategy which involved as I mentioned this ingenious, ingenious idea of mixing philosophy and gorgeous art work. That's a marketing strategy which enabled us to sell hundreds of thousands of the Bhagavad-gita, literally millions of copies of one philosophy book.

Prabhupada decided the size, Prabhupada decided the number of pages, he always pushed us to improve and increase the quality and so on. He wanted high quality paper in his books. This was something we talked about with Prabhupada and he insisted on high quality paper. And good binding. And in terms of our sales strategy, it was Prabhupada who gave the approval for the airports.

Krishna speaks directly to Srila Prabhupada

That evening in 1976 he wouldn't tell us. Then another part of that visit was news reporters coming to visit Prabhupada. I remember one incident in particular. This was printed in Prabhupada Remembrances in BTG, so it can be referred to. We had this reporter who just could not believe that any human being could actually know God and speak with God.

He just didn't believe that those things could happen, that God speaks to somebody, a person can hear God speaking. He was very doubtful and he was challenging Prabhupada in the interview about this. I spoke up at that time and I said, "Well, according to the Bhagavatam, the intelligence of the living being comes from God, knowledge, remembrance, and forgetfulness comes from God.

And intelligence is described in the Bhagavatam as the form direction of the Lord. So what's happening is God is within the heart of the devotee as well as the nondevotee. But for the devotee, God is actually transcendentalizing, spiritualizing his intelligence.

So through his intelligence, which is the form direction of the Supersoul, the devotee knows exactly what to do and that is actually under the direction of God." So I explained it like that. Prabhupada looked at me and frowned and said, "No. It is not like that. It is not like that at all. Why do you say like that?"

God speaks to His devotee. He speaks just like I am speaking and you can hear if you are pure." And the reporter just couldn't believe what Prabhupada was saying. He said, "You mean God is speaking to you?" "Yes." "You mean he tells you what to do?" "Yes." "You mean, when you make decisions, like if you want to appoint somebody to a particular position in your society, that is because God spoke to you and told you to do it?" "Yes." It was very heavy.

Prabhupada was revealing something that he very rarely revealed. He was revealing what his exalted position was and he was revealing that he is always established in this consciousness, and that the decisions that he makes, not only when he was writing his books, which we knew was like that. We all knew that Prabhupada's book writing was like that.

The books are coming from Krishna

There were two ways we knew. One is this very amazing letter that Prabhupada wrote. Let's see if I can find it. It's a letter that Prabhupada wrote to all Governing Body Commissioners on May 19, 1976. This is a most amazing letter: "My dear GBC disciples, please accept my blessings. Over the past ten years I have given the framework and now we have become more than the British Empire. Even the British Empire was not as expansive as we. They had only a portion of the world and we have not completed expanding. We must expand more and more, unlimitedly. But I must now remind you that I have to complete the translation of the Srimad Bhagavatam.

This is the greatest contribution. Our books have given us a respectable position. People have no faith in this church or temple worship. Those days are

gone. Of course we have to maintain the temples as it is necessary to keep our spirits high. Simply intellectualism will not do.

There must be practical purification. So I request you to relieve me of management responsibilities more and more so that I can complete the Srimad Bhagavatam translation. If I am always having to manage then I cannot do my work on the books. It is document. I have to choose each word very soberly. And if I have to think of management then I cannot do this. I cannot be like these rascals who present something mental concoction to cheat the public.”

Right there he is saying these books are not mental concoction: “I am choosing the words carefully. They are coming from Krishna. He has to be free from all other thoughts on his mind of management so that he can deeply enter into a meditative trance and hear Krishna speaking.”

So this task will not be finished without the cooperation of my appointed assistants, the GBC, temple presidents and sannyasis. I have chosen my best men to be GBC and I do not want that the GBC should be disrespectful to the temple presidents. You can naturally consult me.

But if the basic principle is weak, how will things go on? So please assist me in the management so that I can be free to finish the Srimad Bhagavatam which will be our lasting contribution to the world.”

God is speaking through Srila Prabhupada

So, from letters like this and also from the purports of the Caitanya-caritamrta describing how Vrindavana dasa was writing and how Krishna dasa was writing. Prabhupada explains transcendental literature is not written by ordinary men. It is written by men who are God realized. God speaks the book within their heart and they are simply recording the message of God in that way.

So the combination of these kinds of letters and Prabhupada’s purports, we already knew that when Prabhupada writes his books it’s just as if you were standing or sitting next to Krishna Himself and Krishna is just speaking.

It’s on that level. But here in this conversation Prabhupada revealed that he is on that plane not only when he is writing his books but even when he is

arranging practical things, like the structure of ISKCON, the leadership of ISKCON, practical decisions, when to buy a building, when not to buy it.

Prabhupada revealed that even those practical things, his level of relationship with Krishna is so advanced that he is in touch with Krishna on every single matter. And that's what he revealed in that meeting and it was just overwhelming. Not only did I feel foolish and insignificant, but that same feeling of awe that I always had for Prabhupada, that awe that this person is with God.

When he speaks, God is speaking to me through him. It was just so clear. And my whole relationship with Prabhupada was based on that understanding of Prabhupada, that whenever I see Prabhupada, the way he walks and holds himself, the way he sings and chants, the way he speaks, that is God communicating through Prabhupada, and I was always very careful and very much in a state of awe and reverence because Prabhupada was training me to see him like that. To me that was a very significant statement.

—Ramesvara dasa

Authorization

Every line is perfect

Prabhupada: “Sometimes I become surprised how I have written this. Although I am the writer, still sometimes I am surprised how these things have come. Such vivid description. Where is such literature throughout the whole world? It is all Krishna’s mercy. Every line is perfect.”

(Srla Prabhupada’s Conversations, Talk About Varnasrama, S.B. 2.1.1-5 — June 28, 1977, Vrindavana.)

Resistance to change

“I will have to see personally what are the mistakes in the synonyms and also how you intend to correct them. I was not satisfied with the corrections that were made before. I saw some changes which I did not approve. Nitai may correct whatever mistakes are there, but the corrected material must be sent to me for final approval.”

(Letter to Radhaballabha dasa dated 1-5-76.)

Srla Prabhupada never gave anyone *carte blanche* to make revisions in his books. This letter confirms that any changes to his books would require his personal approval before being printed.

A few months later, the issue of change was raised again by Radhaballabha dasa regarding the text of several volumes of the Srimad Bhagavatam which were soon to be reprinted. Srla Prabhupada advised him, “There is no need for corrections for the First and Second Cantos. Whatever is there is all right.” (Letter of 5-4-76.)

Seeing how persistent his BBT managers were to implement change in the text and presentation of his books, His Divine Grace wrote again to Radhaballabha dasa in August, 1976, this time more firmly:

“Do not try to change anything without my permission.”

Srila Prabhupada consistently stated that he did not want anything to be changed unnecessarily. Any changes they thought would be an improvement in the text would require his written authorization.

—Locanananda dasa

Planet of the trees

When Jayadvaita Maharaja presents his rationale for editing Srila Prabhupada's Bhagavad-gita As It Is to the public, he quotes a few passages from Bhagavad-gita As It Is that are obviously confusing, and claims, "these need to be changed."

For example, he cites "planet of the trees" Bg. 1972 edition 10.24 purport and "cattle raising" Bg. 1972 edition 18.44 text.

He uses these isolated examples to justify his wholesale rewriting of the entire Gita. Perhaps no one would object if Jayadvaita Maharaja had noted those few changes authorized by Srila Prabhupada in footnotes or an addendum, instead of making sweeping, unauthorized editorial changes to virtually the entire book.

—Govinda dasi

Cattle raising

In the following we will discuss the article "No More Cattle Raising on the Planet of the Trees" that was posted on the Dandavats website.

The author attempts to prove that Srila Prabhupada instructed his editors to make changes and corrections to his books after his disappearance. In support of his conclusions the author quotes from the "Rascal Editors" conversation and from a mail exchange between Ramesvara dasa and Tamala Krishna Goswami.

A careful analysis, however, reveals that the author's conclusions are invalid. He is correct when he says that after the "Rascal Editors" conversation Srila Prabhupada approved that further editing could be done. This is confirmed in

the mail exchange between Ramesvara dasa and Tamala Krishna Goswami. But his conclusions about *how* editing could be continued, and *for how long* it could be continued are fallacious. He specifically commits three logical fallacies that invalidate his conclusions:

1. Selective evidence/Cherry picking
2. Non sequitur
3. Taking a quote out of Context/Contextomy

In order to properly understand Srila Prabhupada's last instructions on editing (that we know of) we have to take a closer look at the letter Tamala Krishna Goswami wrote Ramesvara dasa, because a crucial sentence has been left out of the author's analysis (reproduced here in bold):

“Your suggestion that in the future any mistakes which are found can be reported to Satsvarupa Maharaja, Jayadvaita Prabhu, Radhaballabha Prabhu, or yourself, and after sufficient investigation and confirmation these mistakes can be rectified is accepted. **As we are working on this Fifth Canto planetary system, whatever corrections are required to be made, we will get approved by His Divine Grace and then send them on to you so that the new edition will be free from any of these discrepancies.**”

[...]

“Although He has certain doubts in regard to the perfectness of our service, He is quite confident that you will do the needful to make any corrections that are required. Handwritten: I explained the contents of your letter and Satsvarupa's, and Radhaballabha and He seemed satisfied that things were not being unauthorizedly changed, while at the same time whatever corrections needed to be done were being made.” (Letter to Ramesvara from Tamala Krishna, July 22, 1977.)

From these quotes we can understand that Srila Prabhupada did not want any more editing that was not “sufficiently investigated” and “confirmed.” Nothing should be “unauthorizedly changed.” Now, the questions is:

Who will ultimately confirm and authorize the editing? We get a hint about whom by looking at the sentence that the author has left out:

“As we are working on this Fifth Canto planetary system, whatever corrections are required to be made, we will get approved by His Divine Grace...”

So it seems the four above mentioned devotees were not just changing the books themselves. They were sending their changes to Srila Prabhupada for final approval. This seems to be the procedure that Tamala Krishna Goswami is talking about. By leaving the sentence about the edits to the Fifth Canto out the author commits the fallacy of “selective evidence.”¹

Some might argue that *maybe* the changes to the Fifth Canto were the only changes that were sent to Srila Prabhupada, and not any other changes. But “maybe” is guesswork. And we do not make changes to the books of the acaryas based on guesswork (maybe, I think, perhaps etc). A principle of caution must be observed in editing Srila Prabhupada’s books. Better safe than sorry! So contrary to what the author argues we find no evidence in the exchange between Ramesvara Prabhu and Tamala Krishna Goswami to support the conclusion that these four above mentioned devotees could edit without having Srila Prabhupada approve or disapprove all their changes.

The author’s conclusion about posthumous editing simply does not follow from it’s premises, and therefore he also commits the logical fallacy “non sequitur”², which cover all arguments in which the conclusion does not follow from the premises.

Another very important point is that neither in the “Rascal Editors” conversation nor in the exchange between Tamala Krishna Goswami and Ramesvara dasa do we find any information about posthumous editing. They were spoken/written within a context where Srila Prabhupada was around to approve or disapprove the editing work of BBT. The conversation and the letters came into existence because Srila Prabhupada and some of his disciples were dissatisfied with some of the editing work done by the BBT –not because anyone asked Srila Prabhupada about how editing should be done after his disappearance.

The burden of proof is on the devotee who states that we can project, extend or expand the instructions given by Srila Prabhupada on book editing from one context (when he was around) into a completely different context (when he is

no longer around). In connection with the book changes no one has been able to lift this burden of proof successfully, and the author's attempt also fails:

The author argues that since the letter written by Tamala Krishna Goswami states that “in the future” the editing should follow the above mentioned procedure, and since Srila Prabhupada never asked them to stop this procedure, therefore this procedure must still be followed after Srila Prabhupada's disappearance. There are several problems with this argument:

1. The letter was signed by Srila Prabhupada, but was written by Tamala Krishna Goswami. So we cannot know for certain how Srila Prabhupada understood and interpreted the words “in the future.” We cannot even be sure he took special notice of the words.
2. We humans often use “in the future we should do such and such” in a very unspecified way—and often it is implicit that there is a timeframe involved, or that if certain factors are changed then the procedure must also be changed or stopped. For example, if I tell my wife that “in the future” the procedure is that she should have my breakfast ready at 9:00 a.m., then I do not also have to state the obvious fact that if I die today, then she should stop that practice tomorrow. Similarly, based on sastra and Srila Prabhupada's clear instructions on the arsa prayoga principle it can be argued that he did not also have to tell his editors that if he leaves his body, then they should stop the editing. At least there is **no proof** for the contention that the editing should continue.
3. If one states that the words “in the future” also refers to the time after Srila Prabhupada left his body, then one is clinging to the same faulty reasoning as the ritviks. Ritviks state that the word “henceforward” in the famous July 9th letter (also written by Tamala Krishna Goswami and signed by Srila Prabhupada) should be taken to mean that ritvik initiations should continue after Srila Prabhupada's disappearance. But neither the author nor any other ISKCON leader will accept that interpretation of the word “henceforward” in the July 9th letter. Thus they have a double standard – i.e. they apply a different set of principles for similar situations. Unless the author wants to fall prey to the same faulty reasoning as the ritviks, he has to admit that there is no proof that “in the future” refers to the time after Srila Prabhupada's disappearance.

Summing this point up:

Nothing seems to suggest that the instructions on book editing given by Srila Prabhupada in the “Rascal Editors” conversation and in the exchange between Ramesvara dasa and Tamala Krishna Goswami can be extrapolated into a context where Srila Prabhupada is no longer around. So by insisting on this unjustified extrapolation the author is effectively invalidating his own argument by committing the logical fallacy of quoting out of context/contextomy.³

We do not have one single instruction from Srila Prabhupada where he allows for posthumous editing of his books. However, he actually taught us how to deal with the transcendental mistakes of the acaryas.

First of all he gave philosophical instructions about the dangers of violating the arsa prayoga principle:

“If one is too big, there is no mistake. Arsa-prayoga means there may be discrepancies but it is all right. Just like Shakespeare, sometimes there are odd usages of language, but he is accepted as authority. I have explained all these things in my Preface to First Canto.”

(Letter to Mandali Bhadra, Jaipur 20 January, 1972.)

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

(Srimad Bhagavatam 7.5.23-24, Vrindavana, March 31, 1976.)

Prabhupada: This, of course, should be strictly forbidden.

Radhaballabha: So no corrections. That makes it simple.

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

Radhaballabha: Synonyms. So even...

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

Radhaballabha: So I’ll just forget this, then.

Prabhupada: The system is: whatever authority has done, even there is

mistake, it should be accepted.

Radhaballabha: Oh.

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

[...]

Prabhupada: Why finish it? Whatever is done is done. No more.

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

Prabhupada: No corrections.

(Room Conversation, 27 february, 1977.)

Srila Prabhupada also taught us by his own practical example. The article “Srila Prabhupada’s Instructions on editing are in his own books” (by Prahlad Nrsimha dasa) reveals how Srila Prabhupada himself dealt with the transcendental mistakes made by the previous acaryas (he did not change or touch them). Here are two examples from the article:

“In the Caitanya-caritamrta, Madhya-lila 9.358, Srila Prabhupada cites his spiritual master Srila Bhaktisiddhanta Sarasvati Thakura, who points out that in the seventy-fourth verse of this same chapter there is an apparent error made by Krishnadasa Kaviraja Goswami. Srila Prabhupada, just to teach us the principle of arsa prayoga, (please see quotes from Srila Prabhupada on “arsa prayoga” at the end of this article) does not touch the words of Krishnadasa Kaviraja Goswami, but leaves this apparent error as it is, out of respect for the transcendental book.

Even though Srila Prabhupada’s own spiritual master, the most pure and intimate confidential devotee and associate of Lord Krishna and Sri Caitanya Mahaprabhu himself, had clearly pointed out that this is an apparent error and is apparently wrong.

Furthermore in the purport to that seventy-fourth verse, mentioned above, Srila Prabhupada mentions nothing; only at the end of the chapter, after Srila Krishnadasa Kaviraja concludes his narration, does Srila Prabhupada even mention the apparent mistake.

That Caitanya-caritamṛta, Madhya-līla 9. 358 purport is cited here for your reference:

“Śrīla Bhaktisiddhanta Sarasvatī Thākura points out that in the seventy-fourth verse of this chapter it is stated that Śrī Caitanya Mahāprabhu visited the temple of Siyālī-bhairavī, but actually at Siyālī, Śrī Caitanya Mahāprabhu visited the temple of Śrī Bhu-varāha. Near Siyālī and Cidambaram there is a temple known as Śrī Musnam. In this temple there is a Deity of Śrī Bhu-varāha. In the jurisdiction of Cidambaram there is a district known as southern Arcot.

The town of Siyālī is in that district. There is a temple of Śrī Bhu-varāhadēva nearby, not Bhairavī-devī. This is Śrīla Bhaktisiddhanta Sarasvatī Thākura’s conclusion.”

This is a very good lesson to make a clear and prominent note of how Śrīla Prabhupada, the teacher by example, has chosen to edit (or rather not edit) the words of the spiritual masters or previous acāryas’ writings.”

[...]

We will cite another place where Śrīla Prabhupada left a seeming mistake as it is, even though it may be considered “wrong”:

“Ambikavana is situated somewhere in the Gujarat province. Ambikavana is said to be situated on the river Sarasvatī, yet we do not find any Sarasvatī River in the Gujarat province; the only river there is Savarmatī. In India, all the big places of pilgrimage are situated on nice rivers like the Ganges, Yamuna, Sarasvatī, Narmada, Godavari, Kaveri, etc. Ambikavana was situated on the bank of Sarasvatī, and all the cowherd men and Nanda Maharaja went there.”

(Krishna Book, 1970 edition Volume 1 Chapter 33/Vidyadhara Liberated and the Demon Sankhasura Killed.)

In this quote from his original Krishna Book, Prabhupada mentions that although it says, “Ambikavana is said to be situated on the river Sarasvatī, yet we do not find any Sarasvatī River in the Gujarat province...” Prabhupada does not change the text to correct the seeming mistake.” (Prahlaḍ Nṛsimha dasa, Śrīla Prabhupada’s Instructions on editing are in his own books.)

The article has additional examples and many other interesting points in regard to the topic of book changes. Sastra also confirms that the mistakes of the acaryas should not be corrected:

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

The conclusion is that there is no mention of posthumous editing in Srila Prabhupada’s teachings other than:

1. The clear statements about not changing the works of an acarya (the arsa prayoga principle).
2. Srila Prabhupada’s own example of not touching the mistakes of the previous acaryas.
3. Sastric injunctions on not to correct the mistakes of the acaryas.

As cited above Tamala Krishna Goswami writes to Ramesvara dasa:

“Your suggestion that in the future any mistakes which are found can be reported to Satsvarupa Maharaja, Jayadvaita Prabhu, Radhaballabha Prabhu, or yourself, and after sufficient investigation and confirmation these mistakes can be rectified is accepted.”

(Letter to Ramesvara from Tamala Krishna, July 22, 1977.)

Besides the obvious problem that none of the changes made post-1977 can be approved by Srila Prabhupada, there is also the problem that *hardly any* of the changes made to the Gita have been “sufficiently investigated.” The changes were made by Jayadvaita Swami –more or less alone. And as we see there are many discrepancies in his editing. And most of his changes are directly violating clear instructions from Srila Prabhupada. For example, Srila Prabhupada did not want any needless changes.

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

But the Gita (and other books) are filled with thousands of needless changes. Many of these are mentioned in the e-book “No Reply from BBTI” which can be easily found on the arsaprayoga.com website.

So even if we—for arguments sake—accept the conclusion that some changes could be made posthumously (for which there is no evidence), then we would still be in a situation where the BBTI has violated the instructions on how Srila Prabhupada wanted his books edited while he was still around to supervise the work.

—Ajit Krishna dasa

“Don’t do anything without consulting me”

“You may title this book, Teachings of Lord Kapila, but it must be subtitled, ‘The Son of Devahuti’. That will remain, do not try to change it. The Americans may like it or not like it, but we must make the distinction between Devahuti putra Kapila, and the atheistic Kapila. Do not try to change anything without my permission.”

The first fact to consider is that Srila Prabhupada did not want his disciples to change his books without his authorization.

Examples of this can be seen in these quotes:

Srila Prabhupada letter to Bhargava, May 29, 1976, Honolulu:

“I am in due receipt of your letter dated May 25, 1976, along with samples of the Gitar-gan and the cover in for the Bhagavat-darsana. No, the printing of the Gitar-gan cover this fashion is not at all approved by me. You have done most nonsensically. Why change the cover?”

When people look to see the Bhagavad-gita they expect to see Krishna and Arjuna, not the picture of Krishna with cow. You have done a great mistake by changing the front picture and it will hamper the sale. In future you don’t do any changes without asking me first. Simply because there is no stock of books,

we can do anything whimsically? Is this logic? Gita is not spoken in Vrindavan, it is spoken on the battlefield of Kuruksetra, but this is Vrindavan picture.

That chariot drive by four horses, that is the real Kuruksetra picture. It is not that because there is no stock we can do whimsically as we like and lose the idea, that is rasa-bhasa. Because there is no bread, you take stone to eat? There is no stock of bread so you will take stone? The front picture is most important thing and you have changed it. It must remain standard, and not change. Also, the lettering is not nice on the cover.

You could have taken a color picture of Krishna and Arjuna and used it black and white (one color) on the front cover. Just as you did with the inside back cover of the Bhagavat darsana, the original picture of Sri Caitanya Mahaprabhu was in color but you have printed it in black and white. You could have done this on the front cover with Krishna and Arjuna on the Battlefield of Kuruksetra, but the cover must not be changed.

Concerning the Bhagavat darsana cover, this Hindi on the back is not good. Who is translating this? Also, the address on the back of our Vrindavan Temple is not correctly spelled. It has been spelled Chattakara Road; But it should be Chattikara Road. Who is proof-reading?

I am glad to see that some Hindi translating is going on but what about that other boy who was translating the Srimad Bhagavatam in Vrindavan? Do not do anything whimsically in future, and you can write me if you have questions concerning the printing.”

Srila Prabhupada letter to Radhaballabha, January 5, 1976, Nellore:

“I will have to see personally what are the mistakes in the synonyms and also how you intend to correct them. I was not satisfied with the corrections that were made before. I saw some changes which I did not approve. Nitai may correct whatever mistakes are there, but the corrected material must be sent to me for final approval. So reprinting the volumes will have to wait until the mistakes are corrected and approved by me.”

Srila Prabhupada letter to Hayagriva, November 18, 1968, Los Angeles:

“Regarding Srimad Bhagavatam, please send me the chapters which you have

already revised. I want to see it, how it is being done. I am glad that you are not omitting anything, but just making grammatical correction, and phrasing for force and clarity, and adding Pradyumna's transliteration, that is very nice.

Yes, henceforward, as I have already told you, that Srimad Bhagavatam will be ultimately seen by you, before being printed. That will keep consistency, I quite agree with you. My present plan is to stay in Los Angeles, perhaps at least for more than a month, which will cover Christmas holidays. And so, during that time, if you come here, it will be very nice."

Srila Prabhupada letter to Satsvarupa, November 14, 1969, London:

"Also, I have not received any edited versions of the tapes which I have sent you from Europe. So please send them to me as soon as possible, keeping carbon copies with you in Boston. If there are discrepancies in your editing techniques between the beginning and later chapters, please inform me what they are so we can make the corrections here."

Srila Prabhupada letter to Karunasindhu, November 9, 1975, Bombay:

"My dear Karuna Sindhu dasa,

Please accept my blessings. I am in due receipt of your letter dated October 24, 1975 and I have noted the contents. I am very glad to receive your letter. I can understand this cunning Purusottama dasa has taken advantage of your simplicity. So any one of my godbrothers cannot help me in this way of book writing because they are unfortunate in the matter of preaching work.

They are simply trying to infiltrate our society to do something harmful by their attempt. So please do not have any correspondence with this Purusottama or any of my godbrothers, so-called. And do not do anything without consulting me. You can inform this instruction to everyone and send back to me the sheets of corrections sent to you by Purusottama.

I was very much anxious to know how Purusottama entered in our camp. Now the matter is clear. Be careful for further dealings with such men.

I hope this finds you in good health."

Srila Prabhupada letter to Radhaballabha, August 26, 1975, Vrindavan:

"Regarding the English editing discrepancies, that how can I know? Let them point out which part and on which page so I can see."

Srila Prabhupada letter to Radhaballabha, November 3, 1974, India:
“Regarding the indexing for Srimad Bhagavatam, that has caused some confusion. From your letter it appears that you are printing a one volume index covering the first four Cantos, in a softcover edition. But, the indexes for the First and Second Cantos have already been published at the concluding volume of the Canto.

Why are you now changing the procedure? Since the indexes for the first two Cantos have already appeared, why not just publish indexes for the next two Cantos which have not yet appeared? And, even if you bring out indexes for all the first four Cantos, since the entire work is not yet completed, you will again have to do the work over again when the succeeding Cantos are published.

Anyway you can do it as you are doing it, but it is advisable to consult directly with Srila Prabhupada on such a matter specially if you are making some change in any of the publishing, that should be consulted with Srila Prabhupada first. Kindly do this.”

Srila Prabhupada letter to Radhaballabha, August 26, 1976, Delhi:
“You may title this book, Teachings of Lord Kapila, but it must be subtitled, ‘The Son of Devahuti’. That will remain, do not try to change it.

The Americans may like it or not like it, but we must make the distinction between Devahuti putra Kapila, and the atheistic Kapila. Do not try to change anything without my permission.”

From Srila Prabhupada’s letters we can also understand that keeping editors with him was preferable. Srila Prabhupada could thus oversee any changes they were making.

Srila Prabhupada letter to Dhananjaya, July 13, 1976, Philadelphia:
“Regarding Nitai, he is now travelling with me for some immediate editing work. Afterwards you can consult with Ramesvara what will be his program.”

Srila Prabhupada letter to Jayadvaita, May 15, 1971, Sydney:
“One thing, I do not regularly receive copies of books and magazines which are new, so if you will kindly send me whenever they come out sample copies of all our literatures, I shall be very thankful.

As I have informed, Pradyumna and Syamasundara will be sending you regularly completed transcriptions of my translation work by post, that will avoid the high cost of sending tapes, which besides are very expensive and may be lost easily in mail, and because I am here if they have questions I can answer and make the final proofreading, and this will expedite everything.”

No more changes to Bhagavad-gita

Conversation of December 24, 1969 with BTG and Book Production Staff in Boston:

Hayagriva: I know the translations themselves, they were somewhat changed in Bhagavad-gita As It Is as it came out in Macmillan (the abridged edition). Did you like those translations?

Srila Prabhupada: Whichever is better, you think. That’s all. You can follow this Macmillan.

Hayagriva: They’re good. I think they’re very good.

Srila Prabhupada: Yes. You can follow that translation. Simply synonyms he can add, transliterations.

Hayagriva: And we have all the purports. We can include everything. Nothing will be deleted. Everything will be in there.

Srila Prabhupada: That’s all right.

Having settled the issue, Srila Prabhupada would thereafter never recommend that the verses of the Bhagavad-gita be changed in any way. In fact, when one of the editors from ISKCON Press subsequently submitted a proposal to change the particular wording of a Bhagavad-gita verse and purport, His Divine Grace rejected the idea, stating that whatever had been printed previously should remain “as it is”:

“I have dictated the missing purports from Chapter Nine and they are sent enclosed herewith. So far changing the wording of verse or purport of 12.12 discussed before, it may remain as it is.”

(Letter to Jayadvaita dated 3-17-71.)

—Locanananda dasa

On BBTI credentials to edit the books

The first story takes place in Mayapur where Srila Prabhupada was talking about why he came to the material world. Srila Prabhupada said: “He, (meaning Krishna) asked me to come here and I said that I did not want to go because it was such a dirty place. He (meaning Krishna) told me, “If you go I will arrange so many nice palaces for you to live in.” I said, “But I do not want to go.” “He (meaning Krishna) said, “You just go and write these books and I will make it comfortable for you.”

So Srila Prabhupada said, “Because He asked me to write these books I came.”

So here it is quite clear that the main reason why Srila Prabhupada came to this world was to write these books by the order of the Supreme Personality of Godhead Lord Sri Krishna. Is Jayadvaita Swami a nitya siddha eternal associate of the Supreme Personality of Godhead Lord Sri Krishna who was ordered to come here to edit these books? If not then he should leave the books alone!

Once in Bombay Srila Prabhupada ordered me to come to his room and listen to him preach to some life members. I sat there and listened for almost an hour. After they left he started to chastise me.

“Why are you not coming here everyday to listen to me preach. You are one of my leaders if you do not learn how to preach from me then what will happen?” Then he quoted a verse in Sanskrit from Bhagavad-gita and asked me if I knew this verse in English, where it was in the Gita, and what the meaning was. I unfortunately had no answers.

“Are you reading my books everyday?” he asked. I admitted my neglect. “If you do not read my books everyday then how will you learn? You are going out to make life members and collect big donations but you are not reading my books. You must read my books every day!”

Then he said: “Even I read my books everyday. Do you know why?” I proffered no answer and waited for the revelation. “Because every time I read these books even I learn something!” I sat in stunned silence. Then he asked, “Do you know why I learn something every time I read these books?” Now I was completely bewildered. “Because I have not written these books.” What transpired next was simply amazing. He looked me very intently making strong direct eye contact. He spoke with great authority but with a mystical mood bordering on the ecstatic as he began to describe how His books are written.

“Everyday,” he said, “when I sit down here to write these books”, he was now looking into space waving His hands in the air His voice filled with transcendental emotion. “Krishna personally comes and dictates every word.” I got the sense that Krishna was present in the room at that moment but I was too blind to see Him.

Now Srila Prabhupada returned his eyes to mine. “Therefore”, he said, “whenever I read these books even I learn something and if you read my books everyday you will also learn something every time you read them.”

So here it is quite clear that just like Baladeva Vidya Bhushana and other great Acharyas in our line Srila Prabhupada received direct dictation from Krishna when he was writing His books. Is Jayadvaita Swami receiving direct dictation from the Supreme Personality of Godhead Lord Sri Krishna when he edits the books? If not then he should leave the books alone!

—Bhagavat dasa

Galley proofs

Did you know that Prabhupada signed the galley proofs/the blueprint of the Bhagavad-gita As It Is, and according to Brahmananda dasa (at that time Swami) Prabhupada read the complete galley proofs before approving them to be sent to Macmillan to be used for printing what became the original and authorized 1972 edition of Bhagavad-gita As It Is?

Brahmananda: “I came up to show Prabhupada the galley proofs for both Teachings of Lord Caitanya and Bhagavad-gita As It Is. I just happened to have both galley proofs that had arrived. So it was a wonderful thing to bring these

galley proofs to Prabhupada for checking. I was there only for a few days, maybe a weekend or so.

Prabhupada personally read through the entire galleys and made notations in his own hand. He did the proofreading of the galleys. Everything was done by Srila Prabhupada. It was a very personal kind of thing. Of course, that gave Prabhupada great pleasure because he wanted his books published, and we had started to do it. So Prabhupada took great pleasure in proofreading those galleys. And he handed them to me, and it was very wonderful.”
(SPL 7-4: A Summer in Montreal, 1968.)

—Ajit Krishna dasa

Whose “revised and enlarged edition”?

While planning to print the unabridged version of the Bhagavad-gita, Srila Prabhupada often referred to it as the revised and enlarged edition. When the BBTI published its unauthorized adulterated Gita years later, they would henceforward refer to the 1972 printing as the original edition while calling theirs the revised and enlarged edition. This appears to be a subtle act of deception meant to validate the irreverent practice of changing Srila Prabhupada’s books.

—Locananandana dasa

Gita, definitive edition

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

Harikesa: Dimock.

Prabhupada: Dimock. “Here is definitive...”

Hamsaduta: Version.

Nitai: “Definitive edition.”

Prabhupada: “Definitive edition.” That is the credit. Not “may be.” No “maybe,” Sir. That is rascaldom.

(Morning Walk — November 26, 1975, New Delhi.)

Complete Edition

When Srila Prabhupada approved the 1972 edition of the Gita he called it

“The Complete Edition.”

—Jagannatha Mishra dasa

Arsa prayoga and BBTI

No specific instruction authorizing the editing

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

Jayadvaita Swami: “No.”

(Published e-mail correspondence between Jayadvaita Swami and Vyapaka dasa.)

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

Jayadvaita Swami: “I never got an explicit word from Srila Prabhupada to do this work at an explicit time.”

(Conversation between Govinda dasi and Jayadvaita Swami about the posthumous changes to Prabhupada’s Bhagavad-gita, Honolulu on Jan 19, 2003.)

“To my knowledge, Srila Prabhupada never asked us to re-edit the book.”

(Jayadvaita Swami’s letter to Amogha lila 1986.)

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Dear Yasodanandana Prabhu,

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

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

Hoping this meets you well, I remain

Your servant,

Dravida dasa -Editor for the BBTI

(Letter from Dravida dasa to Yasodanandana dasa, Date: Wed, 24 Apr 1996 09:45:12 -0700.)

So, both Jayadvaita Swami and Dravida dasa, who are the leading editors for the BBT International admit there is no instruction from Srila Prabhupada to edit his Bhagavad-gita, As It Is.

—Ajit Krishna dasa

BBTI says arsa prayoga is not applicable to editors

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

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

BBTI states that the sanctity that Prabhupada's texts have do not apply to the work done by Prabhupada's editors. They seem not to appreciate the fact that this work was later approved by Prabhupada. Does Prabhupada's approval not have sanctity?

—Ajit Krishna dasa

Back to the original drafts?

It is unreasonable to consider that Srila Prabhupada would intend to give up the results of two years of editing the book with Hayagriva and go backwards to the original drafts.

Jayadvaita Maharaja says that he changed the Bhagavad-gita to be more in keeping with the original manuscript. I question which draft, since nearly two years of editing by Srila Prabhupada and Hayagriva had already taken place before Jayadvaita even joined the movement. There certainly were many working drafts in various stages of editing, since Srila Prabhupada spent many hours, weeks and months going over every detail of every single verse of the Gita with Hayagriva. Jayadvaita Maharaja confirmed this in the second Hawaii istagosthi meeting: there is not one original manuscript.

—Govinda dasi

Hayagriva's editing approved

Srila Prabhupada worked with Hayagriva personally

“And so the image of Srila Prabhupada sitting with Hayagriva in December of 1968 carefully going over every verse of Bhagavad-gita As It Is, seeing to the finishing touches, is a persistent image of something that never took place. That's the truth. Here's the timeline. See for yourself.” (Jayadvaita Swami).

Now the timeline and evidence he presents is carefully crafted to avoid the facts.

Govinda dasi is a devotee of the early days of ISKCON and was initiated by Srila Prabhupada in January of 1967, shortly after he arrived in San Francisco from New York, for the first time.

She met with Jayadvaita Swami, the BBTI editor, in Honolulu, Hawaii at the New Navadwip Pancha Tattva Temple where a group meeting of devotees took place on January, 19, 2003. This is an historical meeting since Jayadvaita Swami was questioned about the book changes by his godbrothers and godsisters for the first time, and it was recorded.

Govinda dasi: "...in 1966, '67 and '68, Hayagriva spent many, many hours alone with Srila Prabhupada, discussing the different aspects of the editing work. They went over each verse extensively, and Srila Prabhupada was actually quite clear in expressing what he wanted. He, even in the case of legal matters, or something else that he might not know how things worked, he knew what he wanted. So he had an uncanny ability to see through any situation. That's an understatement, and I'm putting that way so that people can appreciate it."

Jayadvaita Swami claims that he was the "production manager" at the very time the 1972 Bhagavad-gita manuscript was being worked on (1969-1972), Jayadvaita says, "...he [Rayarama] was the final editor [for the 1972 edition]. [inaudible] The unabridged edition, uh, the unabridged edition, um, I was the production manager at the time... [inaudible] and, for that edition, Hayagriva had some manuscripts already with him. And, he called for whatever other manuscripts we had available at that time at ISKCON Press."

Jayadvaita also claims that Srila Prabhupada was "not involved" in the 1972 edition except that there were "some meetings." Then he admits that he doesn't really know if Srila Prabhupada worked on the manuscript with Hayagriva, "He [Hayagriva] may have, for some brief time, spent some time with Prabhupada. It's possible." Then he repudiates that statement by saying, "he just didn't have, couldn't possibly."

Above Jayadvaita has said that Hayagriva was not the final editor of the Bhagavad-gita 1972 edition and that Rayarama was the "final editor."

Jayadvaita then leads us to believe that he edited the manuscript himself before Hayagriva edited it, yet he still refers to the manuscript as "Hayagriva's manuscripts."

Jayadvaita Swami: "I worked with Hayagriva's manuscripts; I worked with manuscripts that Hayagriva had not yet edited; I worked with manuscripts that Rayarama had worked on; I retyped the entire Bhagavad-gita As It Is from, from beginning to end."

So out of Jayadvaita Swami's own account of the production of the 1972 edition of the Bhagavad-gita As It Is, we can gather the following points that he

makes:

1. Hayagriva with Srila Prabhupada created the manuscript to the Bhagavad-gita 1972 edition, (but he is not really sure).
2. Jayadvaita Swami retyped the entire manuscript(s).
3. Rayarama was the “final editor” (we are not really sure what he means, but maybe he means Rayarama was the last person to work on it?)

Jayadvaita Swami: “...he [Srila Prabhupada] really didn’t see in its preparation for its, um, pre-publication stages, except perhaps there were some meetings at some point, you were there to...

Govinda dasi: He signed it in ‘71...

Jayadvaita Swami: I mean to say, in terms of actually going over the text, seeing what was being done, approving or disapproving the particular ways that things were edited, Prabhupada wasn’t involved. With the possible exception, you know, that there were some meetings, on some...occasional meetings. Like when the manuscript came to me, it was clear, that this was not something that Prabhupada had, um, gone over in the same kind of painstaking detail that you described for the abridged edition. Um...

The first thing to note here is that Jayadvaita Swami is trying to make us believe that the manuscript for the 1968 edition of the Bhagavad-gita is different than the manuscript of the 1972 edition of the Bhagavad-gita.

Srila Prabhupada writes in the preface to the 1972 edition of the Bhagavad-gita As It Is the following:

“Originally I wrote Bhagavad-gita As It Is in the form in which it is presented now. When this book was first published, the original manuscript was, unfortunately, cut short to less than 400 pages, without illustrations and without explanations for most of the original verses of the Srimad Bhagavad-gita. In all of my other books—Srimad Bhagavatam, Sri Isopanisad, etc.—the system is that I give the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports.

This makes the book very authentic and scholarly and makes the meaning self-evident. I was not very happy, therefore, when I had to minimize my original manuscript. But later on, when the demand for Bhagavad-gita As It Is considerably increased, I was requested by many scholars and devotees to present the book in its original form, and Messrs. Macmillan and Co. agreed to publish the complete edition. Thus the present attempt is to offer the original manuscript of this great book of knowledge with full parampara explanation in order to establish the Krishna consciousness movement more soundly and progressively.”

So we can see the history of the manuscript right there in the 1972 edition. The manuscript to the 1972 and 1968 editions were the same. The main reason the two books came out differently is that Macmillan and Co. edited the book themselves by cutting “short to less than 400 pages, without illustrations and without explanations for most of the original verses.” The other reason is that the manuscript was worked on more intensely by Hayagriva as we will show later on in this article where he says that he will double check everything and prepare for the 1972 edition.

Govinda dasi’s personal account of Srila Prabhupada working on the 1972 edition of the Bhagavad-gita manuscript:

Govinda dasi: “Hayagriva was living with Srila Prabhupada in ‘68, and they were going over things, and that was after this book [the abridged edition] was printed. So that must have been for the ‘72 one [Bhagavad-gita].”

In Hayagriva’s book “The Hare Krishna Explosion”, we find further proof that he worked for three months straight extensively with Srila Prabhupada on this manuscript to the Bhagavad-gita As It Is in San Francisco:

January 17, 1967:

“Swamiji continues translating Bhagavad-gita. He is so eager to print it that we begin negotiations with a local printer. Prices are very high. In New York, Brahmananda continues his pursuit of publishers.” “The days of February are beautiful with perfect temperatures in the seventies, fog rolling off early, skies very blue and clear, sun falling bright and sharp on the lush foliage of Golden Gate Park. The park encloses the largest variety of plant and tree life to be found in any one spot on earth. We are at a loss to identify plants for Swamiji.”

“I rent an electric typewriter, set it up in the back temple room, and continue typing up stencils for Back To Godhead, writing and editing [Bhagavad-gita] while Harsharani sends people after food, and cooks noon prasadam.”

“Apart from kirtans, I find myself spending many sunny hours in the park, walking past the tennis courts to large, quiet bowers surrounded with hibiscus and eucalyptus. And at times I sit in the shade beneath the white and pink rhododendrons and edit Bhagavad-gita. After editing, I sometimes visit the museum and stroll through the replica eighteenth century gardens, chanting my daily rounds while perusing the curlicues of rococo art.”

“Although I write on the Lord Caitanya play through the spring days, my primary service is helping Swamiji with Bhagavad-gita. He continues translating, hurrying to complete the manuscript but still annotating each verse thoroughly in his purports. Daily, I consult him to make certain that the translation of each verse precisely coincides with the meaning he wants to relate. “Edit for force and clarity,” he tells me. “By Krishna’s grace, you are a qualified English professor. You know how grammatical mistakes will discredit us with scholars. I want them to appreciate this Bhagavad-gita as the definitive edition. All the others try to take credit away from Krishna.”

“I am swamped with editing. Since much of the text is equivocal due to grammar, I find myself consulting Swamiji on nearly every verse. It seems that in Sanskrit, Hindi, and Bengali, phrase is tacked onto phrase until the original subject is lost.”

April 9, 1967:

“Swamiji leaves for the airport. Before entering the car, he stops, cane in hand, and gives a long look at the little storefront temple. It is a look that says a great deal. Gurudasa snaps a photo at that very instant. ‘That’s a farewell look,’ I think to myself.”

Srila Prabhupada and Hayagriva worked together on editing the Bhagavad-gita As It Is manuscript daily, almost three months, while Hayagriva Prabhu was living with him in San Francisco, from January 17, 1967 until April 9, 1967.

What Jayadvaita Swami actually did on the 1972 edition?

Jayadvaita Swami: “...Some of the very few verses that we had issues with, there’s no question in my mind that Prabhupada didn’t see them.

Govinda dasi: You mean there were errors?

Jayadvaita Swami: Um, I mean there were, um, yes.

Govinda dasi: Typos?

Jayadvaita Swami: No, I don't mean typos. I mean, um, no, I'm reluctant to talk about it, Govinda dasi. I've always had the policy that as a matter of professional courtesy and personal courtesy, um, I talk about all positive things, um, in the editing of the first edition. And as far as possible I'd like to keep that policy.

Jayadvaita Swami does not give us enough information to go on what exactly he did on the Bhagavad-gita As It Is 1972 edition, he admits that the BBT staff had issues with “very few verses” so we guess that he fixed them, after all he was in discussion with Srila Prabhupada about it through letters, of course after claiming that Srila Prabhupada was “not involved.”

Not only do we have evidence from Govinda dasi's personal statement about Hayagriva and Srila Prabhupada and Hayagriva's own personal account in “The Hare Krishna Explosion” that they were working closely on the revision of the Bhagavad-gita As It Is 1972 manuscript, but we have evidence from Srila Prabhupada's personal letters as well.

Srila Prabhupada letter to Hayagriva: San Francisco 17 March, 1968:

“I thank you very much for your letter dated March 9, 1968. I have come back to San Francisco on the 8th March, and while I was in Los Angeles for two months, I received the balance portion of Bhagavad-gita edited by you. I am expecting the foreword also, but I can understand that it was not yet dispatched.

So, when it is prepared you can send it to me here in San Francisco I am so glad to understand that you are missing the atmosphere of San Francisco which you so nicely enjoyed last year, and similarly, I am also missing your company which I enjoyed last year here. Whenever I go to the class, I remember you, how joyfully you were chanting in the Temple, and whistling the bugle so nicely. Whenever I see the cornet lying idle because nobody can play on this particular instrument, I remember Hayagriva Brahmachari immediately..”

Srila Prabhupada letter to Satsvarupa —London 5 November, 1969:

“So far as my books are concerned, I think there are materials for at least ten

books which are ready for printing. Now all the manuscripts are with you. So now the editorial department is under you and Hayagriva, and you combinedly please get my books printed, one after another.”

Srila Prabhupada letter to: Brahmananda —London 7 November, 1969:

“I am writing a letter to Hayagriva that he should take care of composition of our books.”

Srila Prabhupada letter to: Pradyumna —London 27 November, 1969:

“I am also going there, so we shall sit down together and call also Hayagriva and Syama dasi to hold a nice meeting of all the editors, printers, etc. We will chalk out a nice program so that our work may go on very smoothly without any impediments, and surely Krishna will help us.”

Srila Prabhupada letter to: Mandali Bhadra, Los Angeles 3 February 1970:

“I am asking Hayagriva to send you the MS [manuscript] for Bhagavad-gita, and you can also write him directly to send a copy.”

Srila Prabhupada letter to: Syama —Los Angeles 23 February, 1970:

“Please ask Hayagriva Prabhu to finish the Bhagavad-gita As It Is with full explanation and text, and as soon as it is finished I shall send you some new tapes which you shall work husband and wife conjointly and you will be very pleased.”

According to a conversation found in the Vedabase and correspondence, Rayarama also worked on the manuscript, for a short time in 1969 from April to June, this much is true.

But it is here (below) that we find that Jayadvaita Swami is caught in a fabrication of the facts. Rayarama was not the “final editor” as Jayadvaita Swami claims he was. Not only was he “*not*” the final editor, but he had left the movement entirely by November 1969! This would be three years before the 1972 edition came out.

Srila Prabhupada letter to Brahmananda on 11-25-1969:

“The idea is that BTG is our backbone of Krishna consciousness propaganda, and since you have taken charge from Rayarama’s hand, certainly it has improved in so many ways. Recently I have received one letter from Rayarama which he has signed his name to as “Raymond.” That means he has drifted from

our society completely and his letter is very discouraging. He has accused everyone save himself. So I do not know what can be done with him.”

And then a month later on December 24, 1969, Boston, the following conversation takes place where we learn that Hayagriva is again working on the manuscript. He even says, “I’ll have to go over it chapter by chapter.”

Conversation: December 24, 1969, Boston:

Jayadvaita Swami: There’s another manuscript of Bhagavad-gita also in New York, the original.

Prabhupada: Oh. You have got?

Jayadvaita Swami: Yes. It’s in New York except for the first two chapters. Everything else is there.

Prabhupada: So first two chapters might be with Janardana. But you have got the whole thing, Hayagriva.

Hayagriva: Yes. That has been... I have gone over that, the one I have. The one that is in New York, no one has gone over that.

Jayadvaita Swami: Some of it has been edited by Rayarama, but you can see around it and go to the original behind it.

Prabhupada: So whatever is lacking, you ask me. I will supply you.

Hayagriva: Well, I have nothing lacking. But I would like to see that version.

Jayadvaita Swami: That’s with a dictaphone. So it’s...

Hayagriva: I would like to see that in going over mine. I’ll have to go over it chapter by chapter. But I will compare the version I have with that version, and... I know the translations themselves, they were somewhat changed in Bhagavad-gita As It Is as it came out in Macmillan. Did you like those translations?

Prabhupada: Whichever is better, you think. That’s all. You can follow this Macmillan.

Hayagriva: That was the second... They’re good. I think they’re very good.

Prabhupada: Yes. You can follow that translation. Simply synonyms he can add, transliterations.

Hayagriva: And we have all the purports. We can include everything. Nothing will be deleted. Everything will be in there.

Prabhupada: That’s all right.

Jayadvaita Swami is caught in yet another fabrication, he claims that Srila Prabhupada never saw the “Galley Proofs” of the 1972 edition. Below is a

testimony from a devotee who personally gave them to Srila Prabhupada in the summer of 1968.

Brahmananda had just come from Boston, he remembers:

“I came up to show Prabhupada the galley proofs for both Teachings of Lord Caitanya and Bhagavad-gita As It Is. I just happened to have both galley proofs that had arrived. So it was a wonderful thing to bring these galley proofs to Prabhupada for checking. I was there only for a few days, maybe a weekend or so. Prabhupada personally read through the entire galleys and made notations in his own hand. He did the proofreading of the galleys.”

“Everything was done by Srila Prabhupada. It was a very personal kind of thing. Of course, that gave Prabhupada great pleasure because he wanted his books published, and we had started to do it. So Prabhupada took great pleasure in proofreading those galleys. And he handed them to me, and it was very wonderful.”

Everyone knows that Srila Prabhupada never intended his Gita to be abridged. Macmillan did (abridged it) for their own reasons. So the Gita here being referred to is the complete work.

In this presentation we have proven that:

1. Srila Prabhupada was very involved in the creation of the manuscript to the Bhagavad-gita As It Is, both the 1968 edition and the 1972 edition.
2. Srila Prabhupada wanted and approved Hayagriva to be the editor of the Bhagavad-gita As It Is, as well as other books.

—Rasananda dasa

Hayagriva consults with Srila Prabhupada

“Daily, I try to clarify and strengthen the sentences without changing the style or meddling with the meaning, and, needless to say, this is very difficult. I soon find myself consulting Swamiji on every other verse, and occasionally he dictates an entirely different translation. The verse translations themselves are most problematical because they often differ from the word by word Sanskrit-English meanings accompanying them. What to do?”

Hayagriva, Vrindavan days

“In the long run, Hayagriva’s devotion to Srila Prabhupada and Krishna should be the all-important factor in how his legacy is remembered.”

In 1965, Hayagriva, then Professor Howard Wheeler, went to India in search of a guru, having been inspired by some of his Indian college professor friends who told him of India’s sacred legacy. He found no guru on his India pilgrimage, but only a few months later, he met Srila Prabhupada on a street corner in New York, and immediately became his student.

Srila Prabhupada, then known simply as “Swamiji,” engaged Hayagriva in editing and typing his Srimad Bhagavatam, and Bhagavad-gita, only days after meeting him, (editing and typing means creating a manuscript).

One reason given for the revision by H.H. Jayadvaita Swami is that Hayagriva changed what Srila Prabhupada had written. We know that Hayagriva spent a lot of time with Srila Prabhupada and that Srila Prabhupada checked everything that was done by Hayagriva.

Srila Prabhupada’s correspondence shows quite clearly that He was more than pleased with Hayagriva’s editing.

He wrote “As you are remembering our old meeting days on the Second Avenue, when I first started my lectures there, similarly I also remember the incidents and speak to so many friends and disciples. So our meeting was Krishna’s desire. Apparently it was accidental but actually it was Krishna’s plan. (Los Angeles 18 November, 1968.)

Hayagriva crafted a beautifully flowing Bhagavad-gita in the English language.

Jayadvaita Swami’s revision has undone much of this work. Work which was authorised and checked by the Author.

Hayagriva helped Srila Prabhupada, using his writing talent, to craft a beautifully flowing Bhagavad-gita in the English language. Jayadvaita’s revision has changed the entire Gita’s “poetic writer’s voice.”

That voice is the voice of Srila Prabhupada.

Hayagriva wrote: “Yet the true artist, the true technician, always honest with himself, never allows his perspectives to stray too far, never allows himself to be too attached to his work. Seeing himself as a man in time and space, seeing his work and the earth in their relationship to the universe, in time and space, seeing all works, even the grandest the earth itself and the entire material universe to perishable, he is not attached.

He is happy in his work mainly because of his detachment. He is like the child who happily makes sand castles so diligently on the beach yet leaves them when his father takes him home. He doesn’t care if the waves wash them away. It is a matter of always having things in perspective. This may be said not only of a man’s work or art; it may be said of a man’s entire life...” (Hayagriva dasa.)

“I have never felt that my Guru Maharaj has been absent from me for a moment,” Srila Prabhupada says. “I’m always aware that he’s present in my heart.” I sit before him on the floor, ashamed—and yet not ashamed enough. I’d broken a couple of the rules and regulations; moreover, knowing my own weaknesses, I’ll break them again.

If I were truly ashamed or repentant, I’d be so horrified that I’d rather die first. My bad habit of sinning, repenting, then sinning again is rooted in the bad-Catholic tradition. I remember high school days when I knelt in the confessional before Father O’Farrell. “Bless me, father, for I have sinned. It has been one week since my last confession. I have yielded to impure thoughts and acts...”

And Father O’Farrell, leaning his big furrowed head on one hand, and fingering his rosary on the other hand, said, “My boy, the monkeys and baboons do that sort of thing, you know.” Christ said to forgive the sinner “seven times seventy” times, but Srila Prabhupada has said, “Aren’t you ashamed to go back and say, ‘Forgive me,’ over and over?”

This is simply taking advantage of the Lord’s mercy. It’s showbottle, that’s all. You sin once, I forgive. You sin twice, I forgive. You sin three times, I don’t forgive. Punishment must be there for rectification, otherwise rascals will keep on sinning.”

I look at the colour print of Lord Krishna. I'm ashamed to look directly at Srila Prabhupada. He sits cross legged, fingering his beads and chanting. I want him to speak, to tell me where to go from here. I look at Lord Krishna and pray for guidance. "What is man, that Thou art mindful of him?" Krishna sits on a rock, one lotus foot tucked behind the other ankle, His yellow dhoti drawn up above His knee. One arm is around a calf, one hand holds His flute. A garland hangs around His neck. He looks off into the distance, as if waiting for someone...

Srila Prabhupada is also wearing a garland. On his forehead is sandalwood paste..." (Hayagriva dasa.)

Hayagriva showed his true colors when he defended Prabhupada during the Great ISKCON Crisis during the New Vrindavan Janmashtami Festival of 1970. Four newly-initiated ISKCON sannyasis began spouting mayavadi philosophy and confusing the devotees, but only Hayagriva, who had done the editing for Prabhupada's books, understood Vaishnava philosophy clearly enough to see the errors in the sannyasis' arguments, and he courageously attempted to defeat them by scripture and logic.

One eyewitness reported: "The GBC kept meeting and discussing and trying to figure out what was going on. Because it felt really weird, really off, but nobody knew the philosophy well enough, except Hayagriva, who had done all the editing of the books. Rupanuga was baffled. Hayagriva was the only one who had them pegged. He was unequivocal."

One point I try to make here, and this is perfectly clear from reading Prabhupada's letters, is that although Kirtanananda left Prabhupada's service for nearly a year during the late 1960s, Hayagriva remained in constant communication with his spiritual master, and encouraged his rebellious friend Kirtanananda to make up with and surrender to Prabhupada. Hayagriva loved Prabhupada. He never really left Prabhupada's service, although he may have certainly been distracted at times.

Granted, Hayagriva may have had some difficulties in his devotional life, which Satsvarupa dasa Goswami briefly alludes to in the Foreword to Hayagriva's book "The Hare Krishna Explosion", but Hayagriva always remained devoted to Prabhupada. Satsvarupa called Hayagriva "an honest,

adoring disciple.” Hayagriva’s faith in and service to Prabhupada made him a great man; worthy of our respect, despite his weaknesses.

In the long run, Hayagriva’s devotion to Srila Prabhupada and Krishna should be the all-important factor in how his legacy is remembered. From my visits with Hayagriva near the end of his life, I believe he was constantly remembering Prabhupada and Krishna, and for this inspiration he provided me, I will be forever grateful to him. I wish him well, wherever he might be, in whatever form of life, on whatever planet, but I have the feeling that wherever he is, he is continuing his progress in Krishna consciousness. I can only hope that in the future I can experience the same.

“Edit for force and clarity. Our editing is for spelling and grammar only, without interpolation.”

Our Bhagavad-gita is therefore named Bhagavad-gita As It Is. Without any interpretation. Without any addition, alteration. No, we don’t make that. If we make addition, alteration, then where is the authority of Bhagavad-gita? We don’t do that. And that is proving effective. Those who are taking according to the instruction, they’re becoming happy. Practical. Without any consideration of time, country, people. Anyone is accepting, and he’s becoming happy. Srila Prabhupada (Room Conversation with two Buddhist Monks: London 12 July 1973.)

Hayagriva Prabhu describes the first time he saw the manuscripts. Some of it is on paper which Srila Prabhupada brought with him from India. He visits Srila Prabhupada at the tiny apartment in the Bowery:

“The next morning, when I go alone to see the Swami, he seems to be expecting me. Directly and simply, he begins to explain that he needs help in spreading Krishna consciousness around the world. Noticing that he has been typing, I offer to type for him, and he hands me the manuscript of the First Chapter, Second Canto, of Vyasadeva’s Srimad Bhagavatam. “You can type this?” “Oh yes,” I say. He is delighted. We roll a small typewriter table out of the corner, and I begin work. His manuscript is single spaced without margins on flimsy, yellowing Indian paper.

It appears that the Swami tried to squeeze every word possible onto the pages. I have to use a ruler to keep from losing my place. The first words read: “O the king.” I naturally wonder whether “O” is the king’s name, and “the king” stands in apposition. After concluding that “O King” is intended instead, I consult the Swami. “Yes,” he says. “Change it, then.”

As I retype another paragraph, I notice certain grammatical discrepancies, perhaps typical of Bengalis who learned English from British headmasters in the early 1900s. Considerable editing is required to get the text to conform with current American usage. After pointing out a few changes, I tell the Swami that if he so desired, I could make all the proper corrections. “Very good,” he says, smiling. “Do it! Put it nicely...” Thus my editorial services begin.

I type all morning in the room where he reads, translates, welcomes visitors, and “takes rest.” There is a tin footlocker, used as a desk, and a rug on which he sits and sometimes sleeps. Apart from my typewriter table, there is no other furniture. As I type, I hear him cooking in the kitchen, and can smell the butter being boiled to make ghee. I finish the chapter: twenty pages, double spaced with wide margins. The original had filled only eight pages.

“Let me know if there’s any more work,” I tell him. “I can take it back to Mott Street and type there.” “More? Yes,” he says. “There is lots more.” He opens the closet door and pulls out two large bundles tied with saffron cloth. Within, he shows me thousands of pages of single spaced, margin less manuscripts of literatures unknown in the Western world. I stand before them, astounded. “It’s a lifetime of typing,” I protest. “Oh, yes!” he smiles happily. “Many lifetimes...”

The Manuscript! Two large bundles tied with saffron cloth. Thousands of pages of single spaced, margin less manuscripts, brought across from India...

For two years (1964-65 and again in 1969) Hayagriva worked as an Associate Professor of English at Ohio State University in Columbus, Ohio. During this time he established the first Columbus ISKCON Temple. In 1969 he worked at Ohio State University from Tuesday through Thursday, and worked at New Vrindavan from Friday through Monday, building cabins, repairing the old farmhouse and barn, preparing for Srila Prabhupada’s month-long visit in May

1969, and spending the money he earned in Ohio for supplies for his West Virginia spiritual home. Hayagriva was instrumental in attracting some of his students to Krishna consciousness; a few came to New Vrindavan and were initiated by Srila Prabhupada.

Prabhupada considered Hayagriva one of the leaders of his society, and appointed him as one of the twelve original members of the first GBC during July 1970. It is clear from reading Prabhupada's letters, that Hayagriva was dearly loved by Prabhupada.

The working relationship continued. Srila Prabhupada encouraging Hayagriva to take on more editing and writing service.

“Swamiji calls me into his room. I bow and sit facing him, sensing something special.

“I am thinking it will be nice if you write a play about Lord Caitanya,” he tells me. “I will give you the whole plot complete. Then all you will have to do is execute it.”

For two days, I sit in Swamiji's room listening to his account of the life of Lord Caitanya. At this time, Swamiji is also lecturing on the Caitanya-caritamrta. There is also a translation of Caitanya-caritamrta going about, translated by Nagendra Kumar Roy. Swamiji reads a bit of this translation and quickly finds a discrepancy. It is over one word, “rheumatism,” which has been translated incorrectly from the Bengali. Swamiji immediately brands Mr. Kumar Roy a sentimentalist. The translation is inaccurate. Throw it out.

“I will give you all you need to know,” he tells me.

I tape record the outline and interrupt only when the action isn't clear.

On the second day, Swamiji tells of the passing of Haridasa Thakur, one of Lord Caitanya's principal disciples. Recounting the details, Swamiji becomes strangely indrawn, as if it were all happening before him.

“When Caitanya Mahaprabhu visited Haridasa on the last day of Haridasa's life,” Swamiji says, “the Lord asked, ‘Haridasa, what do you desire?’ They

both could understand. Haridasa said, ‘It is my last day. If You would kindly stand before me...’” Swamiji suddenly falls silent a moment and looks down at his hands. “So Caitanya Mahaprabhu stood before him,” he continues, speaking softly, his eyes filling with tears. “And Haridasa left his body.”

Then Swamiji sits there crying silently within. It is a silence I can hear above the street noises and hum of the tape recorder. I stare at the floor, then look up, embarrassed, feeling I shouldn’t be in the room. As I begin to ask a question, Swamiji again speaks.

“After his departure,” he says, “the body was taken by the Lord to the seashore, and the devotees dug his grave, which is still there, Haridasa Thakur’s samadhi. And Caitanya Mahaprabhu took up the dead body and began to dance with the body at kirtan. Thus Haridasa’s funeral ceremony was conducted by the Lord Himself.”

And Swamiji continues outlining the play as though nothing had happened, his sudden, silent weeping passing with the wind...” (The Hare Krishna Explosion, Part II: San Francisco, 1967 by Hayagriva dasa Adhikari.)

“Although I write on the Lord Caitanya play through the spring days, my primary service is helping Swamiji with Bhagavad-gita. He continues translating, hurrying to complete the manuscript but still annotating each verse thoroughly in his purports.

Daily, I consult him to make certain that the translation of each verse precisely coincides with the meaning he wants to relate. “Edit for force and clarity,” he tells me. “By Krishna’s grace, you are a qualified English professor. You know how grammatical mistakes will discredit us with scholars. I want them to appreciate this Bhagavad-gita as the definitive edition. All the others try to take credit away from Krishna.”

I am swamped with editing. Since much of the text is equivocal due to grammar, I find myself consulting Swamiji on nearly every verse. It seems that in Sanskrit, Hindi, and Bengali, phrase is tacked onto phrase until the original subject is lost.

No one has yet asked Swamiji the language in which he thinks. Bengali, I presume, but for all I know it may be Hindi or Sanskrit. He often says that

Sanskrit is the language of the demigods, the original language, and that all other languages descend from it. Indeed, it was the very language used by Krishna when He spoke Bhagavad-gita millions of years ago to the sun god Vivasvan, and then five thousand years ago to Arjuna at Kurukshetra. All seven hundred verses sung in Sanskrit.

Swamiji sweeps away archeological and philological pronouncements with a disdainful sweep of his hand.

Letter to Hayagriva: “Although I am practically on the path of death, still I cannot forget about my publications. I wish that if I live or die you should take very serious care for my publications. Immediately I want to send Gitopanisad to Japan for publication. The complete fair copy of Gitopanisad has to be submitted. I hope you have completed fair copies of at least seven chapters. The balance are typed from the dictaphone, and there does not appear to be any possibility of their being edited here, so I think you have to do it.”

After sending fair copies of what you have done already you will have to edit the dictaphone copies. The original verse (Sanskrit) is to be taken from Dr. RadhaKrishnan’s edition, and the word to word English equivalent, as well as the translation and purport is to be found already on the dictaphone copies. The only thing you have to do is to place them properly and to make the complete fair copy.

I am thinking of going to San Francisco just after getting some strength, which I hope I will get by the end of the month; but in case I cannot go, you have to do it carefully, and send it to Japan. Please, therefore, let me know whether you’ll do it. If you say yes, then I will send you the dictaphone copies for doing the needful. This will give me great relief, and I am expecting a reply as soon as possible...” (New York, June 10th 1967.)

—Hrshikesh dasa

A very expert editor

This essay is not an attempt to defend the misbehaviour of anyone. However, we beg to remind everyone that even if a devotee does something unsavoury at some point, his previous service does not retroactively become an abomination, in need of being purged, replaced or remedied.

Would it make sense to re-do the paintings of a devotee artist who later fell into maya? Or to dismantle and re-build a temple constructed with funds collected by methods later called into question, or by devotees whose character turned out to be less than ideal? We should all thank God that our spiritual bank balance cannot be depleted and our particular bank is way too big to fail.

An excerpt from Hari sauri Prabhu's Transcendental Diary, 14, May 1976
Honolulu:

“There was an emotional reunion this afternoon between Srila Prabhupada and Hayagriva Prabhu. Although he was one of Srila Prabhupada's first disciples, he has been away from devotional service for some years. He has come now to finish the philosophy book project and to be with Srila Prabhupada for some time. He walked slowly into Prabhupada's room, his face flushed and his deep voice trembling. “It's your old Hayagriva, Prabhupada,” he choked out, and fell sobbing to the floor in full length dandavats.

Prabhupada sat behind his desk, silent, but clearly moved by the sight of his sometimes-wayward son. When Hayagriva got up Prabhupada gave him a garland, and remarked to Radhaballabha dasa and me how Hayagriva had been sent by Krishna to help him spread Krishna consciousness all over the world. In reply, Hayagriva said that he had never forgotten Prabhupada, not even for a day. Prabhupada was deeply affected by this and said that he also had never forgotten Hayagriva.

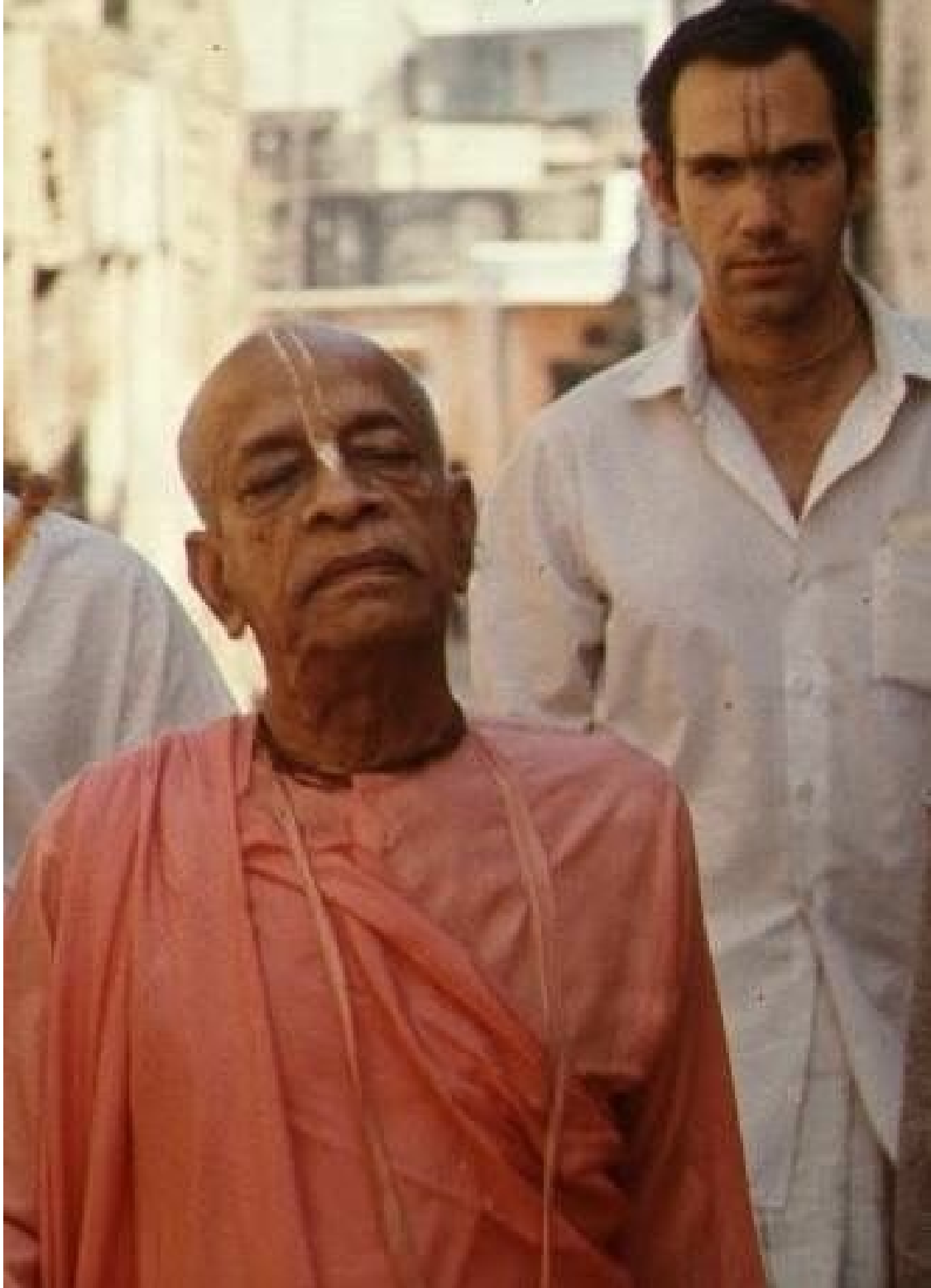
“I was thinking, has Hayagriva gone away? I was thinking like that.” His voice broke and he was unable to speak for a few seconds. Although he tried to check his tears, still some trickled from the corners of his eyes. Then he tipped his head from side to side. ‘All right,’ he said and we all left.”

As most of us are aware, Hayagriva Prabhu had some serious failings that manifested at different times in his history with Prabhupada's mission. In December of 1972, several months after editing of the Macmillan Gita was completed, Srila Prabhupada received reports of Hayagriva deviating from the principles, yet he gave no order, instruction, suggestion or even hint that his work on the Macmillan Gita should be re-done. Whatever opinion others may have of Hayagriva's character or editorial work is irrelevant. The author of the Bhagavad-gita As It Is, His Divine Grace A. C. Bhaktivedanta Swami

Prabhupada, highly esteemed Hayagriva's literary skills, authorized him to take charge of editing his book, and approved and signed off on the 1972 Macmillan edition of the Gita. The references below show Srila Prabhupada's great regard for Hayagriva's editing and writing ability during the period the '72 Gita was in prepublication, from December, 1969 through the summer of 1972. At least during this period, we know that Srila Prabhupada had categorical faith in Hayagriva as an editor.

Letter to Brahmananda December 10, 1969:

I have received also your press management report, so the only thing to be amended there is that all books especially must be twice edited, once by Satsvarupa and once by Hayagriva.



Srila Prabhupada with Hayagriva

Discussion with BTG Staff December 24, 1969:

Hayagriva: Then he does the first editing. After it's typed up off the dictaphone, Satsvarupa does the first editing. Then I go over what he has gone over and check the manuscript...

Prabhupada: Yes. What you do, he goes. And what he does, you go. Then final. In this way. But the last editing should be checked twice. The dictaphone, then checked by him and then by you. Or checked by you and then by him. That's all.

Hayagriva: Yes. And Pradyumna does the Sanskrit after.

Prabhupada: Yes. That's all. That is printing department.

Letter to Hayagriva January 14, 1970:

Regarding our enlarged, revised Bhagavad-gita As It Is, if possible you can conveniently give an enlarged introduction also.

Letter to Syama February 23, 1970:

Please ask Hayagriva Prabhu to finish the Bhagavad-gita As It Is with full explanation and text.

Letter to Hayagriva February 23, 1970:

I am very glad to know that you have sent the final manuscript of Krishna Book to Brahmananda and that it now reads very well. Thank you very much...

Regarding your change of the title to "Kamsa Begins His Persecutions", it is alright. I am enclosing herewith a preface which I have written for the Krishna book. Please edit it nicely and send one copy of the edited version back to me, and another to Brahmananda for printing.

Krishna Book Preface February 26, 1970:

And at last my ever-willing blessings are bestowed upon Sriman Syamasundara dasa Adhikari, Sriman Brahmananda dasa Brahmachari, Sriman Hayagriva dasa Adhikari, Sriman Satsvarupa dasa Adhikari, Srimati Devahuti-devi dasi, Srimati Jadurani-devi dasi, Sriman Muralidhara dasa Brahmachari, Sriman Bharadvaja dasa Adhikari and Sriman Pradyumna dasa Adhikari, etc., for their hard labor in different ways to make this publication a great success.

Letter to Hayagriva March 9, 1970:

I beg to acknowledge receipt of your letter dated 4 March, 1970, along with

the edited copy of the Foreword to Krishna Book. Thank you very much. The few alterations of dates is approved by me, so it is alright... I am so glad to learn that the Gita is going on nicely. Perhaps you know that Mandali Bhadra wants to translate into German, so as you finish one chapter you may send one copy to him immediately for being translated into German.

Letter to Hayagriva March 19, 1970:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12 March, 1970, along with a poem "All glories to Sri Gurudeva... etc. This poem and your many other writings give me the impression that you are naturally thoughtful and philosophical, and thus I am very much hopeful that in future you can give to the world many nice things presented to the understanding of the thoughtful men in this age. In that way, I wanted you to live with me and be engaged in writing such things, getting ideas from me. But we will have to wait for a few days more, and then I shall ask you to leave completely from your present occupation in the university.

Letter to Hayagriva April 18, 1970:

So what you are now doing on the Bhagavad-gita manuscript is alright, do it nicely. I have got the second part of Krishna also. I want to send it to you, so when you are free let me know and I will send it. Regarding the editing process, I am glad to know that they are improving and doing nicely, but finally you should see each manuscript before printing. That should be the arrangement.

Letter to Hayagriva May 22, 1970:

Yes, I have received the tape as well as your "Chant" booklet. I am sorry they were not acknowledged earlier. I have asked Boston to send you the Krishna Book tapes for part II. They are already edited, and it is nice, still you can have a final glance over it. After your final editing is the work retyped by Syama dasi.

Letter to Hayagriva September 19, 1970:

Please accept my blessings. I am in receipt of your letter dated Sept. 5, 1970, and the essay "The Spiritual Master: Emissary of the Supreme Person" enclosed therein. I have read it, and am glad that you have understood the matter so thoroughly, and have now substantiated your conclusions with so much scriptural proof.

Letter to Hayagriva November 8, 1970:

Your essay “The Spiritual Master: Emissary of the Supreme Person” is so nice, so why not have ISKCON PRESS publish it and then all our students can study it.

Letter to Hayagriva November 24, 1970:

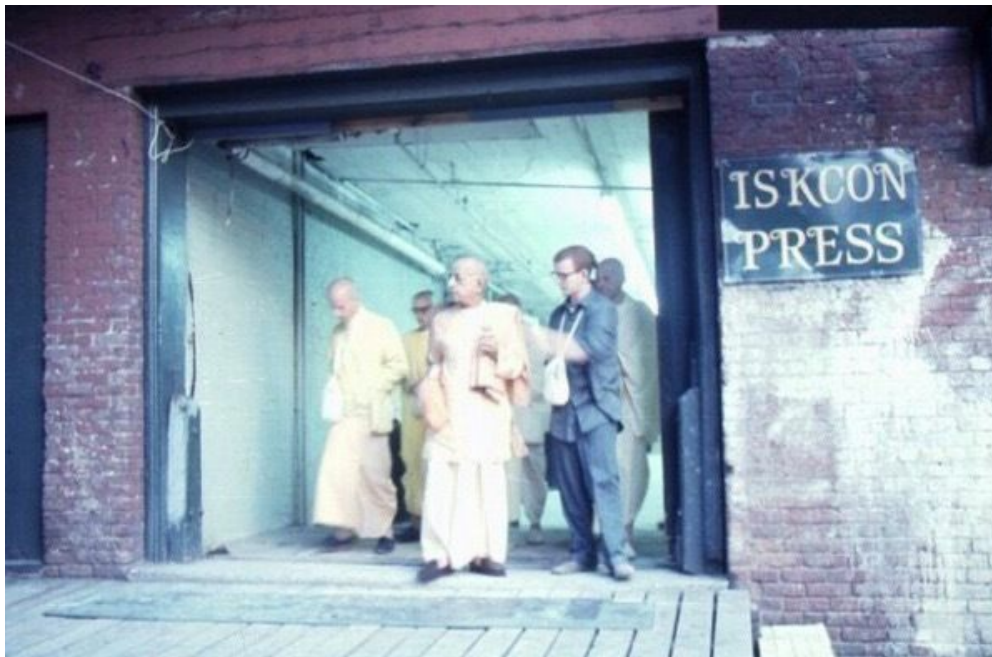
Regarding printing of Bhagavad-gita complete and unabridged edition, it may be printed with our ISKCON PRESS and 5,000 copies may be sent, printed and folded to Bombay...Regarding the missing verses, I will see if it is required and will send you at a later date.

Letter to Hayagriva March 23, 1971:

I have read your article, “Constitution of the Soul.” It is very nice. Such articles with scientific observation should be published in BTG.

Letter to Hayagriva January 18, 1972:

But I am very pleased that you are writing constantly, so I would recommend that you write different essays on our philosophy... You may also edit and compile my early 1966 lectures into a book. That is very nice proposal.



Letter to Hayagriva March 22, 1972:

I am so much engaddened by the news that you are producing many books,

faster than they can print, so this is especially pleasing to me and I have wanted all along that you should especially do this work of writing and editing. This means that you will advance nicely because you will have to become very thoughtful and go deep into the subject matter. The titles are nice, so may you live long and always do this service.

If you have the idea to write a book based on Caitanya-caritamṛta, that is nice, I approve... so we shall be sending more and more material because you say that you can edit any amount we can supply, so I take that as a challenge and I shall try to see if you can keep up with me.

Letter to Hayagriva April 27, 1972:

I wish also that you join me when I return to Los Angeles so that the editing work may go on very efficiently. With both Pradyumna and yourself at my side then the work will go on very speedily. It is my serious desire to devote the fag end of my life to translating Srimad Bhagavatam and so many other Vaishnava literatures so by assisting me in this regards you will be performing the highest service to Krishna.

Conversation with the GBC May 25, 1972:

Prabhupada: So, Hayagriva Prabhu is taking charge of pushing this movement by help in editorial work. So that is most important because we are distributing books. Our writing will be gospel.

Letter to Hayagriva July 7, 1972:

I am very much pleased to learn that you are more settled in mind and peaceful, and that you are now editing my books nicely. That is what I always wanted, that you shall simply edit books... Now you go on in this spirit independently of any other responsibilities and produce books more and more, profusely. I have read some portion of your Caitanya-caritamṛta, and it is nice.

Remembrance from Bhutatma dasa:

Most evenings when he was in New Dwarka, Srila Prabhupada would hold darshan in his garden. On one such occasion, he asked for a devotee to read aloud from Krishna Book, while he sat blissfully on his dais and listened with rapt attention. Following a passage describing the Lord's "silver-electric blue"

two-armed form, Prabhupada paused the reader, taking a moment to directly express his appreciation for the editing work done by Hayagriva Prabhu.

Despite the above endorsements by Srila Prabhupada there has been a robust campaign to discredit Hayagriva and his work. But does this not also undermine Srila Prabhupada's authority, discretion, and autonomy in the selection of his editor? Do we not believe His Divine Grace consulted his editor, oversaw and approved his work? Doesn't such a campaign to discredit Hayagriva's work also discredit Srila Prabhupada's work? Although conducted with subtlety and innuendo, the effort to discredit Hayagriva has been so effective that now when Srila Prabhupada's '72 edition of the Gita is mentioned in ISKCON it is often spoken of with contempt. Some devotees, including ISKCON leaders, refuse to read from the book or even touch it, labeling it with pejorative disdain as a "ritvik book."

We beg everyone to note, as the following quotes confirm, that Jayadvaita Swami is in complete agreement with Srila Prabhupada that Hayagriva was an expert editor.

Conversation between Govinda dasi and Jayadvaita Swami, Honolulu, Jan 19, 2003:

Jayadvaita: Uh, again Hayagriva, I think is, as you said he was, expert in poetry, he was an expert editor. Uh, if I had to do the work that he did, I couldn't have done it, and even now, I don't think I have the same kind of skills that he had, in many arts.

Srila Prabhupada letter to Satsvarupa- January 29, 1972:

"Concerning Hayagriva, he is unquestionably a very expert editor, so you please try to help him and encourage him to perform that service. If he can remain happy in Krishna's service then there is no measure to the value of his work."

This is Srila Prabhupada's own opinion and Jayadvaita Maharaja concurs. What faithful follower would disagree?

Now that we know Jayadvaita Maharaja is in agreement with Prabhupada that Hayagriva was an expert editor, and as we know Jayadvaita Maharaja to be an

honorable Vaishnava, we are confident he will do the right thing by insisting that those who look up to him, curtail their criticism of the Macmillan edition of the Bhagavad-gita and Srila Prabhupada's appointed editor, Hayagriva Prabhu.

We also call upon him to repudiate those who act with duplicity by showing appreciation for the '72 Gita in public while working behind the scenes to disparage the same book and hamper its success. Jayadvaita Maharaja has announced that the original version is not in demand but the BBT has always kept it in print and available to those who want it. Yet reliable BBT insiders have revealed that the Macmillan edition has not always been in print and we know from experience that it has not always been available for purchase.

We wonder how Jayadvaita Maharaja's own BBT staff as well as numerous temple authorities have misunderstood his intentions and rather than having both editions on hand they dissuade people from buying the original by vilifying it and failing to put it on display on book tables and in temple stores. What's more, temples and book distributors have been discouraged or prohibited from ordering and distributing it. Perhaps this is the reason the '72 Gita is not in demand.

We call upon Jayadvaita Maharaja, as a respectable brahmana Vaishnava and an ISKCON leader with a history of standing up for the truth, to look into this and do the needful to correct such discrepancies. Since these discrepancies have occurred on his watch, we pray he will not turn a blind eye, so that his reputation for truthfulness is not sullied by the actions of overzealous subordinates.

Srila Prabhupada lecture, Bhagavad-gita 2.32, September 2, 1973:

“A brahmana will never speak lie, at any cost. It is stated that even if his enemy inquires something confidential from him, he'll say, “Yes, this is my position.” This is truthfulness. He'll not even, I mean to say, guile, against his enemy. He should be truthful.”

We should also remember that Hayagriva possessed a master's degree in English. During the period he was editing Srila Prabhupada's Bhagavad-gita he was also an English professor at Ohio State University. In addition, he edited several other books by Srila Prabhupada, wrote for BTG as well as

other publications, started the Pittsburgh temple, was president of New Vrindavana and served as one of the first twelve Governing Body Commissioners appointed by His Divine Grace.

On top of all this he had a wife and small child to care for. Aside from issues of editing and writing, the volume of correspondence between Srila Prabhupada and Hayagriva concerning his other responsibilities is staggering. Considering all his many important services, is it not reasonable to expect that Hayagriva would leave minor editorial details to a copy editor—which is really the job of the copy editor and is the system used by professional publishers?

Which raises another question: Were the thousands of “mistakes” that Jayadvaita Swami complains about and that have been blamed on Hayagriva, in reality, mistakes missed by the copy editor?

Although ISKCON Press at that time (BBT was not formed until May of ‘72) was certainly not as sophisticated as a large publishing house, from our best assessment of the evidence, Jayadvaita Prabhu’s service was tantamount to that of the copy editor.

While Hayagriva dasa Adhikari had numerous important services to juggle, Jayadvaita dasa Brahmachari had only one important service to perform—that of copy editor. If, back in 1972, there were as many mistakes in the book as he would have us believe, the responsibility for correcting them would have fallen on his shoulders. Is it possible Jayadvaita Swami’s editing campaign is a latent attempt to cover his own tracks?

According to Jayadvaita Swami’s personal site, jswami.info, in his article, “Who Did What”, Jayadvaita Swami lists the different devotees involved in editing Srila Prabhupada’s books through the years. Based on his own statement, he was the editor responsible for “final checking or polishing or supplying missing material” (i.e. copy editor) for the 1972 Bhagavad-gita As It Is. His article provides the following information:

Book	Editor(s)	Date
Bhagavad-gita As It Is (unabridged)	Rayarama, Hayagriva (Jayadvaita)	Year 1972

In the beginning of the same article, Jayadvaita Swami states: Editors mentioned in parentheses did minor work, usually in the form of final checking or polishing or supplying missing material.

—The Assembled Devotees (internet article, December 13, 2014)

Defeating the arguments for revision

Who authorized the changes to Bhagavad-gita As It Is?

Jayadvaita Swami agrees that Srila Prabhupada did not ask him or anyone else to “revise and enlarge” his Bhagavad-gita As It Is.

So how did it happen? Where did the authority come from for ISKCON’s current “Revised and Enlarged” edition? It seems just after Srila Prabhupada left our material vision, Jayadvaita thought it was a good idea to revise and enlarge Prabhupada’s Gita, so he did it.

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

And what is his “authority” for this you may ask? As he said in the letter to senior devotees, “the text of the manuscript.” “I have made it closer to the original manuscript.”

And what is this so-called “original manuscript”?

This is not a manuscript at all. It is the first draft of the book. No author intends that the first draft of his book be published. He appoints an editor and together they work on the book to produce the manuscript which will ultimately be submitted to the publishers. In this case, Prabhupada wrote the first draft and then worked with Hayagriva and other editors to prepare the manuscript for his Bhagavad-gita As It Is, which was ultimately presented to Macmillan & Co. for printing.

ISKCON's Changes To Bhagavad-gita As It Is

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

Subject: Book revisions 1/2

Dear Yasodanandana Prabhu,

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

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

Hoping this meets you well, I remain, your servant, Dravida dasa

—Madhudvisa dasa

The BBTI's main argument disproved

“At that time, your position is different”

The common arguments from the BBTI:

“And in the conversation where Srila Prabhupada complained so strongly about ‘rascal editors’, Srila Prabhupada said about Jayadvaita, “He is good.”

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

Now, here is an example regarding this:

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

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

Prabhupada: No. That Krishna knows, when something charge is given. But because you are independent, I know that “Ramesvara is very good boy; let him be in charge.” But you can misuse at any moment, because you have got independence. You can misuse at any moment. **At that time, your position is different.**

(Ref. VedaBase > Morning Walk —June 3, 1976, Los Angeles.)

So the conclusion *must* be that the above two arguments for the continued post-samadhi editing of Jayadvaita Swami & BBTI are *conditional*. They are *not* absolute green lights from Srila Prabhupada to Jayadvaita Maharaj, at all.

The argument that “Srila Prabhupada once said that Jayadvaita Swami was good. Therefore it follows that “Jayadvaita Swami is still good” is a logical fallacy both according to western logic and eastern Nyaya. “...which is adduced ‘when the time in which it might hold good does not apply’.” “This is nagna-matrka-nyaya. We change according to the circumstances. You cannot say that this must remain like this.”

BBTI has decided it is the correct policy to discard whatever substantial editing was undertaken by Hayagriva *in consultation* with Srila Prabhupada and to endorse the more recent editing which was done *without directly consulting* Srila Prabhupada. It appears he is unaware that Srila Prabhupada made sure to include in his contract with Macmillan a caveat (warning) that no changes were to be made to the Bhagavad-gita As It Is without the written approval of the author.

—Ajit Krishna dasa

“Then, it is alright” argument defeated

On BBT International’s website there is a video⁴ in which Jayadvaita Swami says:

“I went back and re-edited especially the translations in the First Canto. Especially the first perhaps three chapters where I thought their were a lot of shortcomings. And I typed up all the translations –after I finished all the work, I typed up all the translations in one manuscript and put them in an envelope, and Prabhupada was coming to New York where I was at the time.

Prabhupada came, and I put all the translations in an envelope, and I wrote a cover letter explaining what I have done, and asking him whether it was okay. And then I brought it up to Prabhupada's quarters at 55th Street in New York—the New York temple—with the idea that I would leave them with his secretary and come back later. But Prabhupada was right there, and so he...I offered obeisances, and he had me, you know: "What do you do in here?" "What have you come for?"

Not in those words, but, you know, he inquired was I was doing. And I explained that I had come to deliver this. So Prabhupada had me start reading right in his presence. And I began, I read the first verse, the second verse, the third verse. I went through a few verses, and Prabhupada stopped me. Prabhupada was listening very carefully, he stopped me. "So what you have done?"

And I said: "Well, Srila Prabhupada, I have edited to try to bring it closer to what you originally said." Prabhupada said: "What I have said?" I said: "Yes, Srila Prabhupada!" Then Prabhupada: "Then it is alright!", and that was it. "Then it is alright!" "What I have said?", "Then it is alright!"

A few points about this story:

1. Jayadvaita Swami's story is not necessarily true or reliable, because it is based on personal accounts rather than facts or research. To use anecdotal evidence as a basis for changing the Books which Srila Prabhupada left as a guide for the next 10,000 years is not acceptable.

As Srila Prabhupada said about such stories:

"Just like in our ISKCON there are so many false things: "Prabhupada said this, Prabhupada said that." (Srila Prabhupada letter, 7/11/1972.)

"They misunderstand me. Unless it is there from me in writing, there are so many things that "Prabhupada said." (Srila Prabhupada letter, 2/9/1975.)

And as Jayadvaita Swami says:

“If Srila Prabhupada didn’t clearly and definitely say it, and if it first came up after 1977 whatever it is, don’t trust it. Rule of Thumb.”
(Diksa-Diksa, Where the Rtvik People are Wrong, p. 85, Jayadvaita Swami.)

Jayadvaita Swami started circulating his story after the book changing controversy started, and there is no evidence to support that it is true. Therefore, “...don’t trust it. Rule of Thumb.”

2. Jayadvaita Swami seems to conclude that since Prabhupada approved the verses that he brought him, then he also approved that he could change all his books using the same method –even after his disappearance. But this is an unwarranted extrapolation, because Jayadvaita Swami extrapolate far beyond the range of available data, namely from one single instance of editing to more or less all future instances of editing. But from his story no justification for such an extrapolation can be found. The only conclusion to be deduced (if the anecdote is at all true) is that what Jayadvaita Swami did to the very specific verses he brought Prabhupada was okay. No more, no less.

3. If Jayadvaita Swami’s anecdote is true, then Prabhupada told him that if he had made the text closer to what Prabhupada originally said, then it was okay.

I have referred to articles where it is clearly documented that he has:

- Deleted many of Prabhupada’s own chosen words and sentences (even those also found in his drafts).
- Added his own words and sentences (which means they are also not to be found in the draft).
- Changed Prabhupada’s own personally typewritten Sanskrit translations.

The section “Changes to the Bhagavad-gita” in this book demonstrate all these types of changes made to Prabhupada’s Bhagavad-gita As It Is.

Most devotees around the world would like to know what Jayadvaita Swami thinks Prabhupada would have said if he had told him:

”Well, Srila Prabhupada, in my editing I have deleted some of your own chosen words and sentences! And I have also invented some completely new words and sentences and put them in where I felt they would do a good job!

And since we at the BBT International are now “accomplished Sanskrit scholars” we have gone through some of your own typewritten Sanskrit translations and changed them also.”

What do we, honestly, think Prabhupada would have answered? Then try to extrapolate that answer to the changes Jayadvaita Swami has made to Prabhupada’s Bhagavad-gita As It Is.

—Ajit Krishna dasa

Ramesvara dasa reveals discrepancies

Ramesvara’s leaked emails

“I have always admitted that my great failure as a trustee was not carefully reading every proposed change, and instead, relying on the endorsement of Hridayananda and Satsvarupa- along with Jayadvaita.”

[...]

“The problem with the “Responsible Publishing” paper is that it is simply not the entire body of instruction, and it’s critics point out that it is one-sided and obviously leaves out many of Prabhupada’s cautionary instructions against unnecessary change,”

[...]

“That analysis with Dravida Prabhu left me with my deepest concern: if the changes didn’t have substantial merit but were made anyway, then regardless of the justification of “making it better” the door, the “change disease” as Srila Prabhupada called it, had been dangerously opened for anything to happen in the future after we are all long gone.”

[...]

“The Lilamrita interviews I found tell of Srila Prabhupada’s direct instructions regarding the size of the books, the artwork to be kept in the books, etc.— things that have already been changed so many times in the past 20 years,

without understanding of Prabhupada's orders, that it makes the "official" opening of this "change" door more ominous for the future, in ways we can't even imagine."

[...]

"...an absolute position has to be reached so that before we die, we know that within the BBT and ISKCON there could never again be one single change, for any reason, ever made to Srila Prabhupada's books."

[...]

"No one back then did their job or acted with full responsibility for what they were endorsing. I assure you that *no one* on that Committee ever even asked to see all the changes, and we would have been astounded to have learned in 1981 or 1982 that there were thousands, maybe more than 5,000 changes. I lazily assumed that the work done on manuscripts as close to the original as possible was the only thing that mattered.

I failed to consider all the other Prabhupada instructions, the ramifications for making changes if they didn't ultimately change the meaning; the effect of changes that in some cases loses the flavor of the Gita we had been studying for 10 years, and most importantly, that breaks the etiquette of changing a Sampradaya Acarya's books after His disappearance and opens the "change door" for possible future other changes over the decades and centuries to come. The RP paper implies that the changes were carefully reviewed and approved throughout the leadership of the BBT, GBC and ISKCON.

I am certain that by interviewing all the leaders of that time, we would find most guilty of the same mistake that I made. It is true to state that the leaders of ISKCON at the time endorsed the changes. However, it is overtly misleading to state or suggest that the leaders actually performed a careful review. And getting back to the fact that there are thousands of changes, no leader, including the BBT trustees, was ever shown every single change. No one! That is the sad historical fact..."

[...]

“I know that in talking years ago with others on that committee, that they also admitted performing only a cursory review of the proposed changes...”

Authorized by BBTI and GBC?

FW: Confidential -Responsible Publishing

To: Hare Krishna. Pamho. AGTSP!

One final thought,

The “Responsible Publishing” (RP) paper has either a significant misleading or a significant historical inaccuracy. There are sites which claim to list more than 5,000 changes. Certainly there were thousands of changes. The RP paper states that every change to the translations was reviewed and approved by the trustees, leading ISKCON devotees, the GBC, etc. Later the RP cites or implies in its endorsements that all the changes were approved. Of course, *no one* other than the editors ever saw back in 1981 or 1982 ALL the changes.

As for the changes to the translations, ultimately there was a five member GBC/BBT committee charged with the approval, including Satsvarupa, Hridayananda, Bhagavan, Harikesa and myself. For myself, I have always admitted that my great failure as a trustee was not carefully reading every proposed change, and instead, relying on the endorsement of Hridayananda and Satsvarupa —along with Jayadvaita.

I only reviewed examples of changes that seemed to be excellent-such as the paper itself includes. I know that in talking years ago with others on that committee, that they also admitted performing only a cursory review of the proposed changes, being similarly impressed with the dramatic, obvious and excellent samples of proposed changes in a summary paper that we reviewed.

No one back then did their job or acted with full responsibility for what they were endorsing. I assure you that *no one* on that Committee ever even asked to see all the changes, and we would have been astounded to have learned in 1981 or 1982 that there were thousands, maybe more than 5,000 changes.

I lazily assumed that the work done on manuscripts as close to the original as possible was the only thing that mattered. I failed to consider all the other

Prabhupada instructions, the ramifications for making changes if they didn't ultimately change the meaning; the effect of changes that in some cases loses the flavor of the Gita we had been studying for 10 years, and most importantly, that breaks the etiquette of changing a Sampradaya Acarya's books after His disappearance and opens the "change door" for possible future other changes over the decades and centuries to come.

The RP paper implies that the changes were carefully reviewed and approved throughout the leadership of the BBT, GBC and ISKCON. I am certain that by interviewing all the leaders of that time, we would find most guilty of the same mistake that I made.

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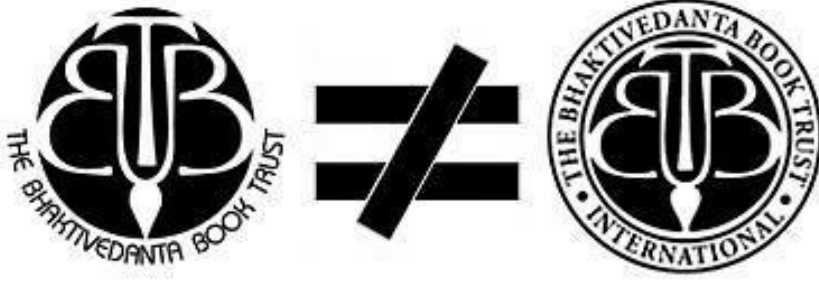
Your forever aspiring servant,

—Ramesvara dasa

Copyright and "worker for hire"

Bhagavad-gita As It Is from 1972 has it clearly printed stating on its first pages: 'Copyright ©1972 by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada'.

But in 1995 the following registration was submitted to the Copyright Office. The lawsuit was in 1998, so this occurred three years earlier: A new and arbitrary copyright registration of Bhagavad-gita As It Is assigning authorship (not just copyright, but authorship also) was submitted, with The Bhaktivedanta Book Trust as author, stating that any contribution to the work was a "Work Made for Hire" (see item 2 highlighted in the Appendix). Author's nationality: USA. Contribution to the work: Not anonymous, Not pseudonymous.



Where is A.C. Bhaktivedanta Swami Prabhupada’s name anywhere in this document? Nowhere! So here is the 1995 copyright registration for Bhagavad-gita As It Is (Complete Edition & Enlarged). In other words, this version turns out to being considered a separate work, completely ignoring the actual author of the original words (which were heavily edited), while undermining completely the actual legal status of the real Bhagavad-gita As It Is. Also it was signed by an “authorized agent” of The Bhaktivedanta Book Trust International. Is that legal, justifiable, or in any way bona fide by any standard of Vaishnava etiquette?

Something interesting, item 3.a, 3.b. 3.a) Year in which creation of this work was completed: 1985 3.b) Date and Nation of first publication of this particular work: March 6 1985. U.S.A. and England. This copyright submission could be canceled on the grounds of omission and false statements. You can see a scanned copy of the copyright document in the Appendix.

—Jagannatha Mishra dasa

Praises for Bhagavad-gita (Macmillan, 1972)

“No work in all Indian literature is more quoted, because none is better loved, in the West, than the Bhagavad-gita. Translation of such a work demands not only knowledge of Sanskrit, but an inward sympathy with the theme and a verbal artistry. For the poem is a symphony in which God is seen in all things. The Swami does a real service for students by investing the beloved Indian epic with fresh meaning. Whatever our outlook may be, we should all be grateful for the labor that has lead to this illuminating work.”

*-Dr. Geddes MacGregor, Emeritus Distinguished Professor of Philosophy
University of Southern California*

“The Gita can be seen as the main literary support for the great religious civilization of India, the oldest surviving culture in the world. The present translation and commentary is another manifestation of the permanent living importance of the Gita.”

-Thomas Merton, Theologian

“I am most impressed with A.C. Bhaktivedanta Swami Prabhupada’s scholarly and authoritative edition of Bhagavad-gita. It is a most valuable work for the scholar as well as the layman and is of great utility as a reference book as well as a textbook. I promptly recommend this edition to my students. It is a beautifully done book.”

-Dr. Samuel D. Atkins, Professor of Sanskrit Princeton University

“As a successor in direct line from Caitanya, the author of Bhagavad-gita As It Is is entitled, according to Indian custom, to the majestic title of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. The great interest that his reading of the Bhagavad-gita holds for us is that it offers us an authorized interpretation according to the principles of the Caitanya tradition.”

-Olivier Lacombe, Professor of Sanskrit and Indology Sorbonne University, Paris

“I have had the opportunity of examining several volumes published by the Bhaktivedanta Book Trust and have found them to be of excellent quality and of great value for use in college classes on Indian religions. This is particularly true of the BBT edition and translation of the Bhagavad-gita.”

-Dr. Frederick B. Underwood, Professor of Religion Columbia University

“If truth is what works, as Pierce and the pragmatists insist, there must be a kind of truth in the Bhagavad-gita As It Is, since those who follow its teachings display a joyous serenity usually missing in the bleak and strident lives of contemporary people.”

-Dr. Elwin H. Powell, Professor of Sociology State University of New York, Buffalo

“There is little question that this edition is one of the best books available on the Gita and devotion. Prabhupada’s translation is an ideal blend of literal accuracy and religious insight.”

-Dr. Thomas J. Hopkins, Professor of Religion Franklin and Marshall College

“The Bhagavad-gita, one of the great spiritual texts, is not as yet a common part of our cultural milieu. This is probably less because it is alien per se than because we have lacked just the kind of close interpretative commentary upon it that Swami Bhaktivedanta has here provided, a commentary written from not only a scholar’s but a practitioner’s, a dedicated lifelong devotee’s point of view.”

-Manash Denise Levertov, Poet

“The increasing numbers of Western readers interested in classical Vedic thought have been done a service by Swami Bhaktivedanta. By bringing us a new and living interpretation of a text already known to many, he has increased our understanding manyfold.”

-Dr. Edward C Dimock, Jr. Department of South Asian Languages and Civilization University of Chicago

“The scholarly world is again indebted to A. C. Bhaktivedanta Swami Prabhupada. Although Bhagavad-gita has been translated many times, Prabhupada adds a translation of singular importance with his commentary.”

-Dr. J. Stillson Judah Professor of the History of Religions and Director of Libraries Graduate Theological Union, Berkeley, California

“Sri Prabhupada’s edition thus fills a sensitive gap in France, where many hope to become familiar with traditional Indian thought, beyond the commercial East-West hodgepodge that has arisen since the time Europeans first penetrated India.

Whether the reader be an adept of Indian spiritualism or not, a reading of the Bhagavad-gita As It Is will be extremely profitable. For many this will be the first contact with the true India, the ancient India, the eternal India.”

-Francois Chenique, Professor of Religious Sciences Institute of Political Studies, Paris, France

“As a native of India now living in the West, it has given me much grief to see so many of my fellow countrymen coming to the West in the role of gurus and spiritual leaders. For this reason, I am very excited to see the publication of

Bhagavad-gita As It Is by Sri A.C. Bhaktivedanta Swami Prabhupada. It will help to stop the terrible cheating of false and unauthorized ‘gurus’ and ‘yogis’ and will give an opportunity to all people to understand the actual meaning of Oriental culture.”

-Dr. Kailash Vajpeye, Director of Indian Studies Center for Oriental Studies, The University of Mexico

“It is a deeply felt, powerfully conceived and beautifully explained work. I don’t know whether to praise more this translation of the Bhagavad-gita, its daring method of explanation, or the endless fertility of its ideas. I have never seen any other work on the Gita with such an important voice and style. It will occupy a significant place in the intellectual and ethical life of modern man for a long time to come.”

-Dr. Shaligram Shukla, Professor of Linguistics Georgetown University

Conclusion

Assertion: The BBTI is authorized to make changes.

Fact: There is no recorded order from Srila Prabhupada that allows the posthumous editing of his books.

Assertion: Srila Prabhupada delegated the production of his books to his disciples.

Fact: He was involved in every aspect of the production of his books as testified by the numerous letters and close disciples.

1. [http://en.wikipedia.org/wiki/Cherry_picking_\(fallacy\)](http://en.wikipedia.org/wiki/Cherry_picking_(fallacy)) ↵
2. [http://en.wikipedia.org/wiki/Non_sequitur_\(logic\)](http://en.wikipedia.org/wiki/Non_sequitur_(logic)) ↵
3. http://en.wikipedia.org/wiki/Fallacy_of_quoting_out_of_context ↵
4. https://www.youtube.com/watch?v=IlqbnzzL_28 ↵

Proper editing procedures

What is a draft?

It is very important to know what entails writing and publishing, what are the specific steps to convert written word to published work. There will be many drafts before getting to a published version, so to consider an early draft “original” is plain absurd.

There will be many initial errors before the author approves the final draft (the manuscript) for publishing and we cannot possibly know the hundreds of non transferable decisions made by the author in consultation with his editor.

—Jagannatha Mishra dasa

The real issue underlying the book editing

In order to reach agreement, the central issue should be addressed. There will always be those who favor the post-samadhi revised edition. Others prefer the original edition which was read by Srila Prabhupada in classes, and lectures across the world.

Therefore, many people will present this perspective or that perspective, saying such things as “Rayarama was the best editor,” or “Hayagriva was the best editor”, or “Jayadvaita Swami was the best editor,” and so on and so forth.

But this is *not the real issue at all*. *The real issue is* the correct manner of post-samadhi editing -if it is to be done at all. Many people feel there should be *no* post-samadhi editing. And many people believe there *should be* post-samadhi editing to “correct various typos and grammatical problems.”

Again, this also is not the real issue. The real issue is that if there is to be post-samadhi editing, it must be done correctly, according to the accepted protocol that is already established in the world of publishing. Otherwise,

Srila Prabhupada's books are not considered to be authentic renditions of his writings, and are no longer acceptable to scholars. There are certain requirements for post-samadhi editing. These must be met. And the BBTI *has not* met those requirements in their post-samadhi editions. The post-samadhi edition (editions) have not been correctly labeled according to the rules of publication. It is essential that any and all post-samadhi editions be dated and numbered, and that the editor (editors) names be prominently displayed on the cover and/or title page.

There are other elements of proper protocol as well, and these can be easily accessed. If everyone can come to understand this most essential point, there will be no conflict. Both editions can exist simultaneously, along with any and all future editions that may be done. But they must be properly tagged with the editor's name, date of the edition, and number of the edition, in order to gain any respect or credibility in the academic world. This is the accepted procedure which also clearly defines what material was printed during an author's lifetime, and whatever was printed after his demise. We cannot change these protocol according to our whims, or our preferences for this edition or that edition.

To do so simply invalidates Srila Prabhupada's books, and means they can be changed whimsically in the future. This puts his writings at risk for becoming like the edited Biblical texts —no one really knows which edition is which, or what the original one even says. This matter can be settled once and for all, by having all post-samadhi editions follow the accepted protocol.

Once this is done, there will no longer be any contentious issues. The edition that was printed during Srila Prabhupada's lifetime will clearly be the original edition, and those editions that have been printed since his demise will be properly numbered and dated, and their various editors names will appear on the cover and/or title page.

Once this is done, people can choose the edition they prefer, and there will be no grounds for criticism. There will be no accusations of shabby, unprofessional presentations (as have been made by scholars) and no deceptiveness in the matter of book reviews written for the earlier edition. This correction will establish Srila Prabhupada's books once again in the collegiate community, as they will honor the system used by scholars

everywhere. This is what needs to be corrected, once and for all.

—Govinda dasi

Historians will not acknowledge the BBTI editions

It is very interesting the definition and importance of primary sources^[^11] for the research historians. ISKCON BBTI has tried to pass-off secondary source works as the primary sources created by Srila Prabhupada himself during his visible life time. This is why, a research historian trying to study history in the primary sources, will not accept what the BBTI has done.

—Jagannatha Mishra dasa

Universities' acceptance

BBTI has broken just about every rule. Which is why their Bhagavad-gita cannot be accepted by Universities. How does a student write the citation? The 1972 edition, which is the original, suddenly has 4984 changes (at the last count).

—Jagannatha Mishra dasa

Editors' qualification

If Srila Prabhupada's books are to be edited for grammar and spelling, then there should be basic competence in the editors. Here Jayadvaita Swami and Dravida do not fit the bill. The changed translations of the Bhagavad-gita verses are poor English compared with the original verses used in the Macmillan Gita of Srila Prabhupada.

Example: Macmillan Gita: 2.48: "Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga."

Revised Gita 2.48: "Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga."

The changes to the above verse illustrate the problems created by Jayadvaita Swami, which are seen by practically all devotees. Firstly, the changes are unnecessary. The Macmillan version is clear. Secondly, there are subtle changes in meaning in the revision. Thirdly, the incompetence of the editors is plainly revealed; a basic grammatical mistake is introduced by Jayadvaita Swami.

“Perform your duty equipoised” should actually be “Perform your duty equipoisedly.” Thus, Jayadvaita has used an adjective when an adverb would be correct. However, this phrase that Jayadvaita has created, “Perform your duty equipoised (or equipoisedly)” is awkward English and especially when compared with the original Macmillan verse.

—Rasa Prema dasa

One sided paper

Playing devil’s advocate-suppose someone wanted to write a 50 page booklet exclusively listing every instruction Srila Prabhupada ever gave about the disease of changing, and include verses and purports about Vaishnava literature, even if imperfectly composed, bringing about a revolution in the misguided lives of the people living in materialistic civilizations.

Then added a few letters such as “rascal editors,” Prabhupada’s instructions about the etiquette of not changing a comma in the books of a great departed Acarya, and finally threw in a few Prabhupada quotes about how his whole mission could be ruined by making changes of his books. And suppose in such a book, all the instructions from Srila Prabhupada on responsible editing were omitted, so that it was completely one sided.

The problem with the “Responsible Publishing” paper is that it is simply not the entire body of instruction, and it’s critics point out that it is one-sided and obviously leaves out many of Prabhupada’s cautionary instructions against unnecessary change.

—Ramesvara dasa

Sanskrit editors, now “accomplished” scholars?

Revised & Enlarged edition (1983 printing):

“...the Sanskrit editors were by now accomplished scholars. And now they were able to see their way through perplexities in the manuscript by consulting the same Sanskrit commentaries Srila Prabhupada consulted when writing Bhagavad-gita As It Is.”

In such a short span of time, they have gone from “rascal editors” to accomplished Sanskrit scholars?

The BBTI editors may think they are very great scholars, qualified to go back to the original scriptures and “correct” Srila Prabhupada’s translations.

But Srila Prabhupada didn’t have so much faith in his “Sanskrit scholar” disciples:

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

—Jagannatha Mishra dasa

Editorial chaos

We need to consider the complete chaos which now exists in BBTI publications. Changing a verse means that wherever that verse is quoted it must be changed. For example, Srila Prabhupada has quoted Bhagavad-gita 2.20 around 384 times. In lectures, in BTG articles and in his other books. We are facing a complete and enormous silent rewriting of Srila Prabhupada’s legacy.

—Jagannatha Mishra dasa

The meaning of revised

Oxford Dictionary

—meaning of “revised”:

-To reconsider and change or modify.

-Altered or revised by rephrasing or by adding or deleting material.

-Reconsider and alter (something) in the light of further evidence: he had cause to revise his opinion a moment after expressing it.

When will the editing end?

Robert Grant -Subject: FW: Responsible Publishing -Date: April 13, 2013

Hare Krishna. Pamho. AGTSP!

Thank you very much for sending this in PDF format. I have a printout that was given to me some years ago. It's the first thing I read when devotees started questioning me about changes. The examples given in this paper are excellent examples of the kinds of changes that make sense.

As I wrote to Sriman Vaisesika Prabhu, if the changes were limited to obvious omissions or obvious corrections, and did not include tweaking with little or no discernible change in meaning, we might not have had to continually deal with this controversy.

This is the great dilemma for the BBT —how can you be sure that there would never be changes in future generations approved by BBT trustees and made by future generations of BBT editors?

Where is the absolute moment where the change door is slammed closed forever? Because if that door isn't absolutely closed, the entire future of the Hare Krishna movement and of Srila Prabhupada's mission is at risk.

—Ramesvara dasa

Edit ad infinitum

If constant editing is required, does that mean that an editor's job is to keep up with modern trends, according to times, in grammar, political correctness and educational levels, so that Prabhupada's books will always be considered

“contemporary”?

—Jagannatha Mishra dasa

Examples of books’ revisions

It has never been done before. No one has ever taken a book which has best seller status, a few million readers, wonderful reviews and rewritten it from the original manuscript.

The almost 5,000 changes made to His Divine Grace Srila Prabhupada’s masterpiece, *Bhagavad-gita As It Is*, is an act beyond description. And this has been done with complete anonymity. The changes in style and grammar should be obvious to anyone who has listened to Srila Prabhupada’s recorded lectures.

The accepted standard for posthumous editing is that the editor’s name appears on the cover of the book, or on the title page at the front of the book before the table of contents.

There are many examples of this:

The Complete Poems of Emily Dickinson, 1924:

Published by Little, Brown and Company of Boston.

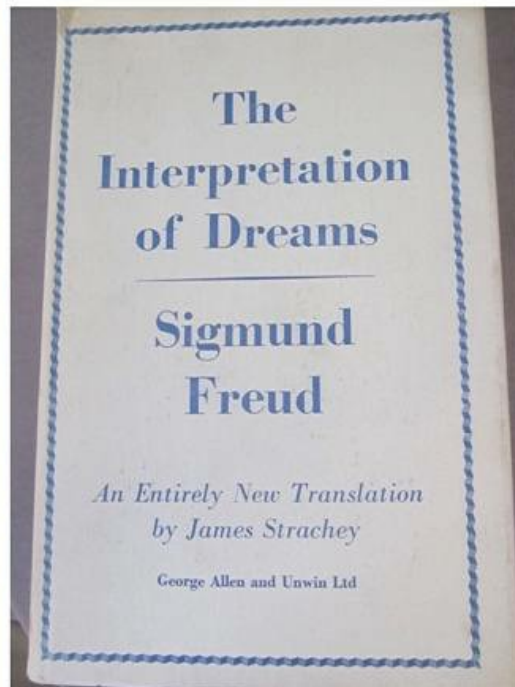
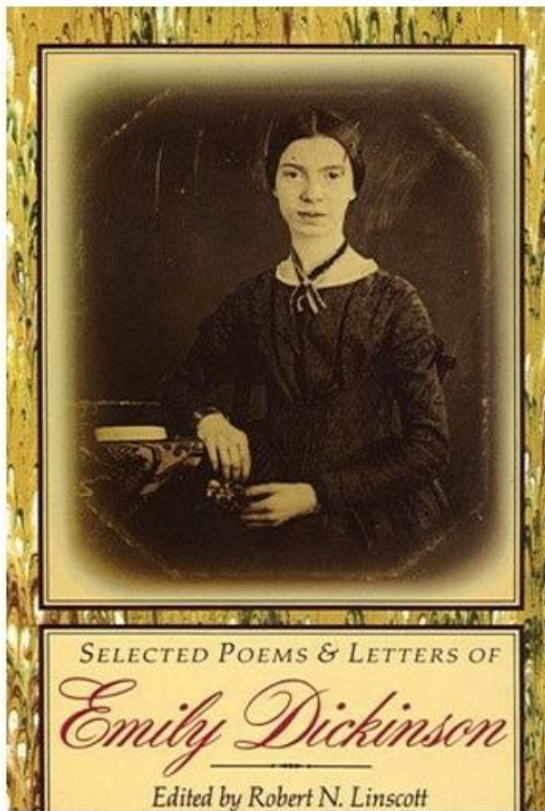
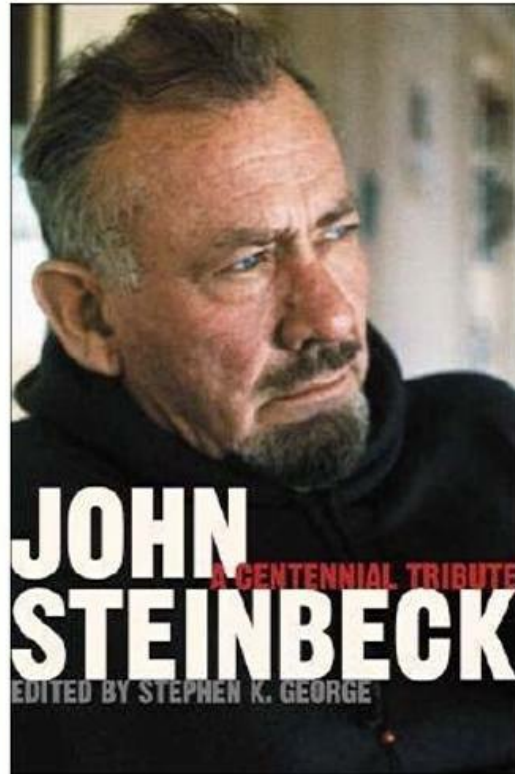
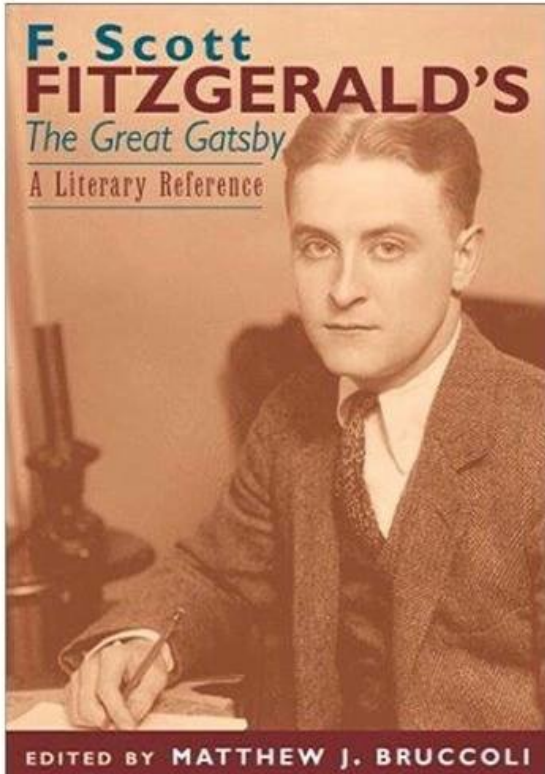
Emily Dickinson died on May 15, 1886. Her work was published posthumous and the Editor did make some changes to the original manuscript, all of which are documented. This work had not been published during Emily Dickinson’s lifetime. The editor’s name appears on the cover of all the works.

—Jagannatha Mishra dasa

Conclusion

The post-samadhi editions have to be correctly labeled according to the rules of publication, dated and numbered, and the editor (editors) names be prominently displayed on the cover. Once this is done, people can choose the

edition they prefer and there will be no grounds for criticism from the scholar community.



Changes

The changes are not justified

There is evidence that BBTI has overstepped its authority by making unauthorised changes.

The examples in this section are evidence that the changes to Srila Prabhupada's books cannot be justified by arguments like:

We are changing Srila Prabhupada's books back to what he actually said in his original manuscript. • We are making the book "Closer to Prabhupada." • We are only correcting grammar, commas, capitalization etc. • We are only correcting the mistakes of previous editors. • No unnecessary changes have been made.

In the following pages, we document that the BBT International has:

- Deleted many of Prabhupada's own chosen words and sentences (even those also found in the draft).
- Added their own words and sentences (which means these word and sentences are also not to be found in the draft).
- Changed Prabhupada's own personally typewritten Sanskrit translations.
- Made unnecessary change of syntax.

—Ajit Krishna dasa

BBTI has not followed proper protocols

Editing anything in Prabhupada's books can only be done if the following is verified:

1. The change must not violate the principle of arsa prayoga.
2. The change must be done on the basis of a direct order, or the change must be shown to be permitted, and/or approved after it is done.

3. The change must not be needless (Prabhupada did not want needless changes).
4. We must be 100% sure (there must be absolutely no doubt) that Prabhupada wanted this specific change (a principle of caution must be observed).

We know the proper protocol for post-samadhi editing has not been followed by BTT International. In addition to this: can BBTI show just one change in Prabhupada's books made post-samadhi that does not violate at least one of the above points?

If just one change in the 1983 edition violates just one of the above points, then that change is offensive and a sign of disloyalty to Prabhupada. I have not seen one change in the 1983 edition that was true to all the above points. I therefore consider the 1983 edition as being offensive and disloyal to Prabhupada.

Incorrect observations: A common mistake is to think that the 1983 unauthorized edition is revised from the **first draft**.

There is clearly a difference between the first drafts and the 1983 edition. Thousands of large and small differences.

So, reading this side by side comparison (as shown in the corresponding section of this book) do we think "sure enough, the editor was just changing it back to the original draft, written by Srila Prabhupada?"

No. There are certainly places where BBT International has not changed back to the first drafts. For example, the word eternal has been taken out of verse 2.18, even though Prabhupada referred back to this word in his lectures in this specific verse.

So to change the 1972 "Complete Edition" back to the so called "original" which are actually only drafts is to override thousands of editorial decisions and approvals made by Prabhupada. Remember that it was also Prabhupada's editorial decision to use Hayagriva as editor. So to override Hayagriva's decisions (many of which were made in close consultation with Prabhupada and the rest approved by Prabhupada before publishing) is also to override Prabhupada's editorial decisions.

I guess we do not really know that. Shouldn't Prabhupada be the final decision-maker on this? Did Prabhupada want his first drafts published like this (yes, no, maybe?) Did he want another book explaining all the faults in his 1972 edition? (yes, no, maybe?) Or did he prefer us to stick to the arsa prayoga principle and simply overlook the transcendental faults due to our love for Prabhupada as our eternal well-wisher and master? (yes, no, maybe?) It's all guesswork –and we ought not make editorial decisions based on guesswork.

Why not just read the 1972 edition which Prabhupada approved, loved and lectured from for almost six years and make progress in spiritual life without getting entangled in finding faults with the Sampradaya Acarya.

—Ajit Krishna dasa

Work redone from the drafts

Imagine you write the first draft of a book and appoint an editor. You work with your editor on a daily basis for months until together you produce a manuscript you are happy with and your book is published. Your book becomes a worldwide best seller and you are very happy with it.

It is a spiritual book and by reading it many of the readers have life-changing experiences. They also become very attached to your book. Your book is praised by scholars worldwide with rave reviews.

Then many years later, after you have left your body, somebody finds the first draft of your book and decides to “correct” your published book based on your first draft. Of course you were never intending to publish this first draft.

That is why you spent so much time and energy working with your editor on that first draft to transform it into a manuscript you actually wanted to present to the publishers. How angry would you be with this fool who wants to undo your work and your editors' work by going back to the first draft?

BBTI by going back to the first draft, have eliminated so many corrections and so much work that Srila Prabhupada personally did on his book with Hayagriva and his other editors.

—Madhudvisa dasa

What could be changed?

Spelling mistakes, commas, punctuation marks, dividing or connecting Sanskrit words and their synonyms.

No precedent in our sampradaya

There is no precedent in our sampradaya for posthumous changes to an acarya's books.

If a devotee needs to clarify a previous acarya's work for the understanding of his contemporaries, he writes a separate tika and appends it to the original work, leaving the previous acaryas' commentaries unchanged. This is the accepted practice in the Gaudiya-sampradaya.

But see what BBTI has to say about this, from BBTedit.com:

“The fourteenth chapter of the Bhakti-ratnakara contains four letters written by Sri Jiva Goswami to Srinivasa Acarya. In the first letter, Jiva writes that he is still proofreading/correcting the Bhakti-rasamrita-sindhu of Srila Rupa Goswami, who by then had passed away.”

“Commentaries, of course, form an essential part of the Gaudiya tradition, and commentaries are always distinct from the original works. But editing too (even posthumous editing) has a distinguished place in the tradition.”

Here BBTI says first a truth and ends with a fallacy. “But editing too (even posthumous editing) has a distinguished place in our tradition.”

Of course no other example is given, because there is none. Even if Jiva Goswami was posthumously editing, there are some other explanations, like he was actually working on his own commentary.

Here is what Ramesvara dasa has to say:

“I find it embarrassing that on the site BBTedit.com, in the section about editing posthumously, the only quote to support touching the works of a departed Acarya is that Srila Jiva Goswami was working posthumously on Bhakti Rasamrita Sindhu.

Seriously, how can any living entity compare themselves to Sri Jiva Goswami, or think because he touched the work of Sri Rupa Goswami, therefore an editor in the lower stages of bhakti, not yet fully situated in the perfected stages of bhava (what to speak of prema) can touch and change the words of a departed Sampradaya Acarya. Not a good example in my lowly view –it begs the question of what our editors think of themselves and their level of Krishna consciousness. Oh well...”

—Jagannatha Mishra dasa

Protect Prabhupada’s books

That concern naturally should haunt every BBT Trustee who takes the duties of a trustee in the fullest sense that Srila Prabhupada intended—as fiduciaries to protect the precious main asset of the Trust, Srila Prabhupada’s books.

The Lilamrita interviews I found tell of Srila Prabhupada’s direct instructions regarding the size of the books, the artwork to be kept in the books, etc. -things that have already been changed so many times in the past 20 years, Without understanding of Prabhupada’s orders, that it makes the “official” opening of this “change” door more ominous for the future, in ways we can’t even imagine.

As I’ve written to Sriman Vaisesika Prabhu, this is a very complicated issue, and an absolute position has to be reached so that before we die, we know that within the BBT and ISKCON there could never again be one single change, for any reason, ever made to Srila Prabhupada’s books.

I beg to remain your eternally aspiring servant in the service of the BBT.

—Ramesvara dasa

Post-samadhi editing

Once an author is no longer present in this world, his books cannot be changed without proper scholastic protocol. If they are changed, then they are no longer considered to be the authentic works of that author. This would certainly cause the most distress to Srila Prabhupada, as he wanted his books to be accepted by universities and colleges.

There are numerous points of accepted protocol for post-samadhi editing. One of them is that the editions printed post-samadhi, must have the clear statement that they are indeed abridged, edited, or condensed, and the name (names) of the editors must be clearly printed on the cover and/or title page, as well as the date of editing, and the number of the edition.

These things have not been done for Srila Prabhupada's post-samadhi edited books. Instead, Prabhupada's 1971 signature has been inserted into an edition he has never seen, as if it had been seen and approved by him. This is not only unprofessional, unacceptable to scholars, it is also unethical.

Thus, although there is no doubt that both sides of the issue can be discussed with excellent points, (and *should* certainly be discussed rationally and without offensiveness), the real issue is that Srila Prabhupada's books have been post-samadhi edited and are therefore considered to be compromised so far as their authenticity.

The opinions and statements by scholars was something greatly appreciated by Srila Prabhupada. Now, his books are no longer respected by scholars in their present format. Without the proper protocol, they are considered improperly edited and no longer authentic.

The "scholarly reviews" printed by BBTI on the edited Gitas are actually reviews that were done for the original Bhagavad-gita published in 1972. The BBTI have *no reviews* for the post-samadhi edited Bhagavad-gita As It Is.

The BBTI is using reviews for a book that is completely revised and changed—yet presenting these reviews as if they were for this new edition. The fact is that these scholars never saw this new edition!

In order for both books to co-exist, which I consider acceptable, the edited Bhagavad-gita *must* follow the correct protocols, the most important of which

is that the editors' names must appear on the cover and title page, along with the date of the new edition. This is necessary for the post-samadhi edition to be acceptable in scholarly circles, and it will also be essential for all future editions of the Bhagavad-gita As It Is that may come later on.

The solution to the dilemma is to simply follow the proper protocol for editing. Once that is done, readers can clearly and immediately see which books are edited, and by whom, and when it was done. Then, and only then, will these post-samadhi edited books be accepted by universities.

To think this would not be important to Srila Prabhupada is incorrect. Srila Prabhupada wanted his books to be honoured for all posterity. This is the only way it can be done.

—Govinda dasi

The prerogative of the author is taken away

The thousands of changes that so many are concerned about are not mere errors. The changes went much beyond that, numbering in the thousands.

Perfectly composed English sentences, paragraphs, expression and much more was changed in such dramatic ways to the point of changing and/or diluting meanings. That can not be called error fixing. That is changing and it's the problem so many devotees have with it. The actual standard set by Srila Prabhupada, which is on the record, was that there should be *no changes* to his books.

Srila Prabhupada was so satisfied with his 72 Bhagavad-gita that he allowed several printings to go on after the first. He himself lectured from it and even distributed it himself. Claiming some small mistakes, BBTI editors made thousands of inexcusable *changes* throughout the entire book, almost entirely in places that did *not* require any fixing at all for any reason whatsoever. Even entire paragraphs were removed, spliced, added etc.

It's the prerogative of the author helped by editor which purports go and which phrases go and which not. How can you know the portions the author, for reasons unknown to you chose not to include? That realm of speculation is

certainly dangerous.

—Jagannatha Mishra dasa

Bowdlerizing

Essentially bowdlerizing, or posthumous revisions, or expurgating, or censoring, or changing books is not uncommon. Shakespeare and the Bible have been the most changed books, and there are a myriad of others. This is done for a variety of reasons, but the ethical and accepted means for editing an original document is to follow certain editing conventions that allow the reader to know and understand how the new edition has changed and why it was changed.

There is immense scholarly discussion on editing texts, especially for those that are religious texts and those considered timely, “important”, and/or classics. These are texts that are authoritative and powerfully felt and used by Humanity. You may be interested to know that there are conferences that discuss just this. The “Annual Conference on Editorial Problems” is now in its 48th year. These conferences focus on a certain area, subject, text, or time period with papers presented on approaches, problems, and defective editions and their repercussions.

To bring the discussion to what we’re dealing with in Srila Prabhupada’s edited books, —the first place to look is the website the BBTI put up explaining their changes. This won’t help readers in the present or future if readers don’t have a computer; if they don’t even know the website exists; or if something happens in the future where the website with all the explanations is lost or destroyed. There are acknowledged and accepted texts such as “Editing Historical Documents” by Michael Stevens and Steven Burg and “Guide to Documentary Editing” by Mary-Jo Kline.

According to the Association for Documentary Editing, though dealing primarily with historical documents, these books are used and applied to any religious, literary, or historical document. And it is general practice that the original documents are always available and accessible. Expurgation, or re-writing, for whatever reason, much of which is done for “the sake of the

reading public”, may be goodhearted or thought justified, but is misguided when you understand future consequences.

Currently there are many academic books written on expurgation, selective editing, censoring, or re-writing. Attention is brought to the anomaly of “editors” putting their own idea in the original text. Scholars have pointed out how in different editions of the Bible, editors have struggled with how the scripture should be read. Meaning, how does the text help both the message and the “pastoral goals” of the editor. The editor becomes “a kind of mediator of sorts between God and the believer.”

Of course there is also the strong view that the scripture needs no mediation, since the scripture is straightforward enough to be accessible to all. There is a struggle over who controls scriptural interpretation and theological doctrine. We have all read how many of the BBTI editors’ changes have obfuscated or obscured the meaning of certain lines of text which are simple and clear in the original.

Another way academic circles are looking at revisions is the “relationship between power and knowledge. Where does censorship, expurgation, fit in here? It’s easy to see how power creates knowledge and that knowledge is created within the framework of power relations. This is particularly relevant to the discussion. Censorship plays a central role at cultural junctures and in periods of sharp cultural transitions.” p.9

For those wanting to exhibit power or authority, containing what, and how, one receives knowledge confers upon them great control. We can see that some of the changes that the BBTI editors made support the political agenda of the GBC. Srila Prabhupada created the BBTI trustees to protect his books. What does that actually mean? This is not a light topic, but a very deep one and should not be shrouded in politics.

There are differing views as to how to assess revisions, or changes. Some say that “each act of erasure is, by its very essence, a kind of erasure of knowledge that damages the “original” or “correct” meaning of the text. There is another view where the text receives its meaning through the reader and through the dynamic interaction in which it is actualized differently by different readers so that expurgating texts is not as clear cut as to the effect.

Current approaches to censorship are saying that we cannot summarize the implications of censorship merely by juxtaposing a censored text with an uncensored one. Instead, we should try to reconstruct the reader and to compare the spectrum of readings of an uncensored text with the potential readings of a censored one... i.e. examine the gap between these two and evaluate the consequences of the intervention of the censor accordingly.” The censor, the editor, and the text by Amnon Raz-Krakotzkin Un. Of Pa. 2007 p.8-9

I see this as meaning —how is the potency of distributing Srila Prabhupada’s mercy affected by these changes? And, of course, Srila Prabhupada’s books aren’t ordinary books— his transcendental books are beyond mundane comparisons. I would hope that any devotee would agree that one must look at a comparison between a book written and accepted by the pure devotee, and an edited version by an aspiring student of that pure devotee, his spiritual master, who declares that his changes are an improvement.

Devotees may object that “bowdlerize”, “expurgate”, and “censor” carry negative connotations and is too harsh for what the BBTI has done. But it’s plain and simple to see that the BBTI editors have changed and expurgated Prabhupada’s Bhagavad-gita As It Is without the original author’s knowledge or agreement. While BBTI editors may say that they are changing according to what Srila Prabhupada really wanted or said, it’s been proven that there are only a few references contained in letters and room conversations which deal simply with grammar and a few words that were mis-understood in transcription.

Great swaths of text, formatting, illustrations, etc. were never mentioned. These changes are made by the BBTI editors with the permission of the BBTI trustees. As the BBTI has the copyright to Srila Prabhupada books, they have the legal right to do with them as they want. What an irony that the BBTI is editing a scripture entitled Bhagavad-gita As It Is.

Our goal is to communicate to the BBTI the repercussions of creating new editions. We want them to acknowledge that these new editions are not Srila Prabhupada’s books as he gave us while he was on the planet. Print the new ones if they want, but for posterity sake, document it properly so people know what they’re reading. If by properly citing or noting so many changes would

make the book too dense and voluminous to read—isn't that a hint that perhaps this isn't Srila Prabhupada's Bhagavad-gita but something else?

If the BBTI still insists on revising Prabhupada's Bhagavad-gita. Then do it right. They need to do it according to standards set by the publishing and scholarly community. The obvious justification for posthumous revisions is that the qualities of the original are preserved by treating it, or including new material (changes), so as to perpetuate that which is still Srila Prabhupada's Bhagavad-gita to a wider audience. Is the new material (changes) treated according to the standards and methods of the master? Have the BBTI new editions submerged Srila Prabhupada?

I wrote the Library of Congress and have also perused several manuals and guides to publishing. According to the Chicago Manual of Style 16th ed.:

“A new edition may be defined as one in which a substantial change has been made in one or more of the essential elements of the work (e.g., text, notes, appendixes, or illustrations). As a general rule, at least 20 percent of a new edition should consist of new or revised material. A work that is republished with a new preface or afterword but is otherwise unchanged except for corrections of typographical errors is better described as a new impression or a reissue; the title page may include such words as “With a New Preface.”

A new edition is best designated on the title page: Second Edition, Third Edition, and so forth. Such phrases as “revised and expanded” are redundant on the title page, since the nature and extent of the revision are normally described in the prefatory material or on the cover.”

The BBTI has put the edition statement on the title page, but the one thing they haven't done is provide the name of the editor in this edition statement. In the MLA Manual and Guide to Scholarly Publishing 3rd ed. 2008, it states in publishing contracts that:

“...The publisher when planning a new edition of the work, may obtain revisions from a third-party expert if the author refuses to make them or disagrees about their necessity... The contract should provide that the original author and the revising author be given separate credits.” (p.65; 2.3.1 under Books - Revisions and Subsequent editions.)

The BBTI editors made changes without Srila Prabhupada agreeing or knowing about each and every change—therefore, the BBTI editor’s name should appear as “edited and revised by…” on the title page along with the edition statement. There should be no confusion between the work of the master and the apprentice. If the BBTI decides not to attach the editor’s name, they do a discredit to Srila Prabhupada and the devotees, readers, and scholars of the future. One will think that the revisions were made by the original author. If they want to squirm out of it by hiding the reviser in a preface, this also is not standard practice.

Why not be honest? We all know that the new Bhagavad-gita is not the one Srila Prabhupada left us. Also, does the BBTI want to say that they are the revisers without mentioning the editor’s name? History may show this to be foolish. Mention the editor’s name and thereby keep the name of the BBTI as clear as possible.

If the BBTI is so concerned about being accepted in the scholarly community, they should follow publishing standards so people know what they’re reading,—is it the original? and if not, what edition is it and who did the editing? There may be many different editions in the future. One may even foresee a danger of making Srila Prabhupada a “trade name.”

Let’s keep things clear, straightforward, and honest. Who’s not to say that a more advanced devotee than the current editors will be present on the planet in 50 years who could better “edit” than him? The BBTI is naïve to think that they will make their current Bhagavad-gita the last revision. Look at the history of the Bible and see how history proves differently. The BBTI revised Srila Prabhupada’s book; who’s not to stop the BBTI from revising “the revised edition” 200 years from now?

Again, look at the example of the Bible. Prabhupada’s books will be here for 10,000 years, and it’s Kali Yuga. The only safe route is to keep the original as Srila Prabhupada gave us, taught from, and had us read and distribute while he was physically present with us.

—Keli lalita dasi

Srila Prabhupada approved the galley proofs

Jayadvaita Swami stated:

“He [Srila Prabhupada] never saw the proofs in 1972.”

“No he did not.”

“Prabhupada didn’t see the galley proofs of the 1972 edition.”

“But he didn’t see the galley proofs for the 1972 one...”

“...there was no opportunity to like send Prabhupada back and forth, like sending him the second chapter and getting it back and asking questions; it just didn’t happen.”

“I could tell you that some of the verses that some of the BBT staff questioned, Prabhupada would never have approved. I can say with confidence, Prabhupada would never have approved.”

“And the unabridged edition he really didn’t see in its preparation for its, um, pre-publication stages.”

The above statements appear to be in stark contradiction to the following letter from Srila Prabhupada to Jayadvaita found in the Bhaktivedanta Vedabase (Prabhupada regularly referred to galley proofs as “blue-prints.”)

SP Letter to Jayadvaita- Los Angeles, May 28, 1972:

“My Dear Jayadvaita, Please accept my blessings. I have received your letter dated May 26th, 1972, along with the blue-print copies of Bhagavad-gita As It Is from MacMillan Company. It is very nice. So I shall be looking forward to seeing the entire manuscript and book sometime around first July, 1972.”

After receiving the blue-print copies, Srila Prabhupada states “it is very nice”, gives no indication that he found any mistakes, and expresses anticipation to see the completed book. It would oppose reason to argue that the above letter does not indicate Srila Prabhupada’s approval of the blue-prints/galley proofs. In absence of evidence to the contrary, the May 28th letter proves that not only did Srila Prabhupada see and approve the blue-prints/galley proofs but that

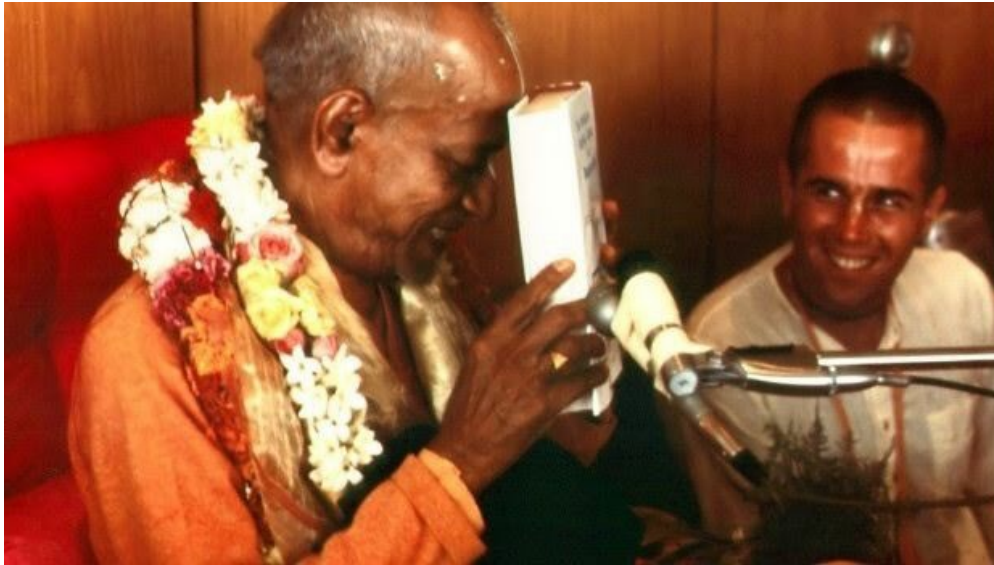
Jayadvaita himself sent them to His Divine Grace.

—Jagannatha Mishra dasa

Definition of galley proof

galley proof n. Printing

A proof taken from composed type before page composition to allow for the detection and correction of errors.



Prabhupada with the newly printed Gita, 1972

4984 or 94 mistakes?

If you invest some time in reading through the Bhagavad-gita circling any spelling errors, you will find about 94 spelling mistakes and a few errors in punctuation. This does not include obvious and simple errors such as “planet of trees.”

Macmillan Publishers would never send out a book with 4984 mistakes. The editor, instead of simply correcting the 94 spelling and grammatical errors, went off and did a complete revision of the book and then neglected to put his name on the cover.

—Jagannatha Mishra dasa

Qualifications and abilities of an editor

Editing and proofreading are different concepts.

Editing: The text is reviewed and amended with the intent to improve the flow and overall quality of your writing.

Proofreading: After it has been edited, the text is checked to ensure there are absolutely no errors such as spelling and/or punctuation.

Professor Howard Wheeler is an editor:

The minimum qualification for an Editor is a Bachelor of Arts Degree with English as a major subject. Professor Howard Wheeler is in no way responsible for the proofreader job. He was in fact the *only* editor at that time and probably still is the only qualified editor the BBT has ever had.

Jayadvaita Swami is a proofreader:

The book has already been edited and the proofreader missed those errors as “planet of the trees” the first time around. All these editing problems would have not occurred if H.H. Jayadvaita Swami had accepted the role of a simple proofreader. The editing had already been done by a Professor of English, Howard Wheeler. All that was needed was to review for spelling errors, punctuation errors, typos or incorrect use of regional English (i.e. ensuring that you’re using American English or British English when necessary).

The proofreader morphed into a posthumous editor and started a complete ongoing rewrite.

—Jagannatha Mishra dasa

Intended meaning

“I leave it to you to decide which advice better matches Srila Prabhupadas original manuscript and better gets across his intended meaning.” H.H. Jayadvaita Swami.

The use of the word intended here means that His Divine Grace Srila Prabhupada expected these changes to be exactly the way you have done them.

intended (adjective): In your mind as a purpose or goal.

Full definition of “intended”:

1. expected to be such in the future <an intended career> <his intended bride>
2. intentional

—Jagannatha Mishra dasa

The editor should be named

One cannot revise Srila Prabhupada’s books cent per cent, and then claim that Srila Prabhupada wanted them that way. You can say *you* think he wanted it that way, and then put your name on the cover as the Editor. His Divine Grace Srila Prabhupada did not give approval for BBTI revision. It’s a simple truth.

“When I sit here to write, Krishna comes personally. He dictates to me what to write. I take dictation from Krishna and I write these books.”

(Srila Prabhupada, as told by Bhagavat dasa.)

After His Divine Grace Srila Prabhupada left his body it was no longer possible to get his approval for any further edits to the many books he had left us. His instructions, as always, crystal clear: “Do not change my books.”

—Jagannatha Mishra dasa

For life power of attorney

Jayadvaita Swami offers a testimony on the BBTI website where he says that he showed this re-edited 1976 version to His Divine Grace Srila Prabhupada before it was printed:

“I then prepared a list showing these revised translations, with a cover letter explaining what I had done, and when Srila Prabhupada visited ISKCON New York in July of 1976. I brought the package to his room. I had expected merely to drop it off with his secretary. But to my surprise I found Srila Prabhupada

right there before me, asking to know why I had come. I told him, and he instructed me to read to him the revised translations, right there on the spot.

So I began, Srila Prabhupada listening attentively, and after I had read a few verses he interrupted: ‘So, what you have done?’ ‘I’ve revised the translations to make them closer to what Your Divine Grace originally said.’ ‘What I have said?’ ‘Yes, Srila Prabhupada.’ Srila Prabhupada then made a characteristic dismissive gesture and said: ‘Then it is all right’. And that was that.”

So we are to believe that in that moment everything changed. Srila Prabhupada suddenly decided, with a dismissive gesture that from here on in it was up to Jayadvaita Prabhu (as he was back then). That this young man, still in his twenties, could take over, that there was no longer any need for His Divine Grace to check anything that was changed.

—Jagannatha Mishra dasa

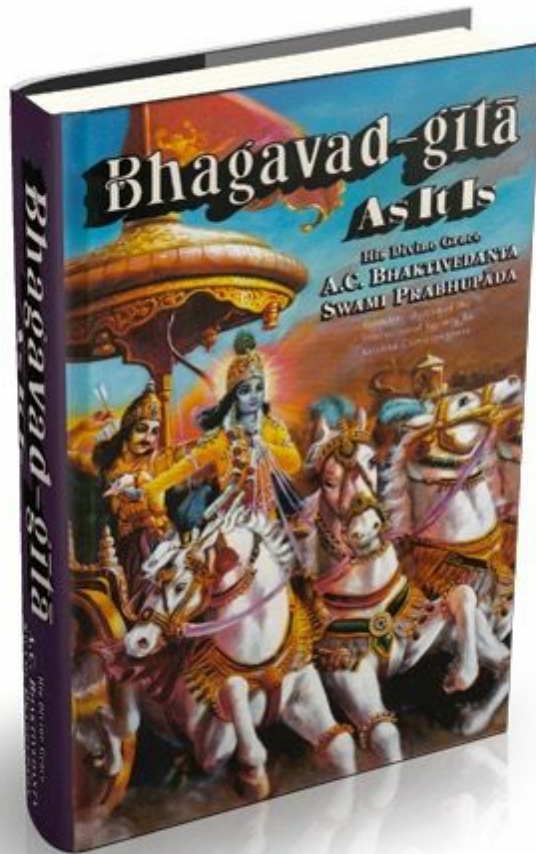
Srila Prabhupada’s final approval

Four years after the Bhagavad-gita Macmillan edition was printed, His Divine Grace Srila Prabhupada was still trying to get this through to the editors who were then working on Srimad Bhagavatam.

“I will have to see personally what are the mistakes in the synonyms and also how you intend to correct them. I was not satisfied with the corrections that were made before. I saw some changes which I did not approve. Nitai may correct whatever mistakes are there, but the corrected material must be sent to me for final approval. So reprinting the volumes will have to wait until the mistakes are corrected and approved by me. In the meantime you can supply the standing orders whatever new volumes are published.”

(Letter to Radhaballabha, Jan 5, 1976.)

—Jagannatha Mishra dasa



Original Bhagavad-gita As It Is

Universities' and experts' feedback

Research

I have contacted many prestigious universities and they have all replied that this type of editing —posthumous— *must* have the names of the editors on the cover and /or title page, as well as the number of edition, and date of edit.

Otherwise, these books are not authentic, and not respected by scholars.

I also sent the same inquires to two well know academics who've written in academia, written books about scholarly publishing for authors wanting to publish, as well as working as managing editors in publishing houses.

In our research to document scholarly standards in publishing, I contacted University Press and inquired about the accepted standards for acknowledging editors and revisers of posthumous theological texts.

I've received responses and would like to share them with you. In the next section, you can find the emails from those who responded to our inquiries: they speak for themselves.

They support the claim, that along with the edition statement, the editor/reviser's name should also be included on the title page as well as on the cover of the book.

Several editors not only made the point about acknowledging the editor, but also raised legal questions concerning copyright of the new editions.

—Keli lalita dasi

Mr. Trimble

Kel lalita dasi contacted Dr. Trimble and he wrote a letter back, which is a very interesting. Bear in mind that Dr. Trimble wrote *Writing With Style*. There's not a writer on earth that doesn't have this book. There are two main reference books for writers—*Elements of Style*, by Strunk and White, and *Writing With Style*.

Keli lalita dasi wrote:

Dear Professor Trimble, You don't know me, but I'm a friend of a former student of yours, (Govinda dasi). She and I are both members of the International Society for Krishna consciousness.

The principal editor of our spiritual master's books is here promoting his editorial changes, which many of our members are very unhappy with.

My friend remembers a conversation she had with you a few years ago about bowdlerizing, and after reading Dr. Bowdler's *Legacy: A History of Expurgated Books in England and America* by Noel Perrin, I realized that this is what the editors of our spiritual master's books have been doing.

Their rationalization and plea is to correct the grammar and English—supposedly to make it more acceptable to the scholarly community. They have gone farther by changing the meaning through subtle word jugglery.

The reason I have written is to ask you, “What is the scholarly response to posthumous editing, especially of religious texts?” Our community is meeting with the editor tomorrow; could you please write to me. It would be good to know your response for further discussion.

Dr. Trimble’s reply: Dear Kld,

Regularizing the spelling and grammar is one thing; “improving” the meaning is another, especially when such changes aren’t expressly acknowledged. I think the editor should be challenged.

At the very least, he should have to justify every “improvement” that isn’t strictly grammatical. The burden of proof is on him, not on you.

Hope this helps,
John Trimble

Mr. Trimble is a scholar, the best writer; he wrote the Legal Encyclopedia. He is an expert and knows his stuff. So this argument, that “We’ve made it more acceptable to the scholarly community,” is not acceptable.

Mr. Wade

Some words from The Macmillan miracle

I found James Wade, and he confirmed the events in question. He remembered the incident with tremendous clarity, supporting Brahmananda’s story. And he offered an addendum— “I vividly remember the stir caused in our rather sedate and boring office the day the Swami came to visit, accompanied by followers in orange robes.” Apparently, Prabhupada himself brought the manuscript the day after Brahmananda’s brief visit to Macmillan.

—Satyaraja dasa

William Germano

The following response comes from William Germano who received his B.A. from Columbia and his Ph.D. in English from Indiana University. He studies and writes on intellectual production, the material culture of the book, and literature and the allied arts. He currently teaches at Cooper Union for the Advancement of Science and Art in New York City.

He is particularly interested in the writing life of scholars, a subject he has written on in *Getting It Published: A Guide for Scholars and Anyone Else Serious about Serious Books* (University of Chicago Press, 2nd ed. 2008) and *From Dissertation to Book* (University of Chicago Press, 2005, 2nd ed. 2013). Both are recommended by university publishing houses to prospective authors.

For over twenty years he directed programs in scholarly publishing, first as editor-in-chief at Columbia University Press and then as vice-president and publishing director at Routledge; during his publishing career he developed wide experience with disciplines in both the humanities and social sciences. He is a trustee of The English Institute and member of the Advisory Council of the Princeton University Department of English.

The following is Dr. Germano's response:

Dear Keli Conroy,

From your description of the project it sounds as if you're caught between title page and cover/jacket information. If the work of a deceased author is substantially revised by someone now living, one wants to find a way to acknowledge both. Sometimes the original is so well known ("Smith's Concordance to Deuteronomy") that the original author's name becomes, in effect, part of the title. In that case, "Edited by Pat Brown" is an easy addition.

But in the case you're raising perhaps you can say:

Concordance to Deuteronomy

Alex Smith

edited and revised by Pat Brown

In that case the original author is retained and the new editor/co-author is acknowledged. That information could appear both on the title page (where it definitely would belong) and on the jacket/cover as well.

Yours truly,

William Germano

The Cooper Union for the Advancement of Science and Art —New York.

Robin Derricourt

This next response comes from Dr. Robin Derricourt. He received a Ph.D. from the University of Cambridge and is the author of many books and scholarly papers in archaeology and history. Following an academic career with research, teaching and administrative positions in archaeology, he moved into scholarly publishing in 1977.

In his international publishing experience he has dealt with a substantial spread of authors and subject areas. His appointments, in both commercial and university press publishers, ranging from senior editor to managing director, have included 12 years as a publishing director for Cambridge University Press in both England and Australia.

His book, *An Author's Guide to Scholarly Publishing*, is recommended by university publishing houses to prospective authors.

Dr. Derricourt writes:

Thanks for your interesting question. It is I think more an issue of custom and practice rather than established rules, unless the original work is still in copyright.

If the original work is still protected under copyright, it will probably be a matter of getting the copyright holder's agreement to any formula or presentation. Here in Sydney we have just had a theatrical play from the 1930s withdrawn because the author's widow said she was a co-author and she did not agree with the director's wish to "adapt" it.

Otherwise I suggest it is probably a question of how much the reviser has contributed. Most standard books have a text editor, of course, who only gets mentioned if at all in the in-text acknowledgements.

For the total and substantial revision of an earlier work I would think it not unreasonable for the reviser's name to be listed on the title page and on the cover in type as large as the original author; if they have only partially revised and updated it might appear in slightly smaller font. TITLE XXXXXX by A.B. Smith, Revised (or revised and updated) edition by X.Y. Jones. The spine might list both original author and editor, surname only, that order, no descriptor, just : Smith, Jones. Spines exist, after all, just for booksellers and you librarians.

I think that would be appropriate for a 19th century classic, or later, where the author can be considered as part of our modern era.

If it were a complete reworking you might go as far as we did in a project in which I was slightly involved: see the cover of <http://currencyhouse.org.au/node/209> but there I think the copyright holder agreed.

If it is a recent classic, as I think your email suggests, then you are probably safest with a title page and cover that put the editor/reviser with equal billing to the author, clearly separates the two of them, keeping the original authorship then describing the new writer's role "Revised and updated" or whatever seems accurate. Much better than combining the names which implies collaboration. If that is your question I would advise against that.

I can think of two exceptions to this.

If by "classical theological texts" you mean something much earlier than the 19th or later 18th century, then I think a different approach might be taken. But there we are usually talking of an "edition" —notes, introduction, commonly a translation, not a rewriting. Here the editor/translator effectively becomes the author. I had a look at the treatment of a book by my former boss at CUP - <http://www.cambridge.org/ar/academic/subjects/politics-international-relations/texts-political-thought/thucydides-war-peloponnesians-and-athenians> . I suspect half the bibliographical sources will list the author as Mynott, not as

Thucydides, though I see Amazon have Thucydides as their author format. The title page treatment I have copied below.

And textbook publishers typically have specific clauses in their contracts with authors so that a textbook can be revised into new editions by new writers when the original authors are no longer willing and able to revise. In the textbook context the first edition might be by Jones and Smith, the eighth much revised edition might be by Robinson, Williams, Taylor, Jones and Smith listed in whatever order the publisher decides and without distinction of who did what when. Just a textbook tradition though, and occasionally for standard reference books.

Grey's Anatomy combines both these exceptions!

Hope this helps your thinking. Good luck.

Robin Derricourt

Letter to experts

The following is a copy of the letter I sent so that you can see how they responded specifically to my inquiry concerning what to put on the title page.

Dear _____

I'm an adult services public librarian inquiring about a publishing protocol concerning editing/revising posthumous classical theological texts.

How does one acknowledge the original author and its new editor? The revisions are more than minor; the book will be considered a new edition. I think it's customary to put the reviser's name under the original author's name on the title page with an edition statement. My research on this question hasn't really been definitive. We want to make sure the edition is acceptable and authoritative in scholarly circles. Recognizing (the publisher's name) preeminent standing, can you please tell us what your publishing convention is in this regard?

I know your time is valuable so any information which you can provide will be very helpful and appreciated.

Thank you.

Keli lalita dasi

APA Reference Style

Editor(s) of a book can generally be found on both the cover (or dust jacket) and title page. Title of Edited book can also be found on both the cover and title page. Edition/Revision number (if any) is usually indicated on the cover (or dust jacket) or title page.

NB: If no edition number or revision information is present on either of these places, assume that the book is an original edition.

Library of Congress

The following is a question I sent to the Library of Congress and their response concerning what is a new edition.

Patron: I'm trying to find out what the publishing standards and practices are for noting a revised/edited edition of a book on its cover and title page. Is there an industry standard for what is considered a "revised edition" —i.e. a certain number of words, or changes before it's considered revised or edited?

Is the publisher required to put "revised edition" and the name of the person who did the revision/edited on the title page/cover?

Can you direct me to any resources that speak about the proper way to let the reader know that he/she is reading a revised edition of a book and not the original?

Thank you. I appreciate any help you can give me and any resources that will help answer these questions.

Keli lalita dasi

Library Question - Answer Question #8694790

Hello Kld,

The best source that we have on this is the Chicago Manual of Style (16th edition), which has a couple relevant sections:

14.118 -Editions other than the first

When an edition other than the first is used or cited, the number or description of the edition follows the title in the listing. An edition number usually appears on the title page and is repeated, along with the date of the edition, on the copyright page. Such wording as Second Edition, Revised and Enlarged is abbreviated in notes and bibliographies simply as 2nd ed.; Revised Edition (with no number) is abbreviated as rev. ed. Other terms are similarly abbreviated. Any volume number mentioned follows the edition number.

For the use of the word edition and Chicago's preferences, see 1.26. For inclusion of the original date of an older work cited in a modern edition, see 14.119. Examples: 1. Karen V. Harper-Dorton and Martin Herbert, *Working with Children, Adolescents, and Their Families*, 3rd ed. (Chicago: Lyceum Books, 2002), 43. (the author did the new edition). 2. Florence Babb, *Between Field and Cooking Pot: The Political Economy of Marketwomen in Peru*, rev. ed. (Austin: University of Texas Press, 1989), 199. (the author did the revision). 3. Elizabeth Barrett Browning, *Aurora Leigh: Authoritative Text, Backgrounds and Contexts, Criticism*, ed. Margaret Reynolds, Norton Critical Editions (New York: Norton, 1996). All subsequent citations refer to this edition. Strunk, William, Jr., and E. B. White. *The Elements of Style*. 4th ed. New York: Allyn and Bacon, 2000. (note that the author did not do the new edition; the editor's name is mentioned).

Edition (as opposed to impression, or printing) is used in at least two senses. (1) A new edition may be defined as one in which a substantial change has been made in one or more of the essential elements of the work (e.g., text, notes, appendixes, or illustrations).

As a general rule, at least 20 percent of a new edition should consist of new or revised material. A work that is republished with a new preface or afterword but is otherwise unchanged except for corrections of typographical errors is

better described as a new impression or a reissue; the title page may include such words as “With a New Preface.” (2) Edition may be used to designate a reissue in a different format—for example, a paperback, deluxe, or illustrated version, or an electronic edition of a printed work—or under the imprint of a different publisher.

A new edition is best designated on the title page: Second Edition, Third Edition, and so forth. Such phrases as “revised and expanded” are redundant on the title page, since the nature and extent of the revision are normally described in the prefatory material or on the cover.

Thank you for consulting with the Library of Congress Main Reading Room/Microform Reading Room.

Georgetown

From Georgetown University Press

Dear Ms. Conroy,

Based on the information you provide in the email, my colleagues and I make the following suggestion:

ORIGINAL AUTHOR NAME Revised edition edited by _____.

Thanks for thinking of us to help you, and if we can provide any further assistance, please let me know.

Sincerely, Deb Weiner Editorial and Production Manager Georgetown University Press

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Georgetown University Press

Hello,

Yes, the editor’s name should definitely be featured on the cover of the book.

Deb

Deborah Weiner Editorial and Production Manager Georgetown University Press

Saint Joseph

From Saint Joseph's University Press

Dear Keli lalita dasi,

Thank you so much for your inquiry. Many university presses follow the latest edition of The Chicago Manual of Style (as indeed we do), and you may want to take a look at this reference work. My sense is that your hunch is on target: the original author's name, followed by the name of the editor/reviser, for example: John Donne Edited and revised (adapted?, updated?) by Jack Smith Information needs to be accurate, as you suggest, but it's also good not to be unduly long. Hope that this is helpful. Please don't hesitate to let me know if you have further questions or need more information. With best wishes, Rev. Joseph F. Chorpenning, OSFS Editorial Director, University Press

Saint Joseph's University Press

Dear Keli lalita dasi,

Thanks for your e-mail and inquiry. I'd say that in the interest of full disclosure, it would be important to place the editor's name on the book's cover as well. It also tells the prospective reader/buyer that this is not simply a reprint. Hope this is helpful, and all best wishes,

Joseph F. Chorpenning, O.S.F.S., S.T.L., Ph.D Editorial Director Saint Joseph's University Press

Notre Dame

From University of Notre Dame Press

Dear Keli Conroy, Please excuse this late reply. We would also expect something like what you describe:

TITLE Original author's name SECOND EDITION (or revised edition or new edition) Edited by NEW NAME

It might be appropriate to expand the last line, such as "Edited and revised by" or "Edited with a new Introduction by..." (what is being changed?)

The situation can't help but raise questions in my mind, among them, is the book still the original author's? What is the reviser going to do or not do to an original text by a posthumous author who can't take responsibility for the changes? To be acceptable in scholarly circles, I would also normally expect scholars in the field and a scholarly publisher to be responsible for the publication.

All the best, Rebecca R. DeBoer—Managing Editor University of Notre Dame Press

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University of Notre Dame Press

Given what you wrote me about what this "editor/reviser" will do (significant, substantive work; taking major responsibility for the book), then absolutely yes. The cover and title page should show all names of authors, editors, and translators. Sorry I didn't make that explicit. With best regards, Rebecca

Rebecca DeBoer—Managing Editor University of Notre Dame Press

Oxford

From Oxford University Press

Dear Keli (if I may),

Thanks for your note. If I understand correctly, you are asking about communicating this editorial change clearly on the front matter, and not about citing it. If that's the case, there is no convention about that. You may want to include language like "Founding Editor", or simply a byline followed by "An Updated and Revised Edition by X" and/or "Translated by..." You'd need to include edition as well.

This is not an uncommon situation for edited works. See the Encyclopedia of Religion for instance, started in the early 20th century by Hastings, then reworked and expanded by Eliade in the 80s, and then updated in a recent edition by Lindsay Jones. However, things are trickier —on both scholarly and legal grounds —if a new author is revising someone else’s work.

Hope this is somewhat helpful. Good luck!

All my best, Julia

Julia Kostova Editor of Literature, Film, Linguistics, Religion, Philosophy
Oxford University Press.

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Oxford University Press

Dear Keli,

It’s certainly not uncommon for the editor to be mentioned on the cover. Here’s an example of a collection of essays by Benjamin, edited by Arendt.

<http://www.amazon.com/Illuminations-Essays-Reflections-Walter-Benjamin/dp/0805202412>

Hope this helps.

All my best,

Julia

Julia Kostova Editor of Literature, Film, Linguistics, Religion, Philosophy
Oxford University Press

Princeton

From Princeton University Press

Dear Ms. Conroy,

Elizabeth Byrd has requested that I respond to your query—I hope I can help!

If your question is simply about the title page, your approach sounds exactly right. We rely on *The Chicago Manual of Style* (16th ed.), in which the relevant section is the following: 1.18 Title page (the yellow highlights are the editor’s) The title page (p. iii or sometimes pp. ii and iii) presents the full title of the book; the subtitle, if any; the name of the author, editor, or translator; and the name and location of the publisher.

If the type size or style of the subtitle differs from that of the main title, no colon or other mark of punctuation is needed to separate them. In a new edition of a work previously published, the number of the edition (e.g., Third Edition) should also appear on the title page, usually following the title (see also 1.25, 1.26).

The author’s name, or authors’ names (see also 1.62), may appear below or above the title. Given first names should not be shortened to initials unless the author’s name is widely known in such a form (e.g., P. D. James, J. M. Coetzee), or unless the author prefers initials (see 14.73).

Chicago does not print academic degrees or affiliations after an author’s name on the title page (though exceptions have been made for MD in medical publications). Editors or translators should be listed in the form “Edited by” or “Translated by.”

The publisher’s full name (imprint) should be given on the title page and is usually followed by the name of the city (or cities) where the principal offices are located. The publisher’s logo may also appear there. The year of publication is best omitted from the title page, particularly if it conflicts with copyright information on page iv (see 1.22).

There are also issues concerning the wording on the copyright page—it may be necessary to specify that the copyright in the new edition covers only the new material (e.g., apparatus, annotations). Chicago 4.5 and 4.25–27 may be useful on this score.

I hope I’ve addressed your question—please do let me know.

Best,

Lauren Lepow Senior Editor

Dear Keli,

The editor's name is usually on the cover, though not always. This is left at the discretion of our acquisitions editors—most often, they do request that it be included, to acknowledge the editor's work, and sometimes also because the editor is a recognized scholar in the field and his/her name will help attract readers.

Best, Lauren Lepow Senior Editor

Princeton University Press

Marquette

From Marquette University Press

Hi, Keli,

Yes, you are correct. Best resource for such questions is the Chicago Manual of Style (latest edition is the 16th, with an online version):

<http://www.chicagomanualofstyle.org/home.html>

All the best,

Andy

Dr. Andrew Tallon, Director Marquette University Press Professor of Philosophy

Chicago

University of Chicago

Dear Ms. Conroy,

Yes, I probably would. But these decisions are usually made by consensus, and we'd weigh various factors. Acquisitions might have the deciding vote, knowing the most about the scale of the editor's contribution. If the decision was based more on convention and precedent, we'd defer to our managing editor and look to the wisdom of the Chicago Manual of Style and its keepers. You might submit the question to the CMOS Q&A web page.

Yours truly,

Alan G. Thomas Editorial Director, Humanities & Social Sciences University of Chicago Press

The Chicago Manual of Style staff

There are many ways to acknowledge a reviser, ranging from anonymous to co-author. What you describe sounds like an editor, however. Please see CMOS 14.76 to 14.91 for some of the choices, especially 14.88.

Thank you for writing— Staff (of The Chicago Manual of Style)

I then went to the Chicago Manual of Style and looked up 14.88:

14.88 Editor or translator in addition to author.

The edited, compiled, or translated work of one author is normally listed with the author's name appearing first and the name(s) of the editor(s), compiler(s), or translator(s) appearing after the title, preceded by edited by or ed., compiled by or comp., or translated by or trans. Note that the plural forms eds. and comps. are never used in this position. Note also that edited by and the like are usually spelled out in bibliographies but abbreviated in notes.

If a translator as well as an editor is listed, the names should appear in the same order as on the title page of the original. When the title page carries such phrases as "Edited with an Introduction and Notes by" or "Translated with a Foreword by," the bibliographic or note reference can usually be simplified to "Edited by" or "Translated by." See also 14.78, 14.112, 14.109.

6. Yves Bonnefoy, *New and Selected Poems*, ed. John Naughton and Anthony Rudolf (Chicago: University of Chicago Press, 1995).

7. Rigoberta Menchú, *Crossing Borders*, trans. and ed. Ann Wright (New York: Verso, 1999).
8. *Four Farces* by Georges Feydeau, trans. Norman R. Shapiro (Chicago: University of Chicago Press, 1970).
10. Theodor W. Adorno and Walter Benjamin, *The Complete Correspondence, 1928–1940*, ed. Henri Lonitz, trans. Nicholas Walker (Cambridge, MA: Harvard University Press, 1999).
11. Adorno, Theodor W., and Walter Benjamin. *The Complete Correspondence, 1928–1940*. Edited by Henri Lonitz. Translated by Nicholas Walker. Cambridge, MA: Harvard University Press, 1999.
12. Bonnefoy, Yves. *New and Selected Poems*. Edited by John Naughton and Anthony Rudolf. Chicago: University of Chicago Press, 1995.
13. Feydeau, Georges. *Four Farces* by Georges Feydeau. Translated by Norman R. Shapiro. Chicago: University of Chicago Press, 1970.
14. Menchú, Rigoberta. *Crossing Borders*. Translated and edited by Ann Wright. New York: Verso, 1999.

These are bibliographic citations, information taken from the title page, and show that editors are acknowledged along with the original author. As you can see it's implicit and customary practice to put the editor's name on the title page. It's the form, or wording that's not dictated by a rule or convention, as that is dictated by the role and the extent of the role of the reviser or translator.

Cambridge

Cambridge is the largest publisher of Bibles in the world. They have a way of dealing with different editions of Bibles. They don't mention the editor's name of an edition except in the preface, which is usually written by the editor or signed with the name of a committee overseeing its production. What they do is make the edition statement part of the title, with its own distinctive logo and cover so that people know exactly which edition of the Bible they are reading.

It's interesting because the BBTI has already started doing that to a certain extent with their new covers; however, their title remains the same so it's unclear to readers that they really do have a different edition from the original one.

The BBT's new edition statement may be on the title page, but the scope of the revisions is not readily or easily apparent. The fact that the BBTI doesn't even mention that its edition is revised in their product descriptions is incredible. Cambridge specifically delineates the differences in each of their Bible editions and why one edition might be used over another.

It should be strongly noted however, that Cambridge deals differently with the Tyndale Bible. Not only is the editor's name on the title page, but it's on the cover along with Tyndale's name. The Tyndale edition is considered the source edition from which all other editions come from.

I think that this could be said about Srila Prabhupada's Bhagavad-gita As It Is, that it is the source edition, the original edition—and would be another example of why the BBTI editors should have the editor/revisor's name on the title page and even cover of this edition. The following is a description of what the Tyndale Bible is.

The Tyndale Bible generally refers to the body of biblical translations by William Tyndale. Tyndale's Bible is credited with being the first English translation to work directly from Hebrew and Greek texts. Furthermore it was the first English biblical translation that was mass-produced as a result of new advances in the art of printing. The term Tyndale's Bible is not strictly correct, because Tyndale never published a complete Bible.

Prior to his execution Tyndale had only finished translating the entire New Testament and roughly half of the Old Testament. Of the latter, the Pentateuch, Jonah and a revised version of the book of Genesis were published during his lifetime. His other Old Testament works were first used in the creation of the Matthew Bible and also heavily influenced every major English translation of the Bible that followed. Wikipedia

Each Cambridge Bible edition is based on different elements. The following is a description of the different kinds of Bibles from Cambridge. And, as you can see, there are even editions within editions. (Especially since you mentioned that the BBTI love to bring out new products, perhaps the BBTI might see themselves doing this. If they want to go that route, they need to make it very clear about what edition it is.)

English Standard Version - The English Standard Version is a literal translation of the Bible, firmly rooted in the tradition of Tyndale and King James but without archaic language. Published at the beginning of the 21st century, it is extremely close to the RSV and is well suited to public reading and memorization. Within this version there are these reference editions : Pitt Minion; Wide-Margin; Clarion.

King James Version -The world's most widely known Bible translation, using early seventeenth-century English. Its powerful, majestic style has made it a literary classic, with many of its phrases and expressions embedded in our language. Earlier generations were "brought up" with this translation and learnt many of its verses by heart.

—Keli lalita dasi

Texas

From University of Texas Press

Dear Ms. Conroy:

I don't think we've ever had this situation here before, so we have no rule for it. A quick look at the Chicago Manual of Style yielded no results either.

My inclination would be to do what you suggest:

TITLE Joan Smith Revised and updated (or 2nd Edition or whatever is appropriate) by Miguel Jones

I'm sorry I can't provide any further help. Good luck! Best, Jim — Jim Burr
Senior Editor University of Texas Press

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University of Texas Press

Dear Keli:

I believe that's more variable. My own preference would be yes, the editor's name should go on the cover. As to the spine, I would say yes, if there's room, but if not then it would be okay to have just the original author's name there.

Best, Jim — Jim Burr
Senior Editor University of Texas Press

Altamira

This document shows the direction and accepted practices in the act of editing historical and religious manuscripts themselves. This is taken from the following manual and website which scholars refer to for help in this regard.

Editing Historical Document: A Handbook of Practice by Michael E. Stevens and Steven B. Burg; AltaMira Press: 1997 in cooperation with the American Assoc. for State and Local History, the Association for Documentary Editing, and the State Historical Society of Wisconsin.

The Association for Documentary Editing. This website provides resources for scholars in this regard.

The BBTI editors claim that they are editing from the original Bhagavad-gita As It Is manuscript. They followed virtually none of the following practices or protocols in editing. A large number of the questionable changes which devotees have presented to the current BBTI editors have not been addressed by the editors because they can't be justified beyond personal taste.

The following is just a small sample of the direction offered in the above manual:

Manuscripts – Editing – Handbooks, manuals, etc.

“...there are many ways to present the text of a document, ranging from heavily emended to absolutely literal. No matter what editorial method editors' use, however, we believe that they have an obligation to explain how they have treated the text. We have stated these requirements clearly and presented samples of how editors have met them.” P.12-13

“Once the presentation is fixed, editors still need to explain and provide access to the documents.” There are ways editors have used annotations to explain the provenance of the documents and help readers better understand the text...including various kinds of front and back matter, illustrations, and addenda that have helped make editions more accessible. P.14

“The authentic words of men and women from the past offer a way to experience the real thing... Documentary editing is practiced in diverse settings and fashions... The usefulness of published historical documents depends not on the format or the budget but rather on the care with which the documents are presented to the potential audience.” P.17

“Documentary editing requires consistent and careful execution that offers the reader confidence in the reliability of the printed text.” P.18

“...Initial step is to accurately record the text or to transcribe it. Some might suggest, “just copy it down right,” yet establishing an accurate text will cast doubts on the reliability of the publication. Many early edition have been redone because of inaccurate transcriptions,...” P.20

“Transcription is akin to translation, for no editor can take a document and convert it into another form without somehow changing it...you will make many decisions about how you will present the text, and you should record these in writing.” P.21

“You will also be faced with decisions concerning what changes or ‘emendations’ you will make in translating a handwritten or typed document into print. Some editors make few changes, presenting a near-literal transcription of the text, while others modernize the text to make it easier to read.” P.21

“As you adopt a set of editorial principles, you will need to consider how those changes may affect the information contained in the documents and how best to present them to your primary audience. There is no single agreed-on method of transcription. Editors use different methods, often choosing from among five major forms presented in Chapter 3, to find a style that best suits the needs of their audiences, the purpose of their editions, and their personal preferences.” P.21

“In addition to presenting an accurate text, you will want to help your readers understand the documents by adding explanatory notes or annotation... Providence notes tell a reader where the original document is located, a basic obligation of any editor. Textual notes help readers see elements of documents that you cannot or choose not to render in type. Unless you offer explanation, the reader cannot tell if the document is torn or missing a paragraph. Are there words struck out or inserted? P.22

“You may wish to provide annotation either as footnotes or endnotes, or in many other forms. Headnotes and introductory essays may be a more appropriate means for adding annotation for a popular audience... Glossaries that explain the meaning of archaic or technical language may be better and more concise than presenting the information in footnotes or endnotes. Maps, illustrations, drawings, genealogical tables, and chronologies can also effectively explain documents...” go to Chap 6-7. p22

“Editors who publish documents in books also need to make decisions about the front matter, or preliminaries and back matter. Although the reader encounters the front matter of a book first, it is among the final things to be produced. You should write an introduction in which you explain the value of the project and justify the various editorial decisions made in present the text... There are some other items that need to be included (e.g. a title page, copyright page, table of contents, dedication, and the like) that either are created to aid cataloging or are long-standing publishing conventions. It is important to review these to make sure that they meet the needs of your book. Chapter 9 discusses these details.” P.23

“The editing of historical documents requires a great deal of care and consistency. The pages that follow illustrate some of the choices that other editors have made in producing their volumes...” P.24

Virginia

My letter to the editor of The Association for Documentary Editing and her response:

Dear Ms. Stertzler,

I'm been looking on your Association for Documentary Editing website and hope that you can provide some information. This concerns a religious text revision in which the revision has caused a great schism in our organization. The original text was written by the founder of the organization, and the revision was edited by someone giving members no access to the original transcripts; there are also no reasons given in the text for each change, though there is a website in which they attempt to explain the changes. There has been some bowdlerizing, as well as hundreds of sections rewritten with the explanation that it more closely follows the original transcripts.

Our questions and concerns are listed here and any response is greatly appreciated. We're not sure where else to go for the answers: - Publishing standards/conventions concerning editing and revising religious texts in particular. - Person(s) or resource(s) that can help us learn about and understand editing and revising religious texts. - Industry standards for what is considered a "revised edition" before it is mentioned on the title page or cover —i.e. a certain number of words, or changes?

- In general, what are the publishing standards for noting a revised edition on the cover of the book and its title page?
- Is the publisher required to put on the title page/cover that it is a revised edition and the name of the person who did the revision?
- Resources that speak about the proper way to let the reader know that he/she is reading a revised edition of a book and not the original.
- I noticed on your website a "Minimum Standards for Electronic Editions" page. Is there a "minimum standards for print editions" page?
- Are there any actual laws covering this in the realm of intellectual property or copyright issues? Thank you in advance for your time and help.

Jennifer Stertz

Dear Ms. Conroy,

I apologize for the lateness of my response; I have been traveling and just now am catching up on email.

Sounds like you all have a challenging situation on your hands. There are a few editorial projects dealing with religious texts who have members in the organization, the most prominent being the Papers of Joseph Smith. Their editorial policy is available online, at:
<http://josephsmithpapers.org/editorialMethod>.

Whether it's religious, literary, or historical text, though, all documentary editing projects I am aware of follow a policy similar to theirs. There are a few texts dealing with all aspects of documentary editing you might find helpful in addressing your questions.

Editing Historical Documents, by Michael Stevens and Steven Burg, and A Guide to Documentary Editing, by Mary-Jo Kline and Sue Perdue, are both great books on this topic.

Sorry I can't be of more assistance but I do hope these books provide some answers for you.

Best, Jennifer

Joseph Smith Papers Project

Editing of the papers of Joseph Smith

Editorial Method

The goal of the Joseph Smith Papers Project is to present verbatim transcripts of Joseph Smith's papers in their entirety, making available the most essential sources of Smith's life and work and preserving the content of aging manuscripts from damage or loss. The papers include documents that were created by Joseph Smith, whether written or dictated by him or created by others under his direction, or that were owned by Smith, that is, received by him and kept in his office (as with incoming correspondence).

Under these criteria—authorship and ownership—the project intends to publish every extant Joseph Smith document to which its editors can obtain

access. All documents will be calendared and published in their entirety online, and a significant number of the documents will also be published in print.

Print and Web Editions

At present, it is contemplated that the print edition of The Joseph Smith Papers will consist of about twenty volumes, divided into five series: Documents (twelve volumes), Journals (three volumes), Revelations and Translations (three volumes), Histories (two volumes), and Legal and Business Records (one volume). All of the papers included in these printed works will also be published on this website at some point, with the annotation that appeared in print.

It is contemplated that this website will include the following additional material not available in the print edition: as part of the Histories series, the entire multivolume manuscript history of Joseph Smith (later edited and published as History of the Church); as part of the Documents series, a number of certificates and other routine documents only samples of which will be included in print; as part of the Legal and Business Records series, the equivalent of about two additional volumes' worth of material not included in print; as part of the Revelations and Translations series, Joseph Smith's Bible revision manuscripts; as the Administrative Records series, transcripts of minute books, letterbooks, and other institutional records; a number of other Joseph Smith documents and closely related documents; and various reference materials.

Some Joseph Smith documents will be available in the print edition before they are available electronically, whereas others will first become available on the website. The print volumes include rich annotation, including series and volume introductions, a full source note and historical introduction for each document, and textual and contextual footnotes. When documents that have appeared first in the print edition are published on the website, they will be accompanied by the annotation that accompanied them in print.

In contrast, when documents are published electronically before they appear in print, they will typically be accompanied by very limited annotation—a brief source note, sometimes a short historical introduction, and textual notes

indicating changes in handwriting. The web edition includes images of all documents, arranged side by side with the transcripts, except in the few cases where images are not available or permission to publish them could not be obtained. In contrast, the print volumes generally do not include more than a small selection of document images.

Eventually, nearly all documents published on the website, whether or not they also appear in the print edition, will include full source notes, full historical introductions, and textual and contextual footnotes. That is to say that whereas for the next few years some material will be available in the print edition that is not available in the web edition, eventually the web edition will include all material in the print edition, plus much more. Until that time, persons desiring to read or research Joseph Smith's papers may be best served by consulting both the electronic and the print components of The Joseph Smith Papers.

Interim Content

The Joseph Smith Papers Project intends to publish thrice-verified transcripts of all Joseph Smith documents on this website, complete with textual and contextual annotation that has been subjected to rigorous internal and external review. To make transcripts available to the public more quickly, the project will publish some documents in an interim phase after they have been verified twice but before they have been verified for the third and final time by a text expert and without the full historical introductions and annotation that will eventually accompany the documents.

Such transcripts and any preliminary annotation will be labeled as "interim content." The label "interim content" will also appear on reference materials, such as biographical sketches, that do not yet have complete documentation posted on this site. In other words, "interim content" marks any content that will ultimately be replaced by upgraded, final content.

Rules of Transcription

The project's rules for transcribing documents are described in detail in the statement of editorial method for Journals, Volume 1: 1832–1839. Most of those rules apply regardless of the series to which a document pertains. However, conventions vary somewhat depending on the aims of the series or volume and

on the characteristics of documents within a series or volume. Also, for technical reasons, some formatting elements are standardized in a different way on this website than they are in the print volumes.

The following transcription rules apply to the documents published on this website. Users of a print volume of The Joseph Smith Papers should consult the editorial method within that volume.

Because of aging and sometimes damaged texts and imprecise penmanship, not all handwriting is legible or can be fully deciphered. Hurried writers often rendered words carelessly, and even the best writers and spellers left out letters on occasion or formed them imperfectly and incompletely. Text transcription and verification is therefore an imperfect art more than a science. Judgments about capitalization, for example, are informed not only by looking at the specific case at hand but by understanding the usual characteristics of each particular writer.

The same is true for deciphering spelling and punctuation. If a letter or other character is ambiguous, deference is given to the author's or scribe's usual spelling and punctuation. Where this is ambiguous, modern spelling and punctuation are favored. Even the best transcribers and verifiers will differ from one another in making such judgments. Interested readers may wish to compare the transcripts with the images of the documents on this site to understand how these transcription rules have been applied.

Documents on this website may be published after they have been verified twice and with only preliminary annotation, in which case they are marked as "interim content"; or they may be published after they have been verified for a third and final time by a text expert and accompanied by textual and contextual annotation. To ensure accuracy, each verification stage is done by a different person using a different method. The first two verifications are done using high-resolution scanned images. The first is a visual collation of the document images with the transcripts, while the second is an independent and double-blind image-to-transcript tandem proofreading. The third and final verification of the transcripts is a visual collation with the original document.

At this stage, the verifier employs magnification and ultraviolet light as needed to read badly faded text, recover heavily stricken material, untangle characters

written over each other, and recover words canceled by messy “wipe erasures” made when the ink was still wet or removed by knife scraping after the ink had dried. Transcripts that have been through all three stages of verification meet or exceed the transcription and verification requirements of the National Archives and Records Administration’s National Historical Publications and Records Commission.

The approach to transcription employed in The Joseph Smith Papers is conservative by historical documentary editing standards. The transcripts render most words letter by letter as accurately as possible, preserving the exact spelling of the originals. This includes incomplete words, variant spellings of personal names, repeated words, and idiosyncratic grammatical constructions. The transcripts also preserve substantive revisions made by the original scribes. Canceled words are typographically rendered with the strikethrough bar, while inserted words are enclosed within angle brackets. Cancellations and insertions are also transcribed letter by letter when an original word—such as “sparingly” or “attend”—was changed to a new word simply by canceling or inserting letters at the beginning or end of the word—such as “sparingly” or “attend<ed>.”

However, for cases in which an original word was changed to a new word by canceling or inserting letters in the middle of the word, to improve readability the original word is presented stricken in its entirety, followed by the revised word in its entirety. For example, when “falling” was revised to “failing” by canceling the first “l” and inserting an “i”, the revision is transcribed as “falling <failing>” instead of “fal<i>ling.” Insubstantial cancellations and insertions—those used only to correct spelling and punctuation—are silently emended, and only the final spelling and punctuation are reproduced. For example, a manuscript reading “Joseph, Frederick, & and Oliver” will be rendered in the transcript as “Joseph, Frederick, and Oliver.” And a manuscript reading “on Thursday 31th<st> arrived at Buffalo” will be rendered “on Thursday 31st arrived at Buffalo.”

The transcription of punctuation differs from the original in a few other respects. Single instances of periods, commas, apostrophes, and dashes are all faithfully rendered without regard to their grammatical correctness, except that periods are not reproduced when they appear immediately before a word, with

no space between the period and the word. Also, in some cases of repetitive punctuation, only the final mark or final intention is transcribed while any other characters are silently omitted. Dashes of various lengths are standardized to a consistent pattern.

The short vertical strokes commonly used in early American writing for abbreviation punctuation are transcribed as periods, except that abbreviation punctuation is not reproduced when an abbreviation is expanded in square brackets. Flourishes and other decorative inscriptions are not reproduced or noted. Ellipsis marks appear in the featured text only where they occur in the original manuscript and are standardized to a consistent format; they do not represent an editorial abridgment. Punctuation is never added silently. When the original document sets off a quotation by using quotation marks at the beginning of each line that contains quoted matter, the quotation is formatted as a block quote, without the original quotation marks preserved.

Incorrect dates, place names, and other errors of fact are transcribed as they appear in the original. The intrusive *sic*, sometimes used to affirm original misspelling, is never employed, although where words or phrases are especially difficult to understand, editorial clarifications or corrections are inserted in brackets. Correct and complete spellings of personal names are supplied in brackets the first time each incorrect or incomplete name appears in a document (or natural subdivision of a lengthy document such as a journal), unless the correct name cannot be determined.

Place names that may be hard to identify are also clarified or corrected within brackets. When two or more words are inscribed together without any intervening space and the words were not a compound according to standard contemporary usage or the scribe's or author's consistent practice, the words are transcribed as separate words for readability. Entries in journals or other multiple-entry documents appear in their original sequence, retaining any out-of-order or duplicate entries.

Formatting is standardized. Original paragraphing is retained, except that in journal texts the first paragraph of the journal entry is run in with the original dateline. Standardized editorial datelines—typographically distinguishable from the text—have been added before entries in journals and other multiple-

entry documents. Paragraphs are given in a standard format, with regularized indentation and with empty lines between paragraphs omitted.

Blank space of approximately five or more lines in the original is noted, as are lesser amounts of blank vertical space that appear significant. Extra space between words or sentences is not captured unless it appears the scribe left a blank space as a placeholder to be filled in later. Block quotations in originals are set apart with block indentions.

Of the great number of words broken across a line at any point in the word, with or without a hyphen, end-of-line hyphens are not transcribed and there is no effort to note or keep a record of such words and hyphens. This leaves open the possibility that the hyphen of an ambiguously hyphenated compound escaped transcription or that a compound word correctly broken across a line ending without a hyphen is mistakenly transcribed as two words.

Many but not all changes in color of ink are noted. In some cases, the ink color changes mid-entry to match the ink color of the following entry, indicating that the latter portion of an entry likely was added at the time the subsequent entry was inscribed. These and other significant color changes are noted. However, it is apparent in some cases that a scribe had more than one color of ink at hand because the scribe changed colors often, even in the middle of sentences.

Such changes in ink color are not generally considered noteworthy. In some entries, cancellations and insertions were made in a different color than the original inscription. Because these cancellations and insertions are already marked as revisions—with the horizontal strikethrough bar for cancellations and with a pair of angle brackets for insertions—the color of the ink used for the revision is not noted.

Clerical notations (such as signatures or posting endorsements, often written on the back of a document or a document wrapper) are transcribed as insertions if they were made at the same time the document was created. Later clerical endorsements will be reproduced in the final Source Note. Some types of notations, such as later archival markings, may not be reproduced.

In many cases, especially in the Documents series, the document featured on this site is part of a larger document. For example, an individual revelation

featured on this site may have been transcribed from Revelation Book 1 or Revelation Book 2, both large manuscript books that contain copies of dozens of revelations. In these cases, images are provided for the entirety of all pages on which the document appears, but the transcript represents only the text of the document.

Redactions and other changes made on the manuscript after the original production of the text, such as when later scribes used the journals for drafting history, are not transcribed. Labeling and other forms of archival marking are similarly passed by in silence.

Transcription Symbols

The effort to render mistakes, canceled material, and later insertions sometimes complicates readability by putting Joseph Smith and his scribes behind the “barbed wire” of symbolic transcription. For this reason this website will eventually include a “clear text” view of the transcript that removes most of these elements. However, conveying such elements with transcription symbols can aid in understanding the text and the order and ways in which the words were inscribed. Our standard transcription therefore includes such notations.

Conclusion

There is a little wiggle room for the BBTI to argue against putting the editor/reviser’s name on the cover and title page because the copyright holder can do anything it wants. However, as you’ve just read, and here documented by well-respected publishing houses and academics, that it is custom and practice to put the edition statement and editor/reviser’s name on the cover and title page. If the BBTI wants to produce first-class publications, it should follow common practices in the publishing world. Srila Prabhupada wanted this for his books.

It behooves them to distinguish books that came directly from Srila Prabhupada –meaning the edition he authorized, sent to press, spoke and taught from, and distributed while he was physically present -and those editions that are revisions of that original text. Acknowledging the original edition should be

clearly distinguished from other editions; the revised edition should be honestly and clearly communicated on the cover and title page.

For posterity, in order to protect the integrity of the teachings and the message delivered, each edition should be honestly and clearly distinguished. Also, what are the legal implications as time goes on? Again, this should be investigated and a copyright lawyer consulted. If the BBTI wants to make different editions, for whatever reason, it may consider following the example of the Cambridge Bibles you have the research I sent you on that. It follows that the Bhagavad-gita As It Is that Srila Prabhupada himself published should be distinguished as the original source from which all other editions come from.

The BBTI can print and distribute these different editions, and, in the marketing copy and preface of the book, describe where, how, and why they've been revised. Just as Cambridge offers different editions with explanations of what makes each edition unique and why someone might want to read or study one over another; similarly, if the BBTI wants to make new editions for devotees and research scholars in the present and future, we strongly recommend, and request, clearly and properly acknowledged and cited editions of all of Srila Prabhupada's books.

This should be standard practice not just for his Bhagavad-gita As It Is, but all the books the BBTI substantially edit. There can be no fault if everything is made clear. Put the edition and editor on the cover and title page, and include a new preface explaining the new edition; then there will be no confusion. Devotees will appreciate it. This will not malign Srila Prabhupada's original books because the original editions will be available for those that want them, and the new editions will be available for those that want those.

Both the original and revised editions have been criticized as being flawed by their proponents. The BBTI is receiving complaints about their new editions because they haven't clearly distinguished, marketed, given people a choice, or access to both editions in a way that allow devotees and scholars to appreciate the differences and value of the original edition and revised edition. Two things will help mitigate and solve their problem: 1) address and correct how they acknowledge the new post-samadhi editions and its editor; and 2)

provide, market, and acknowledge the value of the original edition alongside their revised edition.

Besides following publishing conventions, there's another important point to consider. The new, revised editions are accepted, read, and appreciated by many of Srila Prabhupada's senior disciples. And, Srila Prabhupada's original Bhagavad-gita As It Is, is appreciated, studied, and distributed by many other of Srila Prabhupada's disciples, followers, and well-wishers. In the spirit of cooperation amongst devotees, this should be recognized and accepted by every one. The contentious issue of original versus revised editions can be ameliorated.

—Keli lalita dasi

Manuals and their use in editing

Basically what's available on University Press websites are manuals which describe preparation and formatting requirements for contracted manuscripts, author submissions for their own books, or edited volumes (which are collections of writing contributed by a number of authors in one volume); as well as the process which manuscripts follow in production.

It covers basic issues of file formatting, art preparation, copyright and permissions procedures, as well as the phases of the production process - copyediting, design, typesetting, proofreading, and indexing. This varies slightly from press to press.

An edited, posthumous book is not addressed directly in these online style manuals. I'm discovering that this type of publication is outside the norm of what is submitted, and is probably discussed in-house as it's most likely a publication that they already have the copyright to.

So, my next step is to email the editors of these presses and ask specifically about their publishing protocol concerning editing/revising posthumous classical theological texts. How do they acknowledge the original author and its new editor/reviser? What is their publishing convention in this regard?

It is important to note, however, that before an author submits their manuscript, these publishing houses ask authors to use the following academic style manuals when preparing their manuscript and for answering editorial questions (for manuscripts that are not science based).

To me this means that the reference we gave the BBTI editors from the MLA should have a strong bearing on convincing them to put the editor/revisor's name on the title page.

The Chicago Manual of Style, 16th ed. Chicago: University of Chicago Press, 2010.

MLA STYLE Manual and Guide to Scholarly Publishing. 3rd ed. New York: Modern Language Association of America, 2008.

Other writing and editing guides which they recommend their authors use for reference:

Belstein, Susan M. Permissions: A Survival Guide. Chicago: University of Chicago Press, 2006.

Derricourt, Robin; An Author's Guide to Scholarly Publishing: Princeton: Princeton University Press, 1996.

Fishman, Stephen. The Copyright Handbook, 11th ed. Berkeley: Nolo, 2011.

Germano, William. Getting It Published: A Guide for Scholars and Anyone Else Serious about Serious Books, 2nd ed. Chicago: University of Chicago Press, 2008.

Jassin, Lloyd J., and Steven C. Schechter. The Copyright Permission and Libel Handbook: A Step-by-Step Guide for Writers, Editors, and Publishers. New York: Wiley, 1998.

—Keli Lalita Dasi

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MLA Style Manual and Guide to Scholarly Publishing, 3rd ed. New York : The Modern Language Association of America, 2008. p.65. Print.

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Raz-Krakotzkin, Amnon, translated by Jackie Feldman. The Censor, the Editor, and the Text : The Catholic Church and the Shaping of the Jewish Canon in the Sixteenth Century. Philadelphia : University of Pennsylvania Press, 2007. p. vii-viii, 1-32, 60,77-78. Print.

Rupanuga dasa (ACBSP):

The Change Disease and Windows to the Spiritual Sky, 22 Mar 2013.

Gita Cover-up Alert or Buyer Beware!, 01 Dec 2010.

Srila Prabhupada's Free Press, 27 May 27, 2010.

It's Your Call, 19 Feb 2010.

Where Angels Fear to Tread, 11 Feb 2009.

Good Science, Good Results, 03 Nov 2008

<http://www.rupanugadas.com>

Rupanuga dasa & Krishna Kripa dasi, A Scientific Method for Evaluating Changes to Srila Prabhupada's Books.

Stevens, Michael E. & Burg, Steven B. Burg. Editing Historical Documents: A Handbook of Practice. Walnut Creek, CA : Altamira Press in cooperation with the American Association for State Local History, the Association for Documentary Editing, and the State Historical Society of Wisconsin, 1997. Print.

Changes to Bhagavad-gita

Cover

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



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

“Srila Prabhupada began to sow the seeds of inspiration in directing the future development of Gita-nagari farming community. Prabhupada confirmed today that the presiding Deity should be Krishna and Arjuna, exactly as on the cover of the Bhagavad-gita.”

(Tamal Krishna Goswami’s Diary, Prabhupada’s Final Days, August 30.)

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

Prabhupada:

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

—Ajit Krishna dasa

Windows to the spiritual sky

No other volume of supposed philosophical content could compare to that Gita, decorated as it was with paintings allowing a view of the Spiritual Sky. Along with Prasadam, those paintings were Srila Prabhupada's secret weapons. Srila Prabhupada was very careful to supervise the subject matters of those paintings. There are hundreds of letters from him to the artists answering myriads of questions about color, poses, backgrounds —everything to give Srila Prabhupada what he wanted to see in those paintings. The artists would propose new paintings and Srila Prabhupada, the infallible art critic, would instruct as to what was transcendently acceptable and what was not to be allowed.

—Rupanuga dasa

Instructions for the book paintings

To reiterate, after examining and rejecting new paintings for the Krishna Book, Srila Prabhupada formulated the following instructions for paintings in his books:

1. If a painting is to be replaced it must be the exact same pastime, same scene, but better technically;
2. To take out an approved painting and replace it with a different one was not allowed; and
3. A painting may be added but there is no question of removing anything.

In other words, Srila Prabhupada was explaining that if he were to replace a painting as they were proposing, it would be only with a better painting technically, with the same scene. But once approved by him, a painting could not be placed; but more, bona fide paintings could be added. The conclusion is that paintings personally approved by Srila Prabhupada were not to be changed or replaced then, or in the future. It's noteworthy that he strongly resisted replacing illustrations or paintings he had previously approved, and often took the time to demonstrate how proposed replacement or additions were misconceived. To be sure, some other paintings were to escape Srila

Prabhupada’s scrutiny, like the one on the back cover of the 1977 edition of Srimad Bhagavatam 3rd Canto, Part One. Here is portrayed the birth of Lord Brahma on a lotus high above Lord Garbhodakasayi Visnu, Who is looking up from below while resting upon Sesa Naga. Srila Prabhupada instructed that an illustration is never to be done from a perspective above the Lord, which is obviously a conditioned soul’s misconception.

—Rupanuga dasa

Edited edition cover

The “Edited Edition”, with the blue battlefield cover, done by Parikshit dasa, with Krishna carrying a whip rather than his Panchajanya (conch) as directed by Srila Prabhupada, was done *after* Srila Prabhupada’s departure from this world. Both the editing and the cover were done after his departure, yet they inserted his preface and signature of 1971—as if, with 5000 changes, it was the same book! How unethical!

—Govinda dasi

Change in the paintings

Perhaps the most prominent current example of an advanced stage of change disease affecting the care of paintings is found in the 2010 revised BBTI version of the Bhagavad-gita As It Is. In that volume, only two of the original forty-eight paintings are retained for that printing of 50,000.

The forty-six omitted paintings included the Disciplic Succession. The two original paintings retained are accompanied by six new ones, for a total of eight color plates: one color photograph of Srila Prabhupada and seven paintings, a numerical reduction from forty-eight to eight, or 83%.

Of the seven new paintings in the 2010 edition, one stands out in a most startling manner, obviously calculated to rivet the reader’s attention. That is plate #6, with the caption, “Animal killers do not know that in the future the animal will have a body suitable to kill them. That is the law of nature (p. 542).” The caption is a quote from the purport, which goes on to describe cow slaughter as the grossest type of ignorance.

However, the painting does not actually match the caption. There is blood on

the ground, a chopping block in the background with a butcher's meat-cutter embedded in it. A towering brute of a man with a cow's head is about to cut off the head of a cowering creature (?) with a cow's body and a man's head.

These are not the "suitable bodies" referred to in the purport. Rather, they are surrealistic fantasies of the artist with no reference anywhere. Such a grisly, macabre scene has no place in Srila Prabhupada's books. It won't be shown here. In fact, in a letter to Rayarama dasa, the first editor of the Back To Godhead magazine, Srila Prabhupada wrote:

"Regarding propaganda against animal slaughter in BTG. Please do not print any picture showing how a cow is being murdered in our BTG. This will pollute the whole atmosphere. We are not meant for moving anyone's sentiment against animal slaughter... Our propaganda is different to make people Krishna conscious, which automatically makes them sympathetic against any kind of animal slaughter... just like we follow five principles, say for example illicit sex life, we can publish so many pictures of illicit sex life, but that will not advance our cause. Similarly, we may make propaganda against animal slaughter, but that will not advance our cause."

This letter, dated 11/19/68, is a must read because it puts animal slaughter and pious and impious activities in the right Krishna conscious perspective.

Another painting (plate #1), supposed to be a replacement for the original (approved by Srila Prabhupada) of Sanjaya describing the battlefield scene to Dhrtarastra, portrays a fanciful conception of the vision Sanjaya is having. Actually, Sanjaya is envisioning the scene within, but the artist shows a cloud of vapor coming out of Sanjaya's heart, flowing upwards to form a mist above his head and in the mist is expanded a picture of Lord Krishna and Arjuna charging forth on their chariot. But is it really a technical improvement or a matter of style? The mood, and Sanjaya's expression is entirely different from the original.

The next plate, supposed to show Krishna preaching to Arjuna, appears to be a technical improvement in detail when compared to the original, but Lord Krishna is the one standing, while Arjuna is seated without a sign of intense grief while he is overwhelmed with compassion for his relatives and others.

In the original, Arjuna's bow has slipped from his hand and his hand is to his bowed head. In the replacement, Arjuna is sitting down calmly, his right arm loosely draped over his knee. Nice detail on the armor, but the mood of the composition is lost. The next painting (plate #3), supposedly an improvement over plate #7 in the original Gita, is an entirely different scene, a different subject matter.

The composition leaves so much to the imagination that it is difficult to decipher, embellished as it is with another misty cloud above. And finally, the "changing bodies" plate #4, replacing the original plate #8 as a technical improvement. The original portrays two verses in the 2nd chapter, 13 and 22, but the replacement leaves out 22.

There aren't any more color plates in the book to examine, but it is clear that none of the replacements meet the requirements explained by Srila Prabhupada and noted by Ramesvara dasa. And above it all, they are replacing paintings originally approved by His Divine Grace for the Bhagavad-gita As It Is. And he made it clear that illustrations he certified could not be replaced. In other words, these changes were extraneous, unnecessary products of the change disease as defined by Srila Prabhupada.

Of course, one is tempted to wonder, what was the logic for all the changes in the first place? Was it just a case of giving an artist the chance to put something in a book? Or simply keeping artists engaged? Srila Prabhupada did give permission for the BBTI to compose books from his lectures, and they're doing it, so there is plenty of room for new bona fide paintings.

In any case, a prominent characteristic of those infected with the change disease is their expertise for making excuses for doing what they do. But all such rationalizations and word jugglery evaporate in the bright light of the real reason: just for the sake of doing it differently. That's it.

As far as adding new paintings after Srila Prabhupada's manifest lila, it's a matter of mature realization. His Divine Grace's standards were high, the purity of the illustrations had to be consistent with that of the verses and purports they accompanied. And Srila Prabhupada, the transcendental critic, could tell what was what.

The meditations of the fortunate artists of the time were guided by Srila Prabhupada, personally. But now paintings being added to Srila Prabhupada's books or to publications composed of his lectures must be carefully conceived and scrutinized for spiritual content and validity.

Only advanced devotees should have final approval of what is to go into books published in Srila Prabhupada's name or the BBT's name. And what was already there at Srila Prabhupada's departure must remain. In this connection, there are many paintings out there now by newer artists portraying figures that are too human-like, that appear to be renditions of posing human beings, composites of photographs, etc., without the lotus-like eyes and other transcendental features or just plain bhakti prevalent in the illustrations composed for Srila Prabhupada. Technique alone is no substitute.

The revised Bhagavad-gita As It Is remains a case study on the change disease when it goes unchecked, including the layout and content editing as well as the omitted paintings. Srila Prabhupada so impressed Ramesvara dasa with his constant concern that in the future no one be allowed to make change in his books, that he called it Srila Prabhupada's "transcendental phobia." According to Ramesvara, Srila Prabhupada believed, beyond any doubt, that the whole movement, all his work and all the devotees' work, would ultimately be lost if his books were changed. That was the unequivocal opinion.

Of course, regarding the paintings, present day BBTI editors can say they didn't know any better because all these instructions were not passed on to them, etc. But that doesn't matter. They know now, because Ramesvara sent them all copies of his interviews months ago. And the paintings, at least, can be fixed back the way Srila Prabhupada wanted, in the foreign editions as well—in the next printing— if Srila Prabhupada's wishes are taken seriously. That remains to be seen.

—Rupanuga dasa

Ghastly pictures of animal slaughter forbidden

There is a new painting depicting animal slaughter in the edited Bhagavad-gita.

Letter by Srila Prabhupada to Sriman Raya Rama written on 19 Nov 1968. He mentioned that there should be no picture of a cow being murdered:

“Regarding propaganda against animal slaughter in BTG. Please do not print any picture showing how a cow is being murdered in our BTG. This will pollute the whole atmosphere. We are not meant for moving anyone’s sentiment against animal slaughter, we are neither Buddhists or Jains, whose main propaganda is against animal slaughter. Even the so-called vegetarians who do not take Krishna prasadam are as much sinful as the non-vegetarians.

Our propaganda is different, to make people Krishna Conscious, which automatically makes them sympathetic against any kind of animal slaughter. According to Srimad Bhagavatam, one living entity subsists on the life of other living entities, either vegetarian or non-vegetarian. But we are neither of them. We are not vegetarian nor non-vegetarian. We are transcendental. We are concerned with Krishna Prasadam. Try to popularize Krishna Prasadam as you have already done.”

Yet, we see the BBTI has inserted such a ghastly picture of a cow being slaughtered, in spite of Srila Prabhupada’s direct instruction not to do this. They have ignored the wishes of the author and simply done whatever they choose to do with his books.

—Jagannatha Mishra dasa

BBTI unauthorized omission

Letter to Jayadvaita, Bombay, December 2, 1974, 74-12-02 New York:

“My Dear Jayadvaita dasa:

Please accept my blessings. I have seen on the new books printed that on the spine of the jacket the words “Bhaktivedanta Book Trust” have been omitted. Formally they were there on all the books. It is understood from Ramesvara that you removed these words. Why did you do this? Who authorized it? Did Bali Mardan authorize it? These things must be there. Please see to it.”

This clear example goes to show how long the book alterations have been going on.

—Jagannatha Mishra das

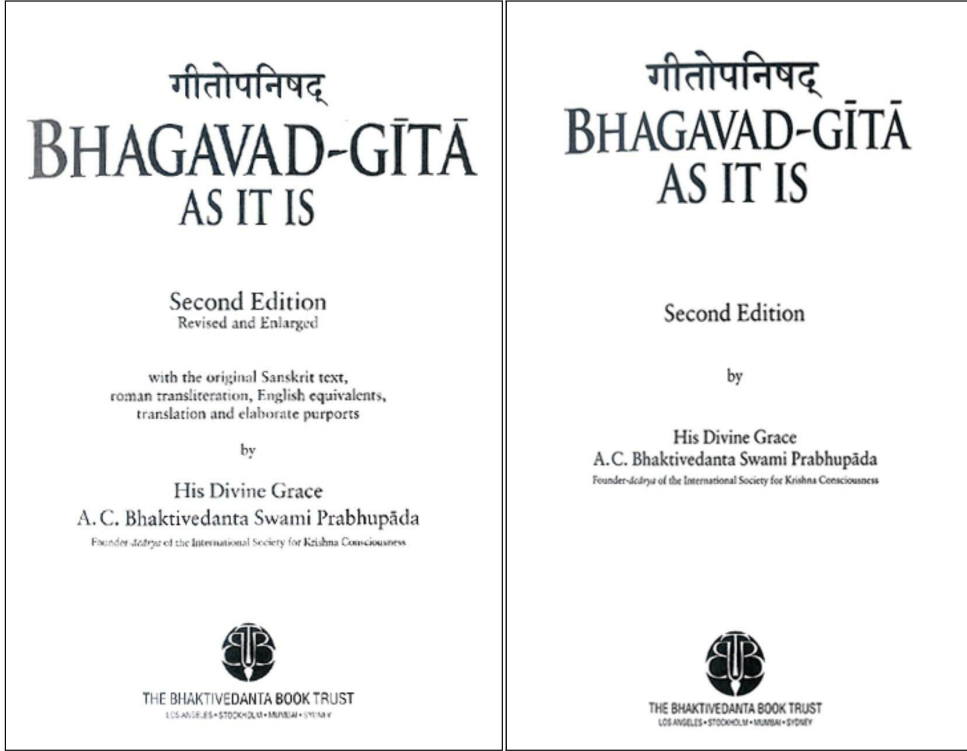
Notice text removed

BBTI has removed the notice “Revised and Enlarged” from the face page and left only “Second Edition.” The phrase “with the original Sanskrit text, Roman transliteration, English equivalents, translation and elaborate purports” has been omitted.

So now, after all the omissions, the face page reads simply “Bhagavad-gita As It Is, Second Edition, by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.” Consequently, there is no indication for the prospective buyer that the book is actually a revised version of the original; rather it is made to appear to be simply a re-printing of the original—by the same author!

The BBTI editors, remaining incognito, continue to plagiarize Srila Prabhupada’s name and fame to lend credibility to their in fact rewritten version of the Bhagavad-gita As It Is, originally designated as the “Complete Edition” by Srila Prabhupada himself.

—Rupanuga dasa



2009 Hardback

2010 Paperback

Arbitrary nomenclature in the new editions

Foreword by Professor Dimock removed

Srila Prabhupada greatly appreciated in several occasions Prof. Dimock's foreword to Bhagavad-gita As It Is.

He mentions it in the particular DVD named Bhagavad-gita As It Is, as well as in the introduction to the Bhagavad-gita As It Is.

There, in the very immediate beginning (very first few minutes) of this video, you will find Srila Prabhupada praising the foreword by Professor Edward Dimock. This particular video clip is taken from one of the 19 Double layer DVD's produced by Nrsimhananda Prabhu and his associates at ITV. Srila Prabhupada is reading the foreword himself, praising it, mentioning Edward Dimock's name, and praising Edward Dimock for a particular comment that he had made, as follows:

“Swami Bhaktivedanta comments upon the Gita from this point of view, and that is legitimate. More than that, in this translation the Western reader has the

unique opportunity of seeing how a Krishna devotee interprets his own texts.”

Srila Prabhupada in the video explains this particular statement by Edward Dimock, on how a Krishna devotee interprets his own texts, by explaining that just as a family member only is qualified to give the best knowledge to others about his own family, similarly, only a Krishna devotee can properly explain to others about Krishna. Srila Prabhupada appreciates this particular point made by Edward Dimock in the video.

Thus, not only has Srila Prabhupada authorized this particular foreword in the Macmillan Bhagavad-gita, but had himself read, it, and praised certain points made by the person who wrote this foreword. Yet, the BBTI has the audacity to remove this foreword completely in its revised version. The proof of how they have offended their Spiritual Master is on public video record, as those who watch will sadly but easily be able to understand this particular deviation in either revising or omitting their Spiritual Master’s works and words by using their fertile imaginations.”

Below there are several instances where Prabhupada shows appreciation for the foreword by Edward Dimock. Please note that Prabhupada said that this foreword will “appeal to the scholarly class.” And we see here that Prabhupada in fact used the foreword to preach to professors, scholars, cardinals and journalists. As can be seen from the below quotes, Prabhupada appreciated the foreword because it underscored some of his own points about this specific edition of the Bhagavad-gita, namely the As It Is version. But the BBT International under the leadership of Jayadvaita Swami have now removed this foreword by Professor Dimock without ever explaining why. Certainly Prabhupada never asked for its removal.

Prabhupada: That’s all. So this Bhagavad-gita, at least, should be introduced in all colleges. And Professor Dimock has recommended. Just...

Professor: Well, it is quite widely read, the Bhagavad-gita.

Prabhupada: Eh?

Professor: The Bhagavad-gita is quite widely read.

Pradyumna: This is an introduction by Professor Dimock.

Professor: Yes, I’ve seen it. I read it. But it is quite widely read, you know. I

mean the translations... (Room Conversation with Sanskrit Professor, Dr. Suneson — September 5, 1973, Stockholm.)

Prabhupada: That has been written by Professor Dayal, Dimock, that “Sanskrit scholars should get good opportunity, and nobody, I think, will deny Swamiji’s scholarship.” He has said that. (Room Conversation — September 21, 1973, Bombay.)

Bhagavan: There are many copies of Bhagavad-gita, but the unusual happening with this version is until this was presented, there was no devotee...

Prabhupada: Professor Dimock has said very nicely.

Monsignor Verrozano: Yes, we have also many translations. Yes.

Prabhupada: You have not brought by the fruit?

Nitai: Yes, Satsvarupa Maharaja did.

Monsignor Verrozano: We have here one translation of the commentary of Professor Zehner(?) from Oxford.

Prabhupada: Here is my foreword by Professor Dimock.

Yogesvara: This is a professor from Chicago University who wrote the foreword to this edition. He makes an interesting comment.

Prabhupada: You read, read it.

Dhananjaya: Yes.

Prabhupada: Professor Dimock’s.

Cardinal Pignedoli: It’s very strange and famous. That’s the gospel.

Prabhupada: Read it.

Dhananjaya: (reading) “Swami Bhaktivedanta comments upon the Gita from this point of view. And that is legitimate.”

Prabhupada: Yes. That is legitimate.

Dhananjaya: “More than that, in this translation the Western reader has the unique opportunity of seeing how a Krishna devotee interprets his own texts. It is a Vedic...”

Cardinal Pignedoli: Yes.

Prabhupada: A Krishna devotee interpreting on Krishna, and a nondevotee interpreting on Krishna. There is far difference. (Room Conversation with Catholic Cardinal and Secretary to the Pope — May 24, 1974, Rome.)

“The introduction by Mr. Dimock is nice and it will appeal to the scholarly class.”

(Letter to Rupanuga — Sydney 4 April, 1972.)

“Krishna is the source of all human cultural contributions, and His book is the most widespread read all over the world. So if you can convince this education minister that this KC movement is cultural. One big, big Professor Dimock has given in his introduction to my Bhagavad-gita As It Is that every college student should read this book. Syamasundara. can send you a copy of his statement if you require. So if in other colleges beyond India it is so recommended, why not in India. So the education minister must advise this books should be read. This will give us example for approaching central government. There are so many things to be done.”

(Letter to Giriraja — Sydney 12 April, 1972.)

Prabhupada: Speculators cannot have definite knowledge. Therefore our Professor Dimock has said, “Here is definite definition of Gita.” What is that? Just see. Then it is so. He has appreciated it. You cannot see, of the...

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

Prabhupada: Yes. That is his word.

Devotee: Oh.

Prabhupada: Read it all.

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

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

Prabhupada: “Dimock. He has given very good appreciation. And gradually it will be printed in other languages. German, French, Spanish, Denmark, Holland...”

(Conversation with Dai Nippon — April 22, 1972, Tokyo.)

Prabhupada: “Somehow or other.” This is science. “Somehow or other,” “maybe,” “perhaps.” This is their science. ...break... speculation. The whole Western countries, their all knowledge simply speculation. Nothing definite. ...

break... Professor Dimock has “Definitive...” What is that translation, or something like?

Harikesa: Definitive.

Prabhupada: Definitive, then translation of Bhagavad-gita, like that (break). (Morning Walk — June 30, 1975, Denver.)

Prabhupada: Yes, yes, yes. You just read one big professor’s remark here. You see?

Fail: Yes.

Prabhupada: Professor Dimock of Chicago University.

Fail: “A new and living interpretation.” This is you, is it?

Prabhupada: This is...? Yes.

Fail: That’s you.

Prabhupada: Yes. If you read these books and write regular articles on the basis of my talk with you, it will be actually great benefit to the public. (Conversation with Bill Fail (reporter)—October 8, 1975, Durban.)

Pusta Krishna: In the United States... These are many letters we have, just some of them, from different professors who are actually using Prabhupada’s books, professors from respectable universities such as Harvard, Yale, Duke. Professor Dimock, who is the leading scholar of southeastern languages at the University of Chicago, he very much appreciates Prabhupada’s books.

Prabhupada: He has written one foreword.

Pusta Krishna: So these books are being accepted as the authority, at least in America and England, so far as studies of Indian culture are concerned, philosophy, sociology. And you can see the beautiful presentation. Each Sanskrit is there, transliteration so that anyone can chant, word-for-word Sanskrit to English translation, translation in English, and then the purport, a commentary.

Prof. Olivier: That’s right. This is a good edition. Good edition.

Pusta Krishna: Professor Dimock, he says that there are many, many translations of Bhagavad-gita, and he says that “By bringing us a new and living interpretation of a text already known to many, A.C. Bhaktivedanta Swami Prabhupada has increased our understanding manyfold.”

So although it’s been prevalent in America... I know that when I was studying Humanities in college in the University of Florida, Bhagavad-gita was required. And we read one edition, but it was very much limited. Until we

come in contact with Bhagavad-gita As It Is, the understanding is very much limited. But it's not a sectarian approach. It's purely scientific and realistic. There are many such reviews.

Prof. Olivier: Well, this is a good letter.

(Room Conversation with Professor Olivier — October 10, 1975, Durban.)

Prabhupada: Therefore rascal. (laughter) Therefore rascal. We definitely know Krishna, the origin of everything. That is definite, not "It may be." We don't say "Krishna may be." No. Definitely. Krishnas tu bhagavan svayam S.B. 1.3.28. Here is Bhagavan. Here is God. That is definite. Therefore our professor...

Hamsaduta: Svarupa Damodara?

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

Harikesa: Dimock.

Prabhupada: Dimock. "Here is definitive..."

Hamsaduta: Version.

Nitai: "Definitive edition."

Prabhupada: "Definitive edition." That is the credit. Not "may be." No "maybe," sir. That is rascaldom. (Morning Walk — November 26, 1975, New Delhi.)

Prabhupada: Dimock said that "Here is the commentation who has practiced devotion in his life."

(Morning Walk — December 17, 1975, Bombay.)

—Ajit Krishna dasa

Changes to Prabhupada's Sanskrit translations

Statistics for Bhagavad-gita, Chapter One

In this section we present ALL changes made by the BBT International to the Sanskrit synonyms for the first chapter of Bhagavad-gita As It Is.

There are around 127 of these changes in the first chapter alone (if you count all changes made to one Sanskrit word as only one change).

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

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

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

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

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

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

Result: 23 (17,03%)

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

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

Result: 6 (4,44%)

Here it should be noted that four of these six changes have to do only with connecting and dividing Sanskrit words. All four are similar to this (left: draft,

middle: 1972 edition, right: 1983 edition):

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

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

Result: 15 (11,11%)

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

Result: 89 (65,92%)

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

Result: 2 (1,48%)

—Ajit Krishna dasa

Who is counting? 541 verses changed!

How many Bhagavad-gita As It Is verses were changed in the 1983 revised edition? Over three-fourths of them, 77% or 541 verses were changed out of 700 total.

Srila Prabhupada's 1972 Bhagavad-gita As It Is, published by Macmillan Company, was compared with the BBT revision, first published in 1983. Only the verses were examined.

In 21 verses (3%), only the spelling, punctuation or capitalization was changed, and the words were left intact. In 520 verses (74%), words were removed, rearranged, or inserted. In Chapter 17, 93% of the verses were changed. See the table below for the number changed in each chapter.

Bhagavad-gita As It Is verses changed in the BBTI 1983 Revised Edition

Chapters	Changed verses		
1 - 18	541 out of 700	=	77%

Number of verses changed per chapter

Chapters	Changed verses		
1	35 out of 46	=	76%
2	49 out of 72	=	68%
3	33 out of 43	=	77%
4	23 out of 42	=	55%
5	19 out of 29	=	66%
6	43 out of 47	=	91%
7	22 out of 30	=	73%
8	21 out of 28	=	75%
9	24 out of 34	=	71%
10	36 out of 42	=	86%
11	50 out of 55	=	91%
12	16 out of 20	=	80%
13	24 out of 35	=	69%
14	24 out of 27	=	89%
15	15 out of 20	=	75%
16	20 out of 24	=	83%
17	26 out of 28	=	93%
18	61 out of 78	=	78%

—Krishna Kripa dasi

Bhagavad-gita verses comparison

Bhagavad-gita As It Is, 2.13, Purport

Draft:

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

Original, authorized 1972 edition:

“Under the circumstances, it is admitted that Lord Krishna is the Supreme

Lord, superior in position to the living entity, Arjuna, who is a **forgotten** soul deluded by maya.”

BBT International posthumously edited 1983 edition:

“Under the circumstances, it is admitted that Lord Krishna is the Supreme Lord, superior in position to the living entity, Arjuna, who is a **forgetful** soul deluded by maya.”

Dictionary meaning of *forgotten*:

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

Bhagavad-gita As It Is, 2.18, Purport

Draft:

“...The body itself is unimportant. Arjuna was advised to fight without consideration of the material body and sacrificing it to the cause of religiosity.”

Original, authorized 1972 edition:

“...The body itself is unimportant. Arjuna was advised to fight and to sacrifice the material body for the cause of religion.”

BBT International posthumously edited 1983 edition:

“...The body itself is unimportant. Arjuna was advised to fight and not sacrifice the cause of religion for material, bodily considerations.”

Arjuna *was* advised by Krishna to “sacrifice the material body for the cause of religion...” But one would never know that by reading the current ISKCON version. This is word juggling. BBTI uses many of the same words as in the original book, but moves them around to get a completely different meaning.

Bhagavad-gita As It Is, 2.20

Draft:

“For the soul there is no birth, death either at any time neither does he come

into being, nor will he cease to be. He is unborn, eternal, ever existing and never dies not even after the annihilation of the body.”

Original, authorized 1972 edition:

“For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.”

BBT International posthumously edited 1983 edition:

“For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.”

Bhagavad-gita As It Is, 2.23

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

Although both the draft and the original says **he** about the soul, the BBTI version has, for unknown reasons, dropped the pronoun.

Paradoxically, however, the BBTI version in the ensuing verse, 2.24, does *not* drop the pronoun “**he**” for the soul.

Bhagavad-gita As It Is, 2.25

Draft:

“It is said that the soul is invisible, inconceivable, immutable and

unchangeable. Knowing this, you should now give up this lamentation for the body.”

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

One would never know the soul is unchangeable by reading the current ISKCON Gita. The concept that the soul is unchangeable has been deleted.

Bhagavad-gita As It Is, 2.26

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

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

Bhagavad-gita As It Is, 2.30

Draft:

“O descendant of Bharata, the owner of the body is always unfit for being killed in all bodies, and as such you do not deserve to lament for anyone of the living entities.”

Original, authorized 1972 edition:

“O descendant of Bharata, he who dwells in the body is eternal and can never

be slain. Therefore you need not grieve for any creature.”

BBT International posthumously edited 1983 edition:

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

Srila Prabhupada on “eternal:”

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

Prabhupada: Now, after putting forward all definitions and arguments from different angles of vision, of different philosophers, thesis, now Krishna concludes, My dear Arjuna, take it for certain that the soul within is eternal. (Bhagavad-gita 2.27-38 Los Angeles, December 11, 1968.)

Prabhupada: Dehi nityam avadhyo yam dehe sarvasya bharata. Dehe, dehe means body, within the body. This topic began, dehinno smin yatha dehe kaumaram yauvanam jara. Deha, dehi. Dehi means one who possesses the body. Just like guni. Asthate in prata. The grammatical. Guna, in, deha, in, in prata. Dehin sabda. So the nominative case of dehin sabda is dehi. Dehi nityam, eternal. In so many ways, Krishna has explained. Nityam, eternal. Indestructible, immutable. It does not take birth, it does not die, it is always, constantly the same. Na hanyate hanyamane sarire. In this way, again he says nityam, eternal.

(Bhagavad-gita 2.30, London, August 31, 1973.)

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

(S.B. 2.7.49, purport.)

Bhagavad-gita As It Is, 2.35

Draft:

“The great generals who have had a very high estimation for your name and fame will consider that have gone away from the battlefield out of fear only, and thus they will think of you as a **fig**.”

Original, authorized 1972 edition:

“The great generals who have highly esteemed your name and fame will think

that you have left the battlefield out of fear only, and thus they will consider you a **coward**.”

BBT International posthumously edited 1983 edition:

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

Bhagavad-gita As It Is, 3.26

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The original is fine and lucid.

The BBTI edition is a threefold mix of the original and the draft plus added stuff, i.e., the words “So as not to” and “a learned person.”

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

Bhagavad-gita As It Is, 4.8

Draft:

“In order to deliver the pious devotees, and to annihilate the miscreant non-

devotees, as well as to re-establish the principles of religiosity, do ***I advent Myself*** millennium after millennium.”

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

Additional evidence

The word “advent” is a real Prabhupada word. In his books, lectures, letters conversations etc. it appears approximately 200 times.

Srila Prabhupada even has the Bg. 4.8 verse read to him on a few occasions, and he does not object to its wording. Why would he, since it was his own chosen words!

Tamala Krishna: Eight: “In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.” Nine: “One who knows the transcendental nature of My appearance and activities does not upon leaving the body take his birth again in this material world, but attains My eternal abode, O Arjuna.”

Prabhupada: This is very nice.

(Bhagavad-gita 4.7-10 —Los Angeles, January 6, 1969.)

Nitai: (leads chanting of verse and synonyms) “In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.”

Prabhupada:

“ *paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge*

(Bhagavad-gita, 4.8.)

So the routine work of Krishna, the Supreme Personality of Godhead, how and when He appears.

(Bhagavad-gita 4.8 — Bombay, March 28, 1974.)

Srila Prabhupada using the word:

Prabhupada: He said that dharma-samsthapanarthaya sambhavami yuge yuge: “I advent to establish the principles of religion.”

(Janmashtami, Lord Sri Krishna’s Appearance Day Lecture — London, August 21, 1973.)

Prabhupada: (Chants mangalacarana prayers) His Excellency, the High Commissioner; ladies and gentlemen, I thank you very much for your coming here and participating in this ceremony, Janmashtami, advent of Krishna. The subject matter I’ve been ordered to speak on is advent of Krishna.

(Janmashtami, Lord Sri Krishna’s Appearance Day Lecture — London, August 21, 1973.)

Prabhupada: Sri Bhaktisiddhanta Sarasvati Goswami Maharaja, my spiritual master, his advent day today.

(Srila Bhaktisiddhanta Sarasvati Goswami Prabhupada’s Appearance Day, Evening — Gorakhpur, February 15, 1971.)

But I will suggest one thing —that you can organize a mass Sankirtana procession on the Advent Day of Lord Caitanya, 22 March, 1970.

(Letter to Syamasundara —Los Angeles 21 February, 1970.)

Bhagavad-gita As It Is, 4.11

Draft:

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

Original and authorized 1972 Macmillan edition:

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

BBT International’s posthumously changed 1983 edition:

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

Hayagriva Prabhu, the original editor of Bhagavad-gita As It Is was true to Srila Prabhupada’s words here. BBTI’s 1983 “Revised and Enlarged” edition is not! Why? There is *no* explanation of why this change was made on the BBTI’s website.

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

Prabhupada: So the original verse says that “All of them as they surrender unto Me, I reward accordingly. Everyone follows my path in all respects.” This means that everyone is searching after that absolute truth. Some of them are satisfied with impersonal feature. The philosophers, jnanis, they, because they want to understand the absolute truth by dint of their imperfect knowledge. (Bhagavad-gita 4.11-18 —Los Angeles, January 8, 1969.)

Prabhupada: “All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Prtha.” God is everything, and we can associate with Him according to our choice. (Interview with the New York Times —September 2, 1972, New Vrindavan.)

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

Prabhupada: Yes. He has not surrendered. He keeps himself separate from Krishna, and he is, artificially he shows surrender. Surrender does not mean that you reserve something for you. That is not surrender. Surrender means

without reservation. That is surrender.
(Morning Walk —November 1, 1975, Nairobi.)

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

Prabhupada:

“
*ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah*

(Bhagavad-gita, 4.11.)

Everyone is seeking to find out Krishna. Directly or indirectly. Krishna means the all-attractive. All-attractive. Bhagavan means the all-attractive Supreme Personality of Godhead. So indirectly or directly, everyone is seeking Krishna, the all-attractive. Ananda-mayo ‘bhyasat. The Supreme Bliss.
(Bhagavad-gita 4.11 — Bombay, March 31, 1974.)

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

“
*ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah*

(Bhagavad-gita, 4.11.)

We are continuing from yesterday's subject matter, how one can become purified and go back to home, back to Godhead. Here the second line of this verse is very important. It is said, *mama vartmanuvartante manusyah partha sarvasah*: "All human being is searching after Me."
(Bhagavad-gita 4.11 — Geneva, June 1, 1974.)

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

Tamala Krishna: "All of them as they surrender unto Me, I reward accordingly. Everyone follows My path in all respects, O son of Prtha."

Purport: "Everyone is searching after Krishna in the different aspects of His manifestation. Krishna, the Supreme Personality of Godhead, is partially realized in His impersonal brahmajyoti or shining effulgence. Krishna is also partially realized as the all-pervading Supersoul dwelling within everything, even in the particles of atoms."

Prabhupada: It (the microphone) is not fixed up right.

Tamala Krishna: "But Krishna is only fully realized by His pure devotees. Therefore, Krishna is the object of everyone's realization, and as such anyone and everyone is satisfied according to one's desire to have Him. One devotee may want Krishna as the supreme master, another as his personal friend, another as his son, and still another as his lover.

Krishna rewards equally all the devotees in their different intensities of love for Him. In the material world the same reciprocations of feelings are there and they are equally exchanged by the Lord with the different types of worshipers. The pure devotees both here and in the transcendental abode associate with Him in person and are able to render personal service to the Lord and thus derive transcendental bliss in His loving service.

As for those who are impersonalists and who want to commit spiritual suicide by annihilating the individual existence of the living entity, Krishna helps them also by absorbing them into His effulgence. Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead, and consequently they cannot relish the bliss of transcendental personal service to the Lord..."

Prabhupada: Yes.

Tamala Krishna: "...and they extinguish their individuality."

Prabhupada: God realization, there are three aspects: brahmeti paramatmeti

bhagavan iti sabdyate (S.B. 1.2.11).
(Bhagavad-gita 4.11-18 —Los Angeles, January 8, 1969.)

Not closer to Prabhupada!

Bhagavad-gita As It Is, 4.15

Draft:

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

Original and authorized 1972 Macmillan edition:

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

BBT International posthumously changed 1983 edition:

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

Pradyumna chants To Srila Prabhupada, Bombay 1974:

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

The word-for-word says “*mumuksubhih - who attained liberation*”.

So, the BBTI model duplicates the draft in some areas, but does not follow the original or the “word-for-word.” All in all it is the usual garnered merge of original and draft and some homemade words, like “My spiritual nature.”

Bhagavad-gita As It Is, 4.26

Draft:

“Some of them sacrifice the hearing process and the senses in the fire of controlling the mind, and others sacrifice the objects of sense gratification, in the fire of sacrifice.”

Original authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

“Some [the unadulterated brahmacaris] sacrifice the hearing process and the senses in the fire of mental control, and others [the regulated householders] sacrifice the objects of the senses in the fire of the senses.”

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

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

The BBTI version has picked up the bracketed sentences from the **Draft**:

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

Obviously the bracketed sentences have been deleted from the original 1972 edition since their meaning is thoroughly explained in the purport:

Srila Prabhupada: Read the purport.

Pradyumna: “The four division of human life, namely the brahmacari, the grhastha, the vanaprastha and sannyasi, are all meant to help men become perfect yogis, or transcendentalists. Since human life is not meant for our enjoying sense gratification like the animals, the four orders of human life are so arranged that one may become perfect in spiritual life.

The brahmacarīs, or students under the care of a bona fide spiritual master, control the mind by abstaining from sense gratification. They are referred to in this verse as sacrificing the hearing the process and the senses in the fire of the controlled mind.

A brahmachari hears only words concerning Krishna consciousness. Hearing is the basic principle for understanding, and therefore the pure brahmachari engages fully in harer namanukirtanam —chanting and hearing the glories of the Lord. He restrains himself from the vibrations of material sounds and his hearing is engaged in the transcendental sound vibration of Hare Krishna Hare Krishna. Similarly, the householders, who have some license for sense gratification, perform such acts with great restraint.

Sex life, intoxication and meat-eating are general tendencies of human society, but a regulated householder does not indulge in unrestricted sex life and other sense gratification. Marriage on principles of religious life is therefore current in all civilized human society because that is the way for restricted sex life. This restricted unattached sex life is also a kind of yajna because the restricted householder sacrifices his general tendency towards sense gratification for higher transcendental life.”

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

shrotra adini—hearing process; indriyani—senses; anye—others; samyama—of restraint; agnisu—in the fire; juhvati—offers; shabda-adin—sound vibration, etc.; visayan—objects of sense gratification; anye—others: indriya—of sense organs; agnisu—in the fire; juhvati—sacrifice.

Conclusion: another futile and unnecessary edit.

Bhagavad-gita As It Is, 4.28

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

So the original **and** the draft say *first* they sacrifice and perform austerities, *then* they take vows etc. The BBTI version says *first* they take vows.

Bhagavad-gita As It Is, 5.5

Draft:

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

Original, authorized 1972-edition:

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

BBT International posthumously edited 1983 edition:

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

Both the the original’s “renunciation” *and* the draft’s “Samhkya” is rejected.

There is **nothing** wrong with the original text. Sankhya **is** renouncing.

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

Still the BBTI model dishes out a third translation, different from both the original and the draft.

Bhagavad-gita As It Is, 5.6

Draft:

“Without engagement in the devotional service of the Lord bare renouncement of all activities is not happy, but a person in Krishna consciousness, engaged in the devotional service of the Lord, can achieve the Supreme without delay.”

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The word “munih —thinker” from the word-for-word section has been brought into the verse by the BBTI model. In spite of the fact that neither the original nor the manuscript mentions it. It is a *third* variation, **not** Srila Prabhupada’s words for sure. (As seen *many* times before.)

But does “munih” refer to the “renouncer of activities” or does it refer to “the sages”? One does not have to be “a thinker” to perform devotional service?

Bhagavad-gita As It Is, 5.10

Draft:

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

Original, authorized 1972-edition:

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

BBT International posthumously edited 1983 edition:

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

These petty changes, here from “God” to “Lord” and from “not affected” to “unaffected” is the most common and biggest category of the book changes to the Gita. Simply silly. And irreverent. The original text to this verse is **perfect**.

Chapter 6 Heading

Draft:

“Sankhya yoga”

Original, authorized 1972 edition:

“Sankhya yoga”

BBT International posthumously edited 1983 edition:

“Dhyana yoga”

Srila Prabhupada on the heading as Sankhya yoga:

How can we sit down silently and do nothing? It is not possible. Therefore, after Sri Krishna outlined the **Sankhya**-yoga system in the Sixth Chapter of Bhagavad-gita.

(Path of Perfection 1: Yoga as Action.)

Prabhupada: All right. Then we shall **Sankhya**-yoga shall I begin today or next day? This is a new chapter, we shall begin next day (end).

(Bhagavad-gita 5.26-29 Los Angeles, February 12, 1969.)

That means one who is keeping always in Krishna consciousness, abides in Me with great faith, worshiping Me in transcendental loving service is most intimately united with Me in yoga, and is the highest of all. This is the prime instruction of this chapter, **Sankhya**-yoga, that if you want to become perfect yogi of the highest platform, then keep yourself in Krishna consciousness and you become the first-class yogi.

(Bhagavad-gita 6.46-47 Los Angeles, February 21, 1969.)

Yoginam api sarvesam. That is the last verse of the yoga chapter, sankhya-yoga chapter. Yoginam When Arjuna said that This practice of astanga-yoga is not possible for me.

(Room Conversation, December 13, 1970, Indore.)

As we see in the Bhagavad-gita, in the chapter in which Sankhya yoga has been explained, the conclusion is, yoginam api sarvesam: Bg. 6.47.

(Srimad Bhagavatam 5.5.1 London, August 30, 1971.)

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

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

(Bhagavad-gita, 6.47, Ahmedabad, December 12, 1972.)

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

“
*yoginam api sarvesam
mad-gatenantar-atmana...*

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

Frivolous change of chapter-heading

The sixth chapter of Srila Prabhupada’s original Bhagavad-gita is called “**Sankhya**-yoga.” And Prabhupada often spoke of the sixth chapter like that. Here are a few examples:

“That is the perfection of yoga. When Krishna has advised yoga practice, sankhya-yoga. You have Bhagavad-gita? There is **Sankhya**-yoga. You’ll find in the forty-seventh verse. This is the version.”

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

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

“*yoginam api sarvesam
mad-gatenantar-atmana...*”

(Bhagavad-gita 6.47 - Ahmedabad, December 12, 1972.)

“Thus ends the Bhaktivedanta Purports to the Sixth Chapter of the Srimad-Bhagavad-gita in the matter of **Sankhya**-yoga Brahma-vidya.”

(Bg AII 6.47.)

“Thus ends the Bhaktivedanta Purports for the Sixth Chapter of Srimad Bhagavad-gita, in the matter of **Sankhya** yoga Brahma vidya”

(Prabhupada’s draft.)

“How can we sit down silently and do nothing? It is not possible. Therefore, after Sri Krishna outlined the **Sankhya**-yoga system in the Sixth Chapter of Bhagavad-gita...”

(Path of Perfection 1: Yoga as Action.)

“...Thus ends the Bhaktivedanta purports to the Fifth Chapter of the Srimad Bhagavad-gita on the subject of karma-yoga or acting in Krishna consciousness.”

Prabhupada: All right. Then we shall... **Sankhya**-yoga shall I begin today or next day? This is a new chapter, we shall begin next day. (end)”

(Bhagavad-gita 5.26-29 —Los Angeles, February 12, 1969.)

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

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

“*yoginam api sarvesam
mad-gatenantar-atmana...*

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

BBTI changed Bhagavad-gita, which says *Dhyana*-yoga for the sixth chapter *in spite* of Srila Prabhupada calling it Sankhya-yoga in many, many places.

This is such a *needless* change. How dare one correct Srila Prabhupada?

Bhagavad-gita As It Is, 6.8, Purport

Draft:

“Book knowledge without any realization of the Supreme Truth is useless. This is said as follows (**Padmapuranam**) “Atah sri krsna namadi...”

Original, authorized 1972 edition:

“Book knowledge without realization of the Supreme Truth is useless. This is stated as follows: “atah sri-krsna-namadi na bhaved grahyam indriyaih sevonmukhe hi jihvadau svayam eva sphuraty adah.”

“No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krishna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord

are the transcendental name, form, quality and pastimes of the Lord revealed to him.” (**Padma Purana.**)

BBT International posthumously edited 1983 edition:

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

“
*atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah*

“No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krishna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.”

(**Bhakti-rasamrita-sindhu 1.2.234.**)

Both the draft **and** the original refer to Padma Purana as the source of the quote. In spite of this, the BBT International posthumously edited 1983 edition version says, Bhakti-rasamrita-sindhu. So Jayadvaita Swami seems to know. But does he know for sure? After all, there are 55,000 verses in the Padma Purana, (in comparison to the Srimad Bhagavatam’s 18,000).

Bhagavad-gita As It Is, 6.26

Draft:

“From **whatsoever and wheresoever** the mind becomes agitated on account of its flickering and unsteady nature, one certainly has to regulate it from such engagements, and must bring it back under self control.”

Original, authorized 1972 edition:

“From **whatever and wherever** the mind wanders due to its flickering and

unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.”

BBT International posthumously edited 1983 edition:

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

Bhagavad-gita, 6.47

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

Unnecessary juggling of words and there is no basis for this last added sentence, ‘That is My opinion’, either in the original or the draft.

Bhagavad-gita As It Is, 7.12

Draft:

Missing pages.

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

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

Bhagavad-gita As It Is, 7.17

Draft:

“Out of the four pious conditioned devotees the one who is in full knowledge and situated in pure devotional service he is the most dear to the Lord. Such devotee is always engaged, the Supreme Lord and the Supreme Lord is very dear to that.”

Original, authorized 1972 edition:

“Of these, the *wise* one who is in full knowledge *in union* with Me *through* pure devotional service is the best. For I am very dear to him, and he is dear to Me.”

BBT International posthumously edited 1983 edition:

“Of these, the one who is in full knowledge and who is always engaged in pure devotional service is the best. For I am very dear to him, and he is dear to Me.”

The words “wise” and “in union” have been discarded and “through” has been replaced with “engaged in”.

It is an unnecessary change and we observe the random picking from the original and the draft.

Bhagavad-gita As It Is, 7.20

Draft:

“Those who are ? by material desires they surrender unto other demigods and

following the particular rules and regulations according to the nature of the worshipper they remain fixed up in that?”

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

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

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

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

Bhagavad-gita As It Is, 7.25

Draft:

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

Original, authorized 1972 edition:

“I am never manifest to the foolish and unintelligent. For them I am covered by My **eternal** creative potency yoga-maya; and so the deluded world knows Me not, who am unborn and infallible.”

BBT International posthumously edited 1983 edition:

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

The words “eternal” and “internal” look and sound alike. And in the original text and purport the usage of *both* makes good sense. This confused edit from “eternal” to “internal” has led to changes in the purport also. One example (out of more):

Draft:

“The Supreme Personality of Godhead in His transcendental Form of Bliss and Knowledge is covered by the **eternal** potency of Brahmajyoti and the less intelligent impersonalists cannot see the SPG on this account.”

Original 1972 edition:

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

Revised edition:

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

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

Bhagavad-gita As It Is, 8.10

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

“One who, at the time of death, fixes his life air between the eyebrows and, **by**

the strength of yoga, with an undeviating mind, engages himself in remembering the Supreme Lord in full devotion, will certainly attain to the Supreme Personality of Godhead.”

Ignoring the complete accordance of the original and the draft and falsely adding “by the strength of yoga” and an “undeviating mind” from the word-for-word section, the revised version once again configures it differently.

And **still** this illegitimate translocation from the word-for-word is not accurate, because both the original *and* the draft says yoga-balena —by the power of **mystic** yoga. The “**mystic**” is omitted.

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

Bhagavad-gita As It Is, 8.18

Draft:

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

Original, authorized 1972 edition:

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

Science of Self-realization, page 225:

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

BBT International posthumously edited 1983 edition:

“At the beginning of Brahma’s day, all living entities become manifest from the unmanifest state, and thereafter, when the night falls, they are **merged** into the unmanifest again.”

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

Bhagavad-gita As It Is, 9.1

Draft:

“The Supreme Lord said: Because you are never envious of Me, Oh Arjuna, I shall give you this most **secret wisdom**, knowing which you shall be relieved of the miseries of this material existence.”

Original, authorized 1972 edition: “The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most **secret wisdom**, knowing which you shall be relieved of the miseries of material existence.”

BBT International posthumously edited 1983 edition:

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

Bhagavad-gita As It Is, 9.5

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

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

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

Bona fide 1968 edition:

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

So the good reader will understand that the alterations in the BBTI model are not in harmony with either the original authorized 1968 *or* 1972 editions, *neither* the draft.

Bhagavad-gita As It Is, 9.11

Draft:

“The foolish mock at Me, at My descending like a human being. They do not know My transcendental Nature, and My supreme dominion over all that be.”

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

In the original's purport it says:

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

The draft's purport says:

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

Whereas the BBT International posthumously edited 1983 purport says: The neophyte devotee gives more attention to the Deity in the temple than to other devotees, so **Visvanatha Cakravarti Thakur** warns that this sort of mentality should be corrected.”

Bhagavad-gita As It Is, 9.19

Draft:

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

Original, authorized 1972-edition:

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

BBT International posthumously edited 1983 edition:

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

*Being and non-being is **deleted**. Spirit and matter is **added**. Drought is taken out.*

Bhagavad-gita As It Is, 9.30

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The words “*in his determination*” are *not* found in either the original or the draft. It is taken from the ‘English equivalents’. ‘Vyavasitah’, meaning ‘situated’.

So is *also* the word “ananya-bhak”, meaning “without deviation”. This has not been used. Picking some words from the “English equivalents” and not others seems to be rather whimsical. A common practice in the BBT International posthumously edited 1983 edition.

Bhagavad-gita As It Is, 10.7

Draft:

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

Original, authorized 1972 edition: “*He who* knows in truth *this glory and power of Mine* engages in unalloyed devotional service; of this there is no doubt.”

BBT International posthumously edited 1983 edition:

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

Synonyms:

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

Notice how the original 1972 edition is perfectly clear and correct. There is no reason to change, correct or edit it. Still the editors tap into the draft **and** the “Synonyms” and **select something**, whilst **leaving out something else**. Thus rendering a new variety of a verse *not approved* by His Divine Grace.

Bhagavad-gita As It Is, 10.31

Draft:

“Of purifiers I am the wind; of the carriers of weapons I am Rama; of all

aquatics I am the shark, and of all flowing rivers I am the Ganges.”

Original, authorized 1972 edition:

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

Purport

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

BBT International posthumously edited 1983 edition:

Translation

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

Purport

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

Srila Prabhupada on Rama in the Bhagavad-gita:

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

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

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

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

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

Srila Prabhupada in his Bhagavad-gita 10.31 writes that Lord Ramacandra is the mightiest of warriors. But Jayadvaita Swami thought Srila Prabhupada was wrong based on the commentaries of Srila Visvanath Cakravati Thakura. However Lord Ramacandra is far Superior to Parasurama that is not Visnutattva. So Jayadvaita Swami had the last line in this purport deleted.

Bhagavad-gita As It Is, 10.34

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

“**Fine**” speech is added. The draft’s and the original’s word-for-word says “**beautiful**” speech. The original’s text just says “speech”. “Faithfulness” is discarded although mentioned both in draft and original. It is replaced with “**steadfastness**”.

Bhagavad-gita As It Is, 10.38

Draft:

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

Original, authorized 1972-edition:

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

BBT International posthumously edited 1983 edition:

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

Purport to the original verse:

“...the rod of chastisement represents Krishna.”

BBTI's change of the same purport:

“...the agency of chastisement represents Krishna.”

Bhagavad-gita As It Is, 11.2

Draft:

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

Original, authorized 1972-edition:

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

BBT International posthumously edited 1983 edition:

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

Bhagavad-gita As It Is, 11.5

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

Here the verse as read to Srila Prabhupada in 1974 by Giriraja:

(reads synonyms) “Translation: The Blessed Lord said: My dear Arjuna, O son of Prtha, behold now My opulences, hundreds of thousands of varied divine forms, multi-colored like the sea.”

(Morning Walk —April 4, 1974, Bombay.)

Bhagavad-gita As It Is, 11.6

Draft:

“O best of the Bharatas, see here the different manifestations of **Adityas, Rudras, and all the demigods**. Behold the many things which none has ever seen or heard before.”

Original, authorized 1972 edition:

“O best of the Bharatas, see here the different manifestations of **Adityas, Rudras, and all the demigods**. Behold the many things which no one has ever seen or heard before.”

BBT International posthumously edited 1983 edition:

“O best of the Bharatas, see here the different manifestations of **Adityas, Vasus, Rudras, Ashvini-kumaras and all the other demigods**. Behold the many wonderful things which no one has ever seen or heard of before.”

The added “Vasus” and “Asvini-kumaras” have been relocated from the synonyms, “English equivalents” and are *as such* already mentioned in the course of the verse.

The absurdity is of course *adding something which is not found either in the original or the draft*. There is also a complete *lack of consequence*, as the “English equivalents” i.e. speaks of the “49 Maruts” (demigods of the wind). These are *not* mentioned.

Bhagavad-gita As It Is, 11.7

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The draft and the original are in complete agreement.

But the BBT International posthumously edited 1983 phrase “***O Arjuna***” is not found in either original or draft. It is translocated from the word-for word passage.

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

The words “***to see***” is added twice, although also not in the original or draft.

The sentence “***in one place***” is also added, it is not found in the original or draft and it is a pleonasm to the phrase “at once” in the first sentence.

Bhagavad-gita As It Is, 11.17

Draft:

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

Original, authorized 1972 edition:

“Your form, adorned with various crowns, clubs and discs, is difficult to see

because of its glaring effulgence, which is fiery and immeasurable like the sun.”

BBT International posthumously edited 1983 edition:

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

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

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

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

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

Prabhupada: No, it is all right.”

(Room conversation, Bombay, April 5, 1974.)

Bhagavad-gita As It Is, 11.28

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

Looking at BG 11.28-30 (Original 1972 edition):

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

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

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

Commentary by previous acaryas (as translated on bhagavad-gita.org):

Sridhara Swamis commentary:

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

Kesava Kasmiris commentary:

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

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

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

Bhagavad-gita As It Is, 11.32

Draft:
Missing

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The BBTI has exchanged the word “*engage*” with the word “*destroy*.”

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

Giriraja: (reads synonyms for following verse:) “Translation: The Blessed Lord said: Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of you, the Pandavas, all the soldiers here on both sides will be slain.”

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

Prabhupada: Yes. The process is going on. Although we have got so many plans to save, nobody can be saved. The destination, the bhutva bhutva praliyate (Bg. 8.19), that will go on. Simply vita-raga-bhaya-krodha man-maya mam upasritah (Bg. 4.10), they will be saved. Otherwise all finished. (Room conversation, Bombay, April 5, 1974.)

Bhagavad-gita As It Is, 11.41-42

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The sentence “**thinking of You as my friend**”, the words “**rashly**” and “**jesting**” have been added in spite of these not being mentioned in either the original or the draft.

Bhagavad-gita As It Is, 11.55

Draft:

My dear Arjuna, anyone who is engaged in My pure devotional service, freed from the contaminations of previous activities and from mental speculation, and who is friendly to every living entity, certainly comes to Me.

Original, authorized 1972 edition:

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

BBT International posthumously edited 1983 edition:

My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being – he certainly comes to Me.

Text added not in the draft, nor in the original version: “He who works for Me, who makes Me the supreme goal of his life.”

Bhagavad-gita As It Is, 13.1-2, Purport

Draft:

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

Original, authorized 1972 edition: “Sometimes we understand that I am happy, I am mad, I am a woman, I am a dog, I am a cat: these are the knowers.”

BBT International posthumously edited 1983 edition:

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

Commentary by Ajit Krishna dasa:

The changes are:

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

What we see is that the editor is true to the draft, whereas Jayadvaita Swami is not. Here we want to focus solely on the change from “I am mad” to “I am a man.” Why has Jayadvaita Swami made this change? He gives the following attempted justification on the BBT International’s website:

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

First of all it is clear that the words from the 1972 edition are not nonsense. “I am happy” and “I am mad” are both states of mind that humans can identify with. Nothing wrong with that. But Jayadvaita Swami speculates that the previous transcribers must have heard wrong, and that “mad” really must have been “a man” instead. I guess his reason is that “a man” fits with “a woman.”

“I am a man, I am a woman” then becomes opposites. Just like “cat” and “dog” can be taken as opposites.

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

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

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

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

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

Don’t be very much **happy** when you are in **happy** condition of life; neither you become **mad** in miserable condition of life.
(Srimad Bhagavatam 3.26.47, Bombay, January 22, 1975.)

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

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

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

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

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

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

Conclusion

There is ample evidence to support the claim that the purport of the original Gita has things right. And we see how the original editor is true to Prabhupada's draft. Jayadvaita Swami is changing something that is absolutely perfectly correct from the point of view of grammar, spelling, composition, logic, etc., and at the same time exactly follows the draft to something else dreamt up in his mind from his imagination and speculation only.

In other words, Jayadvaita Swami here shows no concern for the draft and certainly no concern for Srila Prabhupada's original and authorized 1972

Complete Edition of Bhagavad-gita As It Is. This is not how an editor is supposed to work. To do what Jayadvaita Swami is doing here is totally unauthorized and completely destroys the authority of Prabhupada's books.

Bhagavad-gita As It Is, 13.3

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

Changed "owner" to "knower" with no reason.

Bhagavad-gita As It Is, 13.25

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The original 1972 standard and the draft are completely identical. And well articulated. Still the BBTI model chooses a different phrasing.

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

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

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

Bhagavad-gita As It Is, 13.35

Draft:

“One who knowingly sees the difference between the body and **the owner of the body**, and can understand the process of liberation from this bondage, also attains to the Supreme Goal.”

Original, authorized 1972 edition:

“One who knowingly sees this difference between the body and **the owner of the body** and can understand the process of liberation from this bondage, also attains to the supreme goal.

BBT International posthumously edited 1983 edition:

“**Those who see with eyes of knowledge** the difference between the body and **the knower of the body**, and can also understand the process of liberation from bondage in material nature, attain to the supreme goal.”

Read Aloud to Srila Prabhupada by Nitai In Geneva, 1974:

“One who knowingly sees this difference between the body and **the owner of the body** and can understand the process of liberation from this bondage also attains to the supreme goal.”

Just after Nitai’s reading aloud of the verse **Srila Prabhupada explains:**

“Knowledge means to understand this body and the soul. Ksetra ksetra-jna. Ksetra means this body, and *ksetra-jna means **the owner of the body***. Just like if you study your body... “What is this?” Just we ask any child. Sometimes we play with the child. We ask, “What is this?” He’ll say, “My hand” or “My head.” So even the child can say that the hand is different from him. We also say, “This is my hand,” “This is my leg,” “This is my head.” We never say, “I head” or “I hand.” No. “My hand.” It is very simple thing.”

The BBTI revision of verse 13.35 is in dire opposition to the original, the draft *and* Srila Prabhupada’s *own* spoken words.

Bhagavad-gita As It Is, 14.6

Draft:

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

Original, authorized 1972 edition:

“O sinless One, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.”

BBT International posthumously edited 1983 edition:

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

The BBTI edition differs from both the original and the draft. **It anticipates in advance** the content of the purport, where Srila Prabhupada explains:

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

That is not the job of the editor.

Bhagavad-gita As It Is, 14.19

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The original and the draft agrees to the letter. Both the draft and the original says You can know My spiritual nature, whereas BBT International posthumously edited 1983 edition says he attains to My spiritual nature. The word-for-word says, ‘vetti’ - **know**.

The phrase, “*no other performer*” is not found in the original or the draft.

Bhagavad-gita As It Is, 14.20

Draft:

“When he is able to transcend those three qualities, the embodied being can become free from birth, death, old age and their resultant distresses, and can enjoy nectar even in this life.”

Original, authorized 1972 version:

“When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.”

BBT International posthumously edited 1983 edition:

“When the embodied being is able to transcend these three modes ***associated with the material body***, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.”

The sentence, ‘***associated with the material body***’ cannot be a Bhaktivedanta sentence since it is not found in either the original or the draft.

So again we find words and sentences that do not bring the revised edition closer to Srila Prabhupada’s Bhagavad-gita As It Is.

In the physical book Bhagavad-gita **revised** edition this sentence is repeated twice in the end of the purport:

“In other words, devotional service in Krishna consciousness is the sign of liberation from material entanglement, and this will be explained in the Eighteenth Chapter. When one is freed from the influence of the modes of material nature, he enters into devotional service.”

Bhagavad-gita As It Is, 15.11

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

“The endeavoring transcendentalists, who are situated in self-realization, can see all this clearly. But those whose **minds are not developed** and who are not

situated in self-realization cannot see what is taking place, though they may try to.”

The word “acetasaḥ” found in the word-for-word translation means “undeveloped mind”. But it is *not* being used in the verse of either the original or the draft. It’s available in the word-for-word section. The practise of taking words from the word-for-word section and applying it in Prabhupada’s text as one sees fit, leaves the door open for future editors to do exactly the same. And again, it is noticed how the singular “The transcendentalist” is made into plural, “The transcendentalists.”

Bhagavad-gita As It Is, 17.7

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The words, “each person prefer” are brought in. And the rest is randomly picked from the original and the draft.

What was wrong with the original verse, that it had to be changed?”

This is clearly an arbitrary practice: taking something from the original, something from the draft and something of your own and mixing.

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

Draft:

“Foods in the mode of goodness increase the duration of life, purify existence,

give strength and increase health, happiness and satisfaction. Such foods are juicy and fatty and are very much conducive to the healthy condition of the body.

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

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

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

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

The words “dear to those” are *not* found in either the original or the draft.

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

Both original and draft says “*hot*”. The BBT International posthumously edited 1983 edition says “*burning*.”

Also a translocation from the “word-for word” section.

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

Bhagavad-gita As It Is, 17.12

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The original’s “performed ostentatiously” is skipped. The original’s “*out of pride*” and the draft’s “*with pride*” is boosted to “*for the sake of pride*”.

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

Bhagavad-gita As It Is, 17.15

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The original verse is *clear*. Still the edited version takes a now all too well known road, namely making a **third build-up**. Taking something from the original and something from the draft. *and* adding extras —“words” and “pleasing.”

Bhagavad-gita As It Is, 18.50

Draft:

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

Original, authorized 1972 edition:

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

BBTI International posthumously edited 1983 edition:

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

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

Therefore these words **cannot** be the author’s.

Bhagavad-gita As It Is, 18.63

Draft:

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

Original, authorized 1972 edition:

“Thus I have explained to you the most confidential of all knowledge.

Deliberate on this fully, and then do what you wish to do.”

BBT International posthumously edited 1983 edition:

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

Bhagavad-gita As It Is, 18.64

Draft:

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

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

The original *and* the draft are in complete unison. Thus by unlawfully adding these three words “My supreme instruction” in this verse we end up with *yet another* speculative alteration from the given standard.

Gita purports have been altered

Jayadvaita Swami letter to Senior ISKCON Devotees 10/25/1982

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

Although those words were written back in 1982, there is a lot of evidence that the purports have been and continue to be edited profusely and arbitrarily. You can see a list in this booklet¹ from the 90's.

Changes to Srimad Bhagavatam

Unauthorized Srimad Bhagavatam edition

“For both books, First and Second Cantos, Srila Prabhupada never asked for a second edition. Both books were revised by the BBTI's lowly editor.” — Jayadvaita Swami.

BBTI edited Srimad Bhagavatam on his own

“Regarding your proposed program of editing, the Bhagavatam First Canto is already edited, so when making final typing, you shall simply see it for proofreading.”

(Srila Prabhupada letter to Rayarama, May 15, 1969, Columbus, Ohio.)

“Yes, there is no need for corrections for the First and Second Cantos. Whatever is there is alright. Once Pradyumna comes to join me here from India, then there will be no need for Nitai dasa or Jagannatha dasa to edit the Srimad Bhagavatam.”

(Letter to Radhaballabha, May 4, 1976.)

—Jagannatha Mishra dasa

1976: No more changes to the Srimad Bhagavatam

During the Mayapur Festival in 1976, there was a meeting with His Divine Grace regarding the Srimad Bhagavatam. A color board had been prepared illustrating what the color of each volume would be for all the reprints. He approved of the color scheme for all of them, but warned the devotees that it must be the very last change that is ever made to the Srimad Bhagavatam.

—Rupanuga dasa

Srimad Bhagavatam changes

Srila Prabhupada letter to Uddhava, July 24, 1970, Los Angeles:

“I beg to acknowledge your letter dated 20th July, 1970, along with the blueprint for Chapter 4 Second Canto Srimad Bhagavatam. I have gone through the blueprint and I am also sending the necessary Sanskrit corrections to Pradyumna. So when these corrections are made then you can print immediately.”

Another letter confirms Srila Prabhupada’s great satisfaction with the 1970-2 version of the Second Canto:

My Dear Uddhava,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15th June, 1970, along with a copy of Srimad Bhagavatam, 2nd Canto.

I think this style is very nice following the tradition of my other Bhagavatam publications. So please continue this process, chapter after chapter, and it will give me complete satisfaction. Thank you very much.

I am also in due receipt of one letter from Pradyumna regarding Sanskrit editing. I will study this letter scrutinizingly and then I shall reply. But on the whole, the Sanskrit editing has been done very nicely and the style is completely satisfactory. Answers to the questions will follow in the next mail. (Srila Prabhupada letter to Uddhava, June 18, 1970, Los Angeles.)

More quotes in regards to the Second Canto’s first editing:

“I beg to acknowledge receipt of your letter dated 12th July, 1970, along with the blueprint for the third chapter of Srimad Bhagavatam Second Canto, entitled Pure Devotional Service: the Change in Heart.” I have looked over the blueprint and noted a few points to be corrected, so I am sending back the blueprint to you for seeing the necessary changes as they are in the text. I have also corrected the points sent by Pradyumna and the sheet is also sent back herewith.”

(Srila Prabhupada letter to Uddhava, July 14, 1970, Los Angeles.)

“Regarding Srimad Bhagavatam, First Canto, I am glad that draft is also being composed. Srimad Bhagavatam, Second Canto, improper title pages being rectified is good news. Please keep me informed about the progress of those

drafts.”

(Srila Prabhupada letter, July 31, 1970, Los Angeles.)

“So then you take up the second part, Second Canto, and keep along with you Pradyumna; he will help you in marking diacritic signs on the original verses, and be always in correspondence with me. And be seriously engaged in this task, and it will be a great service to Krishna.”

(Srila Prabhupada letter to Hayagriva, September 9, 1968, San Francisco.)

If Prabhupada himself went through the blueprint of these chapters, corrected errors and approved of it, why did BBTI change them in the second printing? Another point in favor of the 1972 version is the already mentioned letter to Radhaballabha:

“There is no need for corrections for the First and Second Cantos. Whatever is there is all right. Once Pradyumna comes to join me here from India, then there will be no need for Nitai dasa or Jagannatha dasa to edit the Srimad Bhagavatam.”

(Letter of 5-4-76.)

According to the historical records, Srila Prabhupada gave only one class from a verse which differs in the two versions. It is the 2.3.20 recorded on the 24th of March, 1977. Just as with the First Canto, the Vedabase transcript confuses one into thinking that Srila Prabhupada gave a class from the 1976 version. But when we examined the audio we discovered that Srila Prabhupada is giving class from the 1972 version.

BBTI transcript:

“One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.”

The actual audio of this class:

“One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like that of the snakes and a tongue like that of the frogs.”

Therefore no evidence so far has been shown to prove that Srila Prabhupada

ever gave classes from the 1976 version. In fact, there's no evidence whatsoever that Srila Prabhupada authorized the 1976 version of the Second Canto. This is confirmed by the editor himself:

Jayadvaita Swami on the BBTI website:

The Third and Fourth Canto Dravida dasa, in a personal email states that besides the First and Second Cantos, no other cantos have been revised. And Jayadvaita claims in his article, "Editing the Unchangeable Truth," that the Srimad Bhagavatam from the Second Canto onwards continues to be published only in its original BBT edition. The truth is that there are many changes made. Judge for yourself:

1974 Srimad Bhagavatam 3.25.29 purport:

"Sometimes it is questioned how the living entity falls down from the spiritual world to the material world"

1978 Srimad Bhagavatam 3.25.29 purport:

"Sometimes it is asked how the living entity falls down from the spiritual world to the material world."

Bhagavatam.4.1.1 purport, original edition:

"Svayambhuva Manu is the son of Brahma."

Srimad Bhagavatam.4.1.1 purport, current edition:

"Svayambhuva Manu was the son of Brahma."

According to the Bhaktivedanta Archives, the 1978 printings are the second printings of the volumes where these examples can be found. In other words, there have been no printings in between. The changes as we see them were printed after Srila Prabhupada's physical departure.

—Purujit dasa

Changes to Caitanya-caritamrta

Adi 1, The Spiritual Masters

“The direct disciple of Srila Krishnadasa Kaviraja Goswami was Srila Narottama dasa Thakura, who accepted Srila Visvanatha Cakravarti as his servitor. Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, who initiated Srila Bhaktivinoda Thakura, who in turn **initiated** Srila Gaurakisora dasa Babaji, the spiritual master of Om Visnupada Srila Bhaktisiddhanta Sarasvati Goswami Maharaja, the divine master of our humble self.”

In the recent edition of Caitanya-caritamṛta (9-volume edition) the passage reads:

“The direct disciple of Srila Krishnadasa Kaviraja Goswami was Srila Narottama dasa Thakura, who accepted Srila Visvanatha Cakravarti as his servitor. Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, the spiritual master of Srila Bhaktivinoda Thakura, who in turn **accepted** Srila Gaurakisora dasa Babaji, the spiritual master of Om Visnupada Srila Bhaktisiddhanta Sarasvati Goswami Maharaja, the divine master of our humble self.”

Cc Madhya, 20.117

Old 1975 version, Cc Madhya 20.117:

“The living entity is called the marginal energy because by nature he is spiritual but by forgetfulness he is situated in the material energy. Thus he has the power to live either in the material energy or in the spiritual energy, and for this reason he is called marginal energy. He is sometimes attracted by the external illusory energy **when he stays in the marginal position**, and this is the beginning of his material life.”

Edited version, in the 2011 Folio:

“The living entity is called the marginal energy because by nature he is spiritual but by forgetfulness he is situated in the material energy. Thus he has the power to live either in the material energy or in the spiritual energy, and for this reason he is called marginal energy. **Being in the marginal position**, he is sometimes attracted by the external, illusory energy, and this is the beginning of his material life.”

Sri Caitanya-caritamṛta, list of changes

Here² you can find an accurate list of changes to Caitanya-caritamṛta.

Changes to Krishna Book

Analysis of BBTI's changes to Krishna Book

Modifications not according to the tape recording while the original edition follows the tape recording. Effects on the meaning of a sentence. Text in square brackets has been inserted by the reviser.

Chapter 6

Similarly, Putana [had] killed so many babies before meeting Krishna [and she mistook Him to be like them] but now she was accepting the snake that would kill her immediately. ...may the Lord of Svetadvīpa, Narayana, protect [the core of] Your heart; The modifications are described in brackets.

Chapter 11

...therefore Krishna might have seen His parents exchange fruits and other things by bartering grains... [the word “exchange” has been exchanged with “acquire” (There is a difference if you exchange or acquire something...)]. The vendor who came to sell fruits saw this and was very much captivated by the beauty of the Lord, so he immediately accepted... [“he” (the vendor) replaced with “she” (Prabhupada does not say in the Krishna Book that the vendor is a woman, although we’ll know this, when we read the Srimad Bhagavatam. The reviser often uses his understanding of the Bhagavatam to modify the words of Srila Prabhupada)]. The child of Mother Yasoda, who is the reservoir of pleasure for the demigods and who is the maintainer of saintly persons, caught hold of the beaks of the great gigantic duck and... [“beaks of the great gigantic duck” replaced with “great gigantic heron by the two halves of his beak” (the editor seems to understand the Bhagavatam better. He may write a commentary, but his modifications are not what Srila Prabhupada dictated for the Krishna Book)]. They were full of anxieties, but they could not turn their faces from the vision of Krishna. [“They were full of anxieties” replaces with “Indeed (no reason to replace with “indeed”)].

Examination of Chapter Seventy-eight and Chapter Eighty-eight:

They are both longer chapters. Only five modifications will be described. (Modifications not according to the tape recording while the original edition follows the tape recording. Effects on the meaning of a sentence.)

The modifications are described in brackets.

Chapter 78

“Some offered Him respectful obeisances, and those who were elderly great sages and brahmanas offered Him blessings by standing up.” [“respectful” replaced with “respects by standing up and then paying and “by” replaced with “after”] The Lord’s position is always transcendental, and because He is omnipotent He can act as He likes without being obliged to the material laws and principles. [“to the material laws” replaced with “to follow the material laws”].

Chapter 88

“...favours received from Lord Siva are not actually beneficial to the conditioned souls, although apparently such facilities seem opulent” [“apparently” replaced with “materially”].

“When by the grace of the Lord a devotee becomes freed from all designation, his devotional service is actually *naiskarmya*” [“becomes” replaced with “is”].

“Yamaraja advised his followers that persons who have never uttered the holy name of the Lord” [“that persons replaced with “that only persons” (small word, big difference)].

“...so a devotee’s distressed condition is not the same as the distressed condition of a common *karmi*” [“distressed condition” replaced with “distress” two times].

“As such, the benedictions derived from demigods are appreciated by the less intelligent class of men” [“appreciated by” replaced with “appreciated only by” (Again: small word, big difference)].

“The compassion of Lord Siva was aroused because the demon was offering his flesh into the sacrificial fire. This is natural compassion. Even if a common man sees someone preparing to commit suicide, he will try to save him.” [In the revised edition we read: “The compassion of Lord Siva was aroused *not* because the demon was offering his flesh into the sacrificial fire *but because*

he was about to commit suicide. This is natural compassion. Even if a common man sees someone preparing to commit suicide, *he will* try to save him.”].

“They cannot show their meritorious power by discovering something which can save man from death” [“discovering” replaced with “inventing”].

“Anyone who hears this history with faith and devotion certainly becomes liberated from material entanglement” [“certainly becomes” replaced with “is certainly”]. In addition, a whole paragraph (the text starting with “The demons are described as duskrtinas, miscreants...”) has been moved and modified although it appears in the original edition at the same place as on the tape recording.

—Madhudvisa dasa

Examples of modifications

Modifications not according to tape recording while the original edition also doesn't follow the tape recording exactly.

TR =tape recording **OE** =original edition **RE** =revised edition

Chapter 6 (sparks and fire):

TR: ...as there are many minute particles of a spark of the original fire. So these sparks can be covered by the influence of maya, but not the original fire, or Krishna.

OE: ...they are minute particles or sparks of the supreme fire, but are not the original fire, or Krishna.

RE: ...they are minute particles or sparks of the original fire. So these sparks can be covered by the influence of maya, but the original fire, Krishna, cannot.

Chapter 6 (protection for Krishna)

TR: My dear Krishna, may Supreme Personality of Godhead, who is [indistinct] known protect your legs, the lord, who is known as Maniman protect Your thighs [indistinct] Lord Visnu, who is known as [indistinct: Yajna?] may protect Your legs;

OE: My dear Krishna, may the Lord known as Maniman protect Your thighs;

may Lord Visnu who is known as Yajna protect Your legs;

RE: My dear Krishna, may the Lord who is known as Aja protect Your legs; may Lord Maniman protect Your knees; may Lorry Yajna protect Your thighs;

TR: Lord Acyuta may protect Your arms; Lord Hayagriva may protect Your abdomen; Lord Kesava may protect Your heart; Lord Visnu may protect Your arms;

OE: may Lord Acyuta protect Your arms; may Lord Hayagriva protect Your abdomen; may Lord Kesava protect Your heart; may Lord Visnu protect Your arms;

RE: may Lord Acyuta protect Your upper waist; may Lord Hayagriva protect Your abdomen; may Lord Kesava protect Your heart; may Lord Isa protect Your chest; may Lord Surya protect Your neck; may Lord Visnu protect Your arms;

TR: [...] Lord Visnu carries His conchshell may protect Your left side; [indistinct] Godhead Upendra may protect Your upside and Lord Tarksya may protect you from the downside of the earth;

OE: may Lord Visnu with His conchshell protect Your left side; may the Personality of Godhead Upendra protect You from above, and may Lord Tarksya protect you from below the earth;

RE: may Lord Ajana protect Your left side; may Lord Urugaya with His conchshell protect You on all sides; may the Personality of Godhead Upendra protect You from above; may Lord Tarksya protect You on the ground;

Chapter 6 (glories of the devotees)

TR: ...because salvation like this, [indistinct: because?] what to speak of others, who are affectionate to Krishna in the relationship of mother to [indistinct] Krishna with great love and affection for the Supreme Personality of Godhead Krishna who is the Supersoul of every living entity.

OE: So what can be said of others, who are affectionate to Krishna in the relationship of mother or father? The pure devotees always serve Krishna with great love and affection, for He is the Supreme Personality of Godhead, the Supersoul of every living entity.

RE: So what can be said of those who are affectionate to Krishna in the relationship of mother, who with great love and affection render service to

Him, the Supreme Personality of Godhead and the Supersoul of every living entity?

Chapter 11 (cowherd families arrive in Vrindavana)

TR: In this way, after reaching Vrindavana, the place where everyone lives eternally, very peacefully and happily, they encircled the place by keeping the carts all together. They began to construct their places of residence.

OE: In this way, after reaching Vrindavana, where everyone lives eternally, very peacefully and happily, they encircled Vrindavana and kept the carts all together.

RE: In this way, after reaching Vrindavana, where everyone lives eternally, very peacefully and happily, they encircled Vrindavana, drew all the carts together in a half circle, and in this way constructed a temporary (!) residence.

TR: Krishna and Balarama, after reaching Vrindavana and seeing the beautiful [indistinct] appearance of Vrindavana, Govardhana on the bank of the river Yamuna, felt very much happy [indistinct: in this way?] this [indistinct: while they're growing?] by Their calves [indistinct] with Their parents and inhabitants of Vrindavana.

OE: After seeing the beautiful appearance of Govardhana on the bank of the river Yamuna, they began to construct their places of residence. While those of the same age were walking together and children were talking with their parents, the inhabitants of Vrindavana felt very happy.

RE: When Krishna and Balarama saw the beautiful appearance of Vrindavana, Govardhana Hill and the banks of the river Yamuna, They felt very happy. As They grew up They began talking with Their parents and others in childish language, and thus They gave great pleasure to all the inhabitants of Vrindavana.

TR: Everyone [indistinct] of Vrindavana felt very much happy, and in the meantime to [indistinct: precisely were] to take care of the calves. The cowherd boys are trained from the very beginning of their childhood to take care of the cows. First responsibility was to take care of the little calves.

OE: At this time Krishna and Balarama were given charge of the calves. The first responsibility of the cowherd boys was to take care of the little calves. The boys are trained in this from the very beginning of their childhood.

RE: Soon Krishna and Balarama had grown sufficiently to be given charge of the calves. From the very beginning of their childhood, cowherd boys are trained to take care of the cows, and their first responsibility is to take care of the little calves.

TR: So Krishna and Balarama were [indistinct: given?] charge of the calves in the [indistinct] in this way Krishna and Balarama along with other little cowherd boys went into the pasturing ground taking charge of the calves [indistinct] playing with playmates.

OE: So along with other little cowherd boys, Krishna and Balarama went into the pasturing ground and took charge of the calves and played with Their playmates.

RE: So along with the other little cowherd boys, Krishna and Balarama went into the pasturing ground and took charge of the calves, and there They played with Their playmates.

—Madhudvisa dasa

Krishna Book — Complete List of Changes

You can find a complete list of changes to the Krishna Book here.[3](#)

Changes to other books

Editing of “Perfect Questions, Perfect Answers”

In 1993 BBT International published a new edition of Srila Prabhupada’s “Perfect Questions, Perfect Answers.” Madhudvisa Prabhu wrote about this:

“The original edition was more or less a transcript of the original conversation. It was edited, of course, to make the English clear and correct and to make it readable. But basically it remained a transcript of the original conversation.

The 1993 version changes all of this. The book is slashed from 99 pages to 77 pages! And the type is not even smaller! So much has been cut out. In one place four complete pages have been deleted!

All the text has been heavily edited and the whole mood of the book has been completely changed. We have not done anything below about the editing, we have just pointed out a few pieces of text (shown in bold) that have been completely deleted from the new edition.

This is *not* a comprehensive list.

Plain Text – text from original book (may be edited in new edition).

Bold – original text completely **deleted** from new edition.

“Miracles are For the Ignorant”? Chapter 1, Page 5:

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

Srila Prabhupada: Yes, yes.

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

Srila Prabhupada: Yes, yes. Miracles are for the ignorant. Bob: I had asked this in relation to all the miracle men you hear about in India.

Srila Prabhupada: Krishna is the highest miracle man. Bob: Yes.

Srila Prabhupada: That is stated by Kunti..

“Our Knowledge Is Perfect”? Chapter 1, Page 10:

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

Deleting Verse Translations Chapter 3, Page 21:

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

Chapter 3, Page 26:

“By the mercy of the spiritual master one is benedicted by the mercy of Krishna.” Chapter 3, Page 26:

“Without the grace of the spiritual master one cannot make any advancement.” Chapter 3, Page 27:

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

“
*saksad-dharitvena samasta-sastrair
uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya
vande guroh sri-caranaravindam*

“The spiritual master is to be honored as much as the Supreme Lord because of his being the most confidential servitor of the Lord. This is acknowledged by all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Lord Krishna.”
The guru should be accepted as God. That is the injunction of all sastra.

“Chanting Hare Krishna is a Yogic Process”? Chapter 3, Page 25:

Bob: Is chanting Hare Krishna such a yogic process?

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

What Is the Difficulty? Chapter 3, Page 28:

Srila Prabhupada: Yes, He is the original spiritual master because He was accepted as spiritual master by Arjuna. **So what is the difficulty?** Sisyas te ‘ham sadhi mam tvam prapannam. Arjuna told the Lord, “I am Your disciple, and a soul surrendered unto You. Please instruct me.” So unless He is a spiritual master how does Arjuna become His disciple? He is the original

guru. Tene brahma hrda ya adi-kavaye: “It is He only who first imparted Vedic knowledge unto the heart of Brahma, the first created being.” Therefore He is the original guru.

“My Krishna?” Chapter 5, Page 39:

Bob: Mine?

Srila Prabhupada: Yes. Mine. My Krishna.

Bob: Ah.

Srila Prabhupada: Krishna is mine. Krishna is mine.

Bob: Yes.

“That is not Service—That is Business” Chapter 5, Page 39:

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

Srila Prabhupada: Hm-m? That is not service, that is business. [Everyone laughs]. For example, here in Mayapur we have employed a contractor. That is not service—that is business. Is it not? Sometimes they will advertise, “Our customers are our masters.” Is it not? But in spite of the flowery language—“Our customers are our masters”—this is business, because nobody is a qualified customer unless he pays. But service is not like that. Service—Caitanya Mahaprabhu prays to Krishna: yatha tatha va vidadhatu lampato mat-prana-nathas tu sa eva napaarah “You do whatever You like, but still You are my worshipable Lord.” That is service. “I don’t ask any return from You.” That is service. When you expect some return, that is business.**

“So Better Not to Teach...”? Chapter 5, Page 41:

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

Srila Prabhupada: When do you go back?

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

Srila Prabhupada: What is there in Chaibasa?

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

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

Bob: [Laughs] I’ll be going—I don’t like this teaching so much, and I’ll be

returning to America in May, but while I'm here, this is my agreement for staying in India.

“Following the Principles”? Chapter 5, Page 42:

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

Bob: You mean by following these principles?

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

Sickness... Chapter 5, Page 53:

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

Srila Prabhupada: Yes?

Bob: ...does he still get sick?

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

Syamasundara: Momentum.

That is Perfection... Chapter 5, Page 53:

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

That is in the Bible... Chapter 5, Page 58:

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

Questions and Answers Chapter 5, Page 64:

Srila Prabhupada: And the time? **Syamasundara:** Six o'clock.

Srila Prabhupada: Questions and answers are required. They are

beneficial to all.

Bob: I still have a question on the prasada.

Srila Prabhupada: Suta Goswami says:

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

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

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

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

“Independence & We are Always Controlled by Maya or Krishna.” (4 pages!.) Chapter 9, Page 89:

Barbara: And chanting —what does chanting do?

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

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

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

Bob: And how does Krishna control a devotee?

Srila Prabhupada: Just as you control your beloved. For example, if you have a beloved child, you control him for his benefit. If he is going to touch fire, you will immediately tell him, “No, no, my dear child. Don’t touch it.”

So a Krishna conscious person, a devotee, is never misled, because Krishna is always guiding him, whereas those who are not Krishna conscious are in the charge of maya, and maya will do the needful, as you have seen.

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

Srila Prabhupada: What?

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

Srila Prabhupada: Yes.

A devotee: And he cannot change that?

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

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

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

He will be arrested again, and his term of imprisonment will be increased, or he will be punished more. So, naturally we cannot violate destiny. But if we do it, then we will suffer. But our destiny can be changed by Krishna when we are Krishna conscious. We do not do it, but Krishna will do it.

Krishna says: aham tvam sarva-papebhyo moksaisyami: "I shall give you protection." That change takes place for my protection. There are two stages—nondevotee and devotee.

The nondevotee is under the control of material nature, and the devotee is under the direct control of Krishna. In the office of a big man, an executive of a big company, there are many employees, and they are controlled by different departmental superintendents. But although outside of home he controls indirectly, the same man at home is controlling his children directly. But he is always a controller. Similarly, God is the controller always. When one becomes a devotee, he is controlled by God; when he is a nondevotee, he is controlled by His agent, maya. But he has

to be controlled. For example, every citizen of America is controlled by the government. When he is all right, the civil department controls him; when he is not all right, the criminal department controls him.

But he cannot say, “I am not controlled.” That is not possible. Everyone is controlled. If somebody says, “I am not controlled,” he is not sane; he is crazy. Everyone is controlled. So either you are controlled directly by God, or you are controlled by His agency, maya. Being controlled by maya, you spoil your life; you remain in material existence one birth after another, changing your bodies. But if you choose to be controlled by God, then after this body, you go back home, back to Godhead. Then your life is successful. You cannot exist without being controlled; that is not possible.

That is intelligence. And that is stated in the Bhagavad-gita. Bahunam janmanam ante jnanavan mam prapadyate: “After many births of traveling or speculation, one surrenders unto Me.” Vasudevah sarvam iti: “Krishna, You are everything. So I have come. Accept me. I am now fully surrendered unto You, and You control me. I am controlled. For so long I have been controlled by these rascals. There is no benefit. I have been controlled by my senses. So under the control of the senses I have served so-called family, society, country, nation—up to serving the dogs.

But nothing has given me satisfaction. Therefore now I have good sense; I put myself under Your control. Instead of being controlled by dog, let me be controlled by God.” This is Krishna consciousness. Have you not seen how a man is controlled by a dog? In the street the dog stops, passes stool, and his master will stand and wait. Is it not? He is passing stool and urine, and the master is thinking, “I am master.” But he is being controlled. That is maya.

He has become servant of the dog, but he is thinking, “I am master.” So unless one is Krishna conscious, one cannot understand. We can understand that this rascal is being controlled by his dog, but he is thinking that he is the master. We can understand. What do you think? Has he not become controlled by the dog? Bob: That is so.

Srila Prabhupada: But he is thinking, “I am the master of the dog.” A

family man is controlled by his wife, his children, by his servants, by everyone, but he is thinking, "I am master." President Nixon is thinking that he is master of his country, but he is controlled. At once he can be dismissed by the public, his servants! And he will take a position, claiming, "I will give you very good service," and "I shall be a first-class servant." Therefore people vote, "All right, you become president." And he is advertising: "Reelect me! Reelect me!" That means he is a servant. But he is thinking, "I am master." That is the position. Maya. One who is controlled by maya is thinking himself master, but he is a servant. And a devotee never thinks to himself, "I am master," only "I am servant." That is the difference between maya and reality. He at least knows: "I am never master. I am always a servant." When a servant is thinking, "I am master," that is called illusion. But when a servant thinks, "I am a servant," that is not illusion. That is mukti, liberation.

Because he is not controlled by false thoughts. Try to think about this subject matter. A devotee is never controlled by false thoughts. He knows his position. Svarupena vyavasthitih. Mukti, liberation, means to be situated in one's own constitutional position. I am a servant. So if I know that I am a servant, that is my liberation. And if I think that I am master, that is bondage. This is the difference between conditioned life and liberated life. So these Krishna conscious devotees are always thinking that they are servants of Krishna. Therefore they are all liberated.

They do not endeavor for liberation. They are already liberated because they are situated in their constitutional position. They are not artificially thinking, "I am master." Otherwise, everyone is thinking, "I am master." That is illusion. You cannot be master in any state of your life; you must remain a servant. That is your position. When one thinks artificially that he is master, that is his conditioned life. And when one voluntarily surrenders to the supreme master, that is his liberation.

A devotee does not try for liberation separately. As soon as he surrenders to Krishna or Krishna's representative, he is liberated.

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

The Jesus Movement? Chapter 9, Page 94:

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

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

Imitating a Powerful Man Chapter 9, page 95:

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

You See How They [the Karmis] Think? Chapter 9, Page 96:

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

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

In addition to this, Madhudvisa Prabhu has documented that in fact the second edition has not just had sections and pages cut out. Quite a few individual words and sentences has been randomly edited out.

Attempted justifications

The BBT International has tried to justify the changes to “Perfect Questions, Perfect Answers.” But their attempted justifications are mutually exclusive a shown below:

PQPA, Attempted Justification 1	PQPA, Attempted Justification 2
Edited by "less experienced editor".	Edited by "devotee in charge of operations".
Had "numerous editorial discrepancies".	No mention of any editorial discrepancies. Only sections and pages were cut to make the book fit a 96-pages format.
The editor made "numerous editorial discrepancies".	The editor simply followed the precedent (Srila Prabupada's own example).
The second edition is in need of re-editing by Dravida Dasa. He will either correct the "numerous editorial discrepancies" or revert to the original edition.	The second edition is not in need of re-editing since it was cut short only to make it easier to sell and distribute. No mistakes were made.
The second edition and its editor is worthy of criticism due to the book's "numerous editorial discrepancies".	The editor second edition should be lauded, since he was making 96 pages out of the original 120 pages available to the public.

—Ajit Krishna dasa

Siddhanta deviation

Bhagavad-gita, 4.10 purport

Draft:

“So, by the slow process of devotional service —under the guidance of the bona fide spiritual master one can attain the Bhava stage —being freed from all material attachment, fearfulness of one’s individual spiritual personality, and **the frustration of voidness.**”

Original, authorized 1972 edition:

“So, by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the highest stage, being freed from all

material attachment, from the fearfulness of one's individual spiritual personality, and from **the frustrations resulting from void philosophy.**"

BBT International posthumously edited 1983 edition:

"So, by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the highest stage, being freed from all material attachment, from the fearfulness of one's individual spiritual personality, and from **the frustrations that result in void philosophy.**"

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

Basic philosophical point.

Bhagavad-gita, 4.34

Draft:

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized **soul** can impart knowledge unto you because **he** has seen the truth. (Bg 4.34)

Original, authorized 1972 edition:

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized **soul** can impart knowledge unto you because **he** has seen the truth. (Bg 4.34)

BBT International posthumously edited 1983 edition:

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

Here, **souls** and **they** have been inserted.

1936 translation of 4.34

In 1936 in Bombay Srila Prabhupada presents an offering to Srila Bhaktisiddhanta where he translates this verse as:

"Just approach the wise and bona fide spiritual master. Surrender unto him first

and try to understand him by enquiries and service. Such a wise spiritual master will enlighten you with transcendental knowledge, for he has already known the Absolute Truth.”

Bhagavad-gita, 4.38

Draft:

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

Original and authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

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

...is changed to:

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

This change is both needless and alters the meaning. It is **needless** because Prabhupada has not asked for it. It alters the meaning, as the words “enjoys the self” is erased and replaced with “enjoys this knowledge”. And the words “has achieved this” are substituted with “has become accomplished in the practise of devotional service”. Furthermore the words “are culminated” in the end of the purport are **needlessly** changed to “culminate”. So there are **needless** changes **both** in the translation and in the purport. Usually all this is

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

The “original draft” sounds like this:

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

So *again* the “original draft” is seen to be closer to the 1972 original Bhagavad-gita than Jayadvaita Maharaj’s version. On top of that, in the word-for-word translation the word “na – never” is changed to “na – nothing” and “svayam-itself” is changed to “svayam-himself”. Prabhupada personally did ALL the type-writing for the first six chapters of the so called “original draft”. In the “original draft” Prabhupada’s translation of “na” was “never” (Na-never) and his translation of “svayam” was “itself” (svayam-itself):

So BBT International have **changed Prabhupada’s Sanskrit translation** as it was **personally written by him**, on his typewriter. Prabhupada was very concerned with better knowing disciples that had become “learned” in Sanskrit: “...a little learning is dangerous, especially for the Westerners. I am practically seeing that as soon as they begin to learn a little Sanskrit immediately they feel that they have become more than their guru and then the policy is kill guru and be killed himself.”

(From a Letter to Dixit dasa on 18 Sep 1976.)

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

Madhudvisa: Verse thirty-eight: “In this world there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism and one who achieved this enjoys the self within himself in due course of time (Bg. 4.38).”

Prabhupada: Yes. Knowledge: “I am part and parcel of Krishna, or God. My duty as part and parcel is to serve Krishna.” Just like this finger is the part and parcel of my body. The duty of the part and parcel is to serve. (Bhagavad-gita 4.34-39, Los Angeles, January 12, 1969.)

Bhagavad-gita, 12.2 and Purport

Draft:

“For one in such Krishna consciousness there are no material activities because everything is done BY Krishna.”

Original, authorized 1972 edition:

“For one in such Krishna consciousness there are no material activities because everything is done BY Krishna.”

BBT International posthumously edited 1983 edition:

“For one in such Krishna consciousness there are no material activities because everything is done FOR Krishna.”

An essential esoteric point is lost in this speculative edit.

Regarding the change to 12.12, purport:

Letter to Jayadvaita Bombay 17 March, 1971

“So far changing the working of **verse or purport** of 12.12 discussed before, it may remain as it is.”

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter from Jayadvaita Swami trying to justify his direct disobedience to his spiritual masters personal order and direct instruction: —“The story on 12.12”:

I asked Srila Prabhupada whether the sequence of items mentioned in the verse (which to me seemed inconsistent with the Sanskrit) should be changed. He said no. Respecting his order, I left the verse as is. Srila Prabhupada gave a very specific answer to a very specific question. Someone now wants to extend Srila Prabhupada’s specific answer to make it a general order to the effect that not a word of the purport should be changed. And so the obviously erroneous “regulated principles” —a term that makes no sense— must be forever preserved, and not revised to the usual and sensible “regulative principles,” lest we stand in defiance of Srila Prabhupada’s sacred order. This is a point of view with which I respectfully disagree.”

For your reference see below just a very few of the many places where Srila Prabhupada very *sensibly* used the words “regulated principles”:

One who can control his senses by practicing the regulated principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion (Bg 2.64).

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulated principles of Bhakti yoga. In this way you will develop a desire to attain to Me. (Bg 12.9.)

As mentioned in the previous verses, there are two kinds of devotional service: the way of regulated principles, and the way of full attachment in love to the Supreme Personality of Godhead. (Bg 12.12.)

Because a bona fide spiritual master is a representative of Krishna, if he bestows any blessings upon his disciple, that will make the disciple immediately advanced without the disciple’s following the regulated principles. Or, the regulated principles will be easier for one who has served the spiritual master without reservation. (Bg 13-12.)

Injunctions of the scriptures are meant not to encourage the eaters of animals, but to restrict them by regulated principles. (SB 1.13.47.)

The process of Krishna consciousness is the process of training these senses through regulated principles. (Raja-Vidya chapter 4 Knowledge by Way of the Mahatmas, Great Souls.)

It is stated in Bhagavad-gita that if one executes the regulated principles of Krishna consciousness carefully, it is certain that he will reach the supreme destination in his next life. (Krishna Consciousness, The Matchless Gift Chapter 2 Getting Out the Material Mire.)

Regarding Pyari Mohan, Ramacarya, and Nanda devi dasi taking second initiation, if you recommend, that’s alright. But now they must keep very clean and never break the regulated principles. (Letter to: Trai – India 4 March, 1973.)

Now they must always follow the regulated principles, such as 16 rounds at least each day, attending Mangala Arati, etc. and gradually they will come to the stage of spontaneously loving Krishna. You also have my permission for the second initiation of Sikhandi dasi and you can obtain an initiation tape and instructions from Karandhar in Los Angeles. Now, keeping very clean, she must never break the regulated principles. (Letter to: Sukadeva – Calcutta 4 March, 1973.)

Now you can be an ideal householder and one of our Society’s leaders, so kindly follow the regulated principles strictly. (Letter to: Turya – Calcutta March 8, 1973.)

Devotees there or visiting must follow our regulated principles under your direction or they need not stay. (Letter to: Tejiyas – Calcutta 15 March, 1973.)

Therefore we have the four regulated principles at the very beginning of practicing devotional life. (Letter to: Sarvamangala – Bombay 6 November, 1974.)

Make sure that everyone is pure by following the four regulated principles and chanting at least 16 rounds daily. Without these things, there is no spiritual life. (Letter to: Sri Govinda – Honolulu 6 February, 1975.)

Bhagavad-gita, 17.5-6

Draft:

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

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

(Draft, ‘English synonyms’= Ahankara — *egotism*).

Original, authorized 1972 edition:

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

BBT International posthumously edited 1983 edition:

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

“Just like everyone knows you have got mind, I have got mind. But you cannot see my mind, I cannot see your mind. Because it is subtle. I have got my **egotism**, you have got your egotism, but we cannot find out what is that egotism. Even the material subtle things we cannot see, what to speak of spiritual things. Spiritual... Spirit is still more subtle.”

(73/10/09 Bombay, Bhagavad-gita 13.15.)

“Bhumir apo ‘nalo vayuh kham mano buddhir eva ca. Apareyam itas tu viddhi me prakrtim param. So the action and reaction of the subtle thing, subtle matter... Mind is also matter, but subtle matter, very fine. Just like sky, ether. Ether is also matter, but it is very subtle, fine. And finer than the ether is the mind, and the —finer than the mind is the intelligence. And finer than the intelligence is my egotism: “I am,” this conception.”

(Srimad Bhagavatam 1.7.26. Vrindavana, September 23, 1976.)

There are *many* more references. There *is* a difference between egotism and egoism. According to dictionary, they are two similar but different words.

“Egotism” for “ahankara” is also confirmed by its use by one more preceding acharya— Srila Bhaktisiddhanta Thakur— “All the qualities of the unalloyed soul are above the eightfold qualities such as egotism, etc., pertaining to His acit potency.” (Purport to BS 5.21.)

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

The sentence “who are foolish” is *not* found in either the original or the draft. It is apparently invented.

Conclusion

Assertion: BBTI has made no unnecessary changes.

Fact: There are unnecessary changes in syntax (sentence structure). There's an editor change and a complete revision of the book which makes it unacceptable at Universities.

There is a style change that takes us away from Srila Prabhupada and back to Middle English "it leads not to higher places." The key evidence is in the recordings of His Divine Grace Srila Prabhupada speaking verses of Bhagavad-gita.

Assertion: They are only making corrections back to the drafts.

Fact: New words which are not to be found in the drafts or in the 1972 edition being added to the Gita. Words that are both found in the drafts and in the 1972 edition being removed from the Gita.

Assertion: Prabhupada authorized them to re-edit the Bhagavad-gita.

Fact: Srila Prabhupada never authorized BBTI (or anyone else) to re-edit the Bhagavad-gita. Making Srila Prabhupada an "author for hire," taking over the copyrights and revising books without saying that you're doing it. Copyright laws were put in place to stop this kind of thing. There is a style change in the second edition and it doesn't bring us "closer to Srila Prabhupada." It takes us one step away from Srila Prabhupada. And the next edition by the next editor will take us two steps away.

Assertion: That BBTI honors the arsa prayoga principle by not correcting Prabhupada's Sanskrit and personally chosen words, but only the words of the previous editors.

Fact: Corrections are made to Prabhupada's Sanskrit translations and chosen words. There is a video on youtube presented by BBTedit where the BBTI editor Jayadvaita Maharaja says that he has made these changes with the help of Sanskrit scholars.

Assertion: The siddhanta is not changed. All changes except philosophical changes are ok.

Fact: There are changes to siddhanta. Please, review the section on Siddhanta deviation in this book. Nonetheless, the very fact that the realized writings of the acarya are changed is a siddhanta (arsa prayoga siddhanta) deviation; to allow a violation of arsa prayoga is in itself a break of siddhanta.

The changed books contains implicitly the apa-siddhantic viewpoint that it is okay to violate arsa prayoga. And, if all these changes are allowed, then at one point we will see more changes to siddhanta. There are devotees who would eliminate certain sections of Srila Prabhupada's books if they had the power to do so. And this apa-siddhantic viewpoint that it is okay to violate arsa prayoga will make future generations continue with the changes.

Assertion: Srila Prabhupada delegated the production of his books to his disciples.

Fact: He was involved in every aspect of the production of his books as testified by the numerous letters and sufficient proof from close disciples like Govinda dasi, Rupanuga dasa, Ramesvara dasa (see Ramesvara's memories).

Assertion: The revision was made from the original manuscript.

Fact: There is no such thing as an original manuscript, the one that Srila Prabhupada sent to Macmillan to print is not available. It refers to the draft, which was already edited by Hayagriva working with Srila Prabhupada, approved by him and sent to Macmillan for publishing.

1. <https://arsaprayoga.files.wordpress.com/2015/08/iskcons-changes-to-bhagavad-gita-as-it-is-and-perfect-questions-perfect-answers.pdf> ↩
2. <http://www.krishna.org/accurate-sri-caitanya-caritamrta-list-changes> ↩
3. <http://bookchanges.com/krsna-book-complete-list-of-changes> ↩

Disciples speak out

Protocols

Post-samadhi editing must be done according to a specific protocol. It needs to be stated on the book that it was post-samadhi edited, by whom, what was edited, and the date. The problem with the new Gita is that it not only lacks this information, but it also has Prabhupada's signature as if it was his original version, even though he never asked for this new edition nor approved it.

Editing something in Prabhupada's books can only be done if the following is verified:

1. The change must not violate the principle of arsa prayoga.
2. The change must be done
 - a. on the basis of a direct order or,
 - b. the change must be shown to be permitted, and/or
 - c. approved after it is done.
3. The change must not be needless (Prabhupada did not want needless changes).
4. We must be 100% sure (there must absolutely no doubt) that Prabhupada wanted this specific change (a principle of caution must be observed).

We know the proper protocol for post-samadhi editing never has been followed by BBT International. In addition to this: can anyone show me just one change in Prabhupada's books made post-samadhi that does not violate at least of the above points?

If just one change in the 1983 edition violates just one of the above points, then that change is offensive and a sign of disloyalty to Prabhupada. I have not seen one change in the 1983 edition that was true to all the above points. I therefore consider the 1983 edition as being offensive and disloyal to Prabhupada.

Some devotees make few wrong observations. One of them is that the 1983 unauthorized edition *is the first draft*. That is wrong. There is a *huge*

difference between the first drafts and the 1983 edition. Thousands of large and small differences.

Someone wrote: “Sure enough, the editor was just changing it back to the original draft, written by Srila Prabhupada.” This is also not correct. There are certainly places where BBT International have not changed back to the first drafts. For example, the word eternal has been taken out of verse 2.18, even though Prabhupada referred back to this word in his lectures in this specific verse. There are several such examples. Also, Prabhupada never asked the editors to go back to the drafts and use these to edit his Gita again.

When he approved the 1972 edition of the Gita he called it “The Complete Edition” and “The original manuscript” which shows that all previously made drafts were now discarded as material to be used in the book—at least without his instruction, permission or later approval (none of which were ever given except for two or three examples like cattle raising and cow protection).

So to change the 1972 “Complete Edition” back to the so called “original manuscripts” which are actually only drafts is to override thousands of editorial decisions and approvals made by Prabhupada. Remember that it was also Prabhupada’s editorial decision to use Hayagriva as editor. So to override Hayagriva’s decisions (many of which were made in close consultation with Prabhupada and the rest approved by Prabhupada before publishing) is also to override Prabhupada’s editorial decisions.

Shouldn’t Prabhupada be the final decision-maker on this? Did Prabhupada want his first drafts published like this (yes, no, maybe?) Did he want another book explaining all the faults in his 1972 edition? (yes, no, maybe?) Or did he prefer us to stick to the arsa prayoga principle and simply overlook the transcendental faults due to our love for Prabhupada as our eternal well-wisher and master? (yes, no, maybe?)

It’s all guesswork—and we ought not make editorial decisions based on guesswork. Why not just read the 1972 edition which Prabhupada approved, loved and lectured from for five and a half years and make progress in spiritual life without getting entangled in finding faults with the Sampradaya Acarya.

—Ajit Krishna dasa

When Lord Krishna garlanded Prabhupada

After Srila Prabhupada's disappearance, Patita Pavana dasa asked if I'd like to assist Satsvarupa's Lilamrita project by interviewing people in India who had known Srila Prabhupada. One of them was Acarya Prabhakar Mishra, Prabhupada's first disciple. Acarya Prabhakar Mishra was clean-cut, well-behaved and articulate. His demeanor impressed me. He held a M.A. and PhD and was a very cultured Sanskrit scholar and teacher.

In Jhansi, Prabhupada had told Acarya Prabhakar. "I met you because I saw you in a dream and I knew that I was supposed to come here." Prabhupada and he would do bhajan together. They'd hold Rathayatra festivals and they'd have programme in villages in the area.

Acarya Prabhakar said that on Sri Krishna Janmashtami in 1954, he had to go to Delhi. When he returned to Jhansi, he took a little rest, woke up at 1:00 am and heard Srila Prabhupada ecstatically playing mridanga in the temple room. Prabhupada was chanting in total bliss. Acarya Prabhakar went upstairs and saw Srila Prabhupada bouncing around the temple room performing kirtan. Prabhupada was wearing a kadamba flower garland that went all the way down to his feet. Kadamba flowers are very rare in Jhansi and when they are available they are usually the size of a golf ball. But the ones Prabhupada was wearing were big, the size of tennis balls. And he said that the atmosphere right down to the atoms in the room was not material, *aprakrita*.

The place was surcharged with the fragrance of the heavenly planets. Acarya Prabhakar wanted to ask Srila Prabhupada, "Where did this garland come from? It is not available from the market." But Srila Prabhupada would not answer. His Divine Grace just kept on performing kirtan, bouncing round the room and chanting. The next morning Acarya Prabhakar asked Srila Prabhupada, "Where did you get the garland, why did it have such a rich fragrance, and why were you feeling so blissful?"

Srila Prabhupada told him, "I was chanting to Krishna and feeling some love for Him. And He appeared and gave me this garland. I went to touch His feet

and He disappeared. Because of that I was dancing around the temple room.” Srila Prabhupada was crying.

Acarya Prabhakar was very believable and I felt that what he told me was valid. He also said that sometimes Srila Prabhupada’s mood was to perform kirtan intensely. He would chant on and on and on for three days straight. We hear that sometimes he wouldn’t eat for long periods, especially near the end of his manifest lila, but remarkably in Jhansi, he was doing kirtan for a long period of time without eating or sleep...

“As you are remembering our old meeting days on the Second Avenue, when I first started my lectures there, similarly I also remember the incidents and speak to so many friends and disciples. So our meeting was Krishna’s desire. Apparently it was accidental but actually it was Krishna’s plan...” (Los Angeles 18 November, 1968.)

Srila Prabhupada wrote this to Hayagriva. This was not long after they had met and Hayagriva started editing Bhagavad Gita As It Is. Editing and being able to ask the author if this was what he intended. Or listening to Srila Prabhupada speak. To listen to his words.

—Bahushira dasa

It’s not an accident

In a lecture in Los Angeles on the appearance day of Srila Bhaktisiddhanta Sarasvati Thakur, Srila Prabhupada wept openly as he told the devotees that they had all been sent here to assist him by his Guru Maharaj. It is not an accident that Srila Prabhupada’s style of writing from the early Srimad Bhagavatams was a flowery British English which is derived from the polysyllabic Mediterranean languages.

It is not an accident that Srila Bhaktisiddhanta Sarasvati Thakur sent Srila Prabhupada —Hayagriva who was a writer and ardent admirer of the early American transcendentalists like Emerson and Thoreau who wrote in a similar poetic style. It is not an accident that Srila Prabhupada spent hours pouring over the drafts, the paintings, etc editing and adjusting everything so it was just

right. None of these things are accidents, the pastimes of the pure devotee are transcendental.

Unfortunately some people have a mundane view of the spiritual master's activities and think that they can improve on what is already perfect even if there are some so called discrepancies. Even if the verses are imperfectly composed they are transcendently potent nonetheless.

Does Jayadvaita Swami have any absolute evidence in writing from Srila Prabhupada that approves every single change that he makes? Unless Jayadvaita Swami was sent here personally by Sri Krishna for this purpose or is taking dictation from the Supreme Lord then his adjustments are simply speculation or personal preference.

Jayadvaita Swami was not invited into the editing process by Srila Prabhupada. One good reason could be Jayadvaita Swami's writing style. Jayadvaita Swami favors the short choppy English form influenced by the Viking languages which is used more for business and common literature like magazines and newspapers. This was his style at BTG and that is not acceptable for poetic scripture. Jayadvaita Swami's problem is he just doesn't get it. The disciples of Srila Prabhupada want that he should leave the books alone!

He has taken a very slim one vote margin of the GBC to fix some typos to changing the entire meaning of the texts. Without Srila Prabhupada's personal presence to confirm the changes he is making, from old tapes and drafts which have not been accurately cataloged, he cannot be sure that Srila Prabhupada did not already reject those versions in favor of what is already in the book. What we are absolutely sure of is that Srila Prabhupada approved of each book that was printed after extensively reviewing it.

Therefore whatever has been signed off on by Srila Prabhupada while he was here on the planet cannot be changed, period. You may add an errata or addendum in the back of the book if you have some serious concerns but the actual texts and purports themselves must not be adjusted in any way. To do so is to insult Srila Prabhupada, and Srila Bhaktisiddhanta Sarasvati Thakur by doubting their transcendental plan. To do so is to insult Sri Krishna as the Supreme arranger.

To do so without a mandate from Sri Guru and Gouranga is to place your own speculation above the Supreme Lord and His Divine emissaries. Without the Nitya Siddha Pure Devotee present to confirm the changes we are allowing the mental speculation of one man to destroy the absolute nature of the most important scriptures for the next 10,000 years. Jayadvaita Swami leave the books alone!

—Bhagavat dasa

The unrivalled perfection of a masterful translation

Now to let us see how a purely devoted disciple of His Divine Grace approached the translating and editing process. After Srila Prabhupada's departure there is a little known pastime, that will not remain so after this letter goes in this book, where Srila Gour Govinda Maharaj helped to reveal the unrivalled perfection of Srila Prabhupada's masterful translation of Bhagavad-gita.

Srila Gour Govinda Maharaj was given the service by Srila Prabhupada of translating all of his books into the Oriya language. Srila Gour Govinda Maharaj was a great scholar who could write and speak in five languages, Oriya, Hindi, Bengali, English, and Sanskrit. He got his degree in English from the University with a minor in Sanskrit. I lived with Srila Gour Govinda Maharaj in the same room for nearly three years.

He translated Srila Prabhupada's Bhagavad-gita with the greatest love and devotion and attention for detail. Because of his vast command of languages He was able to notice little details that others may have overlooked. One thing that was a cause of great transcendental concern for him was the fact that when Srila Prabhupada translated a word from Sanskrit to English it would not be the same if Srila Gour Govinda Maharaj translated the Sanskrit word directly to Oriya.

In other words the English word that Srila Prabhupada used to explain the Sanskrit word had an entirely different meaning than the Oriya word that would normally be used as a translation of this same Sanskrit word. Srila Gour Govinda Maharaj was concerned that in translating the literal English into

Oriya, many Pandits and scholars would complain that this was not an accurate translation.

Since Srila Gour Govinda Maharaj did not want to change one single word of his beloved Spiritual Master's books but at the same time be able to defend the scholarships of his Guru Maharaj beyond the shadow of a doubt, He devised a plan for writing down all of the so called contradictions in a list until he completed the entire work. Srila Gour Govinda Maharaj then went to a small village to see the now retired Sanskrit professor who had taught him Sanskrit in college.

This man was considered one of the foremost authorities on the Sanskrit language in India having one of the largest personal libraries on the subject, including one of the best collections of Sanskrit to English Dictionaries. Srila Gour Govinda Maharaj knew that this Scholar's grasp of Sanskrit to English translation would provide him with the evidence he needed to prove the authority of Srila Prabhupada's work.

After about ten days, Srila Gour Govinda Maharaj returned to the little mud hut that we lived in with the Sanskrit professor in tow. The Sanskrit professor introduced himself (I apologize but unfortunately I cannot remember his name) and began glorifying His Divine Grace Srila Prabhupada's masterful translation work. The professor told me that he started studying Sanskrit when he was five years old, now in his late 70's he had been studying the language for over 70 years.

He told me how on the first review of his dictionaries he could not find the translations that Srila Prabhupada had made from Sanskrit to English, but he said that Srila Gour Govinda Maharaj kept encouraging him to keep looking, assuring him that he would find the translation if he looked long and hard enough. The professor said he would have given up, if it were not for Srila Gour Govinda Maharaj's insistence that his Guru Maharaj had been accurate and that if he looked hard enough he would find it.

Then the professor told me that he found each and every translation that Srila Prabhupada had made. The professor told me that these translations that your Guru has made are the most obscure and brilliant explanations of these words from Sanskrit to English that he had ever seen. The professor admitted that

with all of his education and training he could not have thought of these obscure and brilliant meanings that so perfectly expressed the inner truths of the mysteries of the Bhagavad-gita.

The professor then said having seen this translation work of His Divine Grace Srila Prabhupada he was convinced that Srila Prabhupada was the greatest Sanskrit scholar in the history of civilization and must have been directly enlightened by the Supreme Lord Krishna to accomplish this work.

There is so much to learn from this pastime. The first thing of course is that no one is qualified to edit one single word of Srila Prabhupada's books! Unless he is on the same level as His Divine Grace Srila Prabhupada and since it is pretty obvious Jayadvaita Swami is not, then he should leave the books alone!

Now some may say how do we know he is not and the answer to that is the second important lesson that we learn from this pastime. Unlike Jayadvaita Swami who has changed the words of his Spiritual master's books in order to meet with the approval of scholars and professors. The pure devotional attitude of Srila Gour Govinda Maharaj was to elevate the professor by engaging him in devotional service and then bring him up to a spiritual platform so that he could get the mercy of Srila Prabhupada.

Instead of acting like editor and scholar Srila Gour Govinda Maharaj teaches us how to protect and defend the honor of the Spiritual Master through his pure devotional mood. Jayadvaita Swami's erasing the words of our Divine Master Srila Prabhupada and replacing them with his mental speculations reminds me of the story when the Mayavadi scratched out the name of Krishna in the book and replaced it with the word Brahman.

Krishna eventually appears before him with scratches on His face, and the Mayavadi realizes his folly and surrenders to the Lord. Srila Prabhupada's books are his transcendental body. How much longer are we going to sit back and let his books be abused? If Srila Prabhupada were here and some one was abusing him would we stand by idly and watch it happen? NO! Why do we continue to allow Jayadvaita Swami to abuse our Spiritual Master's books?

Can we not stand up in the pure devotional mood of Srila Gour Govinda Maharaj and defend the Honor of our Spiritual Master? Let us all work

together to restore Srila Prabhupada's books to their pristine and uncontaminated glory. Then let us distribute those books again and preach the pure devotional service of the Lord to the innocent masses yearning to be free of the shackles of maya.

Let us enter the arena of the material world proclaiming the glories of the Lord with the absolute conviction that we can only benefit everyone we meet with the highest good. If any demoniac persons try to stop us then we should proudly proclaim like the Christians of old being attacked by the lions in the Roman coliseum that we are the servants of the Lord and our spiritual master and we are fearless.

—Bhagavat dasa

Editing Prabhupada's books is the most serious issue

These books, Srila Prabhupada's original 1972-1977 publications, are his life's work, his labor of love, and his gift to Humanity. "The law books for the next 10,000 years," he often said.

These original books are not, as one leader claimed, "ritvik books."¹ They are Srila Prabhupada's most cherished service to his Guru Maharaj, books that he painstakingly translated and carefully coddled to the point of perfection, and then printed for all the world to benefit.

These books were written and published long before the word "ritvik" ever became a word in our vocabulary. There was no ritvik or non-ritvik philosophy in 1972-1977 —tearing apart his ISKCON. There was only Srila Prabhupada and his determination to give the world Krishna consciousness in the form of his glorious books.

These original books printed in the early 70's are the same books that changed our hearts, and turned us from meat-eating karmis to aspiring devotees. And these same books made thousands upon thousands of devotees. Every senior disciple knows this. And every one of us, senior or junior, has a debt to Srila Prabhupada for this glorious gift, his legacy in the form of his writings, his lectures, his letters, his conversations, and whatever instructions came from his

lotus mouth. We need to remember that whatever came from him, is purely transcendental.

In his Srimad Bhagavatam, 4.20.25, Srila Prabhupada explains:

“Although when a pure devotee speaks, the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful, because it touches the particles of saffron dust on the lotus feet of the Lord.”

“As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything.”

Srila Prabhupada spoke his books into a dictaphone, and he often said that Krishna actually dictated them. How can we as conditioned souls be so impertinent as to think we can in any way improve upon, alter, change or correct such writings —without him present in this world to approve our so-called improvements?

These original books were lauded by scholars as well as religionists. They were praised by everyone, without any suggestions for massive editing or changes.

It is our duty as disciples and grand disciples of Srila Prabhupada to protect and secure his legacy, lest his books fall prey to future misquotes, misinterpretations, and misleading mistakes that endanger their very existence. Better they should have a few typos than result in a future change of philosophy, as with the Christian Bible, written and rewritten innumerable times.

The book editing issue is a very serious one, perhaps the most serious issue in ISKCON today. I have seen the attractive and seemingly authentic BBTI website promoting these book changes, but most of it is propaganda, and a lot of it is based on speculation of what took place in the past. It is most unfortunate that this has occurred, as it endangers everything Srila Prabhupada came to this world to do. He often said “I came from Krishna loka to write some books.”

So many times, Srila Prabhupada commanded “Don’t change anything!” But this instruction, given repeatedly by him, has been glossed over by so many elaborate, and often untruthful, explanations and excuses.

The very real danger is that his books could be lost in the course of time, as some changes lead to more changes, and “tinkering” is the disease of the Western world. Srila Prabhupada complained about this “Westerner change disease” often, and there is ample recorded evidence that he did not want his books changed after he left this world. He did not even want them changed while he was present here with us!

We cannot “tinker” with the works of great Acaryas. And Srila Prabhupada is the great Acarya of this Kali Age, the “Senapati Bhakta.” How can we dare to second-guess such a great personality?

The excuse for this massive editing (more like a rewrite of his books) is that the books will be “more correct and thus more appealing to scholars.” However, nothing could be farther from the truth.

Posthumous editing is not respected by the Western scholarly community (see Dr. John Trimble, famous for his “Writing with Style”) nor is it respected or approved of by the Gaudiya Vaishnava scholarly tradition. The opinions of such famous Western scholars such as Dr. John Trimble, and the opinions of famous Gaudiya scholars, have *not* been included in the BBTI website — because they are *not* favorable.

So the reasoning for doing this massive edit is flawed, that is: “to make the books more acceptable to scholars...” By doing such illegitimate posthumous edits, Srila Prabhupada’s books have actually lost credibility with the scholarly community. There is factual proof of this.

I have discussed this posthumous editing matter with Dr. John Trimble, a noted scholar and perhaps one of America’s leading English and writing educators at the University of Texas at Austin. He explained that posthumous editing is frowned upon in the scholarly community, and even has a name: “bowdlerizing” which has the connotation of bastardizing an author’s works.

Are Steinbeck's and Hemingway's novels posthumously edited—even though they often have words in them that are no longer considered socially appropriate? NO. And if an author is in fact posthumously edited, the editors' names are clearly placed on the cover, and the title page describes the date of edit as well as the number of edition.

If for some reason an author's works **are** posthumously edited, it is a rule in the publishing industry that the work is no longer considered to be only the author's work, but an edited version of it. Thus it is required that the editor's name be printed on the cover as well, along with information inside the book as to the date of edit and number of edition. This has not been done by BBTI.

Instead, BBTI has simply placed Srila Prabhupada's name on the covers of posthumously edited books, as if it is entirely his work and he has signed off on it. And more outrageously, BBTI has even inserted Srila Prabhupada's 1971 signature in books printed in 1983 and later! This is both unprofessional and unethical.

The rule is that the public must know up-front that the book has been edited and/or abridged by "John Doe." Srila Prabhupada was very careful to follow the rules of publishing. Why does BBTI consider themselves above such accepted protocol, and thus present an edited version, done posthumously, with Srila Prabhupada's 1971 signature—as if he were here to authorize the edits? In educated circles, this is not only considered unscholarly; it is considered criminal.

I also researched whether such posthumous editing is acceptable in our Gaudiya Vaishnava tradition. To find out whether this is done in the Gaudiya Vaishnava tradition, some years ago I approached H. H. B. V. Narayana Maharaja with questions about this matter. He told me this was never to be done. It is disrespectful to the Acarya, and shows a lack of correctly understanding the principle of "arsa-prayoga."

"Arsa-prayoga" is the spiritual concept that whatever a saintly person has written or spoken, it is to be accepted as perfect, and is never to be challenged or changed. He also commented that the posthumously edited books "have lost Swamiji's voice."

According to Pradyumna Prabhu, Srila Prabhupada’s Sanskrit scholar and editor who traveled with him extensively for many years, the term “arsa-prayoga” means “the usage of the sages.” “It usually refers to irregular grammatical constructions which are normally considered to be mistakes, but because spoken or written by a sage are to be accepted as correct. Arsa is a word derived from “rsi” or “sage”. This is exactly what we are dealing with here.

Other scholars have also been approached regarding the impropriety of this method of posthumous editing. They have all been in agreement that the editors’ names should be clearly printed on the books’ covers, and the date of edit and number of edition should be written on the title page therein.

So long as Srila Prabhupada was present, he had his editors working under him, and he oversaw everything. From start to finish. Both the text as well as the art work was done under his direct supervision.”

I personally met Srila Prabhupada in early January of 1967, and at that time, Hayagriva was in San Francisco working daily with Srila Prabhupada, editing his Bhagavad-gita As It Is, as well as other books and articles. He had come from New York to the budding San Francisco temple, to continue his editing work with Prabhupada there. He had already been working closely with Srila Prabhupada, then known simply as “Swamiji,” ever since meeting him on a New York street corner in the summer of 1966. Srila Prabhupada immediately engaged Hayagriva, then Professor Howard Wheeler, in editing his writings only days after meeting him in 1966.

Hayagriva later lived with us in 1968 (Srila Prabhupada was in Los Angeles at that time) and daily he and Srila Prabhupada hashed out final details of editing. The two of them worked on Srimad Bhagavatam as well as the Bhagavad-gita. The Gita was being readied for printing in late 1968, just before I was sent to Hawaii by Srila Prabhupada in January of 1969.

In 1968, while traveling with Srila Prabhupada as his servant and secretary, I did the cover for the first Macmillan edition of Bhagavad-gita As It Is, the lavender paperback. On the cover of that first Gita was my drawing of Lord Vishnu, —which was originally the Universal Form, drawn under Srila Prabhupada’s direct guidance. However, Macmillan removed the extra arms

and faces of the Universal Form, turning it into the four armed Form of Lord Vishnu.

Macmillan also condensed Srila Prabhupada's already edited Gita down to a much smaller version. They insisted on this for financial reasons.

Srila Prabhupada was not happy with Macmillan's decision to shorten his Gita to such an extreme. He was satisfied with the entire work at that time, the work that he and Hayagriva had polished and readied, and wanted the whole thing printed. However, Macmillan did not want so much repetition, as it would increase printing costs, and they were unsure of the market value of the book.

At that time, Srila Prabhupada told us that he wanted the repetition. He said it was necessary for proper instruction and understanding of the Gita, especially for newcomers to Vedic philosophy.

But MacMillian wanted to save money. Thus the small lavender Bhagavad-gita As It Is was printed. And Srila Prabhupada accepted it; it was his "foot in the door." And he often said, "a blind uncle is better than no uncle," a Bengali saying that means something is better than nothing.

However, Srila Prabhupada still wanted his complete Gita printed at that time—in 1968. It simply could not be done due to finances. Later on, in 1972, when his complete Bhagavad-gita As It Is was finally published, he was very happy with it—so happy that he used to sit in his room and read it every day, exclaiming with amazement that "Krishna has written these books!"

Yes, he read his own books daily, and he spoke from that original Gita for over six years. He gave lectures on nearly every verse, yet he requested only a few changes, such as the planet of the "trees," to the planet of the "pitris," "cattle raising" and a couple of others. We are all familiar with these since they have been held up and waved around like dead rats by BBTI editors, attempting to justify the editing of his Gita. And had only those few changes been made, perhaps this controversy would never have occurred.

However, the problem is this: BBTI did not simply edit the books and make simple typo or Sanskrit corrections; rather, they edited Srila Prabhupada's books and made sweeping changes, over 5000 of them in the Bhagavad-gita

alone, and changed the “writer’s voice” that had been so artistically created by Srila Prabhupada and Hayagriva working together.

Srila Prabhupada warned his editors against “interpolation,” yet this is exactly what has been done to his divinely transmitted and divinely authorized writings.

Had BBTI made only a few simple typographical corrections, the million dollar court case defending BBTI’s posthumous versions—a court case that was lost by the BBTI—and that BBTI carefully never mentions— would probably never have happened. Just to defend these posthumously edited books, BBTI spent well over a million dollars. Does anyone really think Srila Prabhupada would have approved that expenditure?

Srila Prabhupada often exclaimed that Hayagriva had been “sent by Krishna to make my books nice.” Hayagriva was, after all, a college professor of English literature since 1964, specializing in the poetic works of the Western transcendentalists—Blake, Merton, Thoreau, Emerson, Whitman, and so on. He had also studied Buddhist sutras, Plato, Saint Augustine, and Hindu books on theology.

In 1965, Professor Wheeler traveled to India in search of a guru, having been inspired by some of his Indian college professor friends. He went seeking a spiritual teacher, being attracted by India’s sacred legacy. He returned from India disappointed, not having found his spiritual master. However, only a few months later, by the divine hand of Providence, he met Srila Prabhupada, on a street corner in New York. Professor Wheeler immediately became one of the Swami’s first students. The Swami entrusted him with editing his writings soon after meeting him.

Srila Prabhupada, then known simply as “Swamiji” engaged Hayagriva in editing and typing his Srimad Bhagavatam, and Bhagavad-gita As It Is, only days after meeting him. Does this sound a bit like a special-made-to-order gift from Krishna? An editor who is already well-educated and well-versed in English literature, especially poetic transcendental literature! Srila Prabhupada seemed to think so, as he often praised Hayagriva’s poetic talents and editing abilities.

Hayagriva helped Srila Prabhupada, using his writing talent, to craft a beautifully flowing Bhagavad-gita in the English language. Certainly, a few Sanskrit translation errors should be corrected, but that's not what we're talking about. Rather, the entire Bhagavad-gita's "poetic writer's voice" has been lost, and often translations have been clumsily re-edited, losing the poetic ring of the original version. Bhagavad-gita means "song of God." It is intended to be poetic and flowing. Srila Prabhupada achieved that poetic flow with Hayagriva's help.

But the real danger is: where does it stop? BBTI is continuing to edit and re-edit Prabhupada's books even now. Already, there are at least six editions of the Bhagavad-gita As It Is, all bearing the author's name "His Divine Grace A. C. Bhaktivedanta Swami" on their covers. How many editions will exist in 50 years, all bearing the same name on the cover, along with the 1971 signature of Srila Prabhupada? From a publishing viewpoint, this is nothing less than a nightmare.

Another important consideration is that Jayadvaita Swami, a 20 year old high school dropout, met Srila Prabhupada in the early 70's, whereas Hayagriva, an established college professor, had already been working with Srila Prabhupada as his editor since the summer of 1966.

Srila Prabhupada gave Hayagriva the service of editing his work at a time when devotees had extensive daily access to Srila Prabhupada. Devotees were able to engage in long discussions with him on anything and everything. So there were hours, days, and years of editing interchange between Srila Prabhupada and Hayagriva long before Jayadvaita Swami ever came into the picture.

If you study Hayagriva's book, "The Hare Krishna Explosion," written from diaries long before the "book editing issue" ever surfaced (and long before Jayadvaita Swami or Dravida became devotees—even before BBTI was formed) you will see that Hayagriva was spending hours daily with Srila Prabhupada doing his editing work, from the summer of 1966 in New York, then in San Francisco in 1967, and continuously thereafter. There is ample historical evidence of this.

Jayadvaita Swami, for some reason, ignores this and claims that Hayagriva spent little time with Prabhupada editing his books. This is simply not true. The fact is that Jayadvaita Swami wasn't there yet. I was. I am an eyewitness to the elaborate editing conversations that took place in 1967, 1968, and 1969.

From December of 1967 to January of 1969, I was living with and traveling with Srila Prabhupada, along with my husband Goursundar, going with him from city to city. Besides typing transcriptions of Srila Prabhupada's writings, my service was cooking, cleaning, maintaining the household and the simple Deity worship, and taking dictation of Prabhupada's letters, typing them, and in between that, doing artwork.

In 1968, my husband, Goursundar das, and I met with Macmillan executives in New York to discuss the cover picture for Srila Prabhupada's Bhagavad-gita As It Is. We were very involved with the whole process, and that first Gita, the lavender paperback, was printed only a few months after I left for Hawaii in January of 1969.

In late 1968, just prior to my departure for Hawaii, Hayagriva visited us in Los Angeles, staying with us for several weeks, and sleeping on the living room floor of Prabhupada's apartment. The two of them were working daily on the final polishing of the manuscript for the Macmillan Gita, as well as other publications such as the Teachings of Lord Caitanya, Srimad Bhagavatam, and also the Nectar of Devotion. I was daily transcribing Prabhupada's tapes of Nectar of Devotion and Caitanya-caritamrta. Srila Prabhupada would speak into the dictaphone in the early morning hours, and after breakfast, would hand me the tapes to transcribe. This was my service.

Meanwhile, Hayagriva was spending whole days in Srila Prabhupada's room, discussing the necessary edits. They often even took their meals together, as the discussions were non-stop. Hayagriva had only a limited time for his visit, as he was still teaching as a college professor at that time.

It was also during that visit that Srila Prabhupada married Hayagriva to Shama dasi.

All this took place in December of 1968, the year the final edit of the Gita was done. So it was done to Srila Prabhupada's satisfaction at that time. Even there

may have been some typos, it met with his approval. This is important for everyone to understand.

While living with Srila Prabhupada for those fourteen precious months, I also composed and drew the five line drawings for the forthcoming Teachings of Lord Caitanya. Srila Prabhupada actually designed those illustrations and literally watched over my shoulder while I drew them. He loved to watch the artists' work.

Earlier in 1968, at our apartment in San Francisco, I was working on the cover of Bhagavad-gita As It Is. Srila Prabhupada would come shuffling down the hall. (the houseshoes I gave him made shuffling sounds so I could always hear him coming!) He enjoyed watching the artists at work and spent much time working with both artists and editors; his books were his priority. He supervised every aspect of them.

My job at that time was transcribing his tapes for Nectar of Devotion and Caitanya-caritamṛta, while my husband, a Sanskrit and Bengali scholar, was transliterating Caitanya-caritamṛta. Goursundar was also giving Srila Prabhupada oil massages daily, to improve his health, and going on walks with him. At home, the two of them discussed philosophy as well as the forthcoming Caitanya-caritamṛta.

Srila Prabhupada read Caitanya-caritamṛta daily, and sometimes commented that his Guru Maharaj also read it daily in his later years. This multi-volume set of books, Caitanya-caritamṛta, so cherished by Srila Prabhupada, has also been severely edited by BBTI; many changes were made without any legitimate reason. This should not have happened.

My point is this: Srila Prabhupada directly oversaw the drawing for the cover of his Bhagavad-gita As It Is as well as the five drawings for Teachings of Lord Caitanya. These five original illustrations, designed by Srila Prabhupada himself, were later removed from his Teachings of Lord Caitanya by the editors of BBTI. The editors decided to “make improvements” by replacing the original drawings. However, Srila Prabhupada complained about this, and so the drawings have been reinstated as far as I know.

So the point here is that Srila Prabhupada oversaw every aspect of his book production. He oversaw the editing just as carefully as the artwork. There is some erroneous idea that BBTI has promoted that Prabhupada spent little time with Hayagriva and that he did not closely watch over the work of the editors or artists. I was there, and I did not perceive this to be true.

Srila Prabhupada watched us from the outside and from the *inside* as well. He knew everything that was going on in our hearts and minds, and clearly indicated this many times. He also guided our hands in our artwork as well as the editing work. His mystic opulences were not promoted, or even discussed or understood, but trust me, he was fully in charge of all our activities.

Now, so many years have passed. Jayadvaita Swami seems to think this book issue is a “political controversy.” And it seems to have become so. BBTI finances him to travel around the world, from temple to temple, with his presentations on why the books have been edited and changed so drastically.

I have no personal dislike or antagonism for Jayadvaita Swami, or for Dravida. We were always friends. But this issue is one that we cannot agree upon, because it is clearly a disregard for Srila Prabhupada’s platform as Acarya.

The Bhagavad-gita As It Is has been changed so drastically that it no longer even sounds like the same book. Now, I am not saying it is useless; I think every devotee should get both copies and compare them.

But everyone should also understand that the original 1972 Gita is the one that Srila Prabhupada sat in his room and read daily. The original 1972 Gita is the one that made devotees all over the world. The original 1972 Gita is also the one that Srila Prabhupada spoke from. He gave lectures and quoted from this original 1972 Gita on many many occasions —for over six years!

Are we to also edit his spoken lectures? Or are we to appreciate that his transcendental voice is coming from a realm far beyond our minds, far beyond this universe? Are we to accept Srila Prabhupada as being the “Senapati Bhakta” sent by Sri Caitanya Mahaprabhu Himself? Or are we to relegate him to a lesser position?

When Jayadvaita Swami came to visit Hawaii several years ago, in 2003, I had a darshan of Srila Prabhupada in my temple room. In that brief darshan, Srila Prabhupada ordered, “I want you to speak!”, indicating that he wanted me to speak out about the book changes to Jayadvaita Swami.

My first response was “I don’t wanna...” (who wants such a difficult service?) Srila Prabhupada’s response was commanding: “You have to, that is my order... they will listen to you!” At that point I agreed, what else could I do?

I then educated myself more thoroughly on the whole issue, and subsequently several discussions were held at the Honolulu temple, where a number of other senior disciples came to voice their grievances and opinions as well. Those discussions were taped and later transcribed and found on www.arsaprayoga.com. Now they are on other websites, one known as www.bookchanges.com and other places as well. These discussions give a clearer picture of the changes and the ramifications of changing the Acarya’s writings.

Since then, I have also studied the 1997-1998 lawsuit that cost the BBTI over a million dollars to defend the edited books —a lawsuit that was lost, and that BBTI is careful never to discuss or mention. It was a huge and embarrassing loss to the BBTI. Jayadvaita Swami should have resigned after that lawsuit, but strangely enough, some of his Godbrothers wanted him to stay (?)

Let me add here, that the BBTI lawyers’ defense argument labeled Srila Prabhupada as a “worker for hire” and therefore according to this legal concept, his books belonged to BBTI and could be edited however they pleased. This argument, albeit only a legal agenda, is clearly offensive, a very serious “Vaishnava aparadha.”

In spite of this spiritually distasteful argument, BBTI lost the case anyway. (The judge didn’t buy it.) The BBTI lost the case in spite of hiring the very costly and prestigious international copyright law firm, Coudert Brothers.

As a result of this court ruling, a “license to print” Srila Prabhupada’s original 1972-1977 books was given to a small group of Srila Prabhupada’s senior disciples. It is due to this “license to print” that Srila Prabhupada’s original books are now back in print. These precious books, so dear to our Spiritual

Master Srila Prabhupada, were out of print for over twenty years! If not for this court case, perhaps they would have remained out of print forever!

Perhaps here we may stop to consider the “blade of grass theory” —not a blade of grass moves without the will of the Lord!

My motive is not political nor is it sentimental. I am simply following my Gurudev’s orders. He could foresee this sort of thing would happen, due to the “Westerner’s change disease.”

The important thing to consider here is Srila Prabhupada’s perspective. What would he want us to do in this situation. Srila Prabhupada was most concerned about the loss of his gift to the world —his books. Therefore he constantly cautioned against changes of any sort. It is not that the books are completely lost now, with this edit. But they will continue to be edited, and changed, and changed again, and the editors that come after Jayadvaita Swami and Dravida are gone will surely have new and different ideas. And in due course of time, the pure teachings will be lost.

Krishna tells Arjuna in the Gita that He gave this knowledge to the Sun god, but it was lost in the course of time. The same thing can happen if we allow this book editing issue to go unchecked. There is no end to it.

Srila Prabhupada’s communication to me is that this is the single most important issue. And that every one of his faithful disciples should speak out on this issue, whether it is “politically correct” or not. And whether we are criticized or not. It really isn’t about Jayadvaita Swami or any other particular person. It is about keeping Srila Prabhupada’s teachings intact for the future welfare of mankind.

Two hundred years from now, when scholars are researching this great movement, and they find thirty editions of the Bhagavad-gita As It Is, all different, yet all bearing Srila Prabhupada’s 1971 signature, how will they even know which edition is the original and authentic one?

They will know only by the statements that we, Srila Prabhupada’s disciples, leave behind. We, his disciples, are now his voice in this world.

Therefore, it is our duty, to be faithful to our Guru, to speak out to defend his books, even if it makes us unpopular or “politically incorrect.”

Amazingly, some respected ISKCON leaders have been known to criticize these original books, calling them “ritvik books.” Yet those same leaders became devotees from reading those original books! And those books existed long before the ritvik movement ever began. There is no relation whatsoever. The books stand alone, as Srila Prabhupada’s gifts to the world.

This BBTI propaganda is not actually coming from Jayadvaita Swami or the BBTI; it is the undercurrent coming from the Kali Chela, those energies that are working diligently to infiltrate and destroy this great movement launched by Srila Prabhupada. His was a movement launched with a handful of sincere American teenagers who loved their “Swamiji”, and continue to love him, more than life itself.

Dear Devotees, please don’t take all this lightly; do your own research, offer your own prayers to Srila Prabhupada, and then decide what is right. Don’t simply parrot the propaganda that BBTI is spreading to try to make it sound all right. As a disciple, you and I and every one of us has a duty to Srila Prabhupada, to his legacy, to safeguard his valuable teachings for the generations of devotees to come. This is the most serious issue facing us today. And this is our most important duty.

—Govinda dasi

Hidden co-authors

Misconceptions are circulating about the authorship of his Divine Grace A.C. Bhaktivedanta Swami Prabhupada’s books. Is Srila Prabhupada simply an “author for hire” as designated by BBTI and did he “intend” that all his books should be revised post-samadhi?

Did Srila Prabhupada intend that BBT should claim the copyrights to his work in order to make the changes?

Is there in fact any of Srila Prabhupada’s own writing style in any of his books or were all these books written by his editors?

To establish exactly why, when and how the book changes started we need to look at more than just the BBTI Edit website and YouTube explanations. We need to look at everything that Srila Prabhupada said and wrote about his books. We need to consider whether or not we believe that Srila Prabhupada translated, wrote edited and published his books and intended them to stay as he wrote them, with corrections made only to spelling and grammar.

We also need to look at whether or not Srila Prabhupada was satisfied with the editing done by one of his first disciples, Hayagriva.

Srila Prabhupada's many letters to Hayagriva tell us that He was in complete control and that he was in fact, impressed and happy with the editing work in progress. Please refer to the chapter "Authorization" where you find the letters in chronological order.

In contrast, the so-called editing of his books, without his knowledge and consent is really rewriting by hidden co-authors.

Srila Prabhupada is an extraordinary author unsurpassed in history because he translated, wrote, edited, published, and distributed millions of books worldwide.

He trained hundreds of disciples to assist him in this monumental work.

Srila Prabhupada created his own publishing house, the Bhaktivedanta Book Trust (BBT). He created his own distribution system of temples, the Life Membership program and book distributors who developed innovative methods to distribute books. He engaged millions of people in producing, distributing and receiving his transcendental books, and thus engaged them in the pure devotional service of Lord Caitanya's movement.

Srila Prabhupada was a published author before he reached America. In India, without help, he translated, wrote, edited, published and distributed the three volumes of Srimad Bhagavatam, First Canto, the paperback Easy Journey to Other Planets, and many issues of Back to Godhead magazine. He wrote a second manuscript for the Bhagavad-gita to replace his first one which had been stolen. He recognized the difficulty in presenting transcendental knowledge in a foreign language.

In the preface to each volume of Srimad Bhagavatam, he appealed to the readers: “I must admit my frailties in presenting Srimad Bhagavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Srimad Bhagavatam (1.5.11): tad-vag visargo... ‘On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest.’”

Once he arrived in America, he took opportunities to correct his “irregular composition.” He gave a large stack of papers, his Bhagavad-gita manuscript, to his disciple, Hayagriva dasa, who had a Masters degree in English. The two of them worked closely together to edit and prepare the manuscript for publication in the United States.

A complete system to write and publish

Srila Prabhupada’s published letters reveal an amazing system which he organised to accelerate his writing. He controlled every aspect from beginning to end. And he trained his disciples to assist him in various ways. He dictated translations and purports which his disciples transcribed.

He corrected and edited those transcriptions which were then sent to other disciples for more editing. He edited the Sanskrit synonyms or provided them himself. He proofread manuscripts and final drafts. He gave specific instructions regarding illustrations, number of pages, size, paper, binding, covers, printing and costs. He examined the printed books to see if they had been printed properly. He noted his satisfaction and dissatisfaction. If necessary, he ordered corrections for a subsequent printing. Amazingly, he did all this work using personal meetings and regular postal mail while traveling around the world!

Srila Prabhupada wrote letters to convey his instructions and answer questions. Excerpts demonstrate his direct involvement in training and correcting his disciples’ work. He wrote his books by dictating the translations and purports which were transcribed. “I have received the transcription of tape

#16. You are doing very nicely and improving your editorial capability.”
(Letter to Satsvarupa, July 29, 1969.)

“Pradyumna and Shyamsundar will be sending you regularly completed transcriptions of my translation work by post... and because I am here, if they have questions, I can answer and make the final proofreading, and this will expedite everything.” (Letter to Jayadvaita, May 15, 1971.)

His disciples had difficulty producing quality translations and Sanskrit synonyms even in later years, thereby forcing Srila Prabhupada to do the work himself. “The translations... I am not using. There is some fault. I am doing the translations.” (Letter to Radhaballabha, Sept. 26, 1975.)

“Yes, because no one else can do them, I shall do the Sanskrit synonyms.”
(Letter to Jayadvaita, Feb. 18, 1972.)

“From yesterday night I have begun adding the synonyms as it doesn’t save very much time to have the synonyms.” (Letter to Radhaballabha, Oct. 20, 1975.)

“I will have to see personally what are the mistakes in the synonyms and also how you intend to correct them. I was not satisfied with the corrections that were made before. I saw some changes which I did not approve. Nitai may correct whatever mistakes are there, but the corrected material must be sent to me for final approval.” (Letter to Radhaballabha, Jan. 5, 1976.)

Synonyms were missing for 25 chapters of the Srimad Bhagavatam, so he provided them. “I have begun this work and the first tape of synonyms, tape no. 6, was sent to Pradyumna today. This work will take at least one month to complete.” (Letter to Jayadvaita, Feb. 18, 1972.)

Sometimes he provided the synonyms within the Letter: “So far your question, the synonyms are as follows: sattvam – the mode of goodness; rajas – the mode of passion.” (Letter to Jayadvaita, July 3, 1971.)

Srila Prabhupada’s solution to the Sanskrit editing problems was to train his disciple, Pradyumna dasa. “I am very much glad that Pradyumna is now with me for teaching him correctly this Sanskrit editing work. After he has become

well-trained that will be a great relief to me and it will benefit everyone by increasing the flow of our books and literatures.” (Letter to Jayadvaita, May 15, 1971.)

Srila Prabhupada also trained his disciples in editing the English and preparing the manuscripts for publishers, including basic proofreading. As always, he reviewed their work and made necessary corrections. “Regarding your second point, all incarnations should be proper nouns and therefore capitalized. It does not matter whether they are Visnu-tattva or jiva-tattva, saktavesh-avata or plenary expansion.” (Letter to Jayadvaita, July 12, 1970.)

“...you have got 31 only out of 33. I think some of the brackets are not counted. So if the parentheses are removed from “intoxication” and “impotency” and they are also counted, the total of symptoms will come to 33. Simply add commas...” (Letter to Jayadvaita, Jan. 30, 1970.)

Srila Prabhupada supervised his editors; he reviewed their work, including the final manuscript.

“Regarding the corrections you have sent, this kind of changes is admissible. There is no harm.” (Letter to Radhaballabha, Sept. 21, 1975.)

“I have received your letter dated May 26, 1972, along with the blue-print copies of Bhagavad-gita As It Is from Macmillan Company. It is very nice. So I shall be looking forward to seeing the entire manuscript and book sometime around first July, 1972.” (Letter to Jayadvaita, May 28, 1972.)

Srila Prabhupada gave instructions and reviewed the art work to illustrate his books. “The sketches are all alright as they are. Please go ahead and make the paintings.” (Letter to Jadurani, Jan. 5, 1976.)

For Sri Caitanya-caritamrta, he wrote, “The art paintings are very, very good. Everyone likes them, and I know they have worked especially hard. The photographs are also wonderful. He has done nicely, the boy Bhargava.” (Letter to Radhaballabha, Sept. 26, 1975.)

Other examples include the illustrations in the Seventh Canto of Srimad Bhagavatam (1st printing, 1976) which comply with his instructions. “2. There should be no effulgence around Prahlad. Hiranyakasipu should not be shown

with a pipe. He was a non-smoker. 4. To illustrate Prahlad being protected when he is thrown off the cliff, there should be a semi-visible Krishna waiting below, as if to catch.” (Letter to Radhaballabha, Feb. 3, 1976.)

Srila Prabhupada determined the layout of his books and other publishing details. He wanted high quality publications. “Regarding 6th Canto, Nitai has just yesterday sent off Chapters 5, 6, 7 and 8 and next week he expects to send off Chapters 9 through 13. This will be sufficient for you to publish one volume.” (Letter to Radhaballava, Sept. 21, 1975.)

Regarding a decrease in the printing quality of Back to Godhead magazine, he wrote, “The color is not at all good. It is not attractive, and not as good as Dai Nippon. The standard quality of Dai Nippon must be maintained. On what consideration is the printer being changed? In my opinion, no one can print better than Dai Nippon. Why is the plan changed without my consent? We cannot change the quality of printing for the matter of a little change in the price. This printing is not approved by me. I am sending copies of this letter to all BBT trustees for necessary action.” (Letter to Radhaballava, Sept. 22, 1974.)

Srila Prabhupada was a prolific writer –he translated and wrote faster than his disciples could edit and publish. Although he was one person and they were many, they could not keep up with him. For example, he pressured his disciples for years to publish the eighteen volumes of Sri Caitanya-caritamrta. The manuscripts were written, but the editing, illustrations, and publication progressed slowly. The first published volume appeared in 1973. A year later, another volume was published. He overcame BBT’s lethargy in 1974 by forcing the Los Angeles temple into a marathon to prepare the books. And he personally stayed there to assist the editors. By his efforts, the entire Sri Caitanya-caritamrta was finally published in 1975.

Other books took longer. In 1972 he ordered the publication of a paperback based on recorded conversations. “I think we are just now typing up the tapes of those conversations we held in Mayapur, and we shall be publishing them as a book. It will be called Perfect Questions, Perfect Answers.” (Letter from Srila Prabhupada to Bob Cohen, June 16, 1972, reprinted in the book.)

Five years later, the small paperback was published and ready for distribution.

Srila Prabhupada's system of book distribution relied on three integral parts – his temples, his book distributors, and the Life Membership program. The temples were the regional centers for book distribution. They organized the local distribution and provided all the needs for the book distributors and support persons (managers, pujaries, cooks, etc.), who lived in the temples. The temple activities were organized so that the book distributors could devote all their energies to distributing Srila Prabhupada's books and preaching.

“There is no doubt about it, to distribute books is our most important activity. The temple is a place not for eating and sleeping, but as a base from which we send out our soldiers to fight with maya. Fight with maya means to drop thousands and millions of books into the lap of the conditioned souls. Just like during war time the bombs are raining from the sky like anything.” (Letter to Ramesvara, Aug. 3, 1973.)

Srila Prabhupada devised the Life Membership Program as a scheme to publish and distribute books in India, and to expand it to America and other countries. “Here in India our program is going on very nicely. Especially we are making so many life members. That program is so important that we are getting money, supporters and distributing our literature all at the same time.” (Letter to Damodara, March 5, 1971) “...on this book distribution scheme of life membership. 50% is utilized for reprinting books and 50% is utilized for increasing the number of centers. I think the same program may be vigorously introduced in your country and that will be a great success.” (Letter to Rupanuga, Feb. 19, 1971.)

Erroneous conceptions

It is clear that Srila Prabhupada was the author of his books, and the editors were his assistants. Also, he fully controlled the editing and publishing process. For his books, he determined the content, meaning, purpose, audience, style, illustrations, binding, paper, publication dates, etc. So why do some, including some BBT editors, erroneously claim that Srila Prabhupada did not really write his books? Why do they mistakenly refer to “Hayagriva's Bhagavad-gita” instead of “Srila Prabhupada's Bhagavad-gita?” The answer is that they confuse writing with editing.

Factually, editing is not writing because editing polishes something already written. First the author writes, and then the editor edits. First, Srila Prabhupada wrote the translations and purports for Bhagavad-gita, and then Hayagriva edited them. Writing creates the content, meaning and purpose. Editing polishes that work to make it more presentable to the readers, but editing does not change the author's meaning and purpose. Srila Prabhupada created the transcendental content of his books. He conveyed the meaning of Krishna consciousness within the Vaishnava parampara (disciplic succession). And he imbued his books with the purpose to spread Lord Caitanya's mercy all over the world. Srila Prabhupada's books contain his potency to transform sincere readers into pure unalloyed devotees. To assist him, Hayagriva polished the Bhagavad-gita manuscript by correcting the irregular composition without changing Srila Prabhupada's meaning and purpose. Editing differs from writing because the editor suggests changes and consults with the author for approval. Hayagriva proofread the Bhagavad-gita manuscript. Proofreading is the process of finding and correcting errors in spelling, conjugation, capitalization, grammar, syntax, italics, etc. as well as conformity to the publisher's format (font size, margins, indentations, footnotes, etc.)

Hayagriva also suggested other changes to the manuscript. Like a good editor, he discussed the changes and asked for Srila Prabhupada's approval of them. Other disciples acting as editors followed the same approval process with other books. It is clear that Srila Prabhupada wrote his books and that Hayagriva and other disciples edited them.

Another misconception is that Srila Prabhupada's books can be edited without his knowledge and consent. This is erroneous because, as explained above, editing requires discussions and approval from the author. And the author makes the final decisions about what is published. Therefore, no editing can occur especially after Srila Prabhupada's disappearance (in 1977) because he is no longer available for consultation. The only exceptions would be found in his orders for specific changes to specific books. Regarding the unfinished Srimad Bhagavatam, he personally trained and assigned only Pradyumna dasa to finish the translations and purports.

Still another misconception is that Srila Prabhupada gave orders to change his published books after his disappearance. No evidence exists to support this

claim. In fact, he gave many orders not to change his books. “Yes, there is no need for corrections for the First and Second Cantos. Whatever is there is alright.” (Letter to Radhaballabha, May 4, 1976) Regarding the Bhagavad-gita manuscript prepared for the 1972 Macmillan publication, he wrote, “So far changing the working of verse or purport of 12.12 discussed before, it may remain as it is.” (Letter to Jayadvaita, March 17, 1971) Apparently Srila Prabhupada rejected Jayadvaita’s suggestions in favor of leaving the manuscript “as it is.” Yet three words in that purport were changed for the unauthorized 1983 revision.

Those familiar with Srila Prabhupada’s management understand that he would have given important orders to change his published books to the BBT trustees, the GBC members, and Pradyumna, his highly qualified translator. So why are there no orders from Srila Prabhupada to his important leaders? Why would he grant permission to rewrite his Bhagavad-gita to devotees who were not important leaders before his disappearance?

Hidden co-authors

What is so-called editing that is independent from Srila Prabhupada’s order? Factually, it is not editing, it is rewriting of his books. The so-called editors are acting like authors. They are really co-authors because they are rewriting books written by another author, i.e., Srila Prabhupada. And, they are really hidden co-authors because they rewrite his books while hiding behind the good name of his Divine Grace A.C. Bhaktivedanta Swami Prabhupada. The hidden co-authors present their own translations and opinions hidden within Srila Prabhupada’s books.

In contrast, honest co-authors always publish their names, and sometimes they describe their individual contributions. In any case, their readers understand that two or more authors wrote the book. A famous example of co-authoring is a book about grammar and writing, *The Elements of Style* by William Strunk Jr. and E.B. White (Fourth edition, 2,000 published by Longman Publishers). In it, White explained his role as co-author and his changes to Strunk’s original book. White also claimed credit for writing the section on style.

Changes to the books

The problem of hidden co-authors even occurred during Srila Prabhupada's physical presence. Some disciples deviated from the honest relationship between Srila Prabhupada as author and the disciples as editors. Such persons changed his manuscripts and printed books without his permission and knowledge. After discovering these unauthorized changes, Srila Prabhupada strongly chastised the persons involved and demanded the removal of the changes. For example, during a Srimad Bhagavatam class, Nitai dasa read a manuscript translation which contained unauthorized changes.

Nitai: "At the time of death, Ajamila saw three awkward persons... his small child, Narayana, was playing a little distance off, and with tearful eyes and great anxiety, he called the name of his son very loudly three times, 'Narayana, Narayana, Narayana!'"
(S.B. 6.1.28-29.)

Srila Prabhupada: Is there "three times?"

Nitai: It said in the manuscript. The manuscript said "three times."

Srila Prabhupada: Who said in the manuscript? There is no three times. Not "Narayana" three times. One time, "O Narayana," that's all. So did I say "three times?" No, it is not said here. You should correct it. Once, "O Narayana," that's all. There is no reason of calling three times. There is no mention here. Once is sufficient. (laughter) ...Uccair ajuhava, very loudly, "Narayana!" Like that. That's all. Uccair ajuhava akulendriyah. So you edited it? Not yet?

Nitai: No

Srila Prabhupada: So you should keep at least what is there.

(Transcription of recorded lecture for S.B. 6.1.28-29, Philadelphia, July 13, 1975.)

Despite his continual efforts to rectify and train his editors, they continued to make unauthorized changes. By June of 1977, Srila Prabhupada expressed his doubt that his leading editors would follow his order to remove over 100 changes to the Sri Isopanisad and publish it as the original (1969) printing.

He said, "It is a very serious situation. You write one letter that 'Why you have made so many changes?' And whom to write? Who will care? All rascals are there! Write Satsvarupa that 'This is the position.' They are doing anything and everything at their whim. The next printing should be again to the original

way.”

(Conversation with Srila Prabhupada and Yasoda-nandana, June 22, 1977.)

After Srila Prabhupada’s disappearance, the hidden co-authors made major changes to Bhagavad-gita As It Is (1972 edition). A major change is the language, the writing style, of the Bhagavad-gita translations. For example, Srila Prabhupada originally published (1972 edition), Chapter 7, verse 24 as “Unintelligent men, who know Me not, think that I have assumed this form and personality. Due to their small knowledge, they do not know My higher nature, which is changeless and supreme.” In contrast, the hidden co-authors (1983 revision) rewrote the verse as “Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krishna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.”

The stark contrast between the two versions clearly indicates that they were written by two different authors. Srila Prabhupada wrote the original version, and the hidden co-authors wrote the later version. Other Bhagavad-gita verses in the rewritten, 1983 edition display similar changes. The hidden co-authors substituted a lower level writing style not intended for college educated readers. Therefore, the change in writing style indicates a change in audience, the intended readers. Srila Prabhupada wrote for a college-educated, more intelligent audience; whereas, the hidden co-authors wrote for a less intelligent audience. The co-authored Bhagavad-gita (1983 revision) is not suitable for college classrooms.

But Srila Prabhupada’s plan differed: “...our propaganda should be going on for drawing attention of the educational institutions to accept our books at least in the religious courses.”

(Letter to Satsvarupa, Nov. 2, 1973.)

“I am so glad to learn that you are having nice success in placing my books in the libraries and in schools and colleges. I am sure that this will revolutionize the thinking of thoughtful men of your country as well as the students and the professors and the ultimate end will be to save the world from the clutches of

material illusory activities which is now causing havoc everywhere” (Letter to Karandhar, Sept. 13, 1970).

Why do the hidden co-authors claim to be better translators and commentators (purport writers) than Srila Prabhupada? What are the hidden co-authors doing when they change the philosophy and preaching plans in Srila Prabhupada’s books? What is their purpose?

The hidden co-authors usurp Srila Prabhupada’s property, his books, by making changes not authorized by him. They seize and hold his books by force without the spiritual right to do so. The hidden co-authors force changes without any order to do so. They blatantly disobey his direct order to maintain the books as originally published. They use BBT money and diplomacy to defeat opposition to their usurpation. The hidden co-authors behave like squatters who forcibly and unlawfully take over someone’s property and use it for their own purpose.

The hidden co-authors mislead the devotees and the innocent public by publishing their own opinions under Srila Prabhupada’s good name. What is their purpose? They are acting like hidden founder-acaryas because they rewrite sastra (Vedic scripture) intended for the next 9500 years. Because they reject Srila Prabhupada’s order to maintain his books as published, they freely inject their own opinions. The proper behavior of a disciple or follower is to follow the spiritual master’s order.

Srila Prabhupada explained: “Visvanatha Cakravarti Thakura has stated that the order of the spiritual master is the life and soul of the disciples. As a man cannot separate his life from his body, so a disciple cannot separate the order of the spiritual master from his life. If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect.” (Srimad Bhagavatam 3.24.13, 1974, 1st printing.)

On the basis of this instruction, sincere devotees have the duty and the right to reject all co-authored changes to Srila Prabhupada’s books. We must follow Srila Prabhupada, not the hidden co-authors because he can liberate anyone who follows him.

Srila Prabhupada wrote: “Not a single person in the West became Krishna conscious before the Krishna consciousness movement was founded. But when the same Bhagavad-gita was presented as it is through the disciplic succession, the effect of spiritual realization was immediately manifested.”
(Srimad Bhagavatam, 4.22.19, 1978, 2nd printing.)

By following Srila Prabhupada, we can make spiritual progress and preach Lord Caitanya’s movement all over the world. And Srila Prabhupada, through his Prabhupada-vani – his books and teachings, can take anyone back home, back to Godhead.

—Krishna Kripa dasi

Arsa prayoga and Shakespeare

The question as to whether the writings of the acarya may or may not be revised by his disciples after his disappearance is answered by the rule of “arsa prayoga.”

This principle states that one should not see mistakes in what the spiritual master has written or think that his writings may be changed to make them more effective or politically correct. To preserve his teachings in their originally published form is the way by which the acarya is honored, and to do otherwise is to dishonor him. That is the rule of “arsa prayoga,” a principle that devoted followers of a bona fide spiritual master must adhere to without deviation.

The rationale for changing Srila Prabhupada’s books was based on a series of false arguments, many of which were defeated by Srila Prabhupada himself, as this article will show. To justify their actions, the BBT editors created the illusion that Srila Prabhupada’s books were defective and in need of extensive editing even though they knew His Divine Grace had never authorized anyone to revise his books after his disappearance. Subsequent to his departure, they conveniently overlooked the principle of “arsa prayoga” and proceeded to do exactly what Vaishnava tradition strictly prohibits.

It was by the distribution of transcendental literature that Srila Prabhupada hoped to introduce Krishna consciousness to people everywhere. For those who saw the movement spread from city to city and from country to country, it

was clear that the original version of Srila Prabhupada's books was full of spiritual potency and did not require to be changed in any way for his words to act upon the hearts of the conditioned souls.

Srila Prabhupada himself never doubted that his books would bring about a revolution in consciousness and induce people throughout the world to take shelter of the Supreme Personality of Godhead. His transcendental vision was revealed in the following letters, all of which refer to the original version of his books.

“I am glad to learn that you are having nice success in placing my books in the libraries and in schools and colleges. I am sure that this will revolutionize the thinking of the thoughtful men of your country as well as the students and professors, and the ultimate end will be to save the world from the clutches of material illusory activities which is now causing havoc everywhere.” (Letter to Karandhara dated 9-13-70.)

“If we introduce these books in all of the bookstores, schools, colleges, libraries and everyone's home, our religion will be the only religion in the world very soon.” (Letter to Krishna Bamini dated 1-4-72.)

“We have got a great mission to fulfill, and these books and magazines are the torchbearers of Truth which can save the world.” (Letter to Ksirodakasayi dated 1-3-72.)

Srila Prabhupada's books, then, should be thought of as a permanent legacy meant to be shared and enjoyed by generations of devotees everywhere. His purpose in writing was to reestablish religious principles and, ultimately, to revive every conditioned soul's dormant love of God. These transcendental literatures were Srila Prabhupada's gift to the world and proof of his empowerment by Krishna.

Judging from the statements made above, His Divine Grace seemed totally convinced that the books he had published, if distributed widely enough, would deliver the entire world from the darkness of ignorance. Therefore, there was no reason to believe that, to fulfill his mission, his books would have to undergo another round of editing, what to speak of the complete overhaul concocted by the BBT editors.

Our guideline in Krishna consciousness is that the only duty of the disciple is to faithfully execute the order of the bona fide spiritual master. If a disagreement arises over how to best serve the guru, the issue can generally be resolved by following whatever course of action the spiritual master had specifically recommended in his direct instructions to his disciples. In a room conversation that took place in Paris in 1976, Srila Prabhupada elaborated on this point, and his explanation soundly defeats virtually all of the arguments presented in favor of changing his books.

Excerpt from a room conversation taking place in Paris, France on August 5, 1976:

Hari-sauri dasa: Sometimes there's some discrepancy, two parties, that may both want to serve but they have different ways, different ideas how to execute the same order, so there may be some disagreement.

Srila Prabhupada: "Service means you must take order from the master. Otherwise, it is mental concoction. Actually the servant requests, "How can I serve you?" So when the master orders, "You serve me like this," then you do that, that is service. And if you manufacture your service, that is not service. That is your sense gratification. *Yasya prasada bhagavat-prasadah.*

You have to see how he is pleased. Now if he wants a glass of water and if you bring a nice glass of milk, you can say, "Milk is better than water. You take it." That is not service. He wants water, you give him water. Don't manufacture better thing."

After Srila Prabhupada's disappearance, and without his consent, the BBT editors took it upon themselves to re-edit his books, making thousands of unnecessary changes in an attempt to improve their wording and style. But, as Srila Prabhupada stated above, without his order, their service was a concoction. They were offering him milk when he had asked for water. He wanted them to follow the rule of "arsa prayoga", but they decided to manufacture a better thing. So, according to the spiritual master, their editing was not service at all, but sense gratification.

Srila Prabhupada often insisted that he did not want his disciples to spend a great deal of time on editing work. He was also not very concerned with

literary style. On one occasion, His Divine Grace said,

“We are not meant for presenting any literary masterpieces.”

And in the following letter, he gave further instruction to his book production staff with regard to their editorial and proofreading services:

“We have to do things now very dexterously, simply we have to see that in our book there is no spelling or grammatical mistake. We do not mind for any good style, our style is Hare Krishna, but still, we should not present a shabby thing. Although Krishna literatures are so nice that, even if they are presented in broken and irregular ways, such literatures are welcomed, read and respected by bona fide devotees.” (Letter to Satsvarupa dated 1-9-70.)

Unless the BBT trustees felt that Srila Prabhupada’s books had been shabbily presented in the past, they had no right to tamper with them. While it is not our philosophy to print errors, it should be remembered that spiritual subject matter is transcendental to all mundane considerations and remains potent despite mistakes in grammar, spelling, etc.

As soon as Srila Prabhupada was satisfied with the standard of presentation of his books, he adamantly warned the BBT staff that further changes should not be made. He said it would be considered an offense for them to even think there were mistakes in his books. When it was brought to Srila Prabhupada’s attention in 1977 that significant changes had been made to his books without his approval, he instructed the directors of the BBT that their next printing should be again to the original way.

The editors were well aware how averse Srila Prabhupada was to making changes, especially once a book had been published. How, then, could they act so boldly against his wishes, daring to change everything, and so soon after his physical departure? If Srila Prabhupada ever spoke of making improvements, he was referring to the quality of the printing only and was not suggesting that changes be made in the text of his books.

When Srila Prabhupada first examined the 1972 Macmillan Gita, for example, he said it did not meet our Vaishnava standard. He was disappointed with the quality of the paper, the binding, the color work and so on. These are the things

he wanted improved. As far as the text was concerned, he said that nothing should be added or subtracted.

—Locanananda dasa

“There is no mistake, he is mistake”

Let me first offer my prostrated obeisances unto the lotus feet of that supreme swan-like devotee of the Lord, our spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, by whose mercy the fallen souls of Kali Yuga may taste the sweetness of the narrations of the pastimes of the Lord and His pure devotees. As the bona fide representative of Sri Vyasadeva, he composed a mountain of transcendental literature to enlighten the entire human society, explaining even the most confidential truths regarding Vaishnava philosophy.

His Divine Grace Srila Prabhupada displayed all of the symptoms of an empowered jiva soul, working tirelessly to distribute the transcendental message of love of Godhead throughout the world. It is therefore the duty of his followers to preserve the legacy and protect the honor of such a great spiritual personality whose every moment was dedicated to the spreading of Krishna consciousness.

To guarantee that his teachings would not be forgotten in the oblivion of time, Srila Prabhupada created the Bhaktivedanta Book Trust and, assisted by his disciples, he astounded the academic community with his literary output. What follows is a brief account of Srila Prabhupada’s struggle with the BBT staff to keep the final version of his books intact by resisting what he called the “American disease” of always wanting to change things. As will be seen from the letters and conversations cited in this article, Srila Prabhupada would finally insist on an “absolutely no change” policy based on the principle of “arsa prayoga”.

That unwanted changes were being made to his books came to his attention as early as 1975, and it quickly became a pressing matter. In a letter to the production manager of the Bhaktivedanta Book Trust, Srila Prabhupada expressed his alarm that changes he had not approved were appearing in print.

“I will have to see personally what are the mistakes in the synonyms and also how you intend to correct them. I was not satisfied with the corrections that were made before. I saw some changes which I did not approve. Nitai may correct whatever mistakes are there, but the corrected material must be sent to me for final approval.” (Letter to Radhaballabha dasa dated 1-5-76.)

Srila Prabhupada never gave anyone *carte blanche* to make revisions in his books. This letter confirms that any changes to his books would require his personal approval before being printed.

A few months later, the issue of change was raised again by Radhaballabha dasa regarding the text of several volumes of the Srimad Bhagavatam which were soon to be reprinted. Srila Prabhupada advised him, “There is no need for corrections for the First and Second Cantos. Whatever is there is all right.” (Letter of 5-4-76) Seeing how persistent his BBT managers were to implement change in the text and presentation of his books, His Divine Grace wrote again to Radhaballabha dasa in August, 1976, this time more firmly:

“Do not try to change anything without my permission.”

Srila Prabhupada consistently stated that he did not want anything to be changed unnecessarily. Any changes they thought would be an improvement in the text would require his written authorization.

The most serious violation of this instruction actually came years later, after Srila Prabhupada’s disappearance, when BBT personnel decided to print a new version of the Bhagavad-gita. It is a well known fact that His Divine Grace never authorized anyone to re-edit the Bhagavad-gita As It Is. If Srila Prabhupada ever intended to make changes in the Gita, the ideal opportunity for him to say so came in a room conversation that took place on February 24, 1977 in Mayapur. On that occasion, Radhaballabha dasa was describing how the upcoming printing of the Bhagavad-gita was going to require so much paper that it would take seventy-six train cars to transport it (1.5 million copies).

Srila Prabhupada absolutely did not suggest making any corrections before this largest printing ever of the Bhagavad-gita As It Is. In fact, and to the contrary, in a discussion that took place three days later, he established a definitive “no change” policy that he wanted applied henceforward to all of his books. The

tendency to want to make corrections was now a very serious problem, and Srila Prabhupada dealt with it.

The transcribed conversation of February 27, 1977 presented below clearly indicates that Srila Prabhupada would never have approved of anyone changing the final edited version of his writings, even after his disappearance. In this exchange, His Divine Grace states that for a disciple to see mistakes in his production-ready finished manuscripts was a bad habit that had to be given up.

Even though the one correction his disciple Jagannatha dasa wanted to propose would not have changed the wording of the verse, Srila Prabhupada warned that to make any change whatsoever was “strictly forbidden”. As a servant of his spiritual master, Radhaballabha dasa was obliged to accept Srila Prabhupada’s instruction that the text should be left exactly as is and that making corrections should never be contemplated.

To further enlighten his disciple, Srila Prabhupada explained the rule of “arsa prayoga”, that whatever the acarya has given, it should be accepted. The tendency to think oneself sufficiently qualified to correct one’s authority is not only a breach of Vaishnava etiquette, but an offense in the service of the spiritual master.

If one continues to see mistakes that he thinks need to be corrected, Srila Prabhupada says, “He is the mistake.” Due to his incomplete understanding, Radhaballabha dasa reasoned, “So if we think there is some mistake, we should just forget about it?” Srila Prabhupada corrects him again, saying that one should not even think his authority has made a mistake.

His opinion was that since Jagannatha dasa tended to see mistakes in the writings of the acarya, he was an irresponsible man who could not be relied upon. Srila Prabhupada then made his final point, that our true purpose is not served by becoming so-called scholars able to find errors in the books of the spiritual master, but by becoming advanced in devotion to Krishna. Radhaballabha dasa finally got the point, that Srila Prabhupada was establishing the rule of “no corrections anywhere” once a book was submitted to his department for publication.

Room Conversation of 2-27-77, Mayapura:

Radhaballabha dasa: Now Jagannatha had some questions on corrections in the book. In verse twenty-eight it says, “Then he worshiped Sri Krishna, the essence of all Vedas, with this hymn.”

Srila Prabhupada: Where it is? Brahma-samhita?

RBD: Yes.

SP: What is that?

RBD: So it says, “Then he worshiped Sri Krishna, the essence of all Vedas, with this hymn.”

SP: Where it is?

RBD: It’s verse twenty-eight, “Then he worshiped Sri Krishna.” So Jagannatha said it should be, “Then he worshiped...”

SP: No, no. Jagannatha cannot correct. That bad habit he must give up.

RBD: So we should just leave it exactly.

SP: Oh yes. You should not be more educated.

RBD: He wasn’t changing any of the words. He was just...

SP: Nothing of the... This should be strictly forbidden.

RBD: So no corrections. That makes it simple.

SP: They can divide the synonyms. That’s all.

RBD: Synonyms. So even...

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

RBD: So I’ll just forget this, then.

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

RBD: Oh.

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

RBD: He was always wondering how he should think. So I’ll tell him that. He thinks, “If I think I see a mistake, what should I think?” I’ll tell him what you just said.

SP: **He cannot see mistake. He is mistake** (laughter). That is being done by this rascal. I don’t want. And the Hayagriva has..., the Easy Journey, he has changed so many things. That... He is now bad character. You should not maintain him.

Later, in the same conversation:

SP: So Jagannatha should be strictly advised not to become very learned to correct authorities. No.

RBD: I think that the instruction you gave will help him very much about even if he thinks there is some mistake, just forget about it.

SP: He is mistake. He should not think his authority mistake.

RBD: He didn't know what he should do. He didn't know...

SP: So why he should be given this business. He's such irresponsible man. He should not be given any responsible work. Our first business should see how he is advanced in devotion. We don't want so-called scholars.

RBD: Jagannatha was somewhat affected by Nitai, but he's...

SP: I know that.

RBD: I think he understands what the problem was. I think he understands what his problem was, and that's why he won't do anything without asking you.

SP: Don't allow him to do anything.

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

SP: No corrections.

Six weeks later, Srila Prabhupada was listening to the notes and resolutions of a meeting held by the BBT trustees. He was generally pleased with the decisions that had been made, but at one point he interrupted the reading to make a recommendation of his own. He wanted them to include in their list the following admonition:

“And every time Radhaballabha changes something, that should be stopped. He is very much inclined to change something. This practice should be stopped.”

Srila Prabhupada was assigning to the BBT trustees the duty of safeguarding his books from being changed in the slightest by anyone who had not been specifically ordered to do so.

The principle of “arsa prayoga” was again referred to on June 22, 1977 when Srila Prabhupada was in Vrindavana, India. In the middle of a reading of the Srimad Bhagavatam, Srila Prabhupada objected when he heard the synonym that was given for the word “sadhu”. The word-for-word translation said, “it is relevant,” but Srila Prabhupada said, “No. ‘Sadhu’ means ‘devotee’.” The

editors had changed his translation, and he found this unacceptable. He spoke as though he had been betrayed by a dangerous element within his movement. His authority was being minimized by his own disciples to whom he had entrusted his most lasting contribution: his books. A number of devotees present voiced their objection to the production staff's practice of deleting entire sections from certain books, and they mentioned discrepancies they had found in the Sanskrit to English translations. Literally hundreds of changes had already been made in the text of Srila Prabhupada's books from one printing to the next and the devotees testified that the potency was not the same.

Srila Prabhupada asked for suggestions from his senior men to resolve this dilemma and they offered their advice. After hearing various proposals, Srila Prabhupada's conclusion was that, "The next printing should be again to the original way." He then ordered his secretary to contact the GBC man he wanted to entrust this matter to in Los Angeles where the press was located. "So you bring this to Satsvarupa. They cannot change anything."

Drawing from these letters and conversations, we can gain some insight into Srila Prabhupada's struggle to keep his books as they were. One should rightly conclude that he would never have approved of the wholesale changes that were made by the BBT editors after his disappearance. He would have expected the BBT trustees to resist on his behalf.

The unnecessary and unauthorized changes in the Bhagavad-gita alone number more than four thousand, so where is Srila Prabhupada's signed approval for such changes to be made? And where are the rave reviews of the revised edition from scholars and professors praising the editors for having improved the original version of the Gita published by their spiritual master? We do not expect to see any testimonials from these mundane personalities glorifying the "revised and enlarged" edition of the Gita. After all, which scholar would approve of having his own writings altered after his physical demise?

The adulteration of Srila Prabhupada's Bhagavad-gita As It Is was the first major milestone in the BBT's refusal to follow the rule of arsa prayoga (the unholy practice of dishonoring the acarya), a program which reached its zenith when they declared in court that Srila Prabhupada was simply a writer hired by ISKCON to compile the Vedic classics.

We do not know what kind of apology can be made by the BBT's editors and trustees at this point, but it is our humble opinion that the best way to make amends for past transgressions would be to accept Srila Prabhupada's instruction that "the next printing should be again to the original way."

—Locanananda dasa

Editing instructions are in his own books

Srila Prabhupada gives very specific instructions to Jayadvaita Swami in a letter (referenced at the end of this article) not to change his books, specifically Bhagavad-gita 12.12.

Unfortunately Jayadvaita disregarded this direct order from Srila Prabhupada and with full knowledge that Srila Prabhupada specifically ordered him not to change the verse or the purport he went ahead and changed it anyway.

One devotee noticed Jayadvaita Swami's direct disregard for this personal instruction and questioned him as to why he went against the clear and direct order of his spiritual master. (Jayadvaita's reply is also included at the end of this article for your reference). In Jayadvaita's letter he says that Srila Prabhupada's words "make no sense" and are "obviously erroneous" but if this is the case then he must also change the multitude of other places where Srila Prabhupada used this so-called "erroneous" phrase that "makes no sense" to him.

I am no scholar, nor have I been trained in the ever changing materialistic and mundane laws of grammar. But I have a very strong fidelity to Srila Prabhupada. So out of curiosity I looked up how many times Srila Prabhupada used the (according to Jayadvaita —obviously erroneous "regulated principles" —a term that makes no sense —must be forever preserved, and not revised to the usual and sensible "regulative principles,") phrase "regulated principles" and it turns out that Prabhupada used this "obviously erroneous" term on a regular basis. In his books, classes, letters and conversations, a multitude of times.

I will now list below for your reference just a very few of the many places where Srila Prabhupada very *sensibly* used the words "regulated principles":

One who can control his senses by practicing the regulated principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion (Bg 2.64.)

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulated principles of Bhakti yoga. In this way you will develop a desire to attain to Me (Bg 12.9.)

As mentioned in the previous verses, there are two kinds of devotional service: the way of regulated principles, and the way of full attachment in love to the Supreme Personality of Godhead.
(Bg 12.12.)

Because a bona fide spiritual master is a representative of Krishna, if he bestows any blessings upon his disciple, that will make the disciple immediately advanced without the disciple's following the regulated principles. Or, the regulated principles will be easier for one who has served the spiritual master without reservation.
(Bg 13-12.)

Injunctions of the scriptures are meant not to encourage the eaters of animals, but to restrict them by regulated principles.
(S.B. 1.13.47.)

The process of Krishna consciousness is the process of training these senses through regulated principles.
(Raja-Vidya Chapter 4 Knowledge by Way of the Mahatmas, Great Souls.)

It is stated in Bhagavad-gita that if one executes the regulated principles of Krishna consciousness carefully, it is certain that he will reach the supreme destination in his next life.
(Krishna Consciousness, The Matchless Gift Chapter 2 Getting Out the Material Mire.)

Regarding Pyari Mohan, Ramacarya, and Nanda devi dasi taking second initiation, if you recommend, that's alright. But now they must keep very clean and never break the regulated principles.
(Letter to: Trai - India 4 March, 1973.)

Now they must always follow the regulated principles, such as 16 rounds at least each day, attending Mangala Arati, etc. and gradually they will come to the stage of spontaneously loving Krishna.

You also have my permission for the second initiation of Sikhandi dasi and you can obtain an initiation tape and instructions from Karandhar in Los Angeles. Now, keeping very clean, she must never break the regulated principles. (Letter to: Sukadeva - Calcutta 4 March, 1973.)

Now you can be an ideal householder and one of our Society's leaders, so kindly follow the regulated principles strictly. (Letter to: Turya - Calcutta March 8, 1973.)

Devotees there or visiting must follow our regulated principles under your direction or they need not stay. (Letter to: Tejiyas - Calcutta 15 March, 1973.)

Therefore we have the four regulated principles at the very beginning of practicing devotional life. (Letter to: Sarvamangala - Bombay 6 November, 1974.)

Anyone who is unwilling to follow our regulated principles, you should not live or associate closely with such a person. (Letter to: Kusa - Honolulu 3 February, 1975.)

Make sure that everyone is pure by following the four regulated principles and chanting at least 16 rounds daily. Without these things, there is no spiritual life. (Letter to: Sri Govinda - Honolulu 6 February, 1975.)

This instance of Jayadvaita Swami changing the word "regulated" to "regulative" is a really good example of a completely unnecessary change which is, in this case, directly against the orders of Srila Prabhupada.

Srila Prabhupada gave a direct order "So far changing the working of verse or purport of 12.12 discussed before, it may remain as it is." Again Srila Prabhupada chooses these words As It Is, the exact same title he chose to place on his presentation of the Bhagavad-gita "As It Is". So now with the hundreds upon hundreds of changes Jayadvaita has made to Srila Prabhupada's

Bhagavad-gita can we still say that it is As It Is? This is a question we must all ask ourselves.

When Jayadvaita Swami says: “the obviously erroneous ‘regulated principles’ —a term that makes no sense”, we must know that this is his opinion only, and it differs with Srila Prabhupada’s. It is a major problem that every time something doesn’t make sense to Jayadvaita Swami he must change it till he can understand it. This is not the behavior of a disciple. “One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master.” This acceptance of the words of the spiritual master is called *srauta-vakya*, which indicates that the disciple must carry out the spiritual master’s instructions without deviation. Srila Visvanatha Cakravarti Thakura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul.” (Cc Adi 7.72.)

But then he gets particularly obnoxious by saying sarcastically “lest we stand in defiance of Srila Prabhupada’s sacred order.”

In other words, Prabhupada told him not to change anything in the verse or the purport, but rather than stay on the safe side, he ridicules Prabhupada’s choice of words and even the notion that Prabhupada’s orders are something other than sacred.

This disregard to his guru’s direct personal instruction is simply an offensive attitude that completely disqualifies him from any ability or empowerment to do the editing work that he was once trusted by Srila Prabhupada to do.

Now let us read further into the purport and examine things more. Did he stop there, or did he continue to change that which he was specifically instructed not to? The second thing we will find is a small change (but still a disregard for the clear order of his guru): A comma was moved, and then farther along we will see the word “ksatriyas” was added, an “a” was changed to “the” and “later” was changed to “last” some words were moved around and the word “state” was changed to “stage”. So one may claim that these are all small changes and are not drastically changing the philosophy. Okay, fine. Then why change it?

What if we feel that every word Srila Prabhupada has said that doesn't make sense to our conditioned imperfect mundane mind and senses should be changed? What if we find something Srila Prabhupada said, or is in his books, that may not make sense to the materialistic naradhama's who are less than sudra's and are impersonalistic demons and so-called scholars and philosophers of Kali yuga? Then should those words be changed also?

But what if we feel that the words of Srila Prabhupada are sacred and not to be simply deleted and replaced with the ever changing whims and mental speculations based on the changing mundane laws and intellect of a conditioned soul and their society (or as I call it "suiciety")? It really doesn't matter what we feel in this regard, if you agree or disagree, or what other devotees think. It is all irrelevant. The fact is that Srila Prabhupada never said that his books should be edited after his disappearance, for any reason.

On the contrary Srila Prabhupada said:

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

Radhaballabha: Oh.

Prabhupada: Arsa prayoga. Arsa prayoga is a Sanskrit word meaning complete acceptance of what is left by the authorities, as it is, without any change at all. That is ha... He should not become more learned than the authority. That is very bad habit... Why finish it? Whatever is done is done. No more...

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

Prabhupada: No corrections.

(February 28, 1977, Mayapura.)

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

(Srimad Bhagavatam 7.5.23-24 - Vrindavana, March 31, 1976.)

“I know that these rascals are doing. What can be done? How they can be relied on?... It is starting. What can I do? These cannot... These rascals cannot be educated. Dangerous. Little learning, dangerous... alteration. That is his business. That is American business. They take that always. What can I do?... So how this? How to stop this?... Very serious feature. **It is not possible for me to check**, and they are doing all nonsense, freedom. (pause) What to do?

It is very serious situation... So you... What you are going... It is very serious situation. You write one letter that “Why you have made so many changes?” And whom to write? Who will care? All rascals are there... They are doing anything and everything at their whim.” **The next printing should be again to the original way**. So write them immediately that “The rascal editors, they are doing havoc... So what to do? **They cannot change anything**. So on the whole, these dangerous things are going on. How to check it?... So they are doing very freely and dangerously.”
(June 22, 1977, Vrindavana.)

When Jayadvaita Swami was questioned by Govinda dasi (on January, 19, 2003) on whether or not he ever even once got the order from Srila Prabhupada that he should edit Prabhupada’s books after his disappearance Jayadvaita confessed: “I never got an explicit word from Srila Prabhupada to do this work at an explicit time.”

What is important is what Prabhupada wants, what Prabhupada orders and he orders “No corrections” and “they cannot change anything” and there is no one anywhere, even Jayadvaita, who can dispute this. But he has made thousands of completely needless changes. And he will continue to do this because that is his disease.

The changing of the words that Srila Prabhupada approved of is only one side of the story. The other side is the mood that the act of changing the acarya’s works creates. And as far as I can tell this has an equally damaging effect at the roots of our once great society we call ISKCON. This damage is going on a more subtle level, so many devotee’s may not catch it.

For it is not a change to anything one may see, like words in books, but to something that Srila Prabhupada, our acarya’s and the goswami’s worked so hard to establish. It is a change to the mood and basic philosophical

understanding of how Krishna consciousness works and was given to us faithful followers of His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada. It is a lack of respect and fidelity to our acarya:

“One should have complete faith in the guru, who helps the disciple make progress in spiritual life. As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure (yasyaprasadan na gatih kuto ‘pi)” (S.B. 8.17.1). So whether we deviate one millimeter or one mile the result is the same, deviation!

“There is a proverb, hira and khira. Hira means diamond and khira means cucumber. It has no value, a few cents. And diamond is very valuable. But if some, somebody steals khira, he’s also criminal, and one steals hira, he’s also criminal. The punishment is equal. If he says: “I have stolen one khira. What is the value of it?” But by law, he’s criminal. Never mind.”
(Morning Walk - April 26, 1973, Los Angeles.)

So by Jayadvaita Swami’s saying “Lest we stand in defiance of Srila Prabhupada’s sacred order. This is a point of view with which I respectfully disagree.” Clearly reveals his attitude and lack of respect for Srila Prabhupada, for everything Srila Prabhupada says is sacred! It is not for the disciple to choose what the guru says is sacred and what is not! This is a slap in the face of Srila Prabhupada.

“Although one may be well versed in the transcendental science, one should be careful about the offense of maryada-vyatikrama, or impertinently surpassing a greater personality. According to scriptural injunction one should be very careful of transgressing the law of maryada-vyatikrama because by so doing one loses his duration of life, his opulence, fame and piety and the blessings of all the world.”
(S.B. 3.4.26.)

So does this mean that if someone is once designated as an authorized person and to be trusted, then he must always be authorized and trusted, no matter what he does after that point of being authorized? Could it be possible that someone can go from being authorized and trusted to being unauthorized and untrustworthy?

—Prahlaḍ Nṛsimha daśa

Where angels fear to tread

The editors of the 1983 revised Gita did not believe that they actually interpolated philosophy or style. Their idea was to improve both translations and purports by transposing and clarifying portions of old manuscripts, etc. existing prior to the one finally submitted to Macmillan in 1972. Truly, many of the grammatical, spelling, format and historical inaccuracies corrected in the revision would have been approved by Srīla Prabhupada himself had he been consulted.

Be that as it may, Srīla Prabhupada never instructed anyone to use a procedure of re-visiting and researching old manuscripts or dictations to revise future printings of his first editions. On the other hand, recordings made from 1972 until 1977, six years, demonstrate how Srīla Prabhupada often personally read excerpts from the Gita in classes, room conversations, engagements, etc. Many times he also instructed devotees present to read aloud as he listened. There is no evidence indicating that he ordered extensive revisions for the next printing. As the current chief editor wrote; “To my knowledge, Srīla Prabhupada never asked us to re-edit the book.”

(Letter to Amogha līla, July, 1986.)

Interestingly enough, none of the scholars, educators, professors and other reviewers of the Gita called for it either. From 1972 until 1983 we don't find requests from professionals for a revision to a higher standard. Nor do we hear any demand from devotees in general for such a thorough revision. In fact, the editors state in “A Note About the Second Edition” found in the BBT revised editions: “Yet their effort to publish Srīla Prabhupada's work was a success, and the Bhagavad-gīta As It Is has become the standard edition for scholars and devotees around the world.” Still, after eleven years of documented success, the Gita was extensively re-worked. Why? What is the reason?

The editors continue their explanation: “For this second edition, however, Srīla Prabhupada's disciples had the benefit of having worked with his books for the last fifteen years. The English editors were familiar with his philosophy and language, and the Sanskrit editors were by now accomplished scholars.

And now they were able to see their way through perplexities in the manuscript by consulting the same Sanskrit commentaries Srila Prabhupada consulted when writing Bhagavad-gita As It Is. The result is a work of even greater richness and authenticity... In places the translations, though already correct, have been revised to come closer to the original Sanskrit and Srila Prabhupada's original dictations..."

The editors are claiming the benefit of 15 years work, which would mean 1968 until 1983, the year of the revision. However, the value of those benefits is uncertain, because in June, 1977 Srila Prabhupada severely chastised the editors for changes to his Isopanisad and Bhagavatam. He described the editors as rascals (a term he usually reserved for atheists, material scientists and politicians), and called them "dangerous" at least six times in ten minutes of discussion. Just five months before his disappearance, Srila Prabhupada made this a major issue for the Society.

The same basic issue came up in 1983 and has continued more or less for the last 25 years. But for us, now, who will decide who is right and who is wrong? One side says "responsible editing," the other says "irresponsible, unauthorized, etc." But who is right and who is wrong? Who will decide?

So now we must come to the point of reason. Is it reasonable to conclude that just five or six years after deserving that 1977 chastisement, editors could have emerged as "accomplished scholars" —by 1983? One editor escaped chastisement. Still, isn't six years a short time for everyone to turn up as "accomplished scholars?" But even if all the editors had been studying Sanskrit for 30 years by 1983, is it plausible that such editors could be able to dive into the superexcellent depths of Sanskrit revelation, and come up with an understanding of it's complexities—the same complexities—understood by previous acaryas? Was this the prerogative of such disciples, that they could be "able to see their way through perplexities in the manuscript by consulting the same Sanskrit commentaries Srila Prabhupada consulted when writing the Bhagavad-gita As It Is." Is it possible?

And further, "In places the translations, though already correct, have been revised to come closer to the original Sanskrit..." Here the implication is that the editors in 1983, whoever they were, thought they could interpret the original Sanskrit texts comparatively as well as Srila Prabhupada himself, or

at least well enough to put their new realizations in his book under his name. And, that they could understand the same complexities understood by previous acaryas (presumably Sridhar Swami et. al.) simply by using the same Sanskrit commentaries Srila Prabhupada used. Is this credible? Is it reasonable to conclude that such editors were capable of producing “a work of even greater richness and authenticity?” Or that translations “already correct” could have been revised to even more correctness by them? Was all this perfection really possible by 1983?

Maybe, if they had received authorizations and blessings from Srila Prabhupada in 1977 before he disappeared, but that didn't happen. It is known from that recorded conversation of June, 1977, that when Tamal Krishna suggested to Srila Prabhupada Jayadvaita check any changes before reprinting, Srila Prabhupada countered: “But they are doing without any authority!” In other words, no need for Jayadvaita to become an inspector of changes because nobody was authorized to make such changes in the first place! Tamal had already said to Srila Prabhupada: “Your original work that you're doing now, that is edited by Jayadvaita. That's the first editing.” Srila Prabhupada had answered, “He is good.” So Srila Prabhupada, in the midst of all the turmoil, made it clear that he was satisfied with Jayadvaita's work. Yet a “first editing” is entirely different from re-editing an already finished or printed work, which is what the others were doing. Srila Prabhupada never authorized anyone, including Jayadvaita or Pradyumna to do that with the Bhagavad-gita then or in the future.

The extent of Srila Prabhupada's disappointment in this matter can not be underestimated. He said, after being informed of the changes in the Isopanisad, “I know what these rascals are doing. What can be done? How they can be relied on?” And later, “It is starting. What can I do? These cannot... These rascals cannot be educated. Dangerous. Little learning, dangerous... What can I do? Ultimate it goes for editorial...”

In the 3rd Canto (3.4.26), Srila Prabhupada writes, “Although one may be well versed in transcendental science, one should be careful about the offense of maryada-vyatikrama, or impertinently surpassing a greater personality. According to scriptural injunction one should be very careful of transgressing the law of maryada-vyatikrama because by so doing one loses his duration of

life, his opulence, fame and piety and the blessings of all the world. To be well versed in the transcendental science necessitates awareness of the techniques of spiritual science.”

At this point the significant question emerges: Has maryada-vyatikrama, impertinently surpassing a greater personality, occurred in the process of editing and reprinting Srila Prabhupada’s books? It certainly had by 1977, according to the momentous June 22nd room conversation about changes to the Isopanisad and Srimad Bhagavatam. Six years later, considering the exaggerated claims in the “Note About the Second Edition” and the extreme content-editing of the text, it appears to have occurred again in the 1983 “Revised and Enlarged” version of the Bhagavad-gita As It Is. Vaishnava etiquette demands that Srila Prabhupad’s disciples, grand-disciples, et. al. always think themselves fools in front of Srila Prabhupada. But, unfortunately, sometimes some of them forget that, and dare to rush in where angels fear to tread.

“Our editing is to correct grammar and spelling errors only, without interpolation of style or philosophy.”

(Srila Prabhupada, February, 17, 1970.)

—Rupanuga dasa

1. The author and contributors of this book are in no way affiliated or adhere to the ritvik posthumous diksha theory.↵

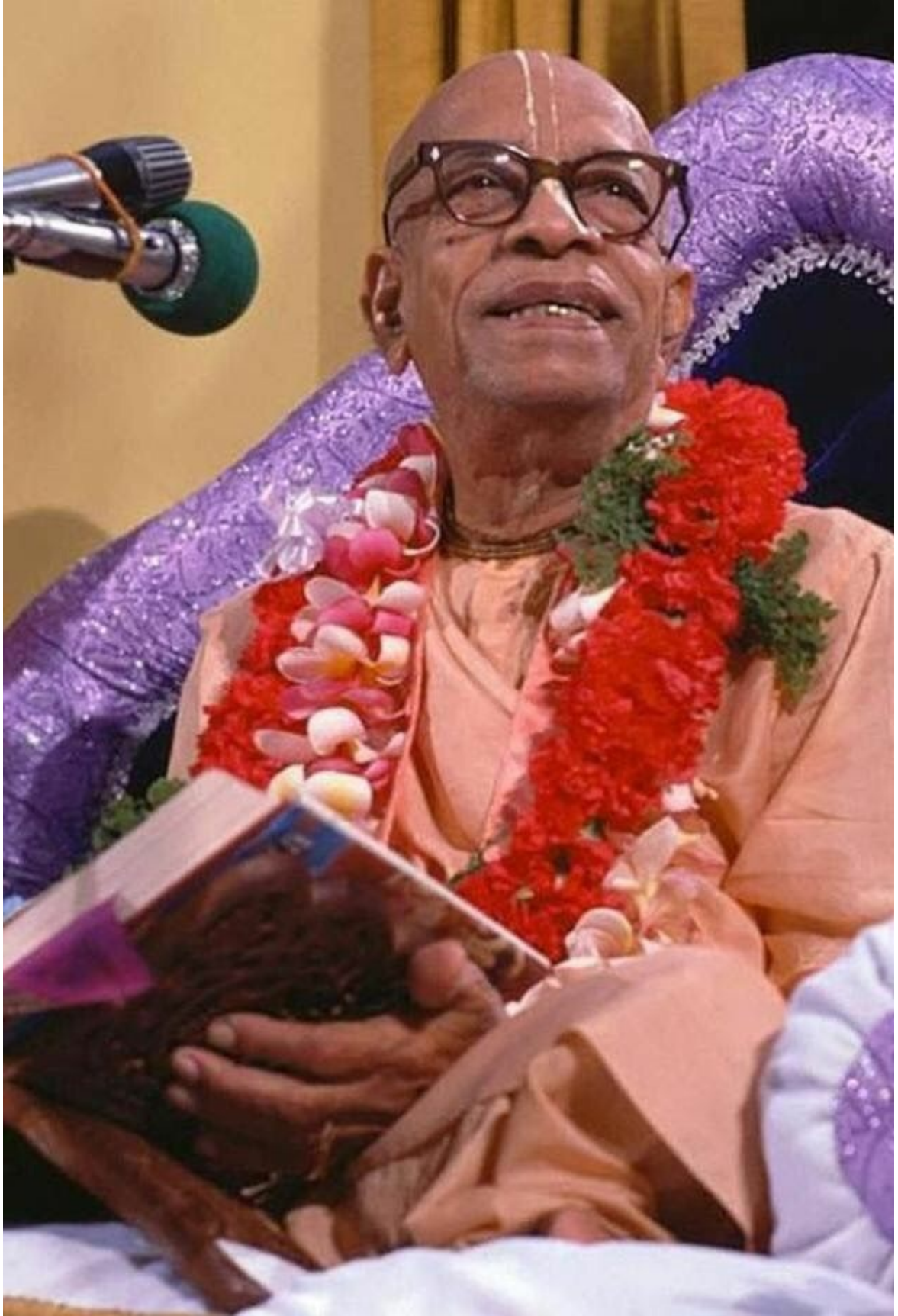
Conclusion and call for action

This book aims to make the world of devotees, scholars, et al. aware of the proven fact that Srila Prabhupada's original books have been altered, compromised and changed in ways which he would *never have approved*. Therefore it is of immeasurable importance to preserve the legacy of his original teachings, for the spiritual benefit of everyone and to assure the future of the Hare Krishna movement originated by Sri Caitanya Mahaprabhu and carried forward by Srila Prabhupada. This book presents the truth about the unauthorized editing of Srila Prabhupada's books —carefully chronicled for future readers —to ensure his books are perpetuated as he originally gave them. Srila Prabhupada gave clear instructions for editing during his presence and for the future. When questions of choice arose, the principle of arsa prayoga was to be applied.

Everyone seriously interested in the genuine, direct presentation of Srila Prabhupada's writings, should use copies of the original, pre-1978 published Srila Prabhupada's works.

The revised editions should be designated as such and the editors clearly identified. Ideally, the revised editions should be allowed to go out of print, BBTI should revert to printing the pre-1978 editions of Srila Prabhupada books, and the Governing Body Commission of ISKCON should re-establish those editions as the authority for the International Society for Krishna Consciousness.

In any case, Srila Prabhupada-vani is present completely in the original editions, which remain the basis of the true Hare Krishna movement and the spearhead of the Golden Age inaugurated by Lord Caitanya Mahaprabhu. Hare Krishna.



Srila Prabhupada lectures from his 1972 Bhagavad-gita

Appendix

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Page 1 of pages

Worker for hire (1995)

Contributors

Ajit Krishna dasa

Ajit Krishna dasa lives in Denmark and has been preaching on the Internet, distributing books and doing bhakta programs. He has written many articles on theism versus atheism. He runs the www.arsaprayoga.com website.

Bahusira dasa

Initiated by Srila Prabhupada in New York, January 1973.

Bhagavat dasa

Initiated by Srila Prabhupada in Gainesville, FL, on July 1971.

Bhakta Torben

Former disciple of Harikesa Swami. Previous temple service: travelling Sankirtan Party. Initiated as Trayimaya dasa. Officially rejected his guru and initiation. Now Bhakta Torben.

Govinda dasi

Govinda dasi has been a disciple of Srila Prabhupada since 1966. She was a senior at the University of Texas at Austin in 1966 when she and her husband went to San Francisco in search of a spiritual teacher and joined newly opened San Francisco storefront temple.

She is also the author and illustrator of numerous children's books, including Gopal, Nimai, Jagannath, Krishna, and Damodar and resides in Hawaii and Vrindavan.

Hayagriva dasa

(Howard Wheeler, M.A. English.)

Hayagriva dasa (September 2, 1940 - August 31, 1989) author, poet, editor, English professor, and co-founder of the New Vrindavan Hare Krishna Community. He was initiated on Janmashtami (September 9) 1966 at Swamiji's 26th Second Avenue temple. He was an Associate Professor at Ohio State University. He held a Master's degree in English and specialised in poetry. Hayagriva became Swamiji's principle editor, and worked on many of his publications, Back to Godhead magazine, Bhagavad-gita, The Nectar of Devotion, Srimad Bhagavatam, Caitanya-caritamrta and many others.

Hrsikesh dasa

Hrsikesh dasa is a former resident of the New Vrindavan Hare Krishna Community in Marshall County, West Virginia, where he lived from 1978 until 1994. He is currently completing a book on the history of the community. Since 1994 he has lived in the Pittsburgh, Pennsylvania environs working primarily as a musician.

Jagannatha Mishra dasa

Initiated in 1982 in France. Has been distributing Srila Prabhupada's books ever since. Long time experience as temple president and sankirtan leader, he is a published author. You can reach him at www.nectarshare.com website.

Jayadvaita Swami

Jayadvaita Swami received initiation from Srila Prabhupada in 1968, at the age of nineteen.

Practically the first task assigned to him was to staple booklets. He later went on to typing manuscripts, transcribing Srila Prabhupada's dictation for books, and then typesetting, proofreading, managing book production, and editing. He is currently a trustee of The Bhaktivedanta Book Trust.

Krishna Kripa dasi

(Mary E. Corens, M.A., M.Ed., James Madison Fellow.)

Krishna Kripa dasi passed away on November 30, 2008. A staunch disciple of Srila Prabhupada, she was always enthusiastic and attentive in her service. She loved to read and distribute Srila Prabhupada's books, and was always thinking and planning about the welfare of others. She was married for nearly 29 years to Rupanuga dasa.

Locanananda dasa

Locanananda dasa, initiated by Srila Prabhupada in August 1970, was a pioneer in the Krishna consciousness movement who served Srila Prabhupada by opening new centers in major European cities like Geneva and Tel Aviv. He served as temple president in Amsterdam, Paris and in his home town of New York City. He is recognized for his forty-five years of Sankirtana experience,

leading kirtana and distributing Srila Prabhupada's books. With a Masters Degree in Accounting and Business Management, he has been working for a prestigious CPA firm since 1996.

Madhudvisa dasa

His first contact with devotees was in London in 1984. He started seriously reading Srila Prabhupada's books in Australia in 1985 and by 1986 Srila Prabhupada had convinced him "Krishna is the Supreme Personality of Godhead" and "we should surrender to Krishna." He joined the devotees in Perth, Western Australia in 1986.

Ramesvara dasa

Ramesvara dasa was one of the leading disciples of A. C. Bhaktivedanta Swami Prabhupada and formerly a guru within the International Society of Krishna Consciousness. Ramesvara became an initiated disciple of Srila Prabhupada on April 28, 1971, receiving his initiation by mail.

Rasananda dasa

Initiated by Srila Prabhupada in Boston in June of 1970.

Rupanuga dasa

Initiated by Srila Prabhupada in October 1966 in New York, while employed as training supervisor at the NYC Dept. of Social Services. Relocated to Buffalo NY in Feb. 1968 to establish ISKCON's first college program while employed as a social worker at the State Workers Compensation Board. BA in Psychology Feb. '63.

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