

A GLIMPSE INTO SOME OF THE CHANGES TO

Śrīla Prabhupāda's Bhagavad-gītā As It Is



His Divine Grace

A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine*

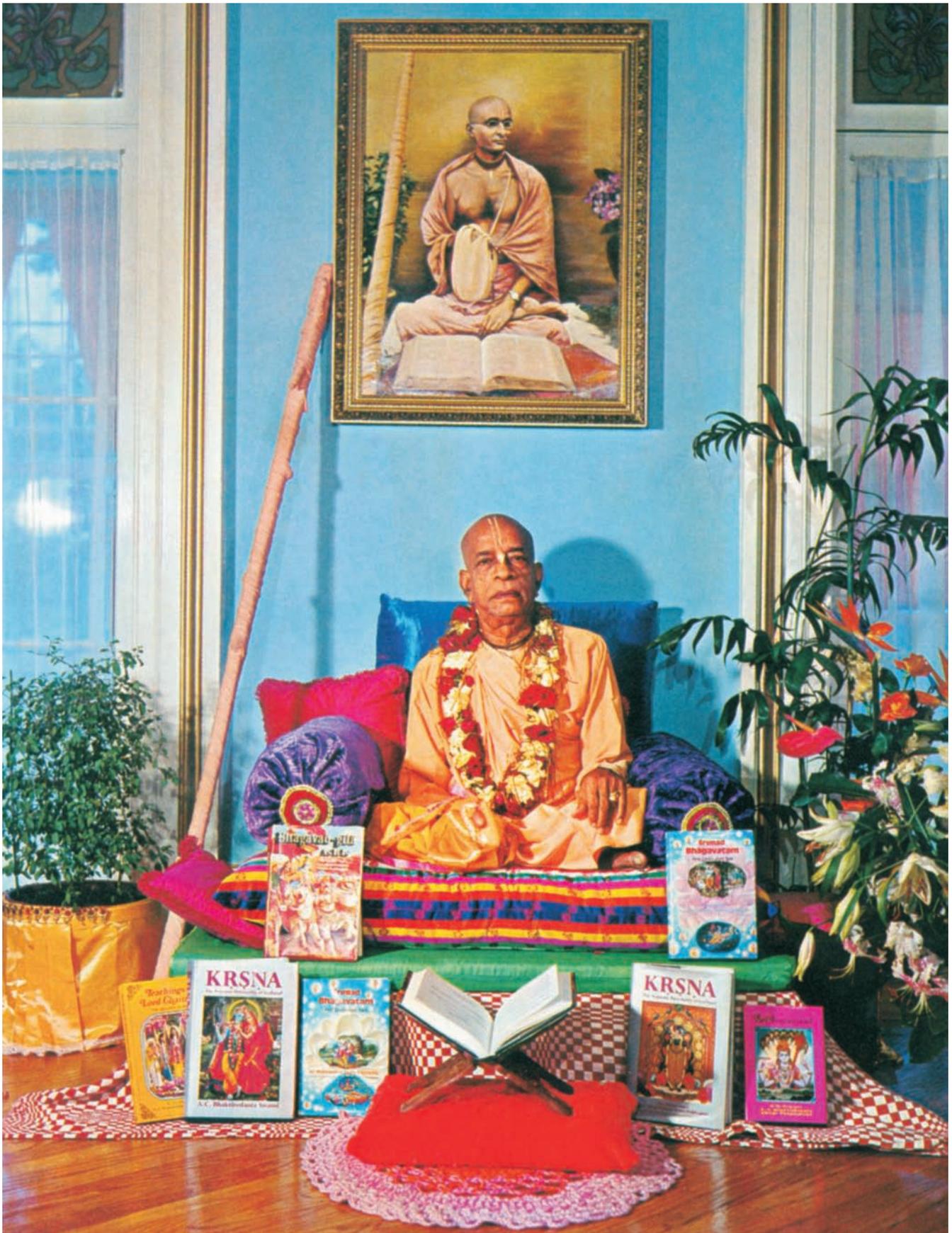
*namas te sārāsvate deve gaura-vānī-pracārīne
nirviśeṣa-śūnyavādi-pāścātya-deśa-tārīṇe*

I offer my respectful obeisances unto His Divine Grace
A.C.Bhaktivedanta Swami Prabhupāda, who is very dear to Lord
Kṛṣṇa on this earth, having taken shelter at his lotus feet.

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

*om ajñāna-timirāndhasya jñānānjana-śalākayā
cakṣur unmīlitaṃ yena tasmai śrī-gurave namaḥ*

I was born in the darkest ignorance, and my spiritual master
opened my eyes with the torch of knowledge. I offer my
respectful obeisances unto him.



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Founder-Ācārya of ISKCON and greatest exponent of
Kṛṣṇa consciousness in the western world.

Introduction:

The changing of Śrīla Prabhupāda's books has been an ongoing and ever-increasing concern in the devotee community particularly since his original 1970 unabridged Macmillan *Bhagavad-gītā As It Is* was revised and enlarged in 1983 – six years after he left this world. Even while he was physically present, much to his displeasure, increasingly unauthorized corrections and changes were showing up in reprints of his already published books. While some of his editors at that time were taking inches and even yards, we now have editors who are taking spectacular miles. The following presentation shows just a fraction of the nearly five thousand changes made to Śrīla Prabhupāda's *Bhagavad-gītā As It Is*.

In preparing the working manuscripts for the first printed edition of his books, Śrīla Prabhupāda engaged his editors in finding and correcting typographical errors and grammatical irregularities. After the book was published and printed, still to a limited degree, he expected his editors to root out further technical errors in the next reprints of his books, but never without his consent. Śrīla Prabhupāda also personally requested a few additional changes and corrections. Despite his instructions, however, many unauthorized changes were showing up in his books.

By 1976 – 1977, Śrīla Prabhupāda was closing the doors to any further editings of his books. This can be seen from some of Śrīla Prabhupāda's lectures, letters, recorded conversations, and anecdotal accounts from devotees who directly heard from him. Most importantly, it should be known that he never appointed anyone to independently re-edit any of his books after his physical departure. In fact, it was publicly admitted by Jayādvaīta Swami in the 1998 BBT booklet, *Responsible Publishing*, that no one was ever given an order by Śrīla Prabhupāda to re-edit his *Bhagavad-gītā As It Is*.

It is an essential and enlightening lesson for us all to understand that despite the best efforts of Śrīla Prabhupāda's editors, he was fully aware that there remained technical discrepancies in his books. At the same time he assures us in his preface to the *Śrīmad-Bhāgavatam*:

"I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of it's good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam*. (1.5.11):

*tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ñkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhaḥ*

“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.” Therefore, devotees are guaranteed all spiritual success by exclusively reading and distributing Śrīla Prabhupāda’s original and personally approved books.

In addition, please refer to the section in this presentation which shows thirty-seven paintings from the original *Bhagavad-gītā* that were entirely excluded in the new and revised edition. Is it possible that Śrīla Prabhupāda would be pleased by this?

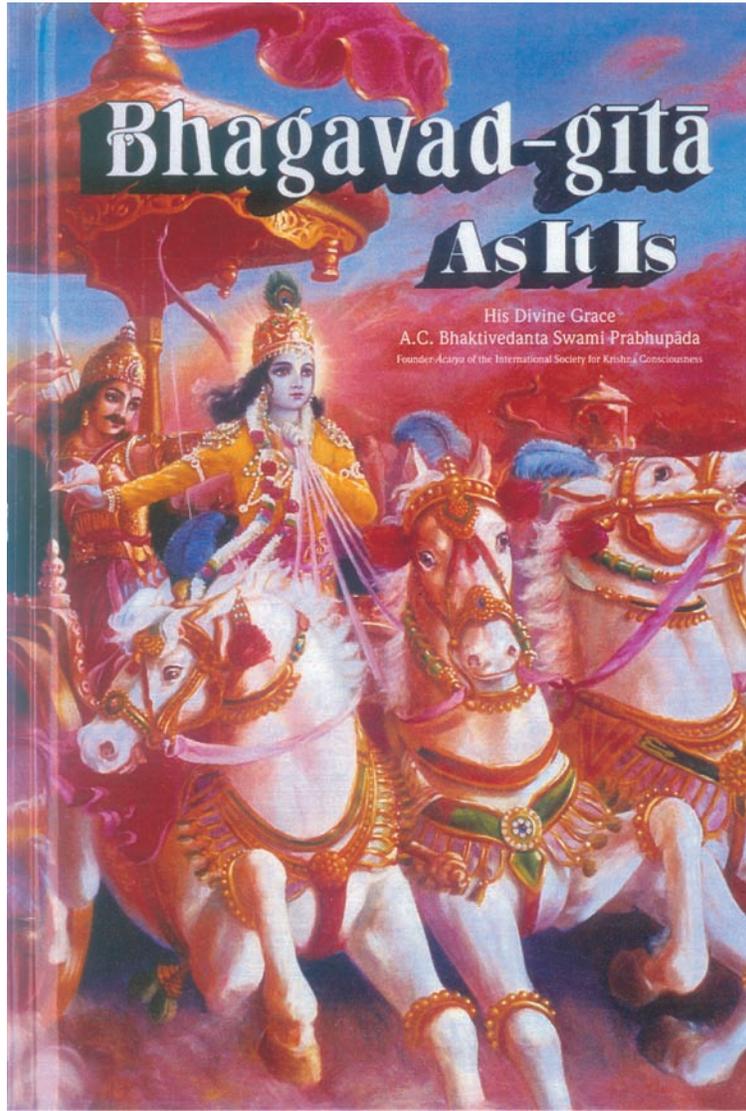
If you wish to further explore this subject of book changes, there are some excellent internet websites that provide detailed information. Simply type into your search engine: Adi-vani.org. or [Changes to Śrīla Prabhupāda’s books](#). There you will find many related listings. Please be sure to click on all the links and categories that appear on each website. These websites are constantly updated, so it is a good idea to check them at least once a month. Thanks to the efforts of the devotees who maintain these websites, and the devotees who have submitted so many excellent and informative articles to them, there is now great awareness of how Śrīla Prabhupāda’s books are being changed.



This presentation was conceived and written by a group of concerned devotees 2008.

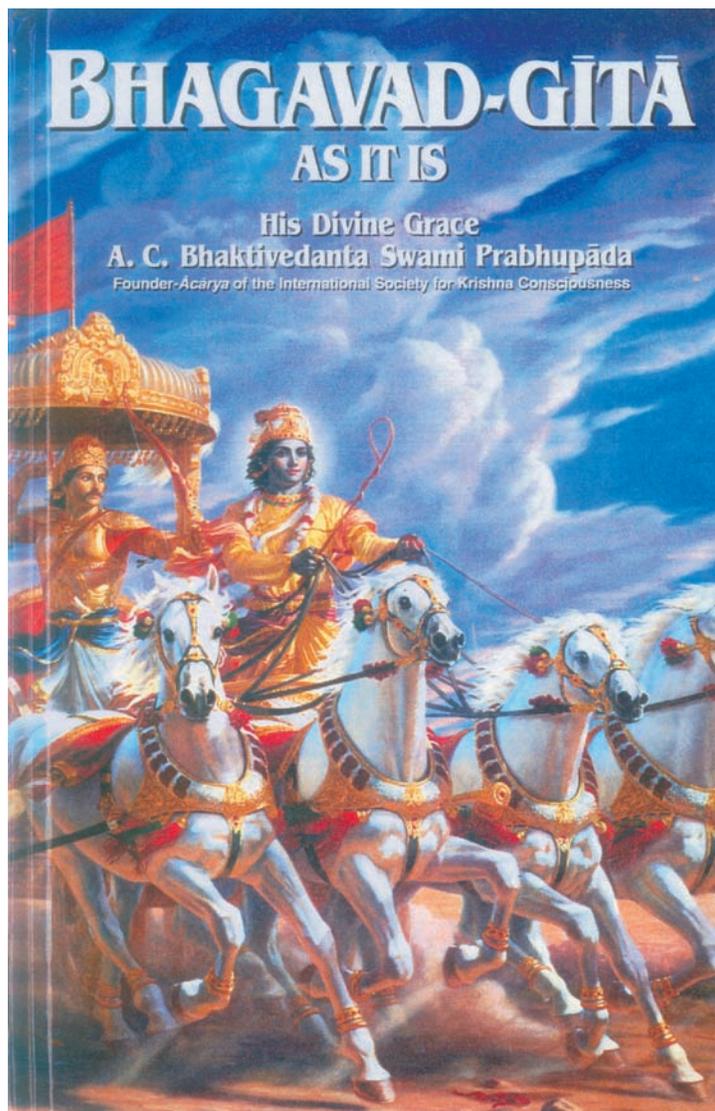
Readers are invited to inquire and correspond with Mahājana dāsa at: recordguymatthew@hotmail.com

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Bhagavad-gītā ORIGINAL EDITION:

There was an earlier and highly-abridged *Bhagavad-gītā* by Śrīla Prabhupāda that was published in 1968. It was a paperback edition with a blue cover and a black and white illustration of four armed Viṣṇu on the cover. This edition had no Sanskrit, color paintings or photos. It was also decided by the publishers (Macmillan) to leave out many of the purports that Śrīla Prabhupāda had written. This is technically the original edition. However, he was not very happy with that edition, and so the more complete and unabridged version first published in 1972 (pictured above) is referred to as the original *Bhagavad-gītā*. The Kṛṣṇa consciousness in this book was beautifully manifested, in a manner never before seen in this world. Śrīla Prabhupāda signed his name to this book and lectured on close to every single verse from it for over seven years. This book was distributed by the millions and has touched more lives than anyone could calculate.



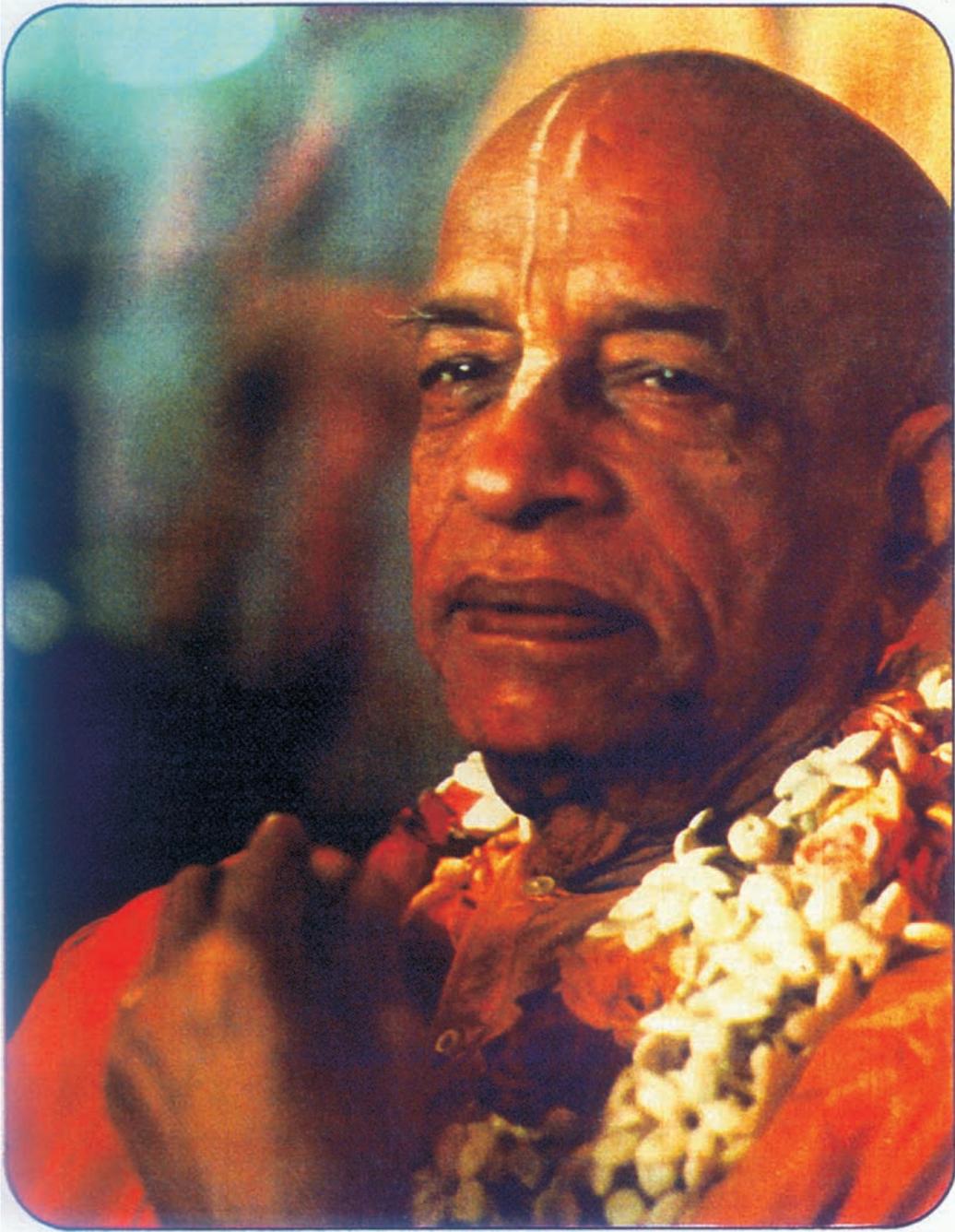
Bhagavad-gītā REVISED AND ENLARGED EDITION:

This edition of the *Bhagavad-gītā* was first published in 1983, about six years after the disappearance of Śrīla Prabhupāda. The book has been through some revisions since, particularly the paintings. This is the version as it appears now. If you examine this presentation carefully and converse with other devotees who are aware of these book changes, you will begin to discover the full scope of how Śrīla Prabhupāda's books have been changed.

Please note that on the original cover of the *Bhagavad-gītā* (which is shown on the previous page) Kṛṣṇa is holding his personal conchshell Pāñcajanya. The sounding of this conch, combined with those of the Pāṇḍavas, holds great significance. For upon hearing this tumultuous roar, the hearts of the sons of Dhṛtarāṣṭra were shattered, indicating their certain defeat. That being said, please note on the cover of this revised and enlarged *Bhagavad-gītā*, Kṛṣṇa's conchshell has been replaced by a whip. Kṛṣṇa is certainly depicted in other paintings using a whip, but this is not what Śrīla Prabhupāda chose for his *Bhagavad-gītā* cover.

Bhagavad-gītā ORIGINAL EDITION:

This Picture of Śrīla Prabhupāda and pictures of the three previous spiritual masters - Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārājā, Śrīla Gaura Kiśora Dās Bābājī, and Śrīla Ṭhākura Bhaktivinode - were in the original edition.



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the Founder-Ācārya of ISKCON and greatest exponent of
Kṛṣṇa consciousness in the western world.

Bhagavad-gītā REVISED AND ENLARGED EDITION:

In this edition, the pictures of all three previous spiritual masters have been removed and only this changed picture and caption of Śrīla Prabhupāda remains. Please note in this changed caption that greatest exponent of Kṛṣṇa consciousness in the western world has been deleted.



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Bhagavad-gītā REVISED AND ENLARGED EDITION:

This wonderfully written foreword by Professor Edward C. Dimock Jr., which was in the original edition, has been entirely deleted in the revised and enlarged edition.

Foreword

The *Bhagavad-gītā* is the best known and the most frequently translated of Vedic religious texts. Why it should be so appealing to the Western mind is an interesting question. It has drama, for its setting is a scene of two great armies, banners flying, drawn up opposite one another on the field, poised for battle. It has ambiguity, and the fact that Arjuna and his charioteer Kṛṣṇa are carrying on their dialogue between the two armies suggests the indecision of Arjuna about the basic question: should he enter battle against and kill those who are friends and kinsmen? It has mystery, as Kṛṣṇa demonstrates to Arjuna His cosmic form. It has a properly complicated view of the ways of the religious life and treats of the paths of knowledge, works, discipline and faith and their inter-relationships, problems that have bothered adherents of other religions in other times and places. The devotion spoken of is a deliberate means of religious satisfaction, not a mere outpouring of poetic emotion. Next to the *Bhāgavata-purāṇa*, a long work from South India, the *Gītā* is the text most frequently quoted in the philosophical writings of the Gauḍīya Vaiṣṇava school, the school represented by Swami Bhaktivedanta as the latest in a long succession of teachers. It can be said that this school of Vaiṣṇavism was founded, or revived, by Śrī Kṛṣṇa-Caitanya Mahāprabhu (1486–1533) in Bengal, and that it is currently the strongest single religious force in the eastern part of the Indian subcontinent. The Gauḍīya Vaiṣṇava school, for whom Kṛṣṇa is Himself the Supreme God, and not merely an incarnation of another deity, sees *bhakti* as an immediate and powerful religious force, consisting of love between man and God. Its discipline consists of devoting all one's actions to the Deity, and one listens to the stories of Kṛṣṇa from the sacred texts, one chants Kṛṣṇa's name, washes, bathes, and dresses the *mūrti* of Kṛṣṇa, feeds Him and takes the remains of the food offered to Him, thus absorbing His grace; one does these things and many more, until one has been changed: the devotee has become transformed into one close to Kṛṣṇa, and sees the Lord face to face.

Swami Bhaktivedanta comments upon the *Gītā* from this point of view, and that is legitimate. More than that, in this translation the Western reader has the unique opportunity of seeing how a Kṛṣṇa devotee interprets his own texts. It is the Vedic exegetical tradition, justly famous, in action. This book is then a welcome addition from many points of view. It can serve as a valuable textbook for the college student. It allows us to listen to a skilled interpreter explicating a text which has profound religious meaning. It gives us insights into the original and highly convincing ideas

of the Gauḍīya Vaiṣṇava school. In providing the Sanskrit in both Devanagari and transliteration, it offers the Sanskrit specialist the opportunity to re-interpret, or debate particular Sanskrit meanings—although I think there will be little disagreement about the quality of the Swami’s Sanskrit scholarship. And finally, for the nonspecialist, there is readable English and a devotional attitude which cannot help but move the sensitive reader. And there are the paintings, which, incredibly as it may seem to those familiar with contemporary Indian religious art, were done by American devotees.

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

Professor Edward C. Dimock, Jr.

*Department of South Asian Languages and Civilization
University of Chicago*

Bhagavad-gītā REVISED AND ENLARGED EDITION:

Śrīla Prabhupāda was highly pleased with all the paintings that were in the original *Bhagavad-gītā*. He never requested that any of them be repainted or deleted. Śrīla Prabhupāda was closely involved with the artists as they produced these paintings. He would even pose, for instance, to show how Kṛṣṇa holds His flute. The level of *bhakti*, the innocent freshness, the bright colors and sheer craftsmanship that went into these paintings were absolutely wonderful and astounding especially considering these young devotee artists had only been in the movement a short time. Śrīla Prabhupāda had empowered them. This accomplishment alone speaks volumes for the potency and purity of Śrīla Prabhupāda.

The following pages show a total of thirty-seven full color paintings from the original *Bhagavad-gītā* which have been entirely deleted from the printing of the revised and enlarged edition. In addition, eleven paintings were replaced with new versions (example shown below). Whether these paintings are improvements over the originals is not the point here. These original paintings were fully approved by Śrīla Prabhupāda. There is not the slightest evidence that he wanted these paintings, as they appeared in his *Bhagavad-gītā* to be repainted, much less deleted.

ORIGINAL EDITION:

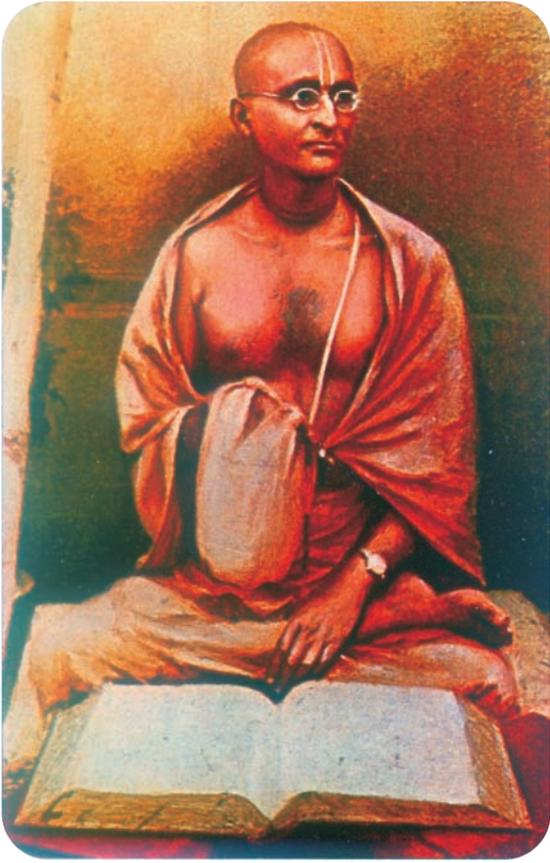


Plate 5 (1.26-29) When Arjuna saw all the different grades of friends and relatives, he became overwhelmed with compassion.

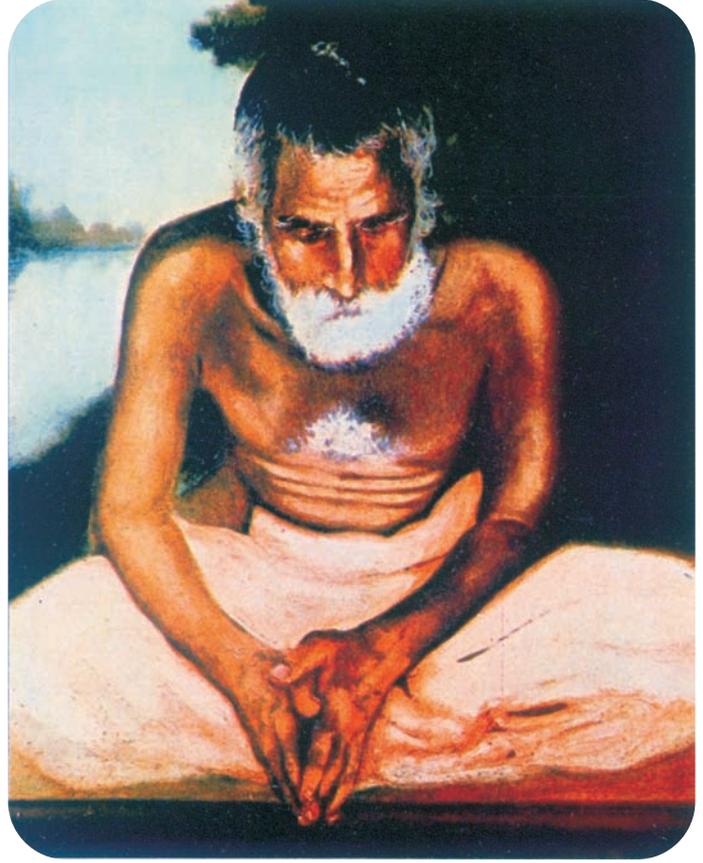
REVISED AND ENLARGED EDITION:



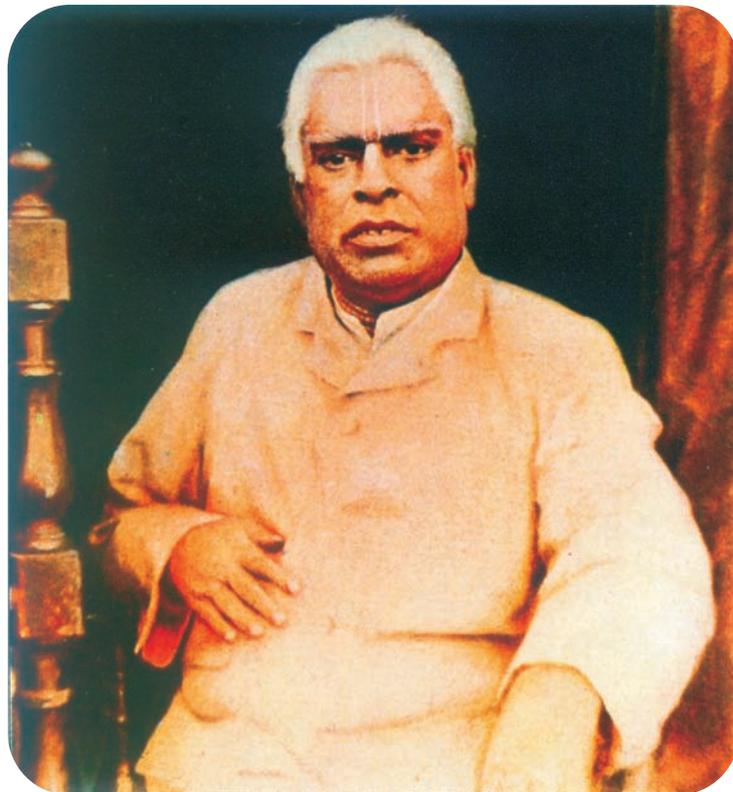
Plate 3 (1.51-52) When Arjuna saw many of his friends and relatives in the opposing army, he became overwhelmed.



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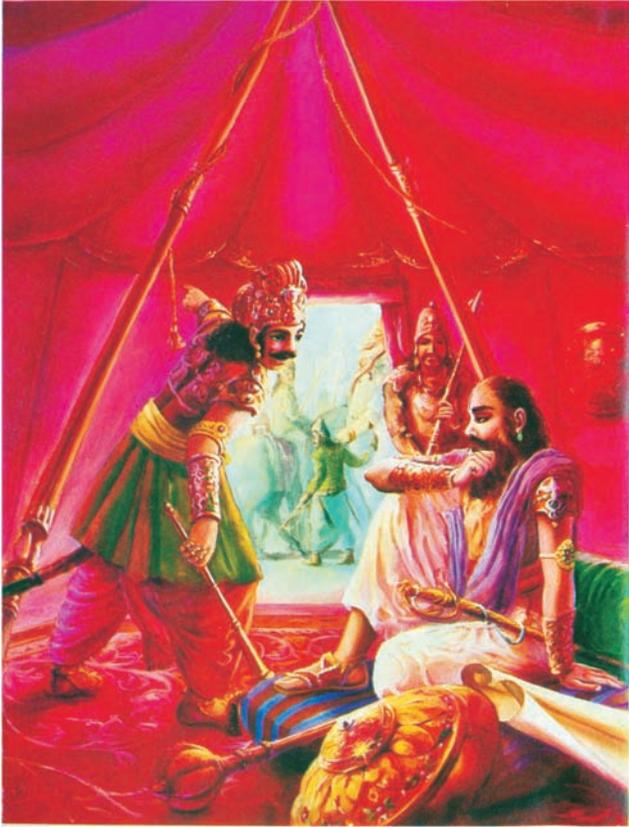


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Plate 3 Deleted (1.3)



Plate 6 Deleted (1.33-35)

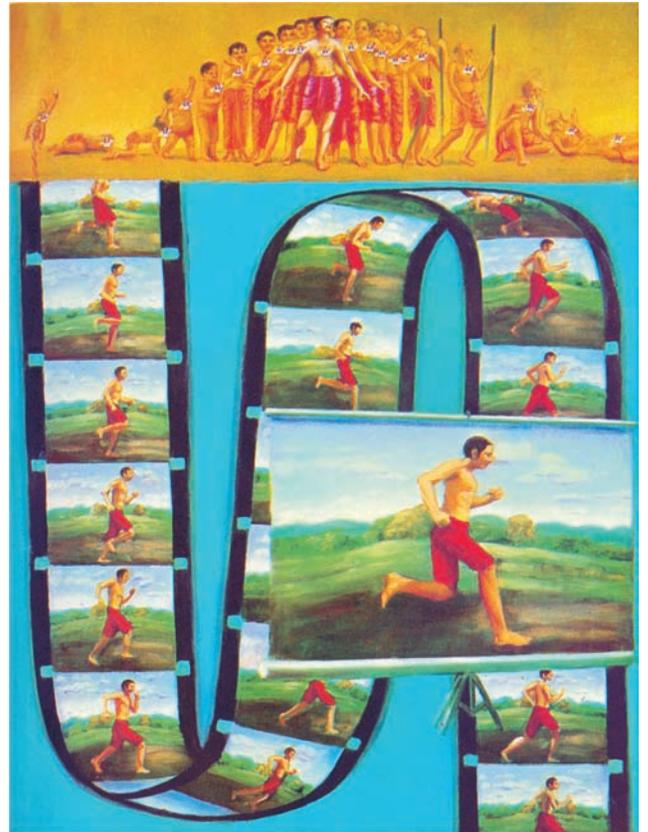


Plate 9 Deleted (2.13)

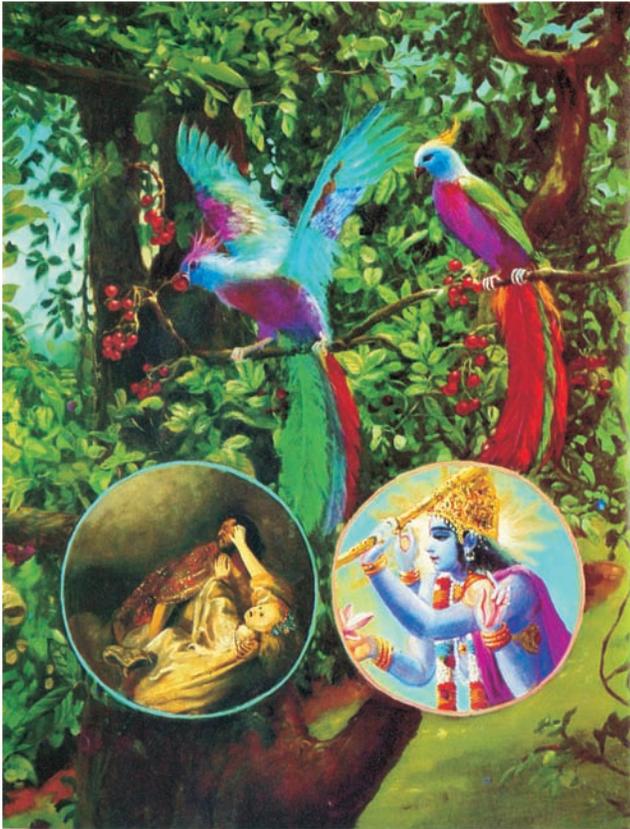


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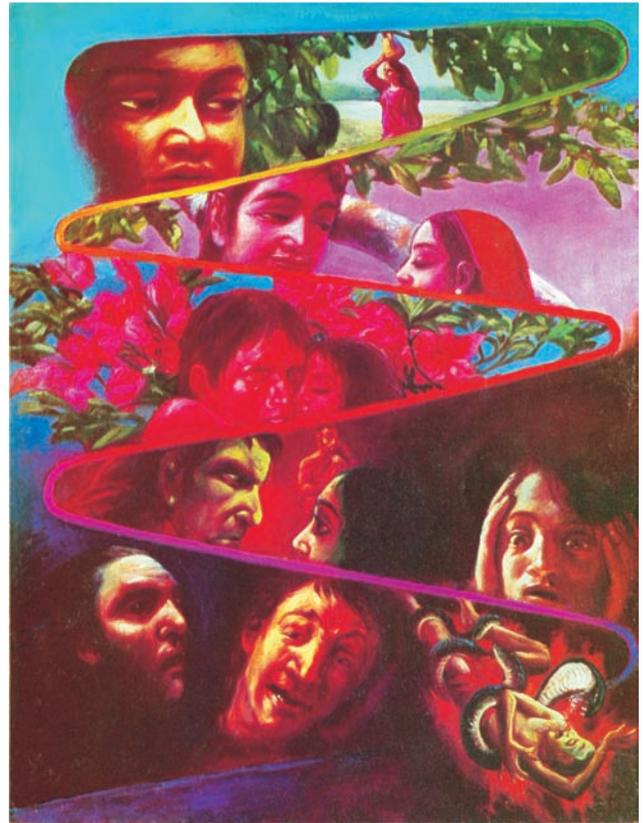


Plate 11 Deleted (2.62-63)



Plate 12 Deleted (3.10)



Plate 13 Deleted (3.12)

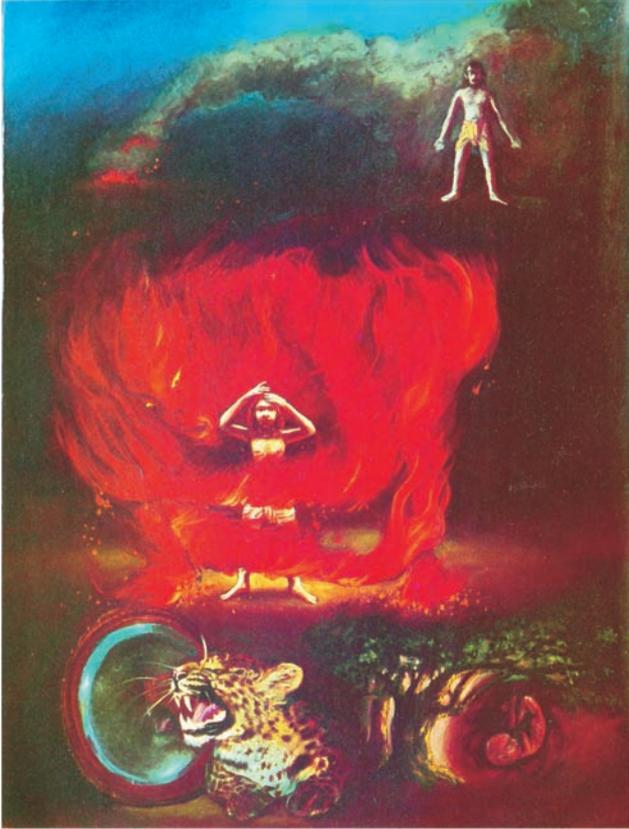


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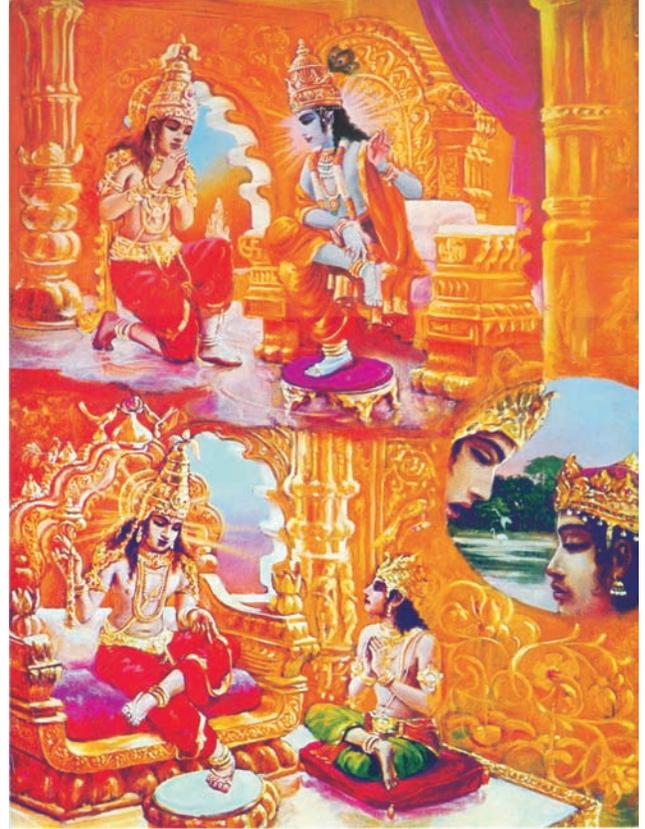


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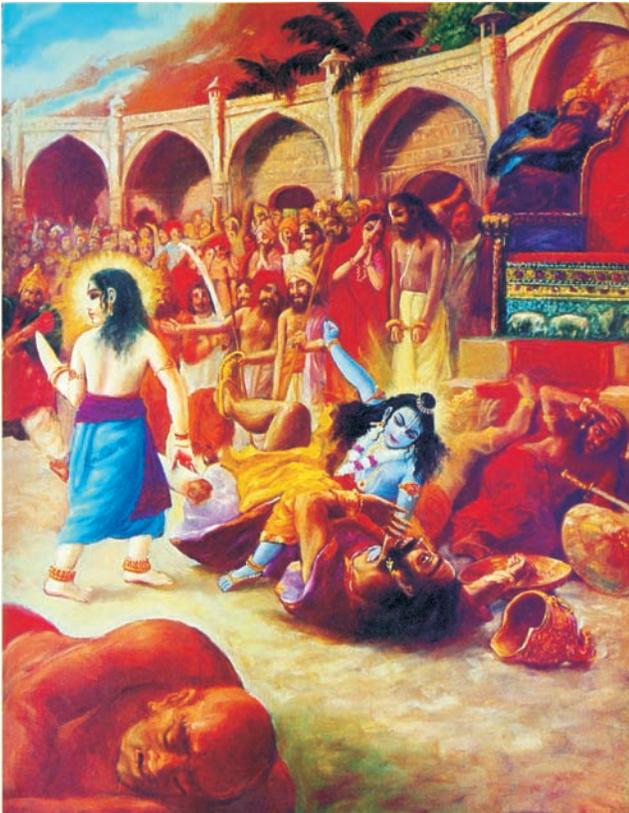


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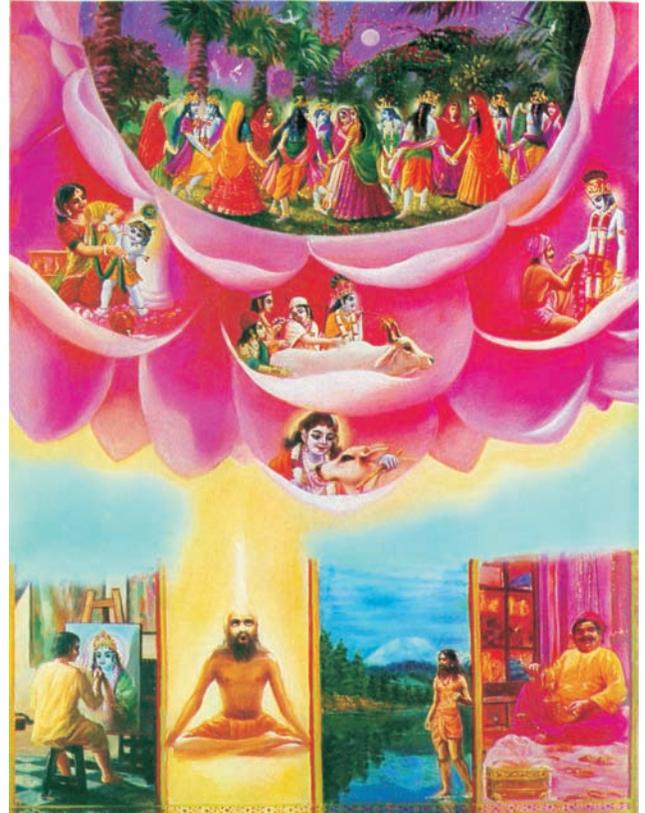


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Plate 19 Deleted (5.4-6)

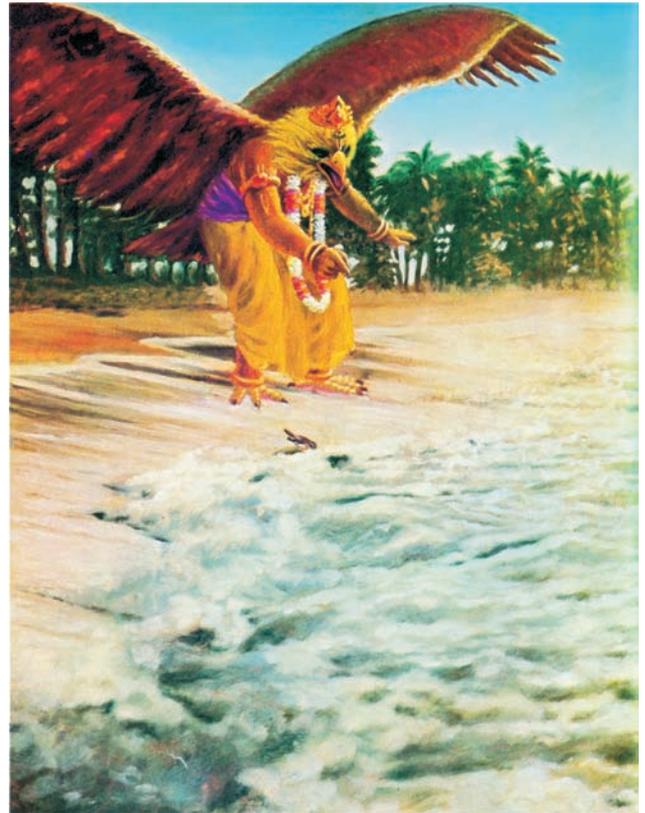


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Plate 24 Deleted (6.47)

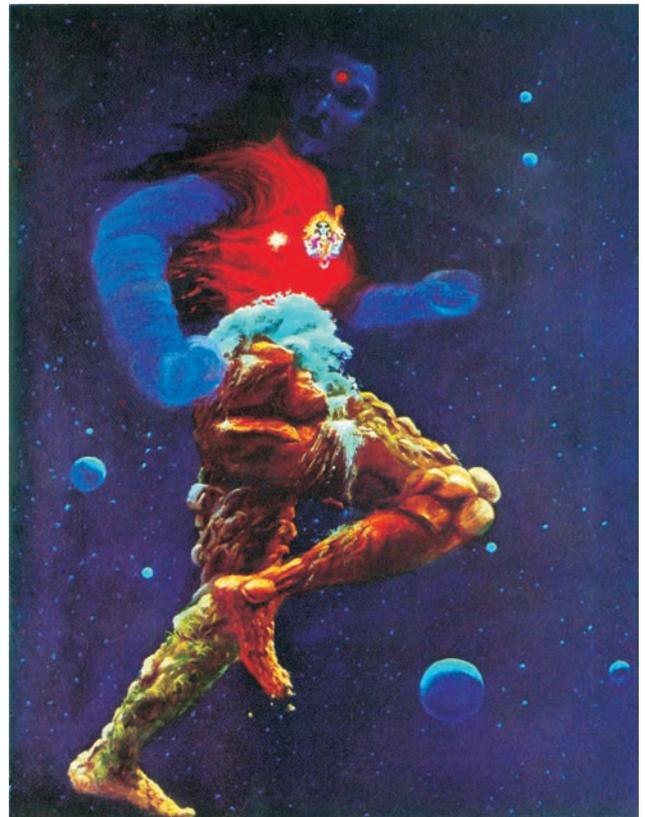


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Plate 26 Deleted (7.15-16)

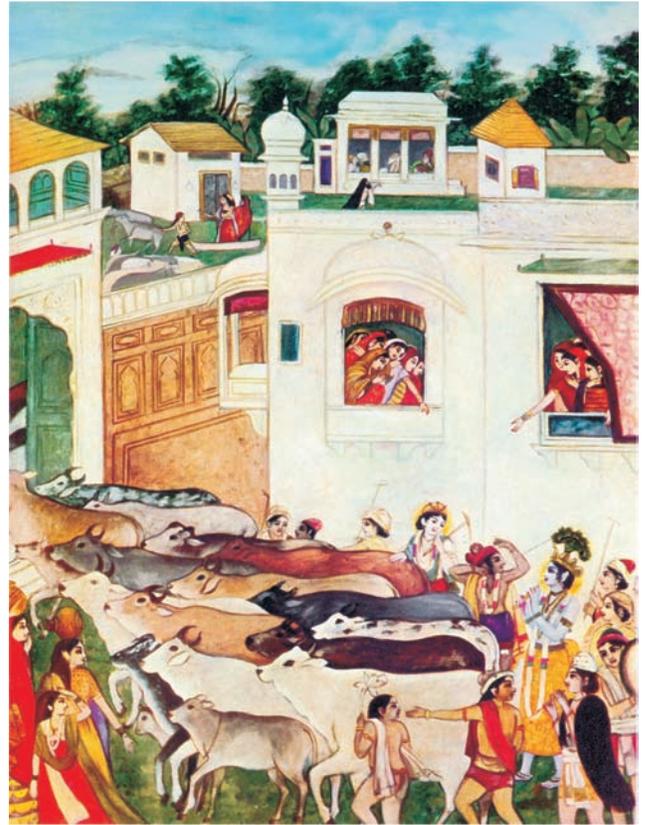


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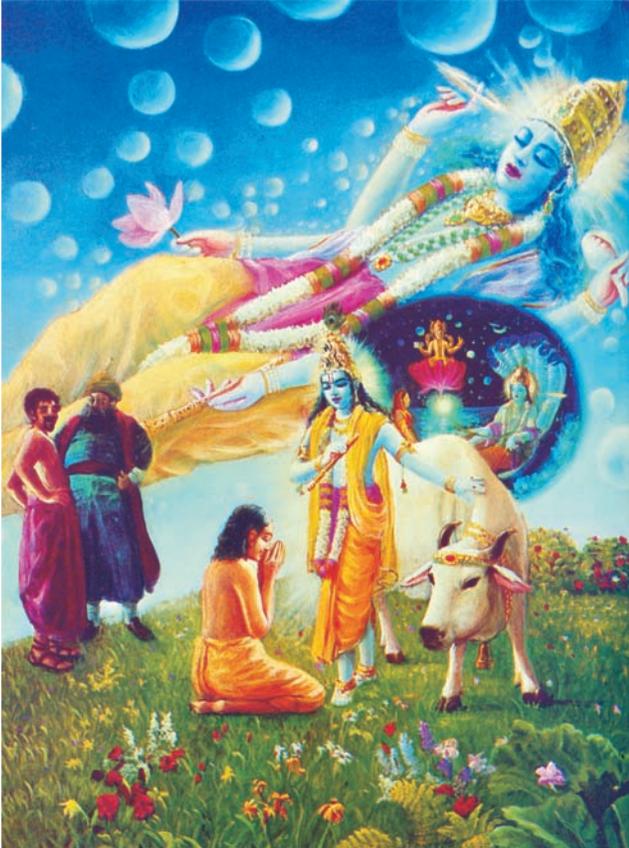


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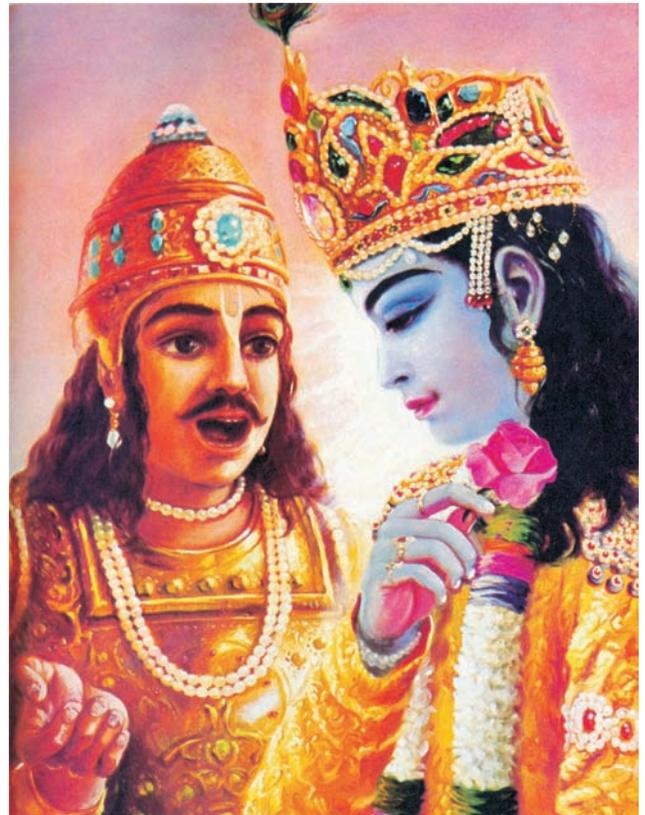


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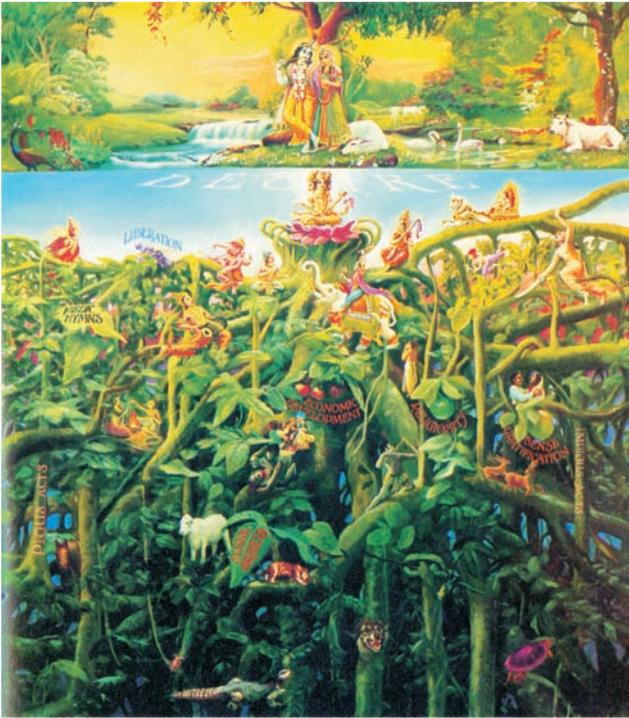


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Plate 36 Deleted (15.6)

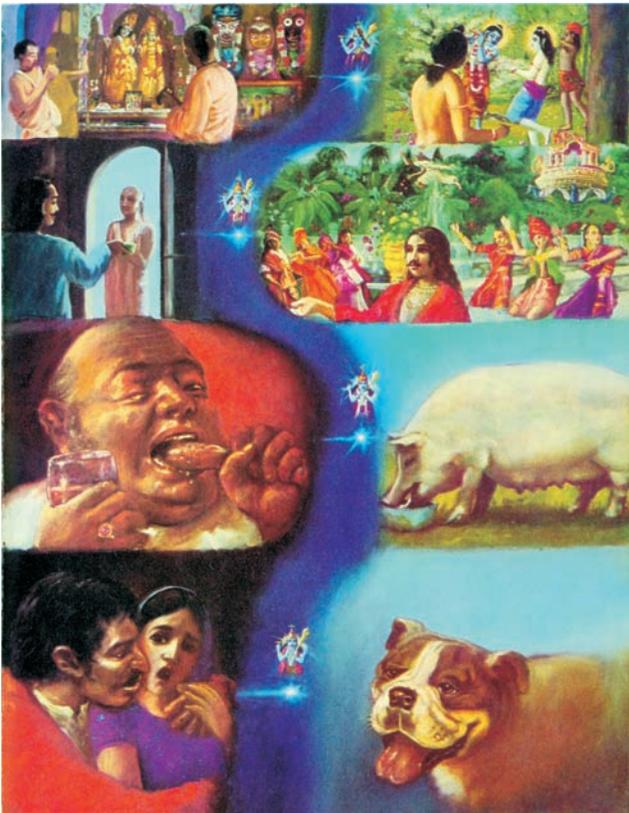


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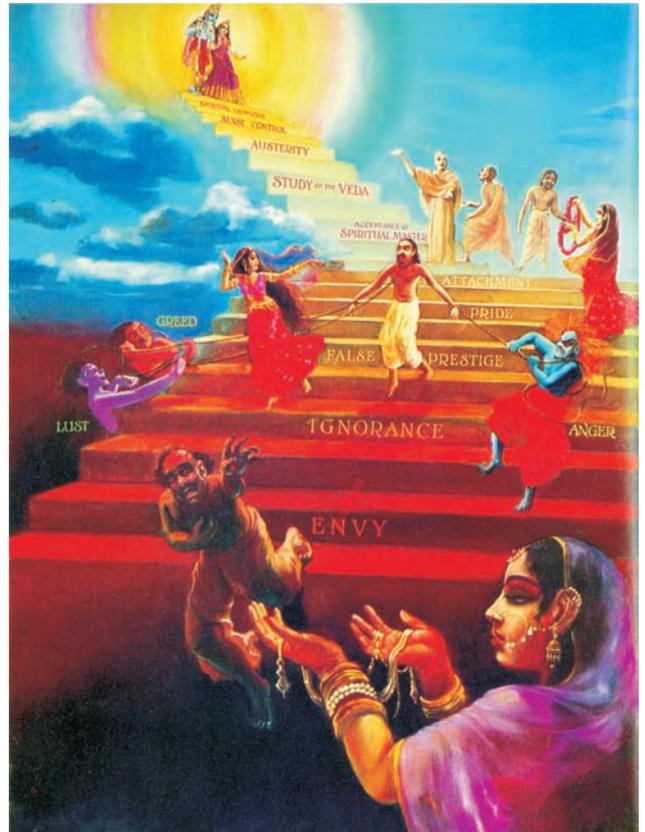


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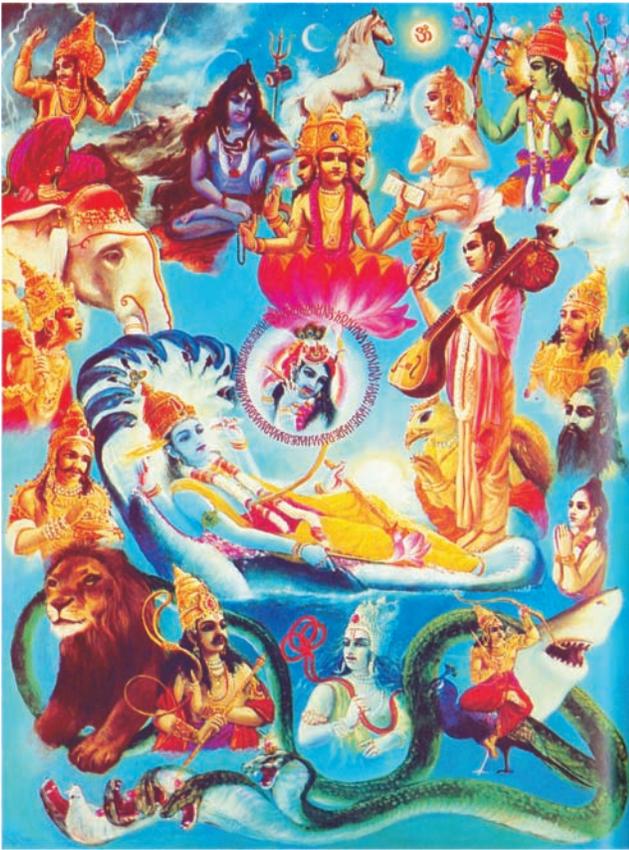


Plate 30 Deleted (10.41)



Plate 32 Deleted (11.50)



Plate 33 Deleted (1.26-7)

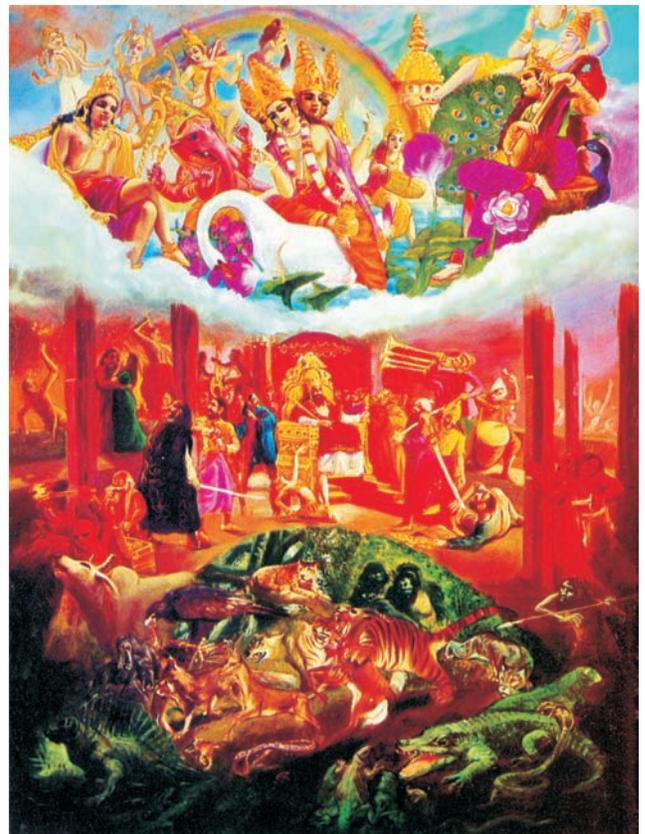


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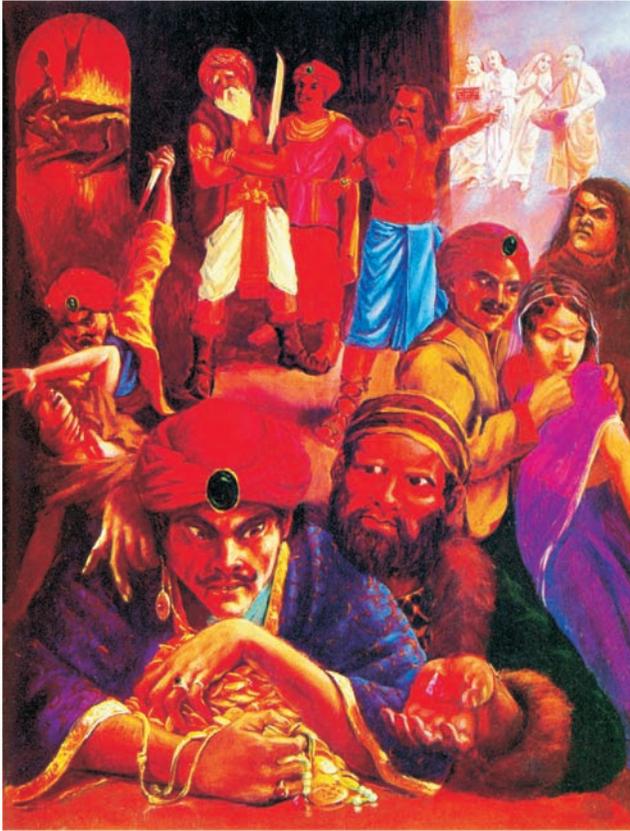


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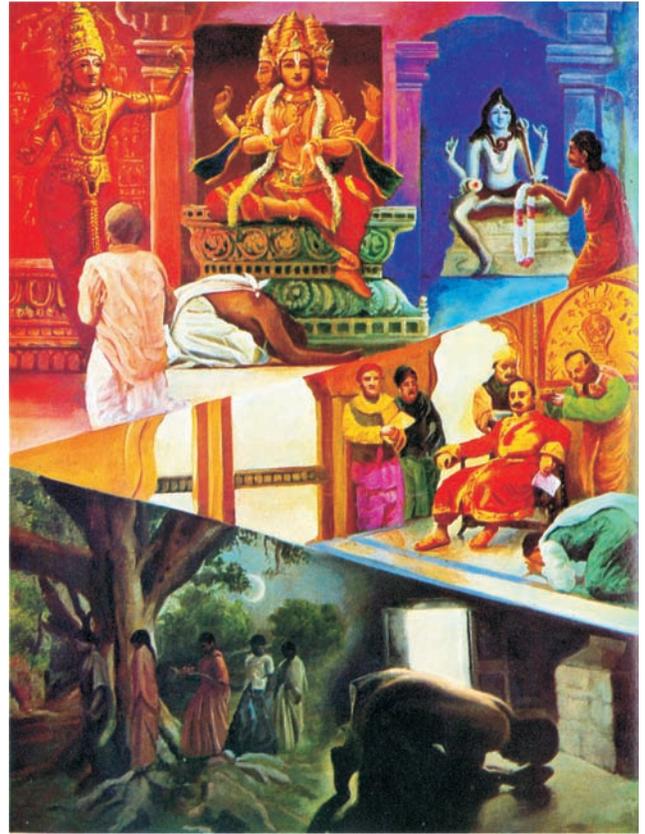


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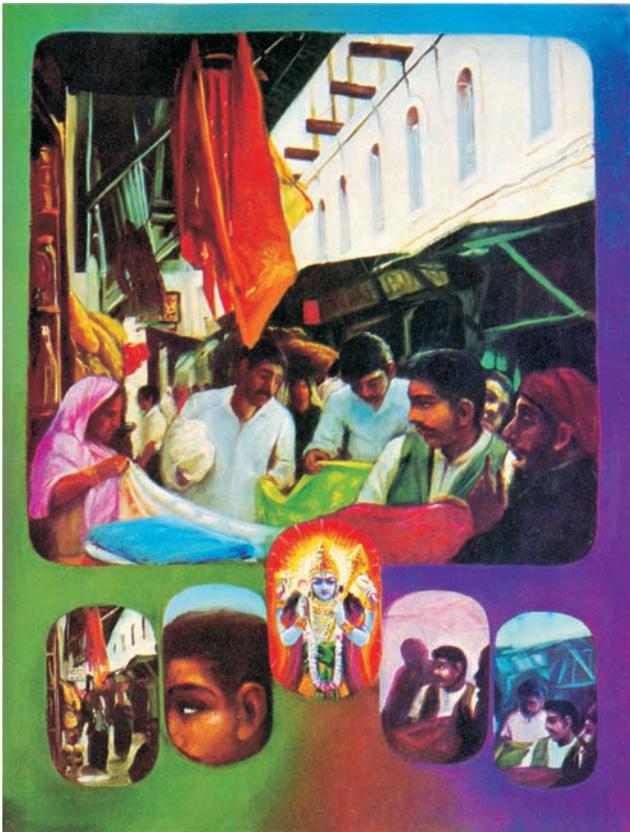


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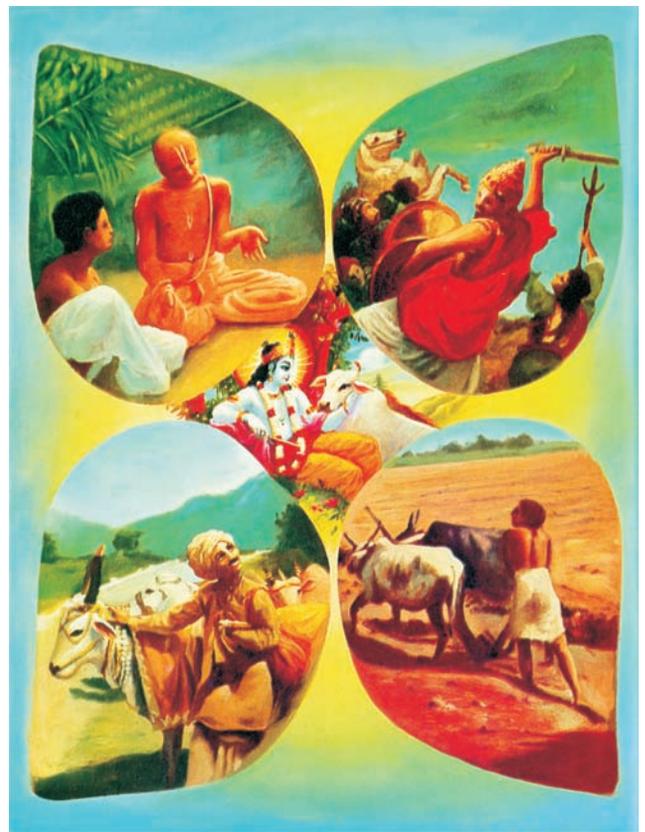


Plate 42 Deleted (18.41-46)



Plate 43

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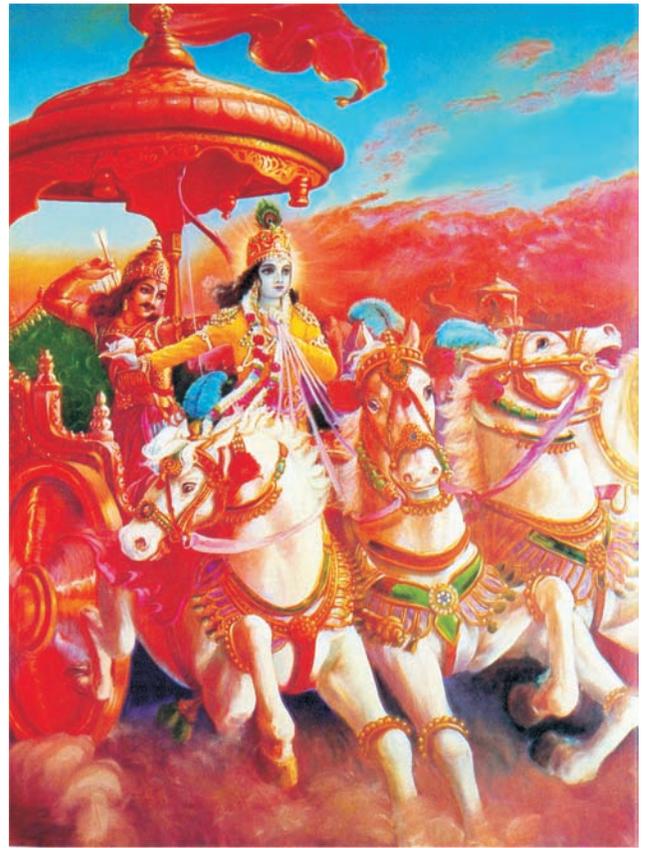


Plate 44

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(18.78)



Śrīla Prabhupāda examining some new paintings, New York, 1972.

The following are examples of verses and purports from the Bhagavad-gītā which have been changed. Included are excerpts from classes Śrīla Prabhupāda gave on some verses. This shows that he had no objection to them.

Bhagavad-gītā 2.51 ORIGINAL EDITION:

The wise, engaged in devotional service take refuge in the Lord and free themselves from the cycle of birth and death by renouncing the fruits of action in this material world. In this way they can attain that state beyond all miseries.

Bhagavad-gītā 2.51 REVISED AND ENLARGED EDITION:

By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries [by going back to Godhead].

Below is an excerpt from a class that Śrīla Prabhupāda gave on this verse:

Tamāla Kṛṣṇa: "The wise, engaged in devotional service, take refuge in the Lord and free themselves from the cycle of birth and death by renouncing the fruits of action in the material world.

Śrīla Prabhupāda: Yes. There is purport?

Tamāla Kṛṣṇa: No. There's a little more to that *śloka*.

Śrīla Prabhupāda: All right. Finish.

Tamāla Kṛṣṇa: "In this way they can attain that state beyond all miseries."

Śrīla Prabhupāda: Read it again.

Tamāla Kṛṣṇa: "The wise, engaged in devotional service, take refuge in the Lord and free themselves from the cycle of birth and death by renouncing the fruits of action in the material world. In this way they can attain that state beyond all miseries."

Śrīla Prabhupāda: How easy it is. You take to Kṛṣṇa consciousness, you act in Kṛṣṇa consciousness, you overcome the cycle of birth and death and as soon as you overcome the cycle of birth and death, you overcome all miseries. Because birth and death means this material body. The living entity, spirit soul, has no birth and death. And anyone who possesses this material body has to undergo the threefold

miseries of this material world. A similar passage is there in the *Śrīmad-Bhāgavatam*. The other day, as I was speaking to you, *nūnaṁ pramattaḥ kurute vikarma*. all these people, they are acting in such a way which they ought not to have done. *Nūnaṁ pramattaḥ*. But they are acting as mad-men. Why? *Yad indriya-ṭrītaya*, for the satisfaction of the senses. *Nūnaṁ pramattaḥ kurute vikarma yad indriya-ṭrītaya āṭṛṇoti na sādhu manye*. This is not good. Because he does not know that he has achieved this material body by working in that way in his previous life. Again he is working in that way. So he'll have to accept again this material body, therefore he's a miser. He's not properly utilizing. Go on.

Comment: Śrīla Prabhupāda heard this verse twice and has absolutely no objection to it.

Bhagavad-gītā 2.30 ORIGINAL EDITION:

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

Bhagavad-gītā 2.30 REVISED AND ENLARGED EDITION:

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

Below is an excerpt from a class on which Śrīla Prabhupāda lectured on this verse in London, 1973.

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

Śrīla Prabhupāda: *Dehī nityam avadhyo 'yaṁ dehe sarvasya bharāta. Dehe, dehe* means body, within the body. This topic began, *dehino 'smin yathā dehe kaumāram yauvanam jarā. Deha, dehī. Dehī* means one who possesses the body. Just like *guni. Asthate in ṭrata. The grammatical. Guna, in deha, in, in ṭrata. Dehin śabda*. So the nominative case of *dehin śabda* is *dehī. Dehī nityam*, eternal. In so many ways, Kṛṣṇa has explained. *Nityam*, eternal. Indestructable immutable. It does not take birth, it does not die, it is always, constantly the same. *Na hanyate hanyamāne śarīre*. In this way, again he says *nityam*, eternal.

Comment: Śrīla Prabhupāda has eloquently used the word "eternal" three times in this lecture and yet "eternal" has been entirely removed from this verse.

Bhagavad-gītā 3.7 ORIGINAL EDITION:

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

Bhagavad-gītā 3.7 REVISED AND ENLARGED EDITION:

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

Below is an excerpt from a class that Śrīla Prabhupāda gave on this verse in Los Angeles, 1968.

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

Śrīla Prabhupāda: Yes. Instead of artificially trying to meditate and control the senses, just engage your senses in the activities of Kṛṣṇa consciousness and gradually you will become happy. Your senses will be controlled. Go on.

Bhagavad-gītā 2.66 ORIGINAL EDITION:

One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace?

Bhagavad-gītā 2.66 REVISED AND ENLARGED EDITION:

One who is not connected with the Supreme [in Kṛṣṇa consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace, and how can there be any happiness without peace?

Below is an excerpt from a class that Śrīla Prabhupāda gave on this verse in Los Angeles, 1968.

Tamāla Kṛṣṇa: "One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace, and how can there be any happiness without peace?"

Śrīla Prabhupāda: Everyone in this material world, they are after peace, but they do not want to control the senses. It is not possible. Just like you are diseased, and the doctor says that "You take this medicine, you take this diet," but you cannot control. You are taking anything you like, against the instruction of the physician. Then how can you be cured? Similarly, we want cure of the chaotic condition of this material world, we want peace and prosperity, but we are not ready to control the senses. So there is no possibility of peace. *Kutaḥ śāntir ayuktasya*. The exact word is there in the *Bhagavad-gītā*. If you are not engaged in Kṛṣṇa consciousness, there is no possibility of peace. Artificially you may try for it. It is not possible.

Bhagavad-gītā 4.34 ORIGINAL 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.

Bhagavad-gītā 4.34 REVISED AND ENLARGED 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.

Bhagavad-gītā 10.33 ORIGINAL EDITION:

...Among the creators and living entities, Brahma is the chief. The various Brahmas exhibit four, eight, sixteen, etc., heads accordingly, and they are the chief creators in their respective universes. The Brahmas are representatives of Kṛṣṇa.

Bhagavad-gītā 10.33 REVISED AND ENLARGED EDITION:

...Among the living entities who are creators, Brahma, who has four heads is the chief. Therefore he is a representative of the Supreme Lord, Kṛṣṇa.

Bhagavad-gītā 13.29 ORIGINAL EDITION:

...The living entity, by accepting his material existence as just so much suffering, can become situated in his spiritual existence.

Bhagavad-gītā 13.29 REVISED AND ENLARGED EDITION:

...The living entity, by accepting his material existence, has become situated differently than in his spiritual existence.

Bhagavad-gītā 4.10 ORIGINAL EDITION:

...One has to get rid of all three stages of attachment to the material world: negligence of spiritual life, fear of a spiritual personal identity, and the conception of void that underlies the frustration of life.

Bhagavad-gītā 4.10 REVISED AND ENLARGED EDITION:

...One has to get rid of all three stages of attachment to the material world: negligence of spiritual life, fear of a spiritual personal identity, and the conception of void that arises from frustration in life.

Bhagavad-gītā 2.49 ORIGINAL EDITION:

Oh Dhanañjaya, rid yourself of all fruitive activities by devotional service and surrender fully to that consciousness. Those who want to enjoy the fruits of their work are misers.

Bhagavad-gītā 2.49 REVISED AND ENLARGED EDITION:

Oh Dhanañjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender fully unto the Lord. Those who want to enjoy the fruits of their work are misers.

Bhagavad-gītā 2.48 ORIGINAL EDITION:

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

Bhagavad-gītā 2.48 REVISED AND ENLARGED EDITION:

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

Below is an excerpt from a class that Śrīla Prabhupāda gave on this verse in Los Angeles, 1968.

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

Śrīla Prabhupāda: This is the explanation of yoga, evenness of mind. *Yoga-samatvam ucyate*. If you work for Kṛṣṇa, then there is no cause of lamentation or jubilation. Jubilation is there because you are working for Kṛṣṇa, but there is no cause of lamentation. *Yoga-staḥ kuru karmāṇi, yogaḥ karmasu kauśalam*. That is the secret of activities, how you can very diligently work at the same time you are not entangled with the actions. That is the secret. Go on.

Bhagavad-gītā 3.7 ORIGINAL EDITION:

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

Bhagavad-gītā 3.7 REVISED AND ENLARGED EDITION:

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

Comment: The revised and enlarged edition is much more generous. According to this version if a "sincere person" TRIES to control the senses and begins karma- yoga [in Kṛṣṇa consciousness] he is by far superior. One does not even have to control his senses, just "try to," and one does not even have to be engaged in devotional service, he just has to "begin karma-yoga..." One does not even have to make any advancement in karma-yoga, if he just begins karma-yoga and TRIES to control the senses he is by far superior.

Below is an excerpt from a class from which Śrīla Prabhupāda gave on this verse in Los Angeles, 1968.

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

Śrīla Prabhupāda: Yes. Instead of artificially trying to meditate and control the senses, just engage your senses in the activities of Kṛṣṇa consciousness and gradually you will be happy. Your senses will be controlled. Go On.

Comment: Śrīla Prabhupāda heard this verse and has no objections to it. Rather he is emphasizing the very points that were deleted in the revised and enlarged edition.

Bhagavad-gītā 2.49 ORIGINAL EDITION:

○ Dhanañjaya, rid yourself of all fruitive activities by devotional service, and surrender fully to that consciousness. Those who want to enjoy the fruits of their work are misers.

Bhagavad-gītā 2.49 REVISED AND ENLARGED EDITION:

○ Dhanañjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers.

Bhagavad-gītā 5.12 ORIGINAL EDITION:

...The person who is attached to Kṛṣṇa and works for him only is certainly a liberated person, and he is not anxious for fruitive rewards.

Bhagavad-gītā 5.12 REVISED AND ENLARGED EDITION:

...The person who is attached to Kṛṣṇa and works for him only is certainly a liberated person, and he has no anxiety over the results of his work.

In conclusion, and to clearly illustrate the extent of this arbitrary and unauthorized editing of Śrīla Prabhupāda's works, this article from adi-vani.org by Kṛṣṇa Kṛpa Dasi presents the actual number of changes as of this writing.

Who's counting? 541 Verses Changed

Author: Kṛṣṇa Kṛpa Dasi

See the table below for the number changed in each chapter.

How many *Bhagavad-gītā 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.

Śrīla Prabhupāda's 1972 *Bhagavad-gītā 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-gītā As It Is Verses Changed in the BBT 1983 Revised Edition

Chapters 1 - 18 : 541 verses out of 700 = 77% changed

Number of Verses Changed Per Chapter

Ch 1: 35 out of 46 = 76% changed;
Ch 2: 49 out of 72 = 68% changed;
Ch 3: 33 out of 43 = 77% changed;
Ch 4: 23 out of 42 = 55% changed;
Ch 5: 19 out of 29 = 66% changed;
Ch 6: 43 out of 47 = 91% changed;
Ch 7: 22 out of 30 = 73% changed;
Ch 8: 21 out of 28 = 75% changed;
Ch 9: 24 out of 34 = 71% changed;
Ch 10: 36 out of 42 = 86% changed;
Ch 11: 50 out of 55 = 91% changed;
Ch 12: 16 out of 20 = 80% changed;
Ch 13: 24 out of 35 = 69% changed;
Ch 14: 24 out of 27 = 89% changed;
Ch 15: 15 out of 20 = 75% changed;
Ch 16: 20 out of 24 = 83% changed;
Ch 17: 26 out of 28 = 93% changed;
Ch 18: 61 out of 78 = 78% changed.

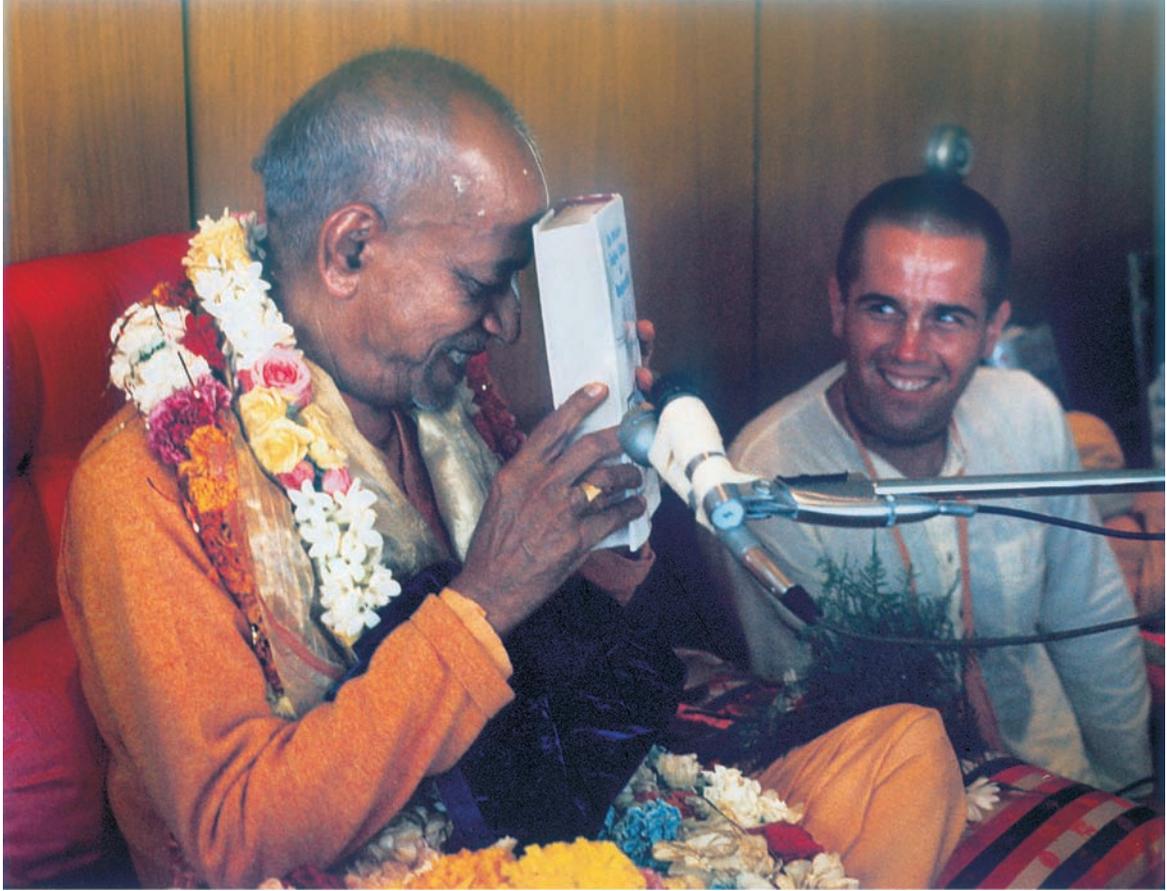


Epilogue

Śrīla Prabhupāda has never left us. He is with us now in full spiritual form and awareness. We must also remember that since his physical departure we can now become closer to him by serving in the mood of separation—the highest form of association—as he has emphatically assured us so many times.

**"He reasons ill who tells that Vaiṣṇavas die
When thou art living still in sound!
The Vaiṣṇavas die to live and living
Try to spread the Holy Name around!"**

(Poem by Śrīla Bhaktivinode Ṭhākura)



Śrīla Prabhupāda receiving a copy of the newly printed unabridged Macmillan *Bhagavad-gītā As It Is* in the New York Henry Street Temple, 1972.