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# Who can print SP's books:

In the famous letter dated 14 March, 1974 in Vrindaban India, as a memorandum to all ISKCON centers, Srila Prabhupada instructs us who should print his books. Prabhupada clearly says that: "All printing of ISKCON literature must be by the BBT **or under their sanction and approval.**"

KBI is licensed, sanction and approved by the BBT to print and distribute books. KBI is also faithful to Srila Prabhupada by not changing his words.

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# A philosophy change to SP's books:

[Below is a side by side example of content and philosophy changes to Srila Prabhupada's books due to the unauthorized editing that is currently going on by the BBTI:]

When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service-especially in Deity worship-and follows the order of a bona fide spiritual master, he **becomes** a pure devotee. Anyone can take advantage of hearing about Krsna consciousness from [] a *pure* devotee and thus gradually become purified.

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaisnavas.

>>> Ref. VedaBase => Madhya 15.106 [original approved by Srila Prabhupada version]

When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service -- especially in Deity worship -- and follows the order of a bona fide spiritual master, he **is** a pure devotee. Anyone can take advantage of hearing about Krsna consciousness from **such** a [] devotee and thus gradually become purified. **In other words, any** devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaisnavas.

>>> Ref. VedaBase => Madhya 15.106 [after the unauthorized editing version]

[By changing the word "becomes" (which indicates a gradual or step by step process) to "is" (which indicates immediate or current situation) the whole philosophy of how we make advancement to the pure devotee platform is completely changed!]

Think about it.

[For more information please check out the website [bookchanges.com](http://bookchanges.com)]

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# SP's instructions on

# editing:

Jayadvaita Swami himself admits that: "Srila Prabhupada never asked us to re-edit the book. As you know, and as we kept in mind while doing the work, Srila Prabhupada staunchly opposed needless changes." >>> Ref. VedaBase => The Revision of Bhagavad-gita As It Is: Answers to a Courteous Inquiry

**one cannot defy the previous acaryas. The false pride that makes one think that he can write better than the previous acaryas will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees.**

>>> Ref. VedaBase => Antya 7.134

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

Letter to: Rupanuga,  
17 February, 1970

**even a so called great poet like Shakespeare cannot help us in writing transcendental**

**literature. If you want to look at his verse technique for improving your use of language you may, but it is risky because their ideas will spoil your presentation of pure devotional service.**

Letter to: Citraketu das, 27 January, 1977

**there is no need for corrections for the first and second Cantos. Whatever is there is alright.**

>>> Ref. VedaBase => Letter to: Radhavallabha -- Honolulu 4 May, 1976

I wish that all copies, *before* finally going to the press, must be thoroughly revised and edited so that there may not be any mistakes especially of spelling and grammar or of the Sanskrit names.

>>> Ref. VedaBase => Letter to: Satsvarupa -- Los Angeles 25 January, 1970

[NOTE: Here Srila Prabhupada says “*BEFORE finally going to the press*” Prabhupada does not say *after* finally going to the press they should repeatedly be edited and reedited again and again Prabhupada says before finally going to the press!!!]

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

>>> Ref. VedaBase => Letter to: Satsvarupa -- Los Angeles 9 January, 1970

**I also do not like too much editorial work.** This too much editorial work on Geetopanishad has created some misunderstanding between the members of the editorial staff. Anyway, in the future one man should edit it, and that will be sufficient for our printing. And I do not want that Teachings of Lord Chaitanya should be edited again and typed again and time wasted in that way. I have also informed Rayrama of this, and you can also inform him like this. The book should be printed immediately, without any waste of time. That is my desire.

(letter to Satsvarupa on December 23, 1967)

At the end of every chapter, the author admits the value of the disciplic succession. He **never** claims to have **written this transcendental literature by carrying out research work... This is the way of writing transcendental books, which are never meant for so-called scholars and research workers... In this way the message is transmitted in the bona fide spiritual disciplic succession from bona fide spiritual master to bona fide student... Thus he is able to set forth this transcendental scripture**

>>> Ref. VedaBase => Madhya 8.312

On another day, the Bhattacharya wanted to change the reading of the tat te 'nukampam verse because **he did not like the word mukti-pada. He wanted to substitute the word**

**bhakti-pada. Sri Caitanya Mahaprabhu advised Sarvabhauma not to change the reading of Srimad-Bhagavatam** because

mukti-pada indicated the lotus feet of the Supreme Personality of Godhead, Lord Krsna. Having become a pure devotee, the Bhattacharya said, "**Because the meaning is hazy, I still prefer bhakti-pada.**"

>>> Ref. VedaBase => Madhya 6-1975: The Liberation of Sarvabhauma Bhattacharya

We are sure, therefore, that everyone in human society will welcome Srimad-Bhagavatam, **even though it is now presented with so many faults**, for it is recommended by Sri Narada

>>> Ref. VedaBase => SB 1.5.11

As soon as we adulterate or add something of our own manufacture, the whole thing is spoiled.

Letter to: Hayagriva, 18 January, 1972

Recently in a letter to Satsvarupa Maharaja, Srila Prabhupad instructed him that **we should not compromise our philosophy in any way to make it acceptable to the general public.** We should go ahead and **present our philosophy as it is, and elevate the public to a higher level of understanding.** Prabhupad stressed to him that **we are not trying to win any competition with other karmi magazines, but should go ahead and write in our own way, not imitating the karmis.** So I think you can also take advantage of these instructions and also ensure the purity of Back to Godhead.

Hoping this meets you well.

*Your servant,*

*Tamal Krsna Gosvami*

*Secretary to Srila Prabhupad*

Letter to: Vishnurata, 10 June, 1977

There is a verse in Srimad-Bhagavatam that a book or poetry in which the Holy Name of Krishna is depicted, such language is revolutionary in the matter of purifying the material atmosphere.

**Even though such literature is presented in broken language or grammatical inconsistency or rhetorical irregularity,** still, those who

are saintly persons adore such literature. They hear such literature, and chant it and adore it, simply because the Supreme Lord is being glorified in this literature. In other words,

**we are not meant for presenting any literary masterpieces,** but we have to inform people that there is a fire of maya which is burning the very vitality of all living entities, and they should guard against the indefatigable onslaught of material existence.

**That should be our motto.**

>>> Ref. VedaBase => Letter to: Krsna dasa -- Los Angeles 13 February, 1969

In this Caitanya-caritamṛta there is no contradictory conclusion, **nor is anyone else's opinion accepted.** I have written this book to describe the simple substance as I have heard it from superiors. **If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.**

PURPORT

**The simplest thing for human beings is to follow their predecessors. Judgment according to mundane senses is not a very easy process.**

Whatever is awakened by attachment to one's predecessor is the way of devotional service as indicated by Sri Caitanya Mahāprabhu. The author says, however, that **he cannot consider the opinions of those who become attracted or repelled by such things, because one cannot write impartially in that way.** In other words, the author is stating that he did not inject personal opinion in the Caitanya-caritamṛta. He has simply described his spontaneous

understanding from superiors. **If he had been carried away by someone's likes and dislikes, he could not have written of such a sublime subject matter in such an easy way.** The actual facts are understandable to real devotees. When these facts are recorded, they are very congenial to the devotees, but one who is not a devotee cannot understand. Such is the subject matter for

realization. **Mundane scholarship and its concomitant attachments and detachments cannot arouse spontaneous love of Godhead. Such love cannot be described by a mundane scholar.**

>>> Ref. VedaBase => Madhya 2.87

[Jayadvaita Swami is making Srila Prabhupada's books tailored to the likes and dislikes of mundane scholars and their ever changing standards of grammar and rhetoric. As a result often times his edited versions read like some type of mechanical assembly manuals instead of a treatise on love of God. He has left the strait and narrow path of following his predecessors who know it is taboo to touch the writings of their Guru.]

**Srila Kaviraja Gosvami and one who follows in his footsteps do not have to cater to the public.** Their business is simply to satisfy the previous acaryas and describe the pastimes of the

Lord. **One who is able to understand can relish this exalted transcendental literature, which is actually not meant for ordinary persons like scholars and literary men.** Generally, Sri Caitanya Mahaprabhu's pastimes recorded in Caitanya-caritamṛta are studied in universities and scholastic circles from a literary and historical point of view, but actually **Caitanya-caritamṛta is not a subject matter for research workers or literary scholars.** It is simply meant for those devotees who have dedicated their lives to the service of Sri Caitanya Mahaprabhu.

>>> Ref. VedaBase => Madhya 2.85

one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply **by academic qualifications it is not possible to write such literature.**

>>> Ref. VedaBase => Adi 14.1

Now we have to accept knowledge from Vedas, Vedic knowledge, not this rascal's knowledge. Rascal knowledge is that "Yes," as soon as he comes to the imperfect point, "yes, we are trying." **You are trying. What is this trying? Trying means that your knowledge is imperfect.** And another rascal will come, he will say, "Now here is the perfect." And ten years after, another rascal will come, "No, this is not perfect. This is perfect." This is going on. This is called scientific advancement. This is... Advancement means... But **we don't change our Vedic knowledge. We do not say, "Now, Kṛṣṇa, five thousand years ago, said like this. Now we are advanced. We change this line."** Of course, others are doing. In the scriptures... **Just like the Christians, they are changing the words. But you cannot do that. Then where is the authority?** If you change the word of the scripture, then where is the authority of the scripture? **Just like in lawbooks, there is some law made already. Whimsically you cannot, I mean to say, erase the words and put something that "It should be changed like this." That will not be accepted.** Law, if there is change... **Actually, there is no change. There cannot be change. Real law means there is no change.** Just like day and night, it is coming. The fortnight, the dark period and the light period, it is coming for millions and millions and time immemorial. The same law is going, going on. **You cannot change. So as soon as you change, that means it is imperfect. You change.** So Vedic laws are not like that. **You cannot change.** Five thousand years ago Kṛṣṇa said, sarva-dharmāṅ parityajya mam ekam saranam vraja: [Bg. 18.66] "You give up all other religious principles. Simply surrender unto Me." We are preaching the same thing. **No change. No change. There is no possibility of change.** Then how Kṛṣṇa is authority? **So change means imperfect knowledge.** This very change. And perfect knowledge... **You will find that one who is**



very experienced medical practitioner, he gives you a prescription, and you visit him again and again, he gives you the same prescription unless you are cured. His prescription is so nice that he doesn't change. But a nonexperienced physician, every time you go, he will change the prescription. But actually, those who are experienced, he knows "This is the disease, and ultimately this medicine will cure. So let him repeat that medicine." So our is that platform. Harer nama harer nama harer namaiva kevalam [Cc. Adi 17.21]. **We repeat only. We don't change:** "Now hari-nama is not curing so let me add, instead of Hare Krsna, 'John Krsna,' if I may." No. No "John Krsna." (laughter) That same Hare Krsna must be repeated. And you will be cured. **So change means imperfect knowledge. No change means that is perfect knowledge. So we follow that no change policy. No, not that because I think I have become now advanced, I change this to that. That mean I am not advanced. My knowledge is imperfect. Therefore I am changing.**

>>> Ref. VedaBase => Srimad-Bhagavatam 1.3.15 -- Los Angeles, September 20, 1972

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# SP on who is qualified to write transcendental literature:

**One cannot write on spiritual matters without being blessed by Krsna and the disciplic succession of gurus.** The blessings of the authorities are one's power of attorney. **One should not try to write anything about Vaisnava behavior and activities without**

**being authorized by superior authorities.** This is confirmed in Bhagavad-gita: evam parampara-praptam imam rajarsayo viduh.

>>> Ref. VedaBase => Madhya 24.345

Without Your mercy such poetic expressions would be *impossible for an ordinary living being to write.*

>>> Ref. VedaBase => Antya 1.196

**Unless one is a fully unalloyed devotee** of the Lord, one should **not try to describe the pastimes of Krsna in poetry,** for it will be only mundane. There are many descriptions of Krsna's Bhagavad-gita written by persons whose consciousness is mundane and who are **not qualified by pure devotion.** Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Krsna's service. **Such literature is mundane,** and therefore, as warned by Sri Sanatana Gosvami, **one should not touch it.** (Antya 1.212)

Transcendental literature that strictly follows the Vedic principles and the conclusion of the Puranas and pancaratrika-vidhi can be written only by a pure devotee. **It is not possible for a common man to write books on bhakti,** for **his writings will not be effective. He may be a very great scholar and may be expert in presenting literature in flowery language, but this is not at all helpful in understanding transcendental literature.** **Even if transcendental literature is written in faulty language, it is acceptable** if it is written by a devotee, whereas **so-called transcendental literature written by a mundane scholar, even if it is a very highly polished literary presentation, cannot be accepted.** The secret in a devotee's writing is that

**when he writes about the pastimes of the Lord, the Lord helps him; he does not write alone.**  
As stated in the Bhagavad-gita (10.10), dadami buddhi-yogam tam yena mam upayanti te. Since a devotee writes in service to the Lord, the Lord from within gives him so much intelligence that **he sits down near the Lord and goes on writing books.**

>>> Ref. VedaBase => Adi 8.39

When a pure Vaisnava speaks, he speaks perfectly. How is this? His speech is managed by Krsna Himself from within the heart.

>>> Ref. VedaBase => Madhya 8.200

if somebody has translated properly, it can be published. But **amongst our disciples, I don't think there are many who can translate properly**....A realized soul, must be. Otherwise, simply by imitating A-B-C-D will not help. My purports are liked by people because it is presented as practical experience....Our translation must be documents. They are not ordinary... One cannot become unless one is very realized. It is not A-B-C-D translation.  
Bhagavān: It's not a matter of scholarship.

>>> Ref. VedaBase => GBC Meets with Srila Prabhupada -- May 28, 1977, Vrndavana

Srila Vyasadeva revealed these statements after perfect realization, and therefore they are perfect, **for liberated sages like Vyasadeva never commit errors in their rhetorical arrangements.** Unless one accepts this fact, there is no use in trying to obtain help from the revealed scriptures.

Bhrama refers to false knowledge or mistakes, such as accepting a rope as a snake or an oyster shell as gold. Pramada refers to inattention or misunderstanding of reality, and vipralipsa is the cheating propensity. Karanapatava refers to imperfectness of the material senses. There are many examples of such imperfection. The eyes cannot see that which is very distant or very small. One cannot even see his own eyelid, which is the closest thing to his eye, and if one is disturbed by a disease like jaundice, he sees everything to be yellow. Similarly, the ears cannot hear distant sounds. Since the Personality of Godhead and His plenary portions and **self-realized**

## **devotees are all transcendently situated, they cannot be misled by such deficiencies.**

>>> Ref. VedaBase => Adi 2.86

Prabhupada: Yes. **They will commit so many mistakes and they'll take it for granted.** Just like this "Nitai-Gaura, Radhe-Syama." That is avoided for kanistha-adhikari. **There are so many mistakes, rasabhasa.** So two things are there always, two sides. One for the maha-bhagavata, one for the ordinary kanistha-adhikari, madhyama-adhikari. So in the temple it is to be supposed generally for the madhyama-adhikari and kanistha-adhikari especially. So in the temple we should not...

**Hari-sauri: We should just listen to whatever the acaryas have...**

**Prabhupada: Yes.**

**Hari-sauri: I remember once before, a few years ago, you sent a letter out saying that no one should try to compose songs or...**

**Prabhupada: Yes. I do not encourage. What they will compose? They have no realization. But they're speaking something about Krsna. That's his beginning. Just like a child, he speaks half-broken. That is not language. It has no meaning.** But still the child, "Ah, ah, you are so nice. You are so nice." Because he's trying to speak something. "Papa, mama." And mama is... **Not that his words are complete.**

Hari-sauri: When we go out and preach and we just repeat or try to repeat whatever we've heard from the spiritual master, but we may not have fully realized what we're speaking about, does that somehow or another reduce the potency of the Gita or the Bhagavatam or...

Prabhupada: Yes, realization takes time. **Therefore there is no question of realization.**

Caitanya Mahaprabhu says you simply repeat as Krsna says. That will save you. The so-called political leaders, they have no realization, but they manufacture their ideas. That is dangerous. Mislead themselves and others. In Bhagavad-gita it is clearly said, acaryopasanam. Amanitvam adambhitvam. This is the process of knowledge. These so-called scholars and politicians, they have no acarya. Instead of being amanitvam, they're mani... "I have become a leader, so whatever I shall say, it will be accepted." This is going on. Very bad. **It is clearly said, as soon as you give up the acarya system it is rotten.** Sa kaleneha yogo nastah parantapa. So things which is rotten, what you'll get benefit? That is going on. Therefore in spite of so many Gita commentators, big, big leaders, scholars, not a single person is converted into a devotee. Not a single person amongst their followers. It's useless talking. **Therefore it is forbidden.** Avaisnava-mukhodgirnām putam... Because they are not Vaisnava, politicians and -- **reject them immediately. Immediately. That is the injunction.**

>>> Ref. VedaBase => Room Conversation -- December 31, 1976, Bombay

Srimad-Bhagavatam is as great as Krsna, the Supreme Lord and shelter of everything. In each and every verse of Srimad-Bhagavatam and **in each and every syllable, there are various meanings.**

>>> Ref. VedaBase => Madhya 24.318

Srimad-Bhagavatam **cannot be understood by so-called erudite scholars or grammarians.**

>>> Ref. VedaBase => Madhya 24.313

No one can learn Srimad-Bhagavatam who is associated with persons engaged in sex life. That is the secret of learning Bhagavatam **Nor can one learn Bhagavatam from one who interprets the text by his mundane scholarship.** One has to learn Bhagavatam from the representative of Sukadeva Gosvami, and no one else, if one at all wants to see Lord Sri Krsna in the pages. That is the process, and there is no alternative.

>>> Ref. VedaBase => SB 1.3.44

one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply **by academic qualifications it is not possible to write such literature.**

>>> Ref. VedaBase => Adi 14.1

To describe Sri Caitanya Mahaprabhu or Lord Sri Krsna, **one needs supernatural power**, which is the grace and mercy of the Lord. Without this grace and mercy, one cannot compose transcendental literature. By dint of the grace of the Lord, however, even one who is unfit for a literary career can describe wonderful transcendental topics.

>>> Ref. VedaBase => Adi 13.1

In Srila Prabhupada's Introduction to his 1972 Bhagavad-gita Prabhupada clearly sets the

standard for whose words we should hear read and trust: **"The words spoken by the Lord are different from words spoken by a person of the mundane world** who is infected with four defects. A mundaner 1) is sure to commit mistakes, 2) is invariably illusioned, 3) has the tendency to cheat others and 4) is limited by imperfect senses. **With these four imperfections, one cannot deliver perfect information of all-pervading knowledge. Vedic knowledge is not imparted by such defective living entities....One cannot say anything about the transcendental world without being free from materially contaminated consciousness."**

...Had His consciousness been materially affected, He was unfit to speak about the transcendental subject matter in the Bhagavad-gita. **One cannot say anything about the transcendental world without being free from the materially contaminated consciousness.** So the Lord was not materially contaminated. But our consciousness, at the present moment, is materially contaminated. So whole thing, as the Bhagavad-gita teaches, we have to purify the materially contaminated consciousness and in that pure consciousness, the actions will be done...**So our consciousness is materially contaminated, we should know.**

>>> Ref. VedaBase => Introduction to Gitopanisad

So Vyasadeva is the spiritual master. So **the later acaryas, they did not think it proper that whatever the... Because their spiritual master has had already made a commentary on the Vedanta-sutra, "Oh, that is sufficient. Why should we do again?"** These are some of the etiquette.

>>> Ref. VedaBase => Sri Caitanya-caritamrta, Madhya-lila 22.21-28 -- New York, January 11, 1967

As soon as we adulterate or add something of our own manufacture, the whole thing is spoiled.

Letter to: Hayagriva, 18 January, 1972

**One cannot say anything about the transcendental world without being free from materially contaminated consciousness.**

>>> Ref. VedaBase => Bg-1972: introduction

**one cannot defy the previous acaryas. The false pride that makes one think that he can write better than the previous acaryas will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees.**

>>> Ref. VedaBase => Antya 7.134

The brahmana poet from Bengal was an offender in the estimation of Svarupa Damodara Gosvami, for although the poet had no knowledge of the Absolute Truth, he had nevertheless tried to describe it.

>>> Ref. VedaBase => Antya 5.120

you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.

>>> Ref. VedaBase => Antya 5.120

**Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the**

**pastimes of Krsna in poetry, for it will be only mundane. There are many descriptions of Krsna's Bhagavad-gita written by persons whose consciousness is mundane and who are not qualified by pure devotion.** Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Krsna's service. **Such literature is mundane,** and therefore, as warned by Sri Sanatana Gosvami, **one should not touch it.**  
Antya 1.212

>>> Ref. VedaBase => Antya 1.212

Prabhupada: Yes. Spoil their own life and spoil others. This is going on. The meaning is clear, but these rascals are thinking that "Meaning is not clear. Krsna left for me to clear the meaning." That's all. Such rascals, they are touching Bhagavad-gita. As if Krsna left for him to clear the meaning. These rubbish things we want to stop. Of course, it is not possible....That is misleading. If you can interpret Bhagavad-gita by your own interpretation, then what is the authority of Bhagavad-gita? Everyone can do like that. Everyone can say "It is my interpretation." Then where is the authority of Bhagavad-gita? These things should be stopped.

>>> Ref. VedaBase => Interview with Mr. Koshi (Asst. Editor of The Current Weekly) -- April 5, 1977, Bombay

When you write on this subject, Krsna will help you by spiritually awakening you."  
PURPORT

**One cannot write on spiritual matters without being blessed by Krsna and the disciplic succession of gurus.** The blessings of the authorities are one's power of attorney. **One should not try to write anything about Vaisnava behavior and activities without being authorized by superior authorities.** This is confirmed in Bhagavad-gita: *evam parampara-praptam imam rajarsayo viduh.*

>>> Ref. VedaBase => Madhya 24.345

**The writing of Vaisnava literatures is not a function for ordinary men.** Vaisnava literatures are not mental concoctions. They are all authorized literature meant to guide those who are going to be Vaisnavas. Under these

circumstances, **an ordinary man cannot give his**



**own opinion.** His opinion must always correspond with the conclusion of the Vedas. Unless one is fully qualified in Vaisnava behavior and authorized by superior authority (the Supreme Personality of Godhead), **one cannot write Vaisnava literatures or purports and commentaries on Srimad-Bhagavatam and Bhagavad-gita.**

>>> Ref. VedaBase => Madhya 24.326

Srimad-Bhagavatam is as great as Krsna, the Supreme Lord and shelter of everything. In each and every verse of Srimad-Bhagavatam and **in each and every syllable, there are various meanings.**

>>> Ref. VedaBase => Madhya 24.318

Srimad-Bhagavatam **cannot be understood by so-called erudite scholars or grammarians.**

>>> Ref. VedaBase => Madhya 24.313

The difference between other Gitas and our Gita... We therefore said, "As It Is." **No interpretation. That is the disaster.** Authority, Krsna, and to interpret on His word, this is very disastrous.

>>> Ref. VedaBase => Roof Conversation -- January 5, 1977, Bombay

**Everything is clearly said in the Bhagavad-gita. I speak, therefore, to my disciples that "You simply repeat like parrot Bhagavad-gita and follow by your life. Don't try to become very big scholar, do interpretation.** Remain foolish and believe in Krsna. Then life is perfect."

>>> Ref. VedaBase => Room Conversation -- January 2, 1977, Bombay

**Unless one is blessed by Vyasadeva, he cannot write transcendental literature.**

>>> Ref. VedaBase => Room Conversation -- February 16, 1977, Mayapura

This is a matter of etiquette. **If a previous acarya has already written about something, there is no need to repeat it** for personal sense gratification or to outdo the previous acarya. Unless there is some definite improvement, **one should not repeat.**

>>> Ref. VedaBase => Madhya 12.151

[Many devotees are writing their own (or editing SP's) Bhagavad-Gita, I guess they never read this verse, or maybe they feel that SP is not competent in his translations]

Gargamuni: The man at the Sampurnanand Sanskrit Library at BHU, when he saw the Hindi Bhagavatam, he said, "I will order fifty sets for our various sub-libraries." He said, "This is wonderful." Because the only Hindi Bhagavatam is that Gita Press, which is useless. There is no commentary, it is so unattractive.

Prabhupada: Prepared by nondevotees. How you can expect? Bhaktya mam abhijanati [Bg. 18.55]. Without being devotee, who will understand Bhagavatam? **It is not so easy. Big, big panditas, they cannot understand Bhagavatam even.**

Gargamuni: In BHU all the scholars had great eagerness for this Bhagavatam Hindi, because it is the only one.

Tamala Krsna: Never been done before.

Gargamuni: No, there is only Gita Press.

Tamala Krsna: Very surprising.

Gargamuni: That's all.

Tamala Krsna: But what about in Bengali, there must be...

Prabhupada: No, no, that is rubbish. **They do not what is Bhagavata. How they will translate? Professional translation is not.** Bhagavata-pado giya bhagavata sthane.(?) "Whose life is Bhagavata, go there and read Bhagavata." That is the recommendation. That is the order of Svarupa Damodara Gosvami. **Ordinary men, what they will understand, Bhagavata?**

Bhagavata is not for ordinary men. Paramo nirmatsaranam satam vastavam vastu vedyam atra [SB 1.1.2]. In the beginning it is said **unless one is paramahamsa, he cannot understand.**

Paramo nirmatsaranam.

*[here Srila Prabhupada says that "unless one is paramahansa, he cannot understand." So how can he edit the books if he can not even understand that books?]*

>>> Ref. VedaBase => Room Conversation -- April 2, 1977, Bombay

Such transcendental narrations of the pastimes of the Lord **can be described only by liberated souls like Vyasadeva and his bona fide representatives who are completely merged in the transcendental loving service of the Lord.** Only to such devotees do the pastimes of the Lord and their transcendental nature become automatically manifest by dint of devotional service. **No one else can either know or describe the acts of the Lord, even if they speculate on the subject for many, many years.** The descriptions of the Bhagavatam are so precise and accurate that whatever has been predicted in this great literature about five thousand years ago is now exactly happening. Therefore, the vision of the author comprehends past, present and future. **Such liberated persons as Vyasadeva are perfect not only by the power of vision and wisdom, but also in aural reception, in thinking, feeling and all other sense activities. A liberated person possesses perfect senses, and with perfect senses only can one serve the sense-proprietor, Hrsikesa, Sri Krsna the Personality of Godhead. Srimad-Bhagavatam, therefore, is the perfect description of the all-perfect Personality of Godhead by the all-perfect personality Srila Vyasadeva, the compiler of the Vedas.**

>>> Ref. VedaBase => SB 1.5.13

The secret of success is to **receive the sound from the right source** of a bona fide spiritual master. **Mundane manufactured sound has no potency, and as such, seemingly transcendental sound received from an unauthorized person also has no potency.** *One should be qualified enough to discern such transcendental potency, and either by discriminating or by fortunate chance if one is able to receive the transcendental sound from the bona fide spiritual master, his path of liberation is guaranteed.*

>>> Ref. VedaBase => SB 2.9.8

**Srimad-Bhagavatam is not a creation of the \*mental speculators.** The sound of **Srimad-Bhagavatam is transcendental, and the resonance of Srimad-Bhagavatam is as good as that of the Vedas.** Thus the topic of the Srimad-Bhagavatam is the science of both the Lord and the living entity. Regular reading or hearing of Srimad-Bhagavatam is also performance of bhakti-yoga, and **one can attain the highest perfection simply by the**

**association of Srimad-Bhagavatam**. Both Sukadeva Gosvami and Maharaja Pariksit attained perfection through the medium of Srimad-Bhagavatam.

>>> Ref. VedaBase => SB 2.9.4

[Would these statements still hold true if the transcendental eternal spiritually potent words of the Srimad-bhagavatam removed and replaced with (similar but *different*) words of a conditioned soul and \*mental speculator?]

No learned man should be willing to hear a person who does not represent the original acarya.

>>> Ref. VedaBase => SB 1.4.1

One should hear the transcendental topics enunciated in the Srimad-Bhagavatam. This hearing is made possible through platform lectures by bona fide devotees and by **authorized translations** of the Bhagavatam.

>>> Ref. VedaBase => EJ 1: Antimaterial Worlds

He's giving some examples, but the knowledge has to be received by the parampara. But **some way or other, the parampara being lost**... Just like I have spoken something to my disciple. He says the same thing to his disciple. He says the same thing to his disciple. But some way or other, if it is distorted at a certain point, then the knowledge is lost. **As soon as any of the disciples in the succession distort the knowledge, then it is lost.** That is being explained.

>>> Ref. VedaBase => Bhagavad-gita 4.2 -- Bombay, March 22, 1974

**When a pure Vaisnava speaks, he speaks perfectly. How is this? His speech is managed by Krsna Himself from within the heart.** Srila Ramananda Raya accepts this benediction from Sri Caitanya Mahaprabhu; therefore he admits that **whatever he was speaking was not derived from his own intelligence.** Rather, **everything was coming from Sri Caitanya Mahaprabhu.**

>>> Ref. VedaBase => Madhya 8.200

It is therefore the duty of the transcendental students to hear of pure devotees, as explained by

similar devotees of the Lord, because **one cannot explain about the Lord or His devotee unless one happens to be a pure devotee himself.**

>>> Ref. VedaBase => SB 3.13.4

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**SP wanted *all changes*  
completely stopped!:**

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Radha-vallabha: It's verse twenty-eight, "Then he worshiped Sri Krsna." So Jagannatha said it should be, "Then he worshiped..."

Prabhupada: No, no. Jagannatha cannot correct. That bad habit he must give up.

Radha-vallabha: **So we should just leave it exactly.**

Prabhupada: **Oh, yes. You should not be more educated.**

Radha-vallabha: He wasn't changing any of the words. He was just...

Prabhupada: Nothing of the... **This of**

**should be strictly  
forbidden.**

Radha-vallabha: **So NO corrections.**

**That makes it simple.**

**Prabhupada: They can  
divide the synonyms.**

**That's all.**

Radha-vallabha: Synonyms. So even...

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

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

Prabhupada: **The system is:**

**whatever authority**

**has done, even there**

**is mistake, it should  
be accepted.**

Radha-vallabha: Oh.

Prabhupada: **Asa-praya(?)** [NOTE: should be - *arsha*  
*prayoga*]. *Arsha-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....**

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

**done. No more...**

**Radha-vallabha: Well, now that this system  
of no corrections anywhere, that makes it**

**very simple. Then he can't do anything. I don't think he wants to, either. It makes it more simple for him. It makes him very uncomfortable.**

**Prabhupada: No corrections.**

>>> Ref. VedaBase => Conversation with Italian Woman with Translator -- February 28, 1977, Mayapura

Srila Prabhupada again uses the sanskrit term arsha prayoga in the following quote:

So unless one is self-realized, there is practically no use writing about Krsna. **This transcendental writing does not depend on material education. It depends on the spiritual realization.** You'll find, therefore, in the comments of Bhagavatam by different acaryas, *even there are some discrepancies, they are accepted as asat-patha* [NOTE: "asat-patha" should be transcribed as "Arsha-prayoga". Arsha-prayoga is a Sanskrit word meaning that out of respect for the authorities there should be complete acceptance, as it is, without any change at



*all]. It should remain as it is.*

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

[In the quote above from Vrndavan, March 31, 1976, when listening to the audio one can hear that the transcription is clearly wrong. Prabhupada is transcribed as saying "asat-patha" but if you listen to the audio closely you will hear Srila Prabhupada clearly says "arsha-prayoga" *not* asat-patha. Also the words asat-patha make no sense in this context but the words arsha-prayoga make perfect sense.]

I have already written to Rayrama about Teachings of Lord Chaitanya, that there is no need of editing the final manuscript. But let us prepare for its printing. He had some correspondence with Dai Nippon Printing Company of Tokyo, and our Dwarkadish did all the negotiations. Please contact him immediately and ask him to send me the correspondence he had with the printing company.

**I also do not like too much editorial work. This too much editorial work on Geetopanishad has created some misunderstanding between the members of the editorial staff. Anyway, in the future one man should edit it, and that will be sufficient for our printing. And I do not want that Teachings of Lord Chaitanya should be edited again and typed again and time wasted in that way.** I have also informed Rayrama of this, and you can also inform him like this. The book should be printed immediately, without any waste of time. That is my desire.

(letter to Satsvarupa, December 23, 1967) [unfortunately later the TLC was edited very heavily against Prabhupada's clear orders!]

The difference between other Gitas and our Gita... We therefore said, "As It Is." **No**  
**interpretation. That is the disaster.**  
**Authority, Krsna, and to interpret on His word, this is very disastrous.**

>>> Ref. VedaBase => Roof Conversation -- January 5, 1977, Bombay

**Everything is clearly said in the Bhagavad-gita. I speak, therefore, to my disciples that "You simply repeat like parrot Bhagavad-gita and follow by your life.**

**Don't try to become very big scholar, do**

**interpretation.** Remain foolish and believe in Krsna. Then life is perfect."

>>> Ref. VedaBase => Room Conversation -- January 2, 1977, Bombay

The process is that you should memorize the purports of my books and then speak them in your own words. **Do not adulterate or change anything.** Then you will be the perfect preacher. You should also distribute our books as far as possible. If you do this sincerely, then you will be successful.

>>> Ref. VedaBase => Letter to: Janajanmadhih -- Bombay 15 November, 1975

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?** Ultimate, it goes for editorial. They make changes, such changes.... Tamala Krsna: Your original work that you're doing now, that is edited by Jayadvaita. That's the first editing.

Prabhupada: He is good. \*

Tamala Krsna: He is good. But then, after they print the books, they're going over. So when they reprint...

Prabhupada: So how to check this? How to stop this?

Tamala Krsna: They should not make any changes without consulting Jayadvaita.

Prabhupada: But they are doing without any authority....

Prabhupada: Very serious feature. It is not possible for me to check, and they are doing all nonsense, freedom. (pause)

Yasoda-nandana: Jaya Srila Prabhupada.

Prabhupada: What to do?...

Prabhupada: It is very serious situation....

Prabhupada: 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. Write to 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....**

Prabhupada: So write them immediately that "The rascal editors, they are doing havoc...

Prabhupada: So what to do?...

Prabhupada: So you bring this to Satsvarupa. **They cannot change anything....**

Prabhupada: So on the whole, these dangerous things are going on. How to check it?...

Prabhupada: So they are doing very freely and dangerously.

>>> Ref. VedaBase => Conversation, "Rascal Editors," and Morning Talk -- June 22, 1977, Vrndavana

[\* *It is very interesting to note here in what order SP's statements come. Here he at first says Jayadvaita is good **but this is with the the understanding that he will not change anything** and that Jayadvaita was understood to be a devotee that was against changes. therefor Prabhupada gave the above instruction to both Jayadvaita and Satsvarupa. "They cannot change anything". Unfortunately this reputation of Jayadvaita did not stick. We see today 40 years later Jayadvaita has changed Srila Prabhupada's books more then even Nitai or Jaganatha and SP said: "The great rascal is that Jagannatha? ... And the one rascal (Nитай) is gone ... It is starting. What can I do?" So just look at the statistics - Jayadvaita has now turned out to have changed more of Srila Prabhupada's books then both of rascals put together! What can we then hypothesize on what Srila Prabhupada would say today about Jayadvaita's editing? Would Srila Prabhupada still today say "he is good"?*

*In the concluding words of the Sri Caitanya-caritamrta, dated November 10, 1974*

*"Now, by the grace of Sri Caitanya Mahaprabhu and his Divine Grace Bhaktisiddhanta Sarasvati Thakura, it is finished. In this connection I have to thank my American disciples, especially Sriman Pradyumna dasa Adhikari, Sriman Nitai dasa Adhikari, Sriman Jayadvaita dasa Brahmachari and many other boys and girls who are sincerely helping me in writing, editing and publishing all these literatures." But then on February 27, 1977 in Mayapura India Srila Prabhupada says "Nitai, he's a rascal." and further, here also, SP says he is a rascal. Aside from this, if one follows this conversation further, it is clear that Srila Prabhupada is not satisfied at the time he states that Jayadvaita is good or he would not continue to repeatedly make completely helpless statements such as "what to do", "It is very serious situation", "They are doing anything and everything at their whim.", "It is not possible for me to check" and "dangerous things are going on" etc. Prabhupada's clear conclusion of the conversation was stated by him: "The next printing should be again to the original way" and "They cannot change anything". That was SP's order. Unfortunately, as we all know, this clear order was not followed. As Srila Prabhupada foretold here: **"It is starting. What can I do? These cannot... These rascals cannot be educated... alteration...that is American business. They take that always. What can I do? Ultimate, it goes for editorial. They make changes... And whom to write? Who will care? All rascals are there."** Prabhupada concluded that they will not listen. So SP gave his instruction of: **"The next printing should be again to the original way" and "They cannot change anything"** but ultimately, Prabhupada, knowing the future, just gave up.]*

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# SP on Change:

[break] **Whatever deficiency are there, that is excused by Guru Maharaja. Go on printing, go on printing.** Deficiency will be corrected, next, next, next. I printed Bhagavata in that way, many defects. "All right. Whatever is printed, that's all." But these are first class. **There is no defect.**

>>> Ref. VedaBase => Visit From Allopathic Doctor -- October 10, 1977, Vrndavana

## **Change means rascal.**

>>> Ref. VedaBase => Morning Walk -- December 14, 1975, New Delhi

The psychology is that everything new. They are changing -- "change, change, change." And there is no limit.

>>> Ref. VedaBase => Talk About Varnasrama, S.B. 2.1.1-5 -- June 28, 1977, Vrndavana

**Don't change from this to that. That is your American disease. This is very serious that you always want to change everything.**

>>> Ref. VedaBase => Letter to: Bhakta dasa -- Bombay 24 November, 1974

Radhaballabha dasa, the BBT manager, and Ramesvara Swami, the newly appointed GBC, visited in the late afternoon. Prabhupada questioned them about the expensive alterations to the Deity altars. The tops of the Deity thrones were cloth-covered the last time he visited, but now they are gold-leafed. **Prabhupada told them that he does not regard this as an improvement.** He said that they now have the look of cheaply painted wood. "Why didn't you ask me first before making this change?" He quoted a Bengali saying, **"You must do something new. If you have to put your feet upward and head down, walk on your hands and clap your feet, but do something new!"** He shook his head in

slight exasperation. **"This is your American disease. Always changing! Change every few minutes. Our qualification is we don't change anything."**

Then he quoted Bhagavad-gita 4.2: "This supreme science was thus received in disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost."

**"This changing will ruin everything,"** he told them.

>>> Ref. VedaBase => TD 2-5: Los Angeles Vyasa-prasadam.

**Change means rascal... Anything change means it is the domain of rascals, pandemonium.**

Just like in Manu-samhita it is said that, nasyam svatantratam arhati, women should not be given independence. Once said, that is fact. **If you want to change, you suffer. That's all.**

Hari-sauri: Any deviation from absolute law means immediately suffering.

Prabhupada: Bas, immediately you have to suffer.

>>> Ref. VedaBase => Morning Walk -- December 14, 1975, New Delhi

you can write volumes of books. You can speculate in any damn thing, and you can write volumes of books. That does not mean that you are a man of knowledge.

>>> Ref. VedaBase => Bhagavad-gita 10.4-5 -- New York, January 4, 1967

**This attitude of changing this, changing that, if there is some small thing to make it something very great, changing the leaders three every week -- these things are going on, I know. This is not at all good attitude, that if by adjustment, this and that, changing everything, I may create the perfect combination and everything will be all right.**

>>> Ref. VedaBase => Letter to: Nityananda -- Bombay 25 November, 1972

From now on unless I order you do something change or in addition, go on with the usual standard way. You manufacture ideas and then I have to waste my time. I have given you everything already, there is no need for you to add anything or change anything. Why you are asking these things? Who has given you such freedom?

>>> Ref. VedaBase => Letter to: Dhruvananda -- Bombay 4 January, 1973

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P did *not* change any  
apparent discrepancies  
in previous acharys  
writings:

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

>>> Ref. VedaBase => KB 1970-1-33 / Vidyadhara Liberated and the Demon Sankhasura Killed

**[This is a very very interesting point in regard to editing! Here SP mentions that although it says: “Ambikavana is said to be situated on the river Sarasvati, yet we do not find any Sarasvati River in the Gujarat province” SP does not change the text to correct the seeming mistake of the reference to the river! When the current editor, Jayadvaita Swami finds a “mistake” in SP’s books he changes it be “correct” according to his imperfect senses and mind – but here Srila Prabhupada is not changing it even though he is the Founder Achary and Krishna’s absolutely pure topmost bona fide direct representative! But instead Srila Prabhupada sets the standard of respect for the previous Acarya and does not change the words but leaves it as it is!**

SP said that every thing is in his books – we see this here - even the proper way to edit (or shall we say the instruction to not edit) is shown by Prabhupada in his very books themselves!]

**[below is another example of something that may be considered from the scholarly or mundane viewpoint "wrong" with the text but it was left as is out of respect for the Author:]**

TRANSLATION

Thus Paramananda Puri started for Jagannatha Puri, and Sri Caitanya Mahaprabhu began walking toward Sri Saila.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks, "Which Sri Saila is being indicated by Krsnadasa Kaviraja Gosvami is not clearly understood. There is no temple of Mallikarjuna in this area because the Sri Saila located in the district of Dharwad cannot possibly be there. That Sri Saila is on the southern side of Belgauma, and the Siva temple of Mallikarjuna is located there. (Refer to text fifteen of this chapter.) It is said that on that hill Lord Siva lived with Devi. Also, Lord Brahma lived there with all the demigods."

Madhya 9.175

>>> Ref. VedaBase => Madhya 9.175

This is a matter of etiquette. **If a previous acarya has already written about something, there is no need to repeat it** for personal sense gratification or to outdo the previous acarya. Unless there is some definite improvement, **one should not repeat.**

>>> Ref. VedaBase => Madhya 12.151

[so many so-called disciples of Srila Prabhupada are writing their own (or editing SP's) Bhagavad-Gita, I guess they never read this verse of the CC? Otherwise according to SP they feel that SP is not competent in his translations]

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[The following is an excerpt from an article by Bhagavat dasa on January 18, 2003 from Adi-vani.org I have included it here because I feel it is very good and relevant to the above quotes by Srila Prabhupada:]

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 over 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 from 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 everyday!" Then he said, "Even I read my books everyday. Do you know why?" I proffered no answer and waited for the revelation. "Because everytime I read these books even I learn something." I sat in stunned silence. Then he asked, "Do you know why I learn something everytime I read these books?" Now I was

completely bewildered. **"Because I have not written these books!"**

What transpired next was simply amazing. He looked at me very intently making strong 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 to write these books", he was now looking off 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 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 just read these books everyday you will also learn something everytime you read them.

[The following is an excerpt from an article is written by Mithiladhisa Prabhu I have included it here because I feel it is very good and relevant to the above quotes by Srila Prabhupada:]

Soon after the intense marathon for completing the publication of Caitanya Caritamrita, Radhaballabha prabhu approached Srila Prabhupada and mentioned that the artists are now completing the paintings in preparation for the second printing. To this, **Srila Prabhupada replied "No changes"**. A further attempt was made to explain, stating that there were to be no actual changes, but that the same painting would simply be completed because there was insufficient time during the marathon, and that the paintings were actually published in an unfinished state. **Srila Prabhupada replied to him again, "NO changes"**.

Confused by Srila Prabhupada's previous responses, Radhaballabha again tried to explain the situation. The short time frame of the publication marathon had prevented the paintings from

being completed. They were now to be finished by the artists, re-photographed and in the next printing, the same picture, same size, everything the same except for the finishing touches, would be placed in the exact same spot in the book. **Srila Prabhupada now appeared angered and replied again, but this time more forcefully, "NO CHANGES!!!"**.

[For more information please check out the website [bookchanges.com](http://bookchanges.com)]

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# An interesting comparison of previous revised works by other famous people:

Gandhi's complete works were published by the Indian government under the name *The Collected Works of Mahatma Gandhi in the 1960s. The writings comprise about 50,000 pages published in about a hundred volumes. In 2000, a revised edition of the complete works sparked a controversy, as Gandhian followers argue that the government incorporated the changes for political purposes.* **The Indian government later withdrew the revised edition.**[\[107\]](#)