

BHAGAVAD-GITA

CHAPTER ONE

Some statistics

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

There are also some subtleties in the way the categorization has been done. For example, Prabhupada used a regular typewriter and was therefore not able to write the diacritic marks. So if the diacritic marks are missing in Srila Prabhupada's draft, but they are added in the 1972 Macmillan edition that is not counted as a change. Other things not counted as a change is when Srila Prabhupada obviously hit a wrong letter on his keyboard. An example of this would be "bcpmes" instead of the correct "becomes". "O" and "p" are just besides each other on a keyboard.

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

This is how we did it:

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

Result: 23 (17.03%)

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

Result: 6 (4.44%)

Here is should be noted that four of these six changes have to do only with connecting and dividing sanskrit words. All four are similar to this:

TEXT 21-22 Arjuna uvaca=Arjuna said,	TEXTS 21-22 arjunaḥ—Arjuna; uvāca—said;	TEXTS 21-22 arjunaḥ uvāca—Arjuna said;
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The other two changes back to the draft were actual changes of English translation, though minor.

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

Result: 15 (11.11%)

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

Result: 89 (65.92%)

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

Result: 2 (1.48%)

So called original manuscript/draft (Type-written personally by Srila Prabhupada)	Original 1972 MacMillan edition (Authorized by Srila Prabhupada)	BBT International 1983 edition (Edited posthumously, published in 1983)
TEXT 1 Dhritarastra=King Dhritarastra, Uvaca=said,	TEXT 1 dhṛtarāṣṭraḥ—King Dhṛtarāṣṭra; uvāca—said;	TEXT 1 dhṛtarāṣṭraḥ uvāca—King Dhṛtarāṣṭra said;
TEXT 2 Samjaya=the name of a person, Uvaca=said,	TEXT 2 sañjayaḥ—Sañjaya; uvāca—said;	TEXT 2 sañjayaḥ uvāca—Sañjaya said;

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

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

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

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

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

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

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

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

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